



BCRC

QUEBEC'S ENGLISH- SPEAKING BLACK COMMUNITY:

AN ANALYSIS OF THE
OUTCOMES AND
INFORMATION GAPS

Living Document
July 2021



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d'expression anglaise

Québec



ACKNOWLEDGEMENTS

We would like to thank our funders, Canadian Heritage and the Secrétariat aux relations avec les Québécois d'expression anglaise for all their support for this project.

We also would like to say thank you to Dr. Clarence Bayne, Raeanne Francis, Dr. Richard Koestner, Seeta Ramdass, Dr. Anne Holding, Roxan Vaillancourt, all the members of our Research Committee, everyone who participated in the project, everyone who the project team consulted with, and ultimately the wider community and all the different stakeholders involved in making the project a success.

The Black in Quebec Project Team



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Introduction

THE BLACK IN QUEBEC RESEARCH PROJECT

Black in Quebec (BIQ) is a research project being undertaken by the Black Community Resource Center (BCRC), a non-profit organization founded in 1995, which serves Montreal's English-speaking Black Community (ESBC) by providing individuals with services and information that they need.

The BIQ project seeks to answer the Research Question: What is the relative well-being of the English-speaking Black community in Quebec? The relatively unique positioning of the ESBC in the Quebec landscape, being both a visible minority and linguistic minority group, necessitates that research be conducted to further understanding of the experiences and situations facing this community, which are particular to the group or shared more widely across society. The overall vision of this project is to consolidate the collection and dissemination of data that pertains to Quebec's English-speaking Black community and share this information across a variety of institutions, including Black community organizations, public institutions, and social research groups.



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OUTLINE OF THIS DOCUMENT

The purpose of this document is to provide an in-depth and thorough overview of the well-being of the ESBC in the province of Quebec based on previously conducted research, and to identify areas where more research is needed and which the BIQ study should focus on.

This report consists of the Methodology, an Analysis of the Outcomes of the ESBC as well as the Information Gaps, and finally ends with a Literature Review that aims to provide readers with an overview of the history of the ESBC in Quebec within a wider social and political context. The Methodology establishes the definitions of terms used as well as the theoretical framework adopted by the BIQ project. The Analysis of Outcomes and Information Gaps identifies differences in the outcomes between the ESBC and other populations in Quebec, by observing proxy-variables which the project team has chosen as measures of subjective and objective well-being of the Black community. Furthermore, it identifies areas where data and/or information is limited, non-existent, or inaccessible (Information Gaps) and suggests ways in which the BIQ follow up survey can attempt to capture some of this information. The literature review begins with a brief history on Quebec's Black communities, attempting to display the diverse experiences of those who came to Quebec and significant demographic changes the Black community, and particularly its English speakers, have gone through. It is followed by an explanation of some of the wider societal shifts Quebec has gone through and identifies a few important questions and contemporary issues that must be considered in

order to gain a comprehensive understanding of the well-being of the community.

Our study describes the kinds of deficiencies that exist as challenges and obstacles facing the ESBC and the BIQ project. The research project ultimately attempts to understand why these differences exist and their significance. This analysis precedes and informs the Research Design portion of the project and considers information obtained before the following phases of the project: conducting focus groups, designing and launching a Black in Quebec survey, analyzing the data, and publishing the final report. It is our intention that this report be a useful resource for community organizations, educational institutions, government departments, policy-makers, and individuals in the community.

METHODOLOGICAL APPROACH

WHO IS THE ESBC?

In attempting to examine Quebec’s English-speaking Black community, it is important to define who that encompasses. Seeing as this document observes data collected by the Census and other Statistics Canada surveys, we consider definitions used by them for different population groups. “English-speaking” encompasses those in the population who are identified as belonging to the official language minority in Quebec by Statistics Canada. The official language minority population is defined using the variable derived from the first official language spoken (FOLS),¹ a derivation by Statistics Canada from a person’s knowledge of the two official languages, the person’s mother tongue language, and the language spoken most often at home. The English-speaking community includes (1) persons who can conduct a conversation in English but not in French; (2) persons who can conduct a conversation in both official languages but with English being (one of) their mother tongues or language spoken most often at home other than French. Similarly, the term “Black” as a visible minority group adopted by Statistics Canada, refers to those² in the population who gave a mark-in response of “Black” Only, or “Black” and “White” Only, or who gave a write-in response classified as “Black” in the Census. We consider this definition so as to allow us to use Census data in formulating our understanding of the situation.

However, we also acknowledge that this definition may exclude certain segments of the population that some may consider to be a part of the ESBC. Examples include persons who identified in the “Multiple visible minorities” category in their census responses. Ultimately, while we observe data which defines the ESBC in this specific way, the project does not necessarily adopt that same definition. Instead, BIQ also considers that membership in the ESBC is not necessarily rigid and that there could also be much to learn in terms of its fluidity. For instance, our understanding of who constitutes the ESBC considers people who self-identify as “Black” but who may also identify as being part of or from another visible minority group (ex. Black and Asian) and who speak and know English. Furthermore, we consider people who speak multiple languages as belonging to multiple linguistic communities (ie. someone can simultaneously be in both official language communities). Ultimately, we aim to keep our conceptualization of group belonging and visible minority status relatively open and fluid.

1. ‘First official language spoken of person’: <https://www23.statcan.gc.ca/imdb/p3Var.pl?Function=DEC&Id=34004>

2. ‘Visible minority of person’: <https://www23.statcan.gc.ca/imdb/p3Var.pl?Function=DEC&Id=45152>

DATA COLLECTION

The data used to inform this document is derived from a number of sources including government departments, academic journals, university studies and books. For the analysis portion, much of the data is sourced from the 2016 Census¹ conducted by Statistics Canada. This data is obtained through two kinds of questionnaires, a long form and short form. The long form includes the same questions as the short form but asks additional ones, such as ones visible minority status, education and economic status. It is more comprehensive, and distributed to only 25% of Canadian households.² The project team reviewed the Public Use Microdata Files (PUMF) of various Census years, customized data tables derived from the Census, and articles published from Statistics Canada based on Census data throughout the research process. In addition, some other surveys conducted by StatCan were also reviewed such as the Labor Force Survey (LFS), which has been incorporating race based data since July 2020.³

The Literature Review heavily relies on books that offer a historical demography of the Black population in the region as well as journal articles that analyze certain sociological shifts in the region over time. Some aspects this document attempts to focus on include race and identity formation in Quebec's context and how these subjects are addressed in contemporary Quebec.

1. Some of this data however was accessed through a partner or affiliated organization of the BCRC and was cited.

2. <https://www12.statcan.gc.ca/census-recensement/2016/ref/98-306/ch1-eng.cfm>

3. For more on limitations of data collection, please consult the final chapter.

THEORETICAL FRAMEWORK

On the subject of well-being, this project aims to adopt a holistic approach when identifying what exactly is meant by the term “well-being” and segments the study into five distinct thematic areas: Economic, Educational, Health, Socio-cultural, and Psycho-social. These thematic areas represent the landscape from which we seek to answer our Research Question. Ultimately, what we observe in the thematic areas are proxy variables that serve as indicators of the state of the ESBC. Furthermore, we aim to gauge “relative well-being” by comparing the ESBC data to various other sub-groups in the population. This includes the French-speaking Black community (FSBC) as well as the various visible minority and non-visible minority communities of both official languages.

Furthermore, there are Information Gaps by which the collection of data hasn't been consistent over a long period of time, has been limited in scope, has been limited in its accessibility, and/or has not been disseminated. In Canada and Quebec this appears to be the case and there are Information Gaps with respect to the situation of specific groups being captured in the data (ex. visible minority subpopulations) measuring various aspects of well-being across the thematic areas.

Our holistic approach takes form in our identification of well-being as going beyond information that is measurable, objective, and quantitative. Rather, our approach considers qualitative, subjective, and immeasurable perspectives in helping us understand what constitutes well-being. For example, while we can and do observe economic indicators to supplement our understanding of the ESBC, we are also interested in understanding the qualitative

and social processes that contribute to the measurable outcomes we will be researching such as the establishment of the Black community in Canada, the history of the ESBC and the wider societal shifts in Quebec.

Furthermore, our study adopts a dynamic approach which considers the society/state as the fitness landscape according to the Complex Adaptive System (CAS) theory. It describes the complex and dynamic nature of interactions between agents in a human system. Our intention here is not to conduct an analysis of the differences in performance of agents (individuals, organizations, institutions) against fixed standards of excellence, or fixed desired outcomes. Rather, we focus on the relationships between combinations of utility producing variables and the human agent, who is capable of thought, learning, and making choices. In turn, determining the subjective and objective well-being (total fitness) of the sub-population. Examples of such interactions are collaboration, cooperation, communication, or competition, which result in different degrees of success in the perpetuation of life and improvement in the quality of the existence of the human species. In a multi agent social human system, different subpopulations may, in the absence of sharing new information and knowledge, show less success in attaining higher levels of socio-economic and psycho-social well-being when compared to other groups (Homer Dixon Ingenuity Gap, chapter 9). One reason for a subpopulation not gaining new information and knowledge may be social exclusion, which can manifest through the process of racialization and racism. Given the complex identities and backgrounds of those who make up the ESBC, being relatively uniquely positioned in the Canadian and/or Quebec landscape, and given the complex social political history and interactions between different subgroups across

this landscape, these all add dimensions of complexity to our understanding of the relative well-being of the community. While we can observe and account for some of these dimensions, our theoretical framework also acknowledges that there are limits to what is observable and ensuingly our understanding.

RACE AND RACIALIZATION

Race is a concept which carries with it a legacy older than many countries and is a concept which has been used and applied differently across time by different individuals. It is also a term and subject that can often elicit emotional reactions or responses, and as such, must be treated with a particular sensitivity and responsibility when conceptualizing, discussing, or analyzing it. Joseph Mensah offers an overview of the historical first usages of the term and how there are four main connotations of the term, perhaps contributing to the difficulty associated with researching “race”. They include;

1. As a sub-group of homo-sapiens characterized by certain phenotypical and geno-typic traits;
2. As a group of people that share certain cultural characteristics such as a language or religion;
3. As a synonym for species;
4. As a human group that defines itself and/or is defined by other groups as different from other groups by virtue of innate and immutable physical characteristics (Mensah, 2010).

These four strands of thought have often led to confusion and difficulty when trying to apply the concept of race in the social sciences. Thus, when researching race, the lens and frame of reference being used by the author must be identified and interrogated because the same language and terms may be used but with completely different meanings. This is of the utmost importance especially given the history of the use of the concept of race in order to perpetuate racial discrimination. What is known as Scientific Racism is the attempt to use science and the scientific method in an attempt to justify racism, or argue that groups of people may be racially superior or inferior. There is a centuries long legacy of this process with remnants of it still

visible today (Tucker, UN Chronicles). Hence the reason that any lens or theoretical framework used when studying the concept of race must be strongly interrogated, harm has been committed with the use of certain frameworks attempting to justify it. There have also been arguments against its use (the term “race”) altogether given these conceptual challenges that Mensah discusses before defining how the term “race” is used in his text.

“Race is defined as a human population distinguished on the basis of socially perceived physical traits such as skin pigmentation, hair texture, facial features and the like. Thus a person’s racial group membership depends primarily on how society classifies that person, regardless of the biological validity of the classification scheme utilized.” (Mensah, pg. 15).

This definition is in line with our approach because it views “race” as a social construct with much focus being on how one is perceived by their society. It is one thing to self-identify as a member of a specific race but we also acknowledge race as a process by which people are classified by their societies. This is the reason why the project adopts the term “racialized minorities” when speaking about the Black community and other visible minority populations in Canada.

DEMOGRAPHICS OF THE ESBC

POPULATION

Today, Quebec ranks second after Ontario with just over a quarter of Canada's total Black population (**26.6%**). The last Census conducted in 2016 found that Quebec's Black population consisted of **319,230** individuals with the Black population having more than doubled since 1996 when it was 131,970 (Table 1).

Of Quebec's total Black population, **18.1%** (**57,781**) are considered to have English as their first official language spoken from the Census (Table 2). Montreal (CMA) is home to around 85% of Quebec's Black population and this community is the largest visible minority group in both Montreal and the province of Quebec.

Black Population in Quebec (1996-2016)

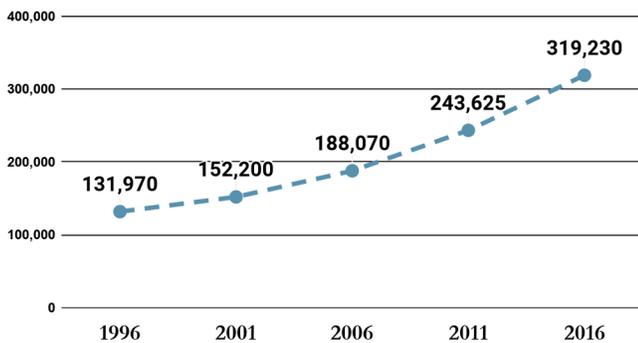


Table 1. Black Population in Quebec (1996-2016)
Source: CHSSN. Data from Statistics Canada 1996-2016 Census of Canada.

First Official Language Spoken for Black Population in Quebec (2016)

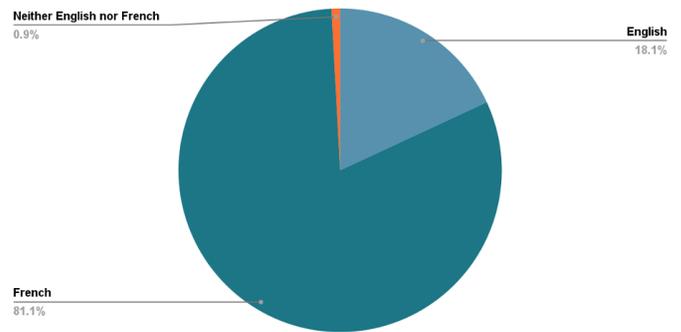


Table 2. First Official Language Spoken for Black Population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

AGE COMPOSITION

In 2016, the Black population in Quebec (Table 3) is much younger population than the total population in Quebec. The median age for the total Black population in Quebec is 29.5 years, while it is 42.5 years for the total population in Quebec. The population pyramid (Table 4) shows that shows that the ESBC has a slow growth population pattern while the total population in Quebec has a negative growth population patter. The proportion of the working-age population (aged 15 to 64) is slightly higher among the English-speaking Black population (66.5%) when compared to the total population in Quebec (65.4%, Table 5).

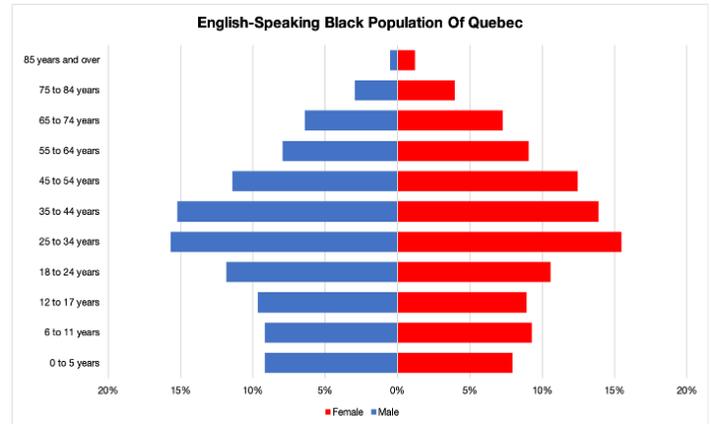


Table 4. Population Pyramid for the English-speaking Black population (Quebec, 2016)
Source: CHSSN. Data from Statistics Canada 2016 Census of Canada.

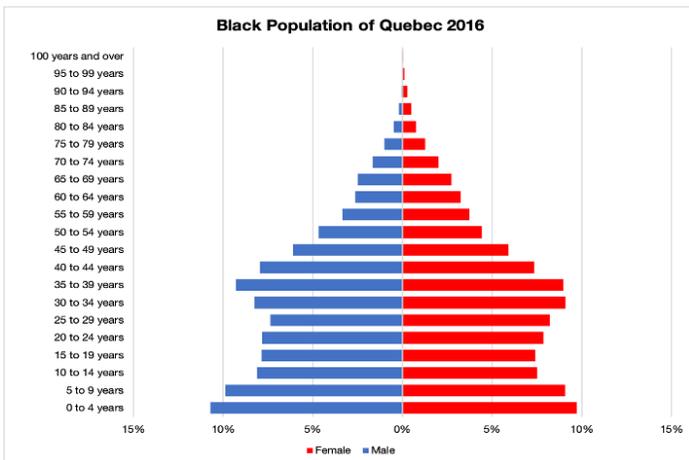


Table 3. Population Pyramid for the Black Population in Quebec, 2016
Source: QCGN. Data from Statistics Canada 2016 Census of Canada.

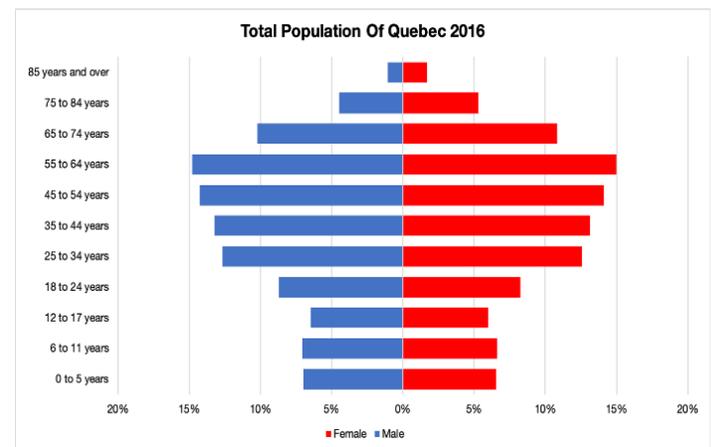


Table 5. Population Pyramid for the total Population in Quebec, 2016
Source: CHSSN. Data from Statistics Canada 2016 Census of Canada.

LANGUAGE

The English-speaking Black community in Quebec has many people who are bilingual. The community also possesses diverse language backgrounds with knowledge of various non-official languages.¹ According to the last Census in 2016, close to half (44.8%; 142,895) of Quebec's total Black population reported knowledge of both official languages, whereas the rate of English-French bilingualism in Canada is 17.9% in 2016.² 7.3% (23,455) reported knowledge of English only, and 47% (150,010) reported knowledge of French only (Table 6).

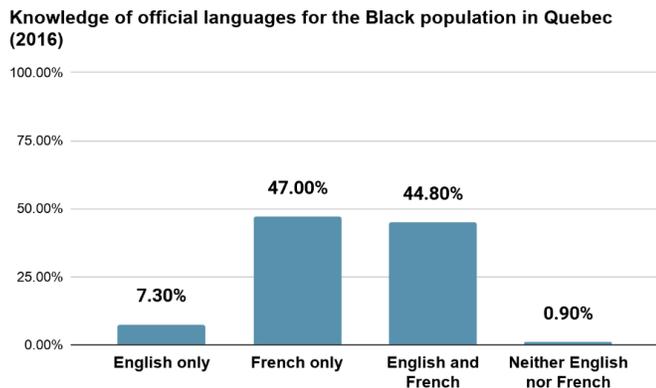


Table 6. Knowledge of official languages for the Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

Although 18.1% (57,781) of Quebec's total Black population were considered to be members of Quebec's official language minority (i.e., English speakers) by Statistics Canada, as mentioned, only 7.3% (23,455) of Quebec's total Black population reported knowledge of English only. That is to say, more than half (59.4%; 34,326) of the official language minority population in Quebec are actually bilingual.

Among the English-speaking Black population in Quebec, 26.7% (15,400) reported knowledge of non-official languages including Semitic languages (Amharic, Arabic, Tigrigna, etc), Creole languages, Spanish, Akan (Twi), Swahili, Kinyarwanda (Rwanda), and so on.

IMMIGRATION

Over time, more of Canada's Black population has originated from African countries as opposed to Caribbean countries with about a quarter (27.3%) having come from the Caribbean from 2011-2016, far below the levels they were before the 1990s at well over 60%. Nonetheless, countries like Haiti and Jamaica are still some of the major countries from which Black people emigrate into the country.³ While much of the Black population nationally and provincially has close and recent links to other countries, some communities within the Black population have been established in the country for much longer. For instance, in Nova Scotia more than 70% of the Black population is third generation Canadian or more.⁴

In 2016, more than half of Quebec's Black population were born in a different country with 56.1% having reported being or of whom have ever been landed immigrants or permanent residents, and 4% as non-permanent residents⁵ (Table 7). Close to four in ten Black individuals are Canadian citizens by birth (39.9%, Table 7).

1. In the Census, 'knowledge of non-official language' refers to whether the person can conduct a conversation in a language other than English or French. For a child who has not yet learned to speak, this includes languages that the child is learning to speak at home. The number of languages that can be reported may vary between surveys, depending on the objectives of the survey.

2. https://www12.statcan.gc.ca/census-recensement/2016/as-sa/fogs-spg/Facts-CAN-eng.cfm?Lang=Eng&GK=CAN&GC=01&TOPIC=5#fd1_2

3. Statistics Canada Report "Canada's Black Population: Growing in Number and Diversity": <https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2019006-eng.htm>

4. *ibid.*

5. 'Non-permanent resident' refers to persons from another country who have a work or study permit or who are refugee claimants, and their family members sharing the same permit and living in Canada with them. (<https://www23.statcan.gc.ca/imdb/p3VD.pl?Function=getVD&TVD=297962&CVD=297962&CLV=0&MLV=1&D=1>)

Immigration Status for the Black population in Quebec (2016)

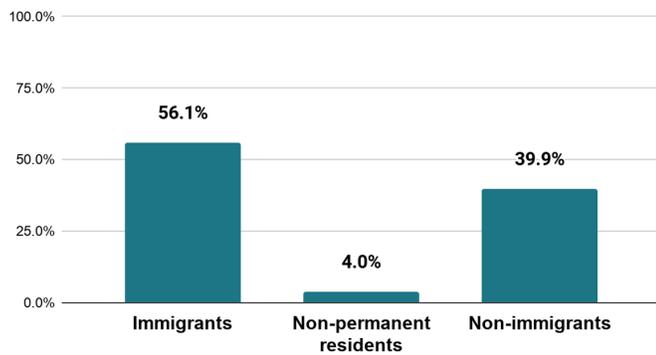


Table 7. Immigration Status for the Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

Quebec’s Black population also has a long established history in Canada with the immigrant population coming at different points in time (Table 8). In 2016, 61.1% of Quebec’s total Black population have reported being first generation¹ in Canada followed by 34% as second generation,² and 4.9% as third generation³ or more (Table 9).

Period of immigration for the Black population in Quebec (2016)

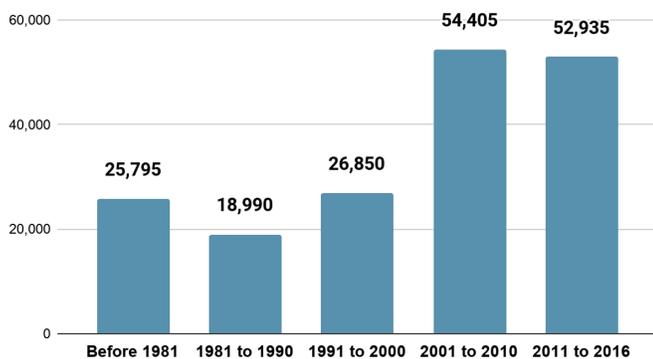


Table 8. Period of immigration for the Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

Generation Status for the Black Population in Quebec (2016)

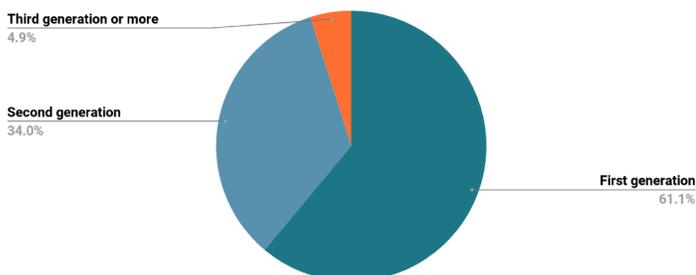


Table 9. Generation Status for the Black Population in Quebec (2016)
Source: QCGN. Data from Statistics Canada 2016 Census of Canada.

When it comes to the English-speaking Black community, slightly more than half of the English-speaking Black population were born in a different country including 48.7% being or of whom have ever been landed immigrants or permanent residents, and 2.9% as non-permanent residents (Table 10). Close to five in ten English-speaking Black individuals are Canadian citizens by birth (48.4%, Table 10).

Immigration Status for the English-speaking Black population in Quebec (2016)

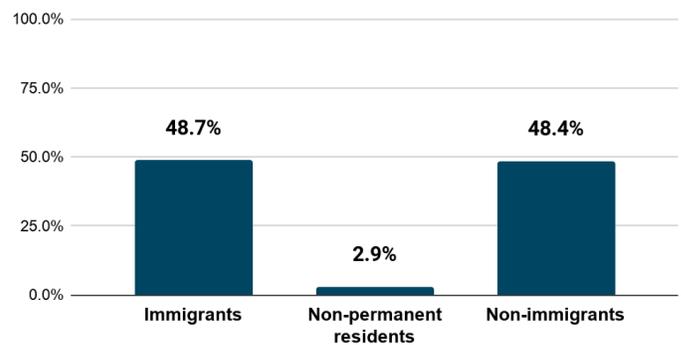


Table 10. Immigration Status for the English-speaking Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

When comparing the Black immigration population in Quebec between the English-speaking community and French-speaking community, there has been a greater increase of immigrants in the French-speaking community than in the English-speaking community since the beginning of the 21st century (Table 11).

Comparison between English-speaking Black population and French-speaking Black population for period of immigration in Quebec (2016)

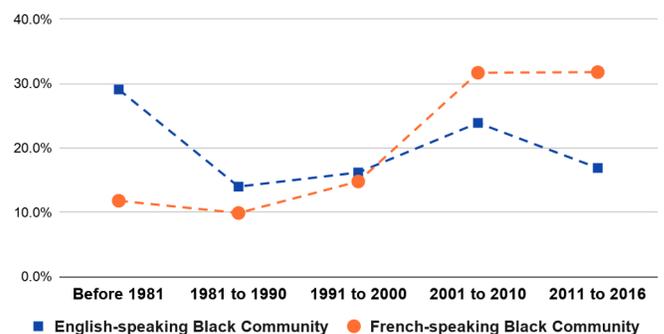


Table 11. Comparison between English-speaking Black population and French-speaking Black population for period of immigration in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

1. ‘First generation’ is defined by Statistics Canada including persons who were born outside Canada
2. ‘Second generation’ is defined by Statistics Canada including persons who were born in Canada and had at least one parent born outside Canada
3. ‘Third generation or more’ is defined by Statistics Canada including persons who were born in Canada with both parents born in Canada

ETHNIC ORIGINS

The Black community in Quebec is a vastly diverse community in terms of ethnic and cultural origins. Overall, about 200 ethnic or cultural origins were reported by the Black population in Quebec. Ethnic origin refers to the ethnic or cultural origins of the respondent’s ancestors. An ancestor is usually more distant than a grandparent.¹ The 10 most frequently reported origins among the Black population in Quebec are: Haitian, African,² Canadian, French, Congolese, Cameroonian, Jamaican, Ivorian and Senegalese, and Central and West African³ (Table 12).

The 10 most frequently reported origins among the English-speaking Black population in Quebec shows a slightly different picture such that Jamaican being the most frequently reported origins, followed by African⁴ Canadian, Haitian, English, Barbadian (Bajan), Trinidadian/Tobagonian, Vincentian/Grenadian, West Indian,⁵ and French (Table 13).

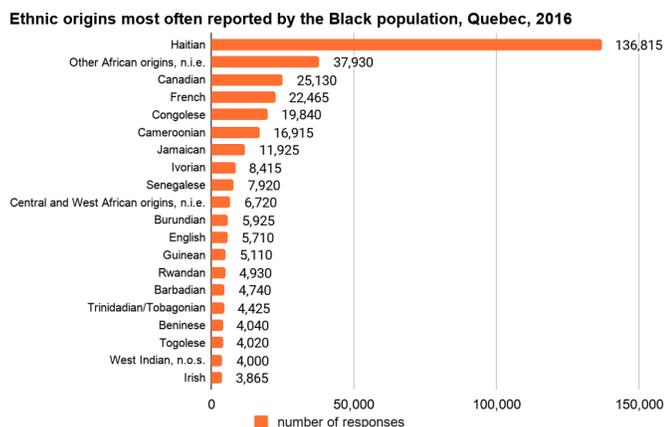


Table 12. Ethnic origins most often reported by the Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

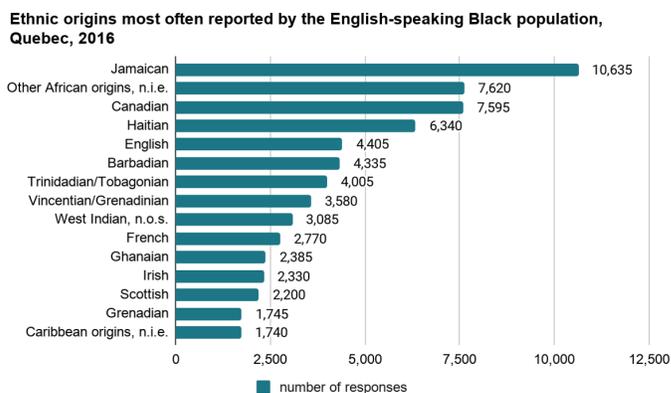


Table 13. Ethnic origins most often reported by the English-speaking Black population in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

1. Ethnic origin of person”: definition from Statistics Canada <https://www23.statcan.gc.ca/imdb/p33Var.pl?Function=DEC&Id=103475>

2. “Other African origins, not included elsewhere” includes mostly general responses (e.g., 'African'), as well as a few more specific African responses (e.g., 'Saharan') that have not been included elsewhere in the ethnic origin classification.

3. “Central and West African, not included elsewhere” includes general responses indicating Central or West African origins (e.g., 'West African') as well as more specific responses indicating Central or West African origins that have not been included elsewhere (e.g., 'Luba,' 'Mossi').

4. “Other African origins, not included elsewhere” includes mostly general responses (e.g., 'African'), as well as a few more specific African responses (e.g., 'Saharan') that have not been included elsewhere in the ethnic origin classification.

5. “West Indian, n.o.s.” includes responses of 'West Indian,' not otherwise specified.

FAMILY STRUCTURE

For the total population in Quebec, 26.94% of census families are lone-parent families and 73.06% are couple families. In the English-speaking Black community, 50.23% of census families are lone-parent families, and in the French-speaking Black community, 40.81% census families are lone-parent families. Regardless of language differences, the Black community in Quebec has a higher percentage of lone-parent families when compared to the total population in Quebec (Table 14).

Family Structure For Census Family in the Black Community and the Total Population in Quebec, 2016

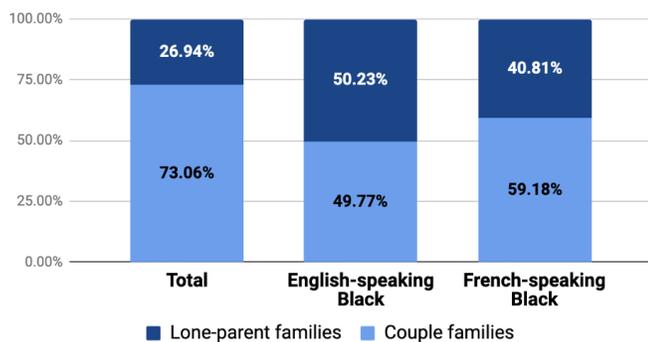


Table 14. Family Structure For Census Family in the Black Community and the Total Population in Quebec, 2016

Source: CHSSN. Data from Statistics Canada 2006 Census of Canada.



ANALYSIS OF OUTCOMES AND INFORMATION GAPS

Education Outcomes and Information Gaps

The link between economic and educational attainment is of interest to this study with the following sections to show data suggesting that educational achievement corresponds with increased average incomes for all sub-groups observed. At the same time, the more the sub-groups achieved in their education, the more that exacerbated disparities in outcome between the subgroups under observation. Here, educational attainment rates are under observation and analysis.

High school diploma or less

Firstly, looking at the rate of those who hold a high school diploma or less, and accounting for visible minority status and language group, Table 15 shows that the ESBC has a substantially higher percentage of its community in this educational level at 48.1% compared to the FSBC at 37.1% (the lowest of all 4 subgroups), the English-speaking non-visible minority at 41.8%, and the French-speaking non-visible minority at 41.5%. When observing the population aged 15-29, the ESBC also has the highest rate of all four subgroups with 65.8% of the population holding a high school diploma or less. The FSBC follows with a rate of 58.5%, and the non-visible minority English and French speaking populations at 51.7% and 49.9% respectively (Table 15).

High School Diploma or Less by Visible Minority Status and Language Group, Quebec, 2016 (Total population, Ages 15-29)

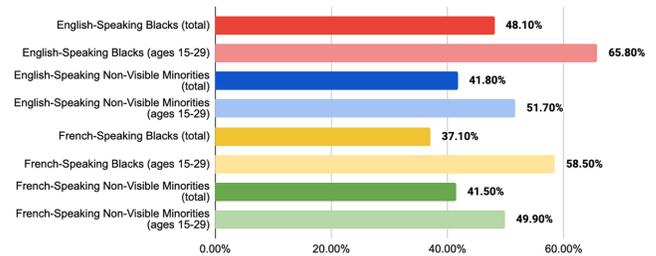


Table 15. High School Diploma or Less by Visible Minority Status and Language Groups in Quebec, Population 15+ and Population aged 15-29, 2016 Source: SRESQ. Data from Statistics Canada 2016 Census of Canada.

Post-secondary

In Quebec, among the population aged 15 years and above, 17.6% have a college, CEGEP or other non-university certificate or diploma in 2016. The ESBC has a higher percentage of population who have a college, CEGEP or other non-university certificate or diploma at 19.2% (Table 16).

College, CEGEP or other non-university certificate or diploma by Language Group and Visible Minority Status for Population 15+ in Quebec, 2016

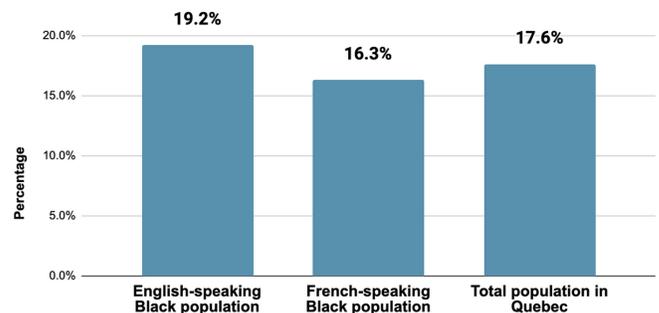


Table 16. University Degree at Bachelor Level or Above by Language Group and Visible Minority Status for Population 15+ in Quebec, 2016 Source: Statistics Canada 2016 Census of Canada.

When observing the rate of those who hold a university degree at the bachelor level or above by visible minority status and language group in Quebec, the Census data from 2016 shows that 16.6% of the total ESBC held a university degree at the Bachelor level or above, compared to 24.7% for the FSBC, 27.3% for the English-speaking non-visible minority group, and 18.3% for the French-speaking non-visible minority (Table 17).

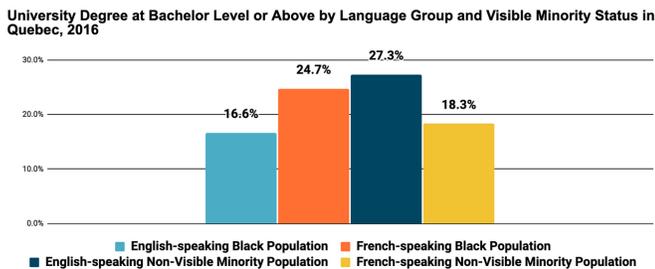


Table 17. University Degree at Bachelor Level or Above by Language Group and Visible Minority Status for Population 15+ in Quebec, 2016
Source: SRQEA. Data from Statistics Canada 2016 Census of Canada.

When observing the population aged 15-29, the ESBC has a rate of 8.7% compared to the FSBC at 13.4%, the English-speaking non-visible minority population at 19% and the French-speaking non-visible minority population at 13.6% (Table 18).

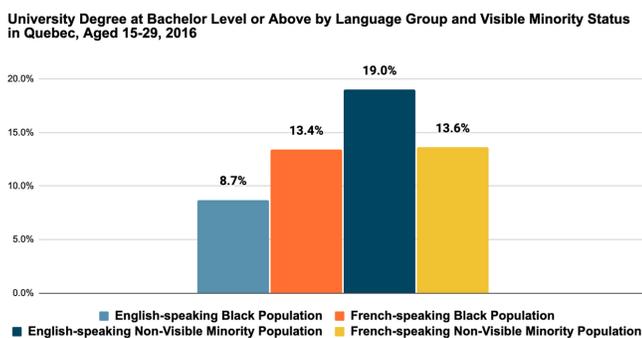


Table 18. University Degree at Bachelor Level or Above by Language Group and Visible Minority Status in Quebec, Aged 15-29, 2016
Source: SRQEA. Data from Statistics Canada 2016 Census of Canada.

The data shows that disparities in the educational outcomes exist between the ESBC and the other subgroups observed. A substantially higher

percentage of its population holds a high school diploma or less when compared to the other groups and the same is true for the youth (15-29). At the university level, the ESBC has the lowest rate of those who have attained a Bachelor's degree or higher compared to the other subgroups.

Educational attainment by gender

Observing 2016 Census data from Table 19, among members aged 15 years and over in the ESBC, Black women are more likely than Black men to have completed various levels of studies. For example, among Black women aged 15 years and over in the ESBC, 80.7% have at least a high school diploma, compared with 78.4% of Black men; 55.5% have completed a postsecondary certificate, diploma or degree, which includes a registered apprenticeship or other trades certificate or diploma; a college, CEGEP or other non-university certificate or diploma; or a university certificate, diploma or degree, compared with 48.2% of Black men; and 17.2% have a university certificate, diploma or degree at bachelor level or above, compared with 15.9% of Black men.

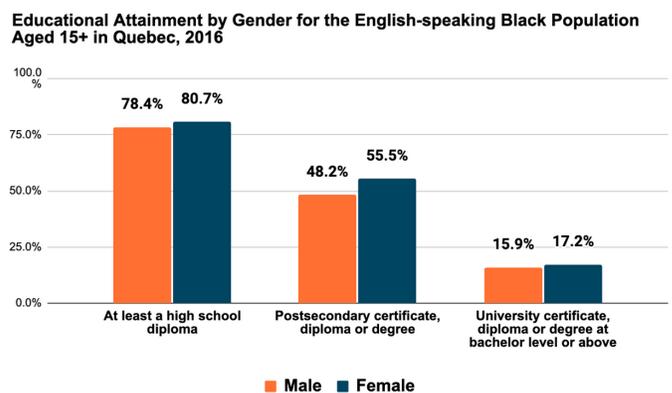


Table 19. Educational Attainment by Gender for the English-speaking Black Population Aged 15+ in Quebec (2016)
Source: Statistics Canada 2016 Census of Canada.

BIQ FOLLOWUP

Location of study

Within the English-speaking Black community in Quebec, 70.3% of those who have a postsecondary certificate, diploma or degree have completed their studies in Quebec, compared to 8.4% of those finishing their studies outside of Quebec, and 21.3% completing their studies outside of Canada (Table 20).

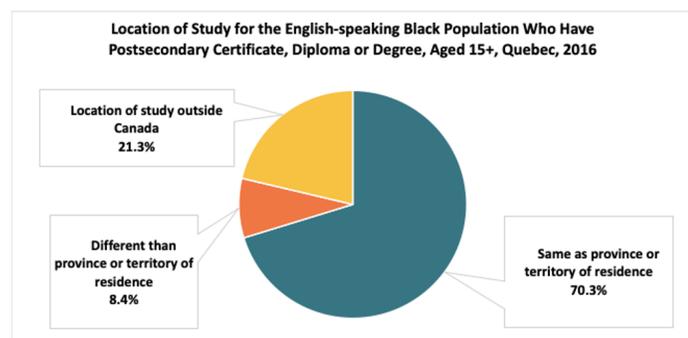


Table 20. Location of Study for the English-speaking Black Population Aged 15 years and Over Who Have Postsecondary Certificate, Diploma or Degree, Quebec, 2016

Source: Statistics Canada 2016 Census of Canada.

1. The social and economic determinants of education outcomes are well documented in research on the general population. Determinants¹ include parents' level of education, level of income and wealth of family of origin, parents' cultural and social capital, area of residence, special education needs, family structure, and immigrant status. In the BIQ report, we will continue to compare some of these socioeconomic factors across different subgroups.
2. As one of the very important determinants of education outcome, educational aspirations of parents and youth (the level of education one would like to achieve) and educational expectations (the level one expects to achieve) were not accessed in the Census questionnaire. The following BIQ survey will look at these two factors and its relationship with education outcomes among Black youths compared to other subgroups.²
3. Looking at trends of graduation or dropout rates among Black youths in Quebec from high school, CEGEP and university.
4. Another interesting observation for the BIQ followup will be looking at whether the proportion of Black individuals with a postsecondary education has increased over time.

1. See Cameron and Heckman (2001); Childs, Finnie and Mueller (2018); Croll (2004); de Broucker (2005); Dumais (2002); Feliciano (2006); Finnie et al. (2010); Robson et al. (2014); Zarifa (2012).

2. <https://www150.statcan.gc.ca/n1/pub/75-006-x/2020001/article/00002-eng.htm>

Economic Outcomes and Information Gaps

When it comes to the economic health of the Black community in Quebec, there are several proxy variables that our analysis observed.

Income was one of the variables that displayed a clear discrepancy between the Black community and the total population that over time has grown. In 2001, the average income of the Black population in Quebec was \$19,451 while for the total population it was \$27,125, a difference of \$7,674 (Table 21).

Average Income(\$)
for Black Communities and Total Population in Quebec, 2001

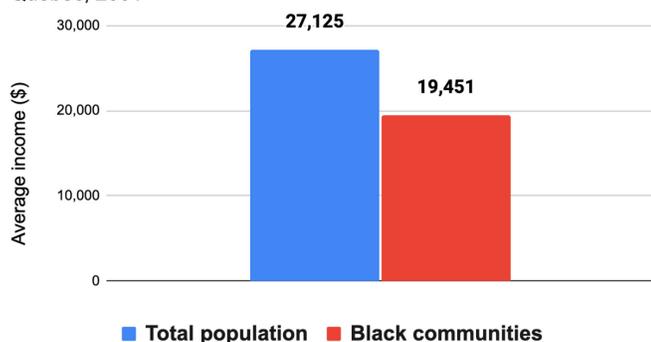


Table 21. Average Income(\$)
for Black Communities and Total Population in Quebec (2001)
Source: Data from Statistics Canada 2001 Census of Canada.

In 2006, the average income for the Black community in Quebec was \$22,822 while for the total population it was \$32,074, a difference of \$9,252. By 2016, the Black population in Quebec was earning an average income of \$31,329 while the total population was earning \$42,546, a difference of \$11,217 (Table 22). Thus, while the average income has increased for both the Black community and total population over time, the rate of increase has been vastly different and the disparities in income for the Black population in 2001 grew by 68% over the next fifteen years.

Average Income(\$)
for population aged 15 years and over in Quebec, 2006 and 2016

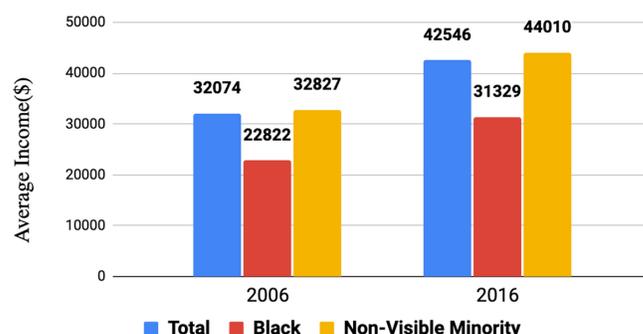


Table 22. Average Income(\$)
for population aged 15 years and over in Quebec (2006 and 2016)
Source: CHSSN. Data from Statistics Canada 2006 & 2016 Census of Canada.

This is also true when looking at median income of the two groups (Black and total population), the median income difference between the Black population and the total population in Quebec grew from \$5,619 in 2001 to \$7,644 in 2016 (Table 23).

Median Income(\$)
of Black Communities and Total Population in Quebec, 2001 and 2016

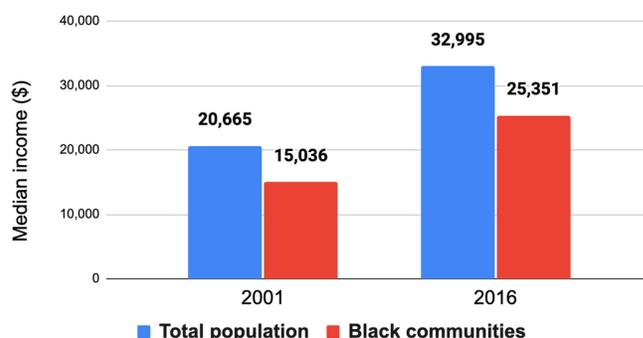


Table 23. Median Income(\$)
of Black Communities and Total Population in Quebec (2001 & 2016)
Source: Data from Statistics Canada 2001 & 2016 Census of Canada.

Following income, the focus moves to those living below the Low Income Cut-off (LICO) in Quebec. The data, which is segmented by language alongside race (visible minority status), shows that both the English- and French-speaking Black communities of working age (15 and over)

have higher percentages of their populations living below LICO compared to the English and French Speaking non-visible minority populations of working age. This was the case in 2006 and while the percentages of those living below LICO dropped for each subgroup, as of 2016 the percentage of individuals from the two linguistic Black communities is at least double that of the percentage of individuals from the non-visible minority community living below LICO (Table 24).

Percentage living below LICO for population aged 15 years and over in Quebec, 2006 and 2016

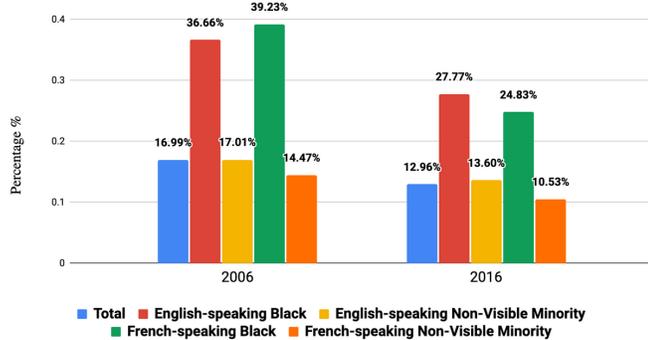


Table 24. Percentage living below LICO for population aged 15 years and over in Quebec (2006 & 2016)

Source: CHSSN. Data from Statistics Canada 2006 & 2016 Census of Canada.

Thus far, we have observed that with regards to income and proxy measures of deprivation, the Black community still has significant disparities in outcome when compared to the total population and non-visible minority community. The **unemployment rate** further exemplifies the economic disparity which exists between the Black community and non-visible minority population. As of 2016, the unemployment rate for working age people in Quebec (15 years old and above) stood at 13.5% for the ESBC and 12.9% for the FSBC while for the non-visible minority English population it was 7.9% and for the non-visible minority French population, it was 6.4% (Table 25).

Unemployment Rate for Population Aged 15 Years and Over in Quebec (2016)

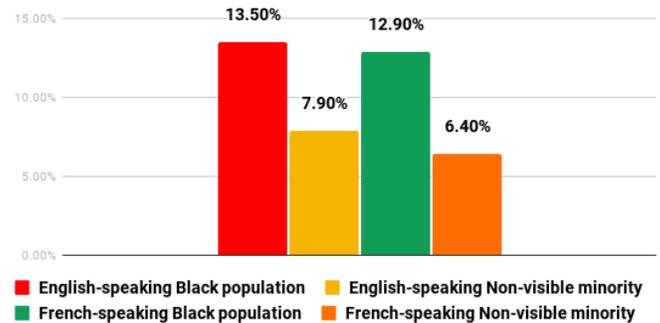


Table 25. Unemployment Rate for population aged 15 years and over in Quebec (2016)

Source: CHSSN. Data from Statistics Canada 2016 Census of Canada.

Furthermore, of the ESBC members who are employed, a higher percentage of the population occupy positions that are part-time and or seasonal and thus, employment status alone does not fully account for well-being in our analyses (Table 26)

Part-Time/Part-Year vs Full-time/Full-Year Work in Quebec (2016)

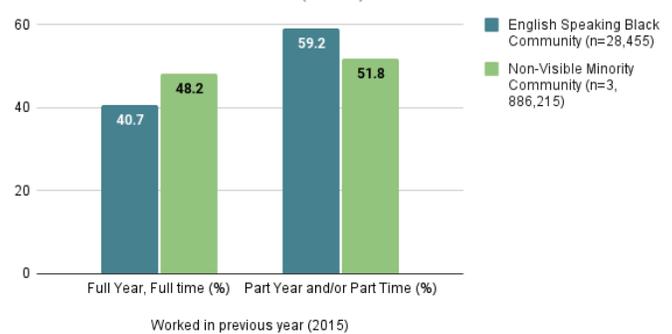


Table 26. Part-Time, Part Year vs Full Time, Full Year for population who worked in 2015 (aged 15+)

Source: Data from Statistics Canada's 2016 Census of Canada

In addition to the previous tables on economic indicators pertaining to the community, which was sourced from the 2016 Census, there is also more recent information available on the economic indicators under observation. The Labor Force Survey is a monthly survey conducted by Statistics Canada which aims to measure the current status of Canada's workforce. The project team consulted this data but unfortunately, was not able to observe data about Quebec's ESBC or Black community more widely. It was nonetheless important to collect as much recent data as possible due to several reasons including the economic impact of the COVID-19 pandemic in Quebec and Canada.

Instead, the data observed pertains to: 1) the Black population (and other visible minority populations) across Canada and 2) The visible minority (and non-visible minority) population in Quebec.

In terms of the unemployment rate of Canadians across different levels of educational attainment, as of March 2021 both the Black and Visible Minority populations had higher unemployment rates than the non-visible minority (excluding Indigenous) population. Black Canadians with "High school or less" had an unemployment rate 84% higher than non-visible minority Canadians with the same educational attainment while visible minority Canadians had an unemployment rate that was 22% higher than non-visible minority Canadians also with "High school or less". While the unemployment rate decreases as educational attainment increases for all the populations, Black Canadians with a "Bachelors degree or higher" have an unemployment rate that is more than 60% higher than the non-visible minority population. This table (Table 27) shows that across different levels of educational attainment, Black and visible minority populations have a higher unemployment rate than the total population and non-visible minority populations.

Unemployment rate by population group and educational attainment, 3-month moving averages, unadjusted for seasonality, Canada, March 2021

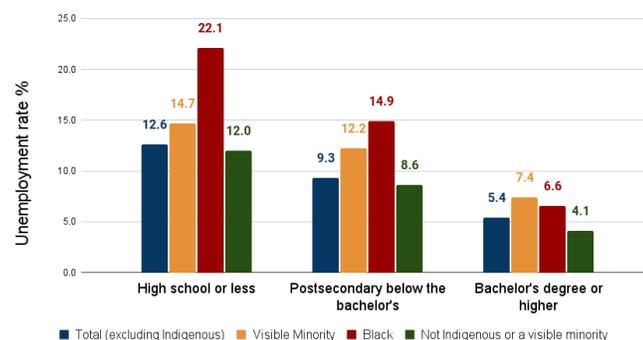


Table 27- Unemployment Rate by Population group and educational attainment,, 3-month moving averages, unadjusted for seasonality, Canada, March 2021
Source: Labor Force Survey, Statistics Canada, March 2021

In addition to relatively higher unemployment rates for Black and Visible Minority Canadians across different levels of educational attainment, these population groups also had lower median weekly earnings compared to non-visible minority Canadians and the Total populations (both excluding Indigenous populations). Black Canadians with "High school or less" earn 18% less than non-visible minority Canadians with the same educational attainment. For those with a "Bachelor's degree or higher, Black Canadians earn 20% less than non-Visible Minority Canadians (Table 28).

Median weekly earning of employed employees by population group and educational attainment, 3-month moving averages, unadjusted for seasonality,

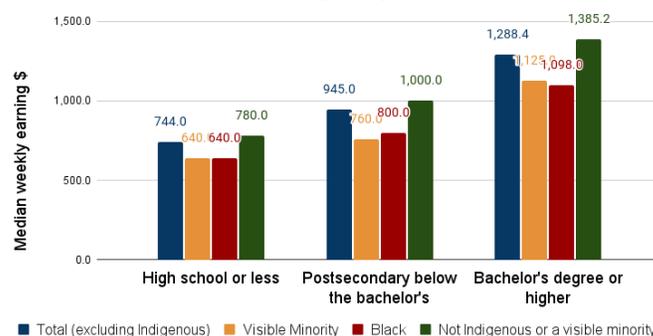


Table 28- Median weekly earnings of employed employees by population group and educational attainment, 3- month moving averages, unadjusted for seasonality, March 2021.
Source: Labor Force Survey, Statistics Canada, March 2021

In Quebec, while the project team does not possess recent data pertaining to specific Visible Minority groups, data pertaining to Visible Minorities as a whole was collected. When it comes to the Unemployment rate for Vis Min Quebecers, from September 2020 to March 2021, Visible Minorities had an unemployment rate that ranged from 60% to 112% higher than the Unemployment rate of the non-visible minority population (excluding Indigenous) (Table 29).

Unemployment rate by visible minority status, 3-month moving averages, unadjusted for seasonality, Quebec, September 2020 to March 2021

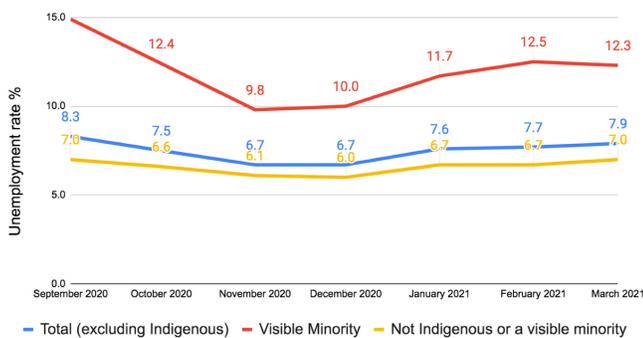


Table 29- Unemployment Rate by visible minority status, 3-month moving averages, unadjusted for seasonality, Quebec, September 2020 to March 2021
Source: Labor Force Survey, Statistics Canada, Sept '20- Mar '21

Furthermore, as of March 2021, the Visible Minority population of Quebec was earning a lower median weekly income compared to the non-visible minority population across different levels of educational attainment. Vis mins with "High school or less" earned 13% less in median weekly earnings compared to non-vis min with the same educational attainment. For those with a "Bachelors degree or higher", vis minority Quebecers earned 25% less than non-visible minority Quebecer's (Table 30).

Median weekly earning of employed employees by visible minority status and educational attainment, 3-month moving averages, unadjusted for seasonality, Quebec, March 2021

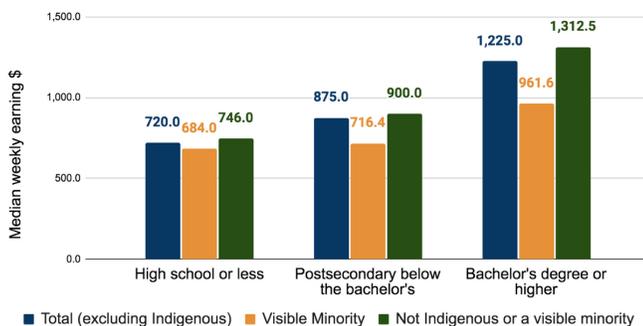


Table 30- Median weekly earnings by visible minority status, 3-month moving averages, unadjusted for seasonality, Quebec, March 2021
Source: Labor Force Survey, Statistics Canada, March 2021

When educational attainment is considered, there are economic disparities which exist between the Black community and total population and/or non-visible minority population within Quebec. However, as previously noted, when looking at this specific population at this geographic level, the most recent data the BIQ project possesses is sourced from the 2016 Census. When observing **median income by educational attainment** for instance, we observe that the Black population earns significantly less than the non-visible minority population and total population of Quebec. Amongst those aged 15 and above in Quebec who possess no certificate, diploma, or degree, the median income for the Black population is \$2,836 less than it is for the non-visible minority population (Table 31). Throughout the different levels of educational attainment, this difference in median income grows and by the time we observe those who possess a university degree, diploma, or certificate at the Bachelors level or above, the difference in median income grows to \$19,901. Thus, this data shows that while median income increases for all groups and as they increase their educational attainment and complete university, disparities between the Black and non-visible minority communities in median income *grow* as individuals within those communities attain more

Median Income by Educational Attainment for Population Aged 15 Years and Over in Quebec (2016)

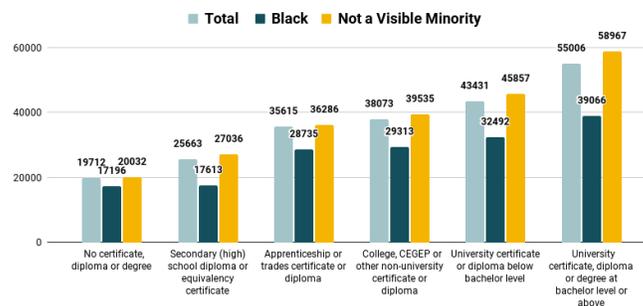


Table 31- Median Income by visible minority status and educational attainment Quebec, 2016.
Source: 2016 Census, Statistics Canada,.

In 2016, the unemployment rate by educational attainment of those aged 15 and over in Quebec was often multiple times higher for the Black population than for the non-visible minority and total populations. In some cases such as amongst those with a University degree, diploma or certificate, the unemployment rate for the Black population was almost three times as high compared to the non-visible minority population (Table 32).

Table 31. Unemployment Rate by Educational Attainment for population aged 15 years and over in Quebec (2016)

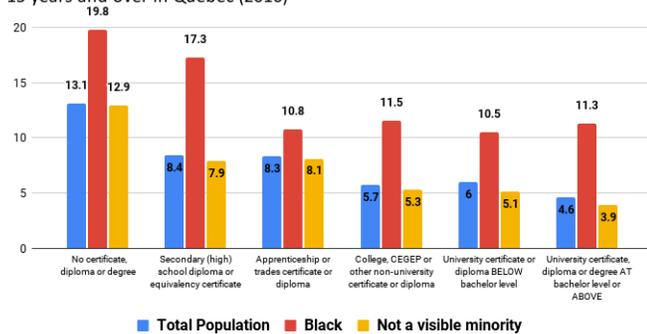


Table 32- Table 31. Unemployment Rate by Educational Attainment for population aged 15 years and over in Quebec (2016)

Source: 2016 Census, Statistics Canada

One area on the economic theme that this project seeks information on pertains to the amount of Black people holding decision-making or key positions within the workplace and in wider economic life. A 2020 study conducted by Ryerson Universities Diversity Institute (Cukier et al., 2020), observed **the level of representation of diverse groups of people within Boards of Directors** in 8 cities across Canada and across sectors. Observed the number of Women, Black people, and Racialized people who sat on Boards. What they found was that for all three groups, relative to their proportion of the population, they were *all underrepresented* across the Boards of Directors across the country. In Montreal specifically, they found that while the Black community makes up 6.8% of Montreal's total population, they make up 1.9% of BoD's. While Racialized people make up 22.6% of the population, they make up only 6.2% of BoD's. For comparison, in Halifax, Racialized people make up 11.4% of the population but 6.7% of BoD's.

Women in Montreal make up 50.4% of the population and 43.3% of BoD's. (Diversity Institute, 2020). Furthermore, the results varied by sector with Municipal ABC's often having the highest rates of participation for all three groups and the corporate sector was the area with the lowest rates of participation. In Montreal, the Black population is represented across 13.1% of BoD's in Municipal ABC's, almost *twice* their proportion of the total population (6.8%). In Provincial ABC's, the Black community composes 1.9% of BoDs, less than a third of their proportion of the population. However, this study did not find a single Black person on the Board of Directors in the Corporate sector, Voluntary sector, Hospital sector, University or College Leaders, or School BoD's, *not a single one in Montreal* (Diversity Institute, pg. 39). This study did not account for language and thus, there is no information about the number of members from the ESBC who are represented across BoD's in the Municipal and Provincial ABC's.

In summation, the first two thematic areas covered show that amongst a number of significant economic measures, the Black population in Quebec (and in Canada) faces significant disparities in its economic outcomes when compared to the total population and non-Visible minority populations. These include less income, higher rates of those who live below the poverty line (LICO), higher unemployment rates and a lack of representation in leadership positions. Furthermore, when educational attainment is taken into account, not only do these disparities continue to exist but in many cases they grow as the Black communities educational attainment increases. Thus, when it comes to the Economic well-being of the ESBC in Quebec, and where the data is insufficient, the Black community overall in Quebec and/or Canada, the community faces significant disparities across a number of indicators and this poses a challenge to the well-being of the community. Furthermore, more information is needed to further understand economic well-being pertaining to the

ESBC as the indicators observed are limited in scope. For instance, when it comes to issues surrounding access to credit, banking practices, financial literacy, access to financial service, assets held, wealth and similar issues, this project has yet to come across information pertaining to that in the Quebec, ESBC context.

BIQ FOLLOWUP

There are of course many questions as to what causes these disparities in outcome with the answer certainly being complex with many factors to take into account. In the following Black in Quebec report, we would like to further investigate:

1. Disparities in wealth across different subpopulations in Quebec;
2. Barriers in regards to financial exclusion for members of the English-speaking Black community;
3. Challenges faced by Black entrepreneurs such as financial literacy, lack of communication between groups, and access to entrepreneurial knowledge

Health Outcomes and Information Gaps

In attempting to understand the health status of the ESBC in Quebec, this section begins by discussing the project's conceptualization of the relationship between race, health, and language. It follows by reviewing literature on this relationship in the Canadian context by discussing the situation in Quebec. Ultimately, with very limited data on this subject, this section identifies limitations to our understanding of this relationship and what follow-up actions need to be taken by the Black in Quebec project to address them. Finally, this study considers psycho-social well-being to be a key component of one's health but has given it its own sub-section following the initial analysis.

Conceptualizing Race, Language, and Health

There is an ever increasing amount of studies being conducted seeking to understand the relationship between race and health from the international setting to a municipal context, and everything in between. While the difficulties of studying race were already alluded to, in the health context, this has also been contentious with various misconceptions of race being applied to analyses¹. For instance, some have attempted to use a genetic understanding of race to attempt to analyze certain differences in patterns while others have conflated the concepts of ethnicity and race. While we maintain our understanding of race as a social construct and racialization as a process by which individuals are perceived by others as belonging to a specific group, the data under observation comes from a sample of individuals who self identify as belonging to a particular racialized group².

Secondly, in trying to understand the gaps in health pertaining to the ESBC, this section seeks to observe the distributions of health outcomes and information regarding accessibility of health services. However, the approach we adopt aims to observe not just the outcomes and accessibility for those who identify as ESBC, but also how the process of racism affects both of these aspects. This approach is increasingly being adopted and provides a stronger framework by which to understand the relationship. For instance Chae and al. amongst others place an emphasis on racism as they adopt a socio-psychobiological approach that “emphasizes how social inequalities generated by racism impact health, directly as well as by shaping psychological, behavioural, and biological vulnerability to disease” (Chae et al, 2011). They identify three areas where research can be done in order to understand the relationship between health and race: area level effects, racial discrimination, and racial identity (ibid), (areas the BIQ survey will cover).

Furthermore, we consider the social determinants of health model in our study but acknowledge that the relationship between health and race in Canada goes well beyond that.

The “social determinants of health” are, according to the Canadian Public Health Association, “the social and economic factors that influence people's health” (“What are the social determinants of health?”)³. Some examples of social determinants of health are income and income distribution, education, social exclusion, health service,

1. See Methodology section

2. Ie. The Canadian Community Health Survey. Statistics Canada.

3. “What Are the Social Determinants of Health?” Canadian Public Health Association, www.cpha.ca/what-are-social-determinants-health.

housing and so on. This focus on the social determinants stands in contrast to a more biological approach and essentially we aim to understand how the socio-economic context and positioning of Quebec's English-speaking Black community affects the health of the community as a whole. We have already discussed the ESBC in the educational and economic domains and with significant disparities in both domains, some of the health outcomes under observation reflect that.

Lastly, given the "healthy immigrant" effect, it is also important to consider observing data captured over time. The "healthy immigrant" refers to "an observed time path in which the health of immigrants just after migration is substantially better than that of comparable native-born people but worsens with additional years in the new country" (McDonald & Kennedy, 2004, p. 1613).¹ Given that 6 out of 10 Black Quebecers are first generation immigrants, it is important to consider the state of the health of a population upon arrival as compared to their health after spending a given amount of time in Quebec. Of course, one should not conflate the word "immigrant" with "Black" and essentially the BIQ study will seek to understand the role immigrant status has in the health status of the ESBC as compared to other groups.

Race and Health in the Canadian Context

In the Canadian context, there are several racial inequities when it comes to health with much research having focused on health issues in the Indigenous communities with an increasing amount also analyzing various visible minority groups in the population such as Black and South-Asian communities (Veenstra, 2009). While there is plenty of research that still needs to take place on this subject, there are an increasing number of studies that aim to further understand the health patterns and disparities of different visible minority groups across Canada. Many of these studies have shown that there are significant disparities in health outcomes amongst various racial minority groups in Canada. For example, in testing the immigrant effect with a focus on Type 2 Diabetes, Adjei and al. find that visible minority immigrants experience significantly higher rates of Type 2 diabetes than non-visible minority immigrants (Adjei et al, 2020).

Sheryl Nestel's (Nestel, 2012) report compiles much of the research on racialized health disparities across a number of sectors. In terms of **how discrimination impacts health**, Nestel also identifies various ways health inequities manifest via racism: psychological stress of racist environments, unequal economic opportunities, inequitable access to social resources, lack of adequate housing, exposure to environmental toxins, risky behaviour, victimization through social trauma, mistrust in healthcare, and underutilization of screening programs (Nestel, pg. 7). Several of these issues arguably expand beyond a social determinants of health model and thus justify the need for a wider framework .

1. Reasons for this could include the challenges of emigrating when one is not in good health as well as immigration policies making it harder for people in poor health to immigrate to Canada.

Siddiqi et al. look at the link between discrimination and health outcomes, finding that discrimination is associated with chronic conditions and their risk factors (Siddiqi et al., 2017).¹ Observing data from the 2013 Canadian Community Health Survey, they find that the Black population reported the highest rate of discrimination (52.2%) followed by the Aboriginal population (48.8%), Asian population (35.5%) and White population (30.6%)² (pg. 138). Furthermore, they find that experiencing discrimination is “associated with sixty eight percent higher odds of having a chronic condition (OR 1.68[1.46–1.94])” (pg.139) and that frequent discrimination was also “associated with higher odds of obesity, binge drinking, and poor self-rated health” (ibid).

Sarah Brennenstuhl’s study focused on **the health of mothers of young children** and is rare because Brennenstuhl compared health outcomes across provinces and observed relationship status, income, education, and race. What the study found was that race is a significant factor when it comes to one’s health as significantly more non-white young mothers (OR = 1.72; 95% CI = 1.34–1.21) reported suffering from two or more chronic conditions than white mothers. (Brennenstuhl, pg.30). Another important finding of Brennenstuhl’s study was that Quebec was the province with the best reported health of young mothers. This is consistent with a common theme this study has crossed which is that Quebec has a generally better social safety net as compared to the rest of Canada. With that being said, discrimination and social exclusion still exists in Quebec and this idea of a strong social safety net doesn’t address the issue of discrimination in Quebec.³

Health and Linguistic Minorities

Having covered research relating to the relationship between race and health in Canada, the question of language arises. There have been several studies looking at the relationship between linguistic diversity and health with some focusing on the health outcomes of linguistic minority populations.

Yael Paled’s article for instance, highlights the function of language in the communication of and delivery of health services and identifies that language barriers in healthcare exist well beyond western democracies and are of growing concern given contemporary immigration trends (Peled, 2018). Beyond the practical questions of how healthcare systems can adapt to changing patterns of linguistic diversity, Paled acknowledges “the more covert role language plays in the meaning making process of illness and well-being.” (Paled, 361). Essentially, the argument is that cultural context provides the epistemic backdrop by which understandings of health and illness are formed, developed, communicated, and addressed. Thus, the barriers between different linguistic and cultural groups might be exacerbated by epistemic differences and an example of such is the word “pain” which carries with it different understandings. Paled chooses to adopt a framework of epistemic injustice in understanding the relationship between language and health because the distinction between “testimonial and hermeneutical forms of epistemic injustice corresponds to the distinction between intralinguistic and interlinguistic dynamics of health communication” (Paled, pg. 363).

1. The analysis included two exceptions: binge drinking and physical activity.

2. This is how the study grouped these populations though they do note that they categorize those who identify as non-visible minority as White.

3. This needs to be mentioned as some may believe that a strong social safety net reduces or even nullifies the existence of systemic racism, claims which are unfounded.

In Quebec, the health profile of the Anglophone community differs across Quebec's 5 main health regions and across various health measurements when compared to the Francophone community (Bouchard et al., 2018).

A 2019 report from the Canadian Health and Social Services Network spoke to some of the issues facing the Anglophone community in regards to healthcare. For instance, unilingual English speakers are less likely to have a family doctor compared to English speakers who are also bilingual (Pocock, 2019). Access to healthcare, specifically in English, is also one of the major issues facing the Anglophone communities in Quebec with 13.7% of English speakers being "not satisfied at all" with the availability of health and social services in English in their region (Pocock, pg. 64). The most important issues facing the English community in Quebec were access to public services in English (35.3%), Health care (32.1%), and Education/schools (29.9%) (Pocock, pg. 281). Lastly, among English speakers, only 56.9% reported they were confident about the future of their local English-speaking community (Pocock, pg. 275). These examples of difficulties of having satisfactory access to public services in English and health care is a form of social exclusion, which can have an impact on our health outcomes.

While the report does not look into race, what it finds is that there are **challenges facing the English community in regards to their access to healthcare.**

The Health Profile of the English-Speaking Black Community in Quebec

In trying to construct a health profile pertaining to the ESBC in Quebec, there have been significant challenges to creating an accurate profile of the community. Firstly, the project team searched for literature pertaining to the health profile of Quebec's ESBC but thus far most of the studies consulted concern the relationship between health and race more broadly, often pertaining to the situation of the Black community in an international or Canadian national context. While they discuss racial health differences, or the affects of discrimination on health, none of them observed Quebec's English-speaking Black community distinctly from others.

Secondly, the project team has yet to observe health data on the ESBC in Quebec, because all the data observed and compiled thus far has been aggregated (macrodata). For instance, the Public Use Microdata File for the Canadian Community Health Survey 18/19 that BIQ observed, aggregated the visible minority respondents and as such the team could only analyze the responses of Quebec's English-speaking visible minority population as a whole. Thus, in order to develop a detailed health profile of the ESBC which can be compared to the other subgroups, the project needs access to microdata so that the information pertaining to the ESBC can be separated and compared to other groups.

Since commencing this project, there have been several wider events that have affected the direction of this project such the COVID-19 crisis and the Black Lives Matter (BLM) movement. For instance, the data collection phase of BIQ will search for information on the effects of COVID-19

on the ESBC. Furthermore, the BLM movement has also been followed by a wider ongoing political discussion and response regarding anti-Black systemic racism in Canada, arguably extending to include issues pertaining to the collection of race-based data.¹

While data collection has been a challenge, there has still been information published that may not focus on the ESBC but that remains relevant. For instance, several reports and studies have shown Black communities to be more likely to contract the virus, suffer from symptoms, and/or die. For instance, by comparing case rates across neighbourhoods in Montreal, and the proportion of people in said neighbourhoods who are Black and/or visible minorities, the data suggests that it is neighbourhoods with higher proportions of Black people and Visible Minorities which have higher case counts (Rocha, 2020) (Adrien, CIUSSS du Centre-Sud-de-l'Île-de-Montréal, 2020).

BIQ FOLLOWUP

In attempting to understand the Health profile of the ESBC, this section has covered several important considerations for the BIQ project. Building upon this, there are several actions that the project aims to take in order to improve understanding:

1. Accessing disaggregated data via the Statistics Canada Research Data Centers. With the publicly available Public Use Microdata File (PUMF), the project can only analyze data pertaining to visible minorities (as a whole) and the outcomes compared to non-visible minorities. Data pertaining to specific visible minority communities (such as the ESBC) is inaccessible through this database. Furthermore, given the healthy immigrant effect and social determinants of health previously alluded to, the data analysis needs to control for factors such as immigrant status, length of time in Canada, and a number of social and economic variables. Thus, accessing disaggregated data is an important step towards observing and understanding the health condition of members in the Black community.
2. Incorporating questions pertaining to the physical and psychological effects of the Covid-19 pandemic on respondents.
3. Determine whether the study will focus on area-level affects, racial discrimination, racial identity or all of them.
4. Interrogate and perhaps incorporate the concept of “Epistemic Injustice” into the survey when covering language barriers of the ESBC.

1. This will be discussed in the chapter on the Socio-cultural Gaps

Psycho-social Outcomes and Information Gaps

Psycho-social well-being represents a key aspect of one's health and this section acts as an extension to the previous section. In terms of literature and research into the psycho-social well-being of the ESBC in Quebec, the available information is limited but when considering the question in relation to a larger group of people or across an expanded geography, more information has been published. Furthermore, through holding in person Focus Groups, several themes emerged that speak to psycho-social well-being which this section will identify and discuss how they can be incorporated into the BIQ follow-up survey.¹

It is difficult not to begin this section by talking about the dramatic impact the COVID-19 pandemic has had on the day to day lives of peoples across the world but that has not been divorced from psychosocial impacts of the pandemic. In Quebec, the pandemic has also brought increases in several negative psychosocial outcomes across a number of indicators. A study undertaken by the University of Sherbrooke and led by Dr. Méliissa Généreux surveyed thousands of Quebecers about their mental health in a longitudinal study. In the November 2020 survey responses, the second² in the study, they reported that one quarter of adults and half of young adults reported symptoms that were consistent with generalized anxiety disorder or major depression and that these symptoms were on the rise, especially among men and young people. They also reported increases in serious suicidal ideation, and abusive drinking. In terms of geography, there

is a higher prevalence of psychological problems in Montreal, and essential and remote workers are being increasingly affected. (USherbrooke, 2020)³

When it comes to the psycho-social well-being of the ESBC specifically, there are no studies the project came across that spoke specifically about this group. However, the project team knows of several organizations and initiatives trying to collect related data or providing other services.⁴ Furthermore, as stated previously, the BIQ project conducted Focus Groups with 34 members of the ESBC. While the report will be published in Spring 2021, there are several themes that were consistently covered by several of the respondents. For instance, issues pertaining to alienation (social and individual), social recognition (professionally or interpersonally), and discrimination were common, with some respondents also talking about mental health and some ways it could be perceived by the community.

Some of the research into issues relating to exclusion also follow some of the previous research conducted by the BCRC. For instance, Project Woke was a youth focused project which concluded in the Spring of 2020. As part of this project, English-speaking Black youth were taught civic engagement and leadership skills that would help them develop the skills they need to fight injustices, and advocate for themselves in society. Project Woke interns conducted a survey with participants on the subject of mental health. The survey consisted of questions from three key topics:

1. The Focus Group report from the BIQ project team explains and reports on the process.

2. The initial survey was conducted in September 2020

3. Sherbrooke study: <https://www.newswire.ca/fr/news-releases/enquete-de-l-universite-de-sherbrooke-sur-les-impacts-psychosociaux-de-la-pandemie-859792938.html>

4. Black Mental Health Connections Montreal (www.bmhcmtl.ca) and The Black Healing Fund (www.blackhealingfund.com) are two examples.

Black History in Canada, Mental Health in the Black Community and Regaining Agency. 88% of respondents said that they have experienced racism in their lifetime. 82% of the respondents believed that their experience with racism had a negative impact on their mental health. 65% agreed that there is a lack of support when it comes to addressing the needs of the Black community. Thus, just like was stated in the previous health section, the BIQ must seek to further understand the impact of discrimination on overall health and mental health (Project Woke, 2020).

The Black in Quebec project has also used the Sense of Community index as a means of understanding an individual's attachment to their community and will be applying this index in the BIQ survey. In addition, the BIQ survey seeks to understand what drives and incentivises individuals and where they see themselves in Quebec's society. In 2012 and 2013, The African-Canadian Career Excellence (ACCE) and CEDEC published a survey (Table 32) aimed at Black University undergraduate students in Montreal and asked them about their incentives for staying in Montreal. "Job and security related" (47) was the most frequent answer followed by "meaningful

employment/field of study/good \$" (35) and "Sense of belonging / identity / attachment / family / quality" (16). None of the other possible responses had a frequency of more than 6 for comparison's sake. This suggests that economic interests may drive the reasons for living in Quebec for this specific subgroup (Black students). The BIQ survey also seeks to incorporate questions asking about incentives for living in Quebec and will seek feedback from a larger population group. Alongside incentives, questions of aspiration and expectation will also be incorporated into the BIQ research. According to a Statistics Canada publication, while Black youth across Canada have similar levels of aspiration when it comes to postsecondary studies, they have a lower level of expectation (Turcotte, 2020). The BIQ project is very interested in testing this question on a sample based in Quebec and attempting to account for what could explain this difference.

With psycho-social and mental health issues on the rise in the wider community, there are no studies available pertaining to the psycho-social health of the English-speaking Black community in Quebec. What the BIQ project must do is seek data being collected by other researchers that incorporate race/visible minority status as variables while simultaneously incorporating psycho-social variables in the BIQ survey for distribution to the community. Furthermore, the data which the BIQ survey seeks to collect should also incorporate questions about the effects of the pandemic specifically on the Black community. Given the international protests in the summer of 2020, and the discourse surrounding race in Canada and Quebec, the BIQ survey also hopes to incorporate psycho-social questions pertaining to these events.

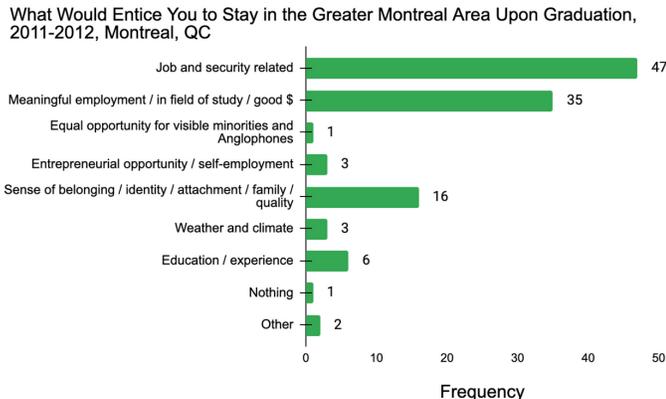


Table 32. What Would Entice You to Stay in the Greater Montreal Area Upon Graduation, 2011-2012, Montreal, Quebec
 Source: CEDEC ACCE Undergraduate Student Survey 2011-2012, Montreal, Quebec

BIQ FOLLOWUP

1. The project must seek to access race-based data that has been collected but not analyzed or published. These data sets may be in existence given the several initiatives to collect data pertaining to the COVID-19 pandemic and beyond. The project needs to continue to seek it out and attempt to analyze it
2. The survey needs to further interrogate social exclusion, discrimination, alienation, lack of recognition and similar issues. The project should aim to further understand how these things are affecting mental and psycho-social well-being in the ESBC.
3. The BIQ survey should incorporate the impacts of the COVID-19 pandemic as well as the 2020 protests around the “Black Lives Matter” movement in the Quebec context.
4. The BIQ survey should consider questions relating to incentives and motivations of individuals in the community. The project should aim to further understand what the community prioritizes in terms of its well-being on an individual and collective level.

The Socio-cultural

What is the Socio-Cultural?

We begin by conceptualizing what is meant by the “socio-cultural” and how it is being applied in this document. In referring to the Socio-Cultural outcomes of the ESBC, we are referring to the overall social and cultural immersion of the ESBC in Quebec society. Firstly, as will be elaborated upon, the capacity to provide a truly comprehensive socio-cultural analysis already meets limits at the conceptualization stage. It is our understanding that given the complexity of the subject, it may not be within the capacity of this project to offer a comprehensive analysis of a subject with different conceptualizations and with so many possible avenues for consideration. In terms of how this concept is being utilized, there are areas where we acknowledge that quantitative data may be used to help shape ones understanding of certain dimensions of society that may intersect with culture but ultimately, the socio-cultural as a concept we are applying is immeasurable and much of what shapes our understanding comes from qualitative, even subjective sources.

We question whether the cultural refers to the sum of every individual's particular understanding and interaction with it? Or should it refer to more collective social interactions on a group by group basis? If the latter, does that run the risk of group generalization? Or downplay strains of thought which are counter to those of the collective but which add to an overall discourse which is constantly in motion and change? These are some of the questions we would consider if we were to attempt to design a framework to study what constitutes socio-cultural. Instead, we maintain a broad generalized idea of what constitutes the socio-cultural and touch on particular themes which we argue have an impact on the socio-cultural well-being of the ESBC in Quebec.

According to Merriam Webster dictionary, one definition of culture is “the customary beliefs, social forms, and material traits of a racial, religious, or social group” or “the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time”(Merriam Webster)¹. Thus, we adopt a conceptualization which accounts for the ESBC as a distinct social group as well as the overall cultural landscape of Quebec which is distinct but also incorporates several aspects of culture shared nationally (ie. Canadian culture) or from other countries (ie. French or American culture). The latter essentially asks about the interactions between members of the ESBC and the wider cultural landscape of Quebec while the former focuses on the distinct cultural characteristics of the ESBC. Both of these approaches are immersed within the context of the ESBC being a double minority, that is a linguistic minority in Quebec and a racialized minority as well. Thus, any actions, discussions, or changes that have cultural implications within the context of language or race (or their intersection) are areas which the ESBC as a collective or individuals are observed through our socio-cultural lens.

Lastly, our project acknowledges the difficulty in measuring and analyzing the socio-cultural and thus, the following section is not comprehensive. It offers instead a socio-historical review and its cultural implications pertaining to the ESBC. There is certainly room for contention as to the level of impact each of these areas has on our overall socio-cultural understanding. Given that this is a living document, that discussion is invited.

1. <https://www.merriam-webster.com/dictionary/culture>

SOCIO-HISTORICAL REVIEW

This section aims to provide a brief overview of the history of the Black population in Quebec and how it relates to the social and political context of the province. The Black population in Canada and Quebec consists of peoples from a wide range of backgrounds who arrived in the territory across different periods. The following history attempts to map out the waves of Black immigration to the territory and the context by which this immigration occurred.

Early explorers and the Atlantic Slave Trade

From the early periods of European settlement in the “New World”, there were Africans who were utilized to help this process occur. Some of the work they conducted ranged from cooking, interpreting, and serving, to navigating.¹ One of the earliest known people of African descent to take part in this process was Mathieu Da Costa who is believed to have been alongside Dugua du Monts and Samuel Champlain during their expeditions to the New World and possibly before. It is believed that he arrived in Canada sometime from the late 1500s to early 1600s and was a translator for the expeditions having spoken several languages including mi'kmaq. He was one of many African people to be utilized by European nations in this way but in the following years as the need for labour increased, so too did the practice of slavery.

By the 17th century, European powers were present across the globe with colonization of the Americas being but one place. Slavery was practiced widely and what is known as the Atlantic Slave Trade had commenced with various

European powers playing major roles in this process including France, Britain, Spain, and Portugal. While often characterized and minimized as a “minor” site of slavery, especially when compared to other colonies (ex. USA, Brazil, Haiti), slavery was practiced in the territory known as New France and later Upper Canada. The earliest recorded slave in New France was a young Malahasi boy named Olivier Le Jeune brought to the territory in 1629 (Bertley, 25) and over the next 200 years, Africans were brought to the colony via this route amongst many others. By 1759, the number of slaves imported into New France from the West Indies and Africa was estimated to be approximately 1,000, with about half of them settling in Montreal as domestic servants and others at the French fortress of Louisbourg (Walker, 1980). It is important to note that while the European powers at play were competing for territory and while they each had their unique legislation on the subject, slavery was practiced by both Britain and France as well as by other European nations. On May 1, 1689, King Louis XIV of France began to permit his subjects to import African slaves in his Canadian colony and slavery continued in the colony until the early 1800s by which time, the territory was under control of the British empire which abolished the practice in 1833 with the act taking force in 1834.

Black Loyalists

Many Black people in America fought in the War of American Independence (1776-1783) on the side of the British, who had promised freedom to any slave joining their forces. This “offer” enticed many to accept the call to action and after the

1. See Bertley, Canada and its people of African descent.

British lost, many of these Black Loyalists fled to Canada, significantly increasing the Black population in various regions. While it is not known exactly how many arrived, and many were caught or killed in this migration, several states lost tens of thousands of slaves (Bertley, 38). Much of the people who did make it settled in parts of what are now called Southern Ontario, Quebec and Nova Scotia and while much was promised by the British as compensation for participation in the war (land, supplies, provisions), many Black families never saw those promises fulfilled in reality for a number of reasons. Thus, the establishment of free, Black communities in Canada at that time, already faced significant challenges.

Fugitive Slaves

While Black people were brought to Canada directly from the slave trade, there were others from the US who escaped to parts of Canada where they would be free. This migration grew significantly after the War of 1812 after common knowledge regarding the different status Black people held in parts of Canada grew. The Underground Railroad was one of the main mechanisms by which Black people escaped slavery in the United States, seeking refuge and freedom in Canada. The “railroad” was a loose network of individuals and homes that aided Black people in their attempt to escape slavery. While contested, the higher estimate of slaves who escaped during the period 1800-1865 is around 100,000.¹

Post-Emancipation

Following the abolition of slavery by the British Empire in 1833, the Black community still faced many constraints in establishing communities in Canada. Immigration of Black people was heavily

restricted. There were limited fields of work available to Black job seekers, and there remained a part of Canadian society that was particularly hostile and fearful of trying to incorporate Black communities in the country.² Unlike in the United States where many Black people were enslaved to work on plantations, in Canada many of the enslaved were living and labouring in domestic, urban settings. According to Dorothy Williams, given the small number of Black people inhabiting the island of Montreal and their dispersion, a Black “community” in the organizational sense did not really exist. Furthermore, initially the Black men working on the railways were mostly American and did not establish themselves in the city, but rather used the city as a “stopover” before returning to the US. It was mostly members of the West-Indian and Canadian Black community who chose to settle in Montreal and make it home (Williams, p. 22).

While integration into the rest of Canadian society was difficult given the social exclusion that the Black community (and other groups) faced, they managed to establish important institutions. These include the Colored Womens Club (1902), Union United Church (1907), the Universal Negro Improvement Association (1917), and the Negro Community Center (1927).

During the late 19th and early 20th centuries, Canada’s immigration policy targeted immigrants who would come to Canada and work as domestic servants including porters following the high demand of household service within Canada. For example, between 1910 and 1928, 107 female immigrants from Guadeloupe were recorded to be hired by families living in Montreal working as domestics servants (Coloured domestics from Guadeloupe, 1910-1928). From 1931-1949, 4,810 names of Black immigrants were recorded in files as

1. http://teacher.scholastic.com/activities/bhistory/underground_railroad/myths.htm

2. Blacks were amongst multiple “visible minority” groups who faced social exclusion and were the target of policies seeking to limit their presence in Canada.

coming from the US to work as porters for the Canadian Pacific Railway company.

In 1960, the Black population in Quebec was reported to be approximately 6,000. Most of them were English-speaking and lived in the Little Burgundy area of Montreal. The Black population in Quebec did not grow significantly until 1965 when the West Indies Domestic Scheme was enacted and immigration regulations in 1967 removed discrimination towards immigrants on the basis of race or nationality. The West Indies Domestic Scheme was targeted immigration that brought approximately 3000 women from the Caribbean to work as domestic servants. To qualify, the women had to be single, between the ages of 18 and 35, with at least an 8th grade education, and pass the medical examination. The scheme was a success and brought about a surge in Caribbean culture, mainly in cities like Montreal and Toronto. However, the women experienced abuse by having to work longer hours than allotted and receiving a compensation lower than expected. After a year of working as domestic servants, the women would receive landed immigrant status that would allow them to seek employment elsewhere, get an education or bring family to Canada and after 5 years, be eligible to receive Canadian citizenship (“West Indian Domestic Scheme (1955–1967)”).

Following the Immigration Act of 1976, Canada’s Black population experienced significant growth as well as a number of demographic changes. This policy shifted Canada’s immigration focus away from the narrative of who should be excluded towards the narrative of who should be included. The act introduced new classifications of immigrants and the Black populations who have immigrated to Canada since, have done so under a variety of classifications (“Immigration Act,

1976”). A major demographic shift has been the increasing number of African migrants who make up the Black population in Canada and Quebec. According to census data, on the Island of Montreal, only 5.2% of the immigrant population was from Africa, 4.8% from the Americas and the Caribbean, and the rest were from Europe and Asia. However, in 1986, the census data showed that 6.8% of the immigrant population was from Africa, 15.2% from the Americas and the Caribbean. While the previous section of this paper discussed the makeup of the Black community being largely composed of Caribbeans, Black Loyalists, people held as slaves and escaped slaves, since this era more of the Black community has come from Africa. Countries such as Somalia, Eritrea, Ethiopia have large diasporic communities in Canada with countries such as Morocco, Senegal, Côte D’Ivoire, and the Democratic Republic of Congo having large communities in Quebec (“Linguistic Integration of Immigrants and Official Language Populations in Canada”, 2017) .

The Quiet Revolution and Identity Formation

The English-speaking Black community in Quebec is somewhat of a **double minority**, being of a “race” that is non-white unlike the majority of the province (and country) and speaking a language which while spoken by most of Canada, is second to French in the province of Quebec. Quebec is not the only province where French is spoken or where French Canadian communities reside, but is a province where the Francophone linguistic community makes up the vast majority of the population and the only province where French is the sole official language. Thus, Quebec has always had a unique status in Canada and differences in approach or vision are not uncommon between the federal government of Canada and the provincial government of Quebec.

These differences have made themselves apparent in a number of different political areas with an important example of this being in 1995 when the province held its second referendum asking whether it should remain in Canada or become a sovereign state. In the end, those choosing to remain in Canada narrowly won, but the massive schism in Quebec's society was quite apparent. This political schism in Canadian society has been a significant element of the history of Canada and of the environment the Black community of Quebec and Canada have lived in. That is to say, the experience of the Black community in Canada and particularly Quebec, has never been fully divorced from the wider social context consisting of the wider, dynamic power relations between other (and in this case significantly larger) sub-groups of the population.

When it comes to the socio-political context of contemporary Quebec, we must discuss the significant social changes which occurred in the 1960s and 1970s that were to greatly shape the nature of contemporary Quebec. These vast changes, many of which were implemented by Jean Lesage, elected the Premier of Quebec in 1960 as a Liberal, changed the social dynamic of Quebec in a number of different ways. While many point to Lesage's actions, many of these changes have been enhanced and built upon by numerous governments since. This phase in Quebec's politics is known as the Quiet Revolution and significant social changes which occurred included secularization of Quebec's education system, the nationalization of Quebec's electric companies, and a renewed sense of Quebecois nationalism. Ultimately, the era of the Quiet Revolution brought about a wider societal change whereby the Francophone majority re-asserted its control and influence in the province through a number of means. Nationalism was one

of these means with many during and after Lesage's time in office, contributing to the call for a renewed nationalism, if not independence altogether. In 1976, the sovereigntist Parti Quebecois (PQ) would hold office in Quebec and in 1977, Bill 101 was passed making French the official language of Quebec. Many of the changes which took place in that era still remain today with renewed efforts to build upon them (ex. Bill 96).

In regards to Quebec and Canada, the concept of "race" and process of racialization have been applied historically and still have relevance in contemporary society. For instance, racially derogatory terms such as "wench" were used by publications like the Quebec Gazette to describe Black women in their slave-sale and/or fugitive slave notices (Martin, 2016). Furthermore, Martin argues that this publication contributed not just to differentiating the Black community from the rest of the society, but contributed to the formation of a white, male identity simultaneously. This by curating its content to target white, slave-owning males, both English and French. This social construction of racial identities, and specifically ideas contrasting "whiteness" and "blackness" is by no means unique to Quebec but the province is distinct in some of the ways these identities have been formed.

For instance, the concept of "whiteness" has not been historically consistent with certain groups previously viewed as "non-white", slowly being encompassed over time into whiteness. These include diasporic communities in the U.S. and Canada who came from countries such as Ireland, Italy, Greece, and others. Corrie Scott's analysis offers an examination of this process in regards to

Quebecois and French-Canadians as they argue that they were also racially differentiated by the Anglo-Saxon community. Scott cites examples such as the use of the term “speak white” and the use of the term “race” in the Lord Durham report of 1839 to argue that essentially British Canadians did not view French Canadians as being a part of the same “race”, and that they were both separate and unequal “races” (Scott, 2016). Scott then cites the infamous 1960s document published by Pierre Vallières entitled “Negres blancs d’amerique” (White niggers of America) which attempts to equate the historical injustices committed against Black people to those committed against French-Canadians. Scott argues that this document is also exemplary of the shift from non-white to white undertaken by French Canadians as it conceives of blackness in a stereo-typical and derogatory fashion. It argues against the term “negre blancs” for Vallières doesn’t want French-Canadians to be viewed and treated as “Negres”. Scott’s summarization captures it well:

"Although the racial expression ‘nègre blanc’ is aimed at rectifying unequal power relations between American/Canadian Anglophones and French Québécois, it also ignores, elides and relies on the horrific racism faced by Black Americans and the victims of colonial regimes, both around the world and in Québec. When Vallières appropriates blackness as a sign of disempowerment, race is doing something very specific during the Quiet Revolution in Québec: it expresses an experience of marginality, a sense of collective revolt and injustice. But the revolt and the injustice conveyed in the expression ‘nègre blanc’ stem from what Rosalind Hampton calls ‘the implicit premise of moral outrage over white people being treated as poorly as Black people’ (Hampton, 2012). Vallières’ nègre blanc ironically summons white entitlement" (Scott, 2016)

This section has offered a brief overview of some of the ways the concept of race has been applied in Quebec’s history but the idea of “race” and the aforementioned process of racialization are still present in contemporary Quebec.

A DISCUSSION ON SOCIO-CULTURAL

The ESBC as Distinct

In addition to the aforementioned “double minority” characterization of the ESBC as a linguistic and racialized minority, and with our conceptualization of the socio-cultural stated above, we begin our discussion by considering that the previous sections in this report all reflect things that arguably have socio-cultural implications. Economic, educational, health, and psycho-social well-being, coupled with the initial socio-historical context analysed earlier, all arguably interact with the socio-cultural or have socio-cultural implications. Furthermore, as previously stated, the effect of the COVID-19 pandemic, still being understood, felt and lived through has certainly altered the socio-cultural by affecting people's way of life, beliefs, interactions, priorities, etc. The pandemic has also affected different groups of people in different ways and to different extents. Thus, when trying to account for the socio-cultural impact of the pandemic on the ESBC specifically, our approach is to focus on the unique impact of the pandemic on the ESBC (as opposed to the wider context of COVID-19 in Quebec). This is important because general trends and issues may or may not be shared with the ESBC and to different extents. For example, the rates of anxiety and/or depression related to the pandemic may differ between the ESBC and the wider total population even as both may be facing these issues.

Lastly, as described in the Demographics section, around 60% of Quebec’s Black population was born outside of Canada. Thus, the countries and

cultures of origin amongst the diverse groups of people who make up the ESBC must be taken into account in our understanding of the socio-cultural. Several cultural traditions coming from these countries of origin are still practiced in Quebec by members of the ESBC and thus are part of the ESBC socio-cultural profile. For instance, Carifesta, the annual street parade and Montreal’s equivalent of Toronto’s very popular Caribana, is an important event to many Caribbean members of the ESBC and other groups who find a great interest in it. This is where the question of cross-cultural relations can come into play as many cultural practices brought to Quebec by a particular group are also enjoyed by the wider community (ie. Festivals, Food, Music etc.). Furthermore, as Canadian society sees more racially and nationally mixed unions (ex.marriages), a small but increasing number of the population are the children of these unions and are well positioned to adopt cultural traits, beliefs, and/or ways of life that take from the cultural backgrounds of their parents as well as the culture of their locale, discussed in the following subsection.

The Wider Socio-cultural

In trying to discuss a cultural profile reflecting the wider society of Quebec, we are currently at a time when issues relating to language & race, amongst many other things, are being discussed in particular social contexts within the Quebec landscape. Our project considers social discourses, including political ones, as part of what informs

our understanding of the socio-cultural. By discussing the wider socio-cultural, the project seeks to not only ask questions pertaining to the society of Quebec, but also interrogate the ways the ESBC has been included (or not) as an equal part of this society. Ultimately, the social dynamics between the ESBC and Quebec's wider society in addition to the socio-cultural contexts which affect the ESBC are what this section aims to discuss. The previous section mentioned the projects definition of culture, the difficulties faced in trying to measure this concept, the adoption of an international lens to understand culture, and the idea of hybrid culture, all in the context of the ESBC. Essentially, these four aspects still apply when looking at the wider-society of Quebec but in different ways. In this sub-section of our socio-cultural discussion, we consider some of the contemporary discourses and issues pertaining to race and language in Quebec. As emphasized earlier, this is by no means a comprehensive list but rather a specific set of discourses and issues which this project considers as relevant and significant to the issues of race and language in Quebec. Being a living document, as these issues develop and as new ones are considered, they will be adapted into our research design.

In the language context, the Literature Review section discussed some of the important political and social changes that took place in the 1970's and in particular, the adoption of The Charter of the French Language (Bill 101). The Federal government of Canada had also adopted the Official Languages Act in 1969¹ which declared both French and English to be Canada's official languages and requires federal institutions and services to operate in both. These two pieces of legislation have contributed to the linguistic dynamics of Quebec since their being

adopted but there has also been recent efforts to "modernize" the OLA. Melanie Joly, has led a movement to "modernize" the OLA while the province of Quebec has also submitted proposals for the changes it would like to see made. Furthermore, the provincial government led by the governing CAQ party is working towards introducing Bill 96, legislation which builds upon Bill 101 by attempting to further cement the dominance of French in the province of Quebec. Given that these political measures will affect the nature of language relations in Canada and Quebec, the ESBC will also, by virtue of belonging to a particular language group, be affected.

In the racial context, the death of George Floyd and the global protests which it sparked have also been followed by amplified discourses surrounding the subject of race, racism, and particularly systemic racism. Both of these contexts also have implications and meaning at the local, provincial, and national level and as we argue, should be considered in building our understanding surrounding the socio-cultural. In Canada, these discourses haven't just focused on race relations in the U.S., but have also called into question similar issues here with several consistently cited areas often being present in discourse on the issue (ex. policing). While the Prime Minister of Canada and the Mayor of Montreal currently acknowledge the existence of systemic racism in their respective jurisdictions, the Premier of Quebec and other members of government have openly denied the existence of systemic racism in Quebec. Thus, this is a contentious issue in Quebec's ongoing social and political discourse both within the province and within Canada. The nature of that discourse is also something to be considered and the types of spaces which exist in Quebec's political institutions and wider society to have this

1. This was amended in 1988.

discussion should be further analysed. Ultimately, on the subjects of **race**, **racism**, and **systemic racism**, this project is left with many more questions than it has the answers to.

1. How are the 3 aforementioned terms being defined by the municipality, province, and Country? Are there contradictions? Is this subject discussed by governments in an international context?

2. Who are the experts being consulted by governments on issues pertaining to the aforementioned terms?

For the Black in Quebec project, we find the above questions to be of importance in helping to establish the nature of the discourse and turning discourse into constructive actions. On race, the project has already established the definitions adopted by the project¹ but has also to some extent identified some of the alternate conceptions of race, many of which are not just placed within a historical context but also have been used in a number of present day cases. On racism, the previous statement on race has implications when it comes to one's understanding of racism because of who is being considered as belonging to any one group. Thus, our conceptualization of racism (in terms of its actors and dynamics between them) is directly derived from our understanding of race as a social construct, relying heavily on societal perception, and with hierarchical social stratification (and particularly the opposite nature of White and Black identities) being a foundational aspect of this. This may lead some to want to argue in favor of taking a "colorblind" approach whereby the concept of race is dropped altogether however this project will not be doing so. The reason is that it allows for the denialism of racial injustice to foster, a form of historical

revisionism, and it presents no solutions as to how to positively impact race relations today. One cannot try to change something that one does not acknowledge.

In addition to the question of conceptualizing race, there has also been several high profile cases of alleged racial discrimination within institutions at the federal, provincial, and municipal levels. For example, since the beginning of the project, policing institutions have had many of their practices called into question including at the highest levels of government. Jagmeet Singh, leader of the New Democrat Party, for instance publicly urged fellow M.P.s for more actions to be taken to address systemic racism in the R.C.M.P. by introducing a number of measures aimed at making the organization more accountable and transparent. Trying to have a unanimous motion passed in parliament which would have begun to address these issues, his motion was blocked by Bloc Quebecois MP Alain Therrien, with Singh being ordered to leave parliament after controversially calling the Bloc MP a racist and refusing to apologize.

More locally, there has also been a number of allegations directed at the SPVM, the Montreal police force. Two examples include the Sheffield Mathews case, whereby a 41 year old Black man was shot and killed by police, and the Camara case in which a Black man was detained by the SPVM for 6 days on charges of attempted murder of a police officer before those charges were suddenly dropped and he was released. These are just two of several examples in which the police use of force, tactics, level of accountability, and relationship with marginalized communities have come under the spotlight as has the role of race in all of this.

Cases in which racial discrimination has been

1. See "Methodology Section.

alleged go well beyond the Policing and include a wide variety of institutions in Quebec. In healthcare for instance, and in the backdrop of a global pandemic, there have been several cases in which members of marginalized groups have been harmed (or have even died) in the health system with several accusations of racism being levelled in these cases. For instance, Joyce Echaquan, an Indigenous woman who had died in a Joliette hospital but before she died, had filmed her treatment by hospital staff. Nurses were caught on camera dehumanizing Joyce by harassing and insulting her prolongedly while also brushing off her health concerns. Another case involved Mireille Njomo, who died at Charles-Le Moyne Hospital in Longueuil shortly after posting a video claiming that her concerns were being dismissed and that she was being injected with penicillin despite claiming that she was allergic to it. Both of these cases have been met with several public reactions alleging that both of these people had been victims of racism and while many including Premier Francois Legault accept the term racism, the area of contention is on the use of the word systemic with the Premier denying that system racism exists in Quebec. Thus the aforementioned cases are viewed as isolated incidents by one segment of the population while another segment of the population claims that they are indicative of a wider systemic level issue.

Another example of a case of alleged racism in the healthcare system involves the Saint Eustache hospital being accused of publishing job postings seeking “white women only”. This was met with widespread condemnation from across the province including by members of the National Assembly. Important to note is that the idea of systemic racism is not one completely absent in the realm of Quebec’s provincial politics as there

are some such as Quebec Solidaire leader Gabriel Nadeau Dubois who have pointed to racism in Quebec having a “structural component”.

Instances, cases, and discourses pertaining to racism (as systemic or not) have also occurred throughout other kinds of institutions in our society such as educational institutions and the media. For instance, aside from the instances of teachers being recorded on camera allegedly making racist or derogatory remarks, there has also been much discussion on racism in the post-secondary sector as a contemporary phenomenon and as well as one which is tied to the historical legacy of the slave trade. James McGill for whom the University is named after, was a slave owner, and this is a legacy that is still being discussed by various individuals (oftentimes people of colour) in the McGill University community network (ex. Charmaine Nelson). There was also a highly publicised case at the University of Ottawa in Fall 2020 in which a professor had used the "N-word" in a class to the objection of a Black student. The public impact of this incident including having media, politicians, and even professors (who were based in Quebec) publicly commenting in support of the professor and the right of the professor to be able to use the N-word in an "educational context". In addition to the questions on the sometimes problematic framing of race in the media, language also plays an important role in Quebec’s media landscape. While there are a few bilingual organizations, much of Quebec’s media landscape consists of French language press with a few English institutions (ex. Montreal Gazette). A question worth asking is whether this leads to an impediment for concepts and issues to be discussed and addressed cross-culturally? This question becomes important when looking at the case of the Montreal Metro Newspaper having published the word "Negre" in its crossword

puzzle. While the word "Nigger" is widely recognized as an extremely derogatory term, so much so that the "N-word" is often said in its place, how does this word relate to the word *Negre*? Is it a direct translation and is it viewed as derogatory or disrespectful in our society in Quebec? This is a discussion that may help with sharing ideas and concepts and debates across cultural groups as the avoidance or reluctance to do so leaves these questions unaddressed.

Ultimately, this section of the paper has been framed as a discussion as opposed to an analysis and this is due to the complexity of the concept of culture and the projects reluctance to attempt to measure such a concept. Instead, this section has offered a brief characterization of the current language and racial context,¹ has discussed the conceptual challenges centering around definitions pertaining to "race" and the use of the term "systemic", and offered a few examples of contemporary discussion points in Quebec relating to issues related to race (ex. Discrimination, profiling, etc) and their intersection with different institutions in Quebec. There are certainly many more areas related to socio-cultural well-being that should be considered in a more thorough cultural analysis. For example, there exists a wide range of examples of cross-cultural, cross-racial and, cross-linguistic collaborations, discourses, cooperation and solidarity. None of what has been mentioned in this section is by any means a generalization of Quebec and is not meant to be but rather, serve as examples of important discourses happening in the society that relate to language, race, and ultimately have an impact on the ESBC, the wider Black community, and our society as a whole.

1. The project can conduct research which collects information about perceptions related to the aforementioned issues. For example, we can ask community members about their feelings pertaining to policing or politics in Quebec.
2. We understand the ESBC to be a unique racialized and linguistic minority group in Quebec, but is also a diverse group with many people who make up the ESBC coming from different backgrounds. Thus, we can collect information about the degree to which people relate to the ESBC as an identity which they adopt. For example, we can use the Sense of Community index to try and gauge the degree of affiliation/identification.

1. Both of which can change and fluctuate relatively quickly as exemplified by the anti-racism and anti-police violence (George Floyd, BLM, etc) protests of the summer of 2020

CONCLUSION

The purpose of this document is to provide an up-to-date overview on the well-being of the ESBC across the thematic areas of Education, Economics, Health, and Psycho-social well-being. Furthermore, it wanted to present a brief overview of the history of the community in Quebec and follow that by introducing a discussion concerning the current state of the community in the socio-cultural context. Overall, the information presented suggests that across several areas pertaining to well-being, the ESBC faces several disparities when compared to other populations in Quebec when observing the outcomes across the chosen indicators.

In the educational realm, the ESBC is the group with the highest percentage of people who have a high school diploma or less and when looking at youth, the ESBC youth had the highest rate of all groups compared. Furthermore, at the University level, the ESBC has the lowest of percentage of Bachelors Degree (or above) holders of all the populations compared. Again, the same is true when looking at youth aged 15-29 across the different populations. This can add to the challenges the community is already facing in the economic realm with the ESBC already facing several economic disparities in outcomes when compared to other population groups in Quebec. These include lower incomes, higher unemployment rates, higher rates of people living below LICO, and several other concerning outcomes. Even for those in the ESBC (and wider Black community) who progress educationally, they still face significant disparities in the economic realm which in some cases, grow as educational attainment progresses.

When looking at the health of the ESBC, this project faced significant challenges in finding and accessing information on this population and in the context of Quebec and ultimately, was not able to construct a health profile of the ESBC. Instead, the project compiled information pertaining to health that was not particularly focused on the ESBC but which instead focused on more broad populations (ex. Black Canadians) and yet spoke to many of the same issues facing the ESBC in Quebec. For instance, the project adopts a Social Determinants of Health framework which considers education, income, social exclusion, and race (amongst other indicators) to be determinants of health. This document displayed the concerning outcomes of several indicators which also, with the social determinants of health model, play a role in the ESBC health outcomes. Furthermore, this project also referred to information collected outside of the province and country, particularly in the context of the COVID-19 pandemic. It does this as a means of trying to gain an understanding about how the ESBC is being affected by the COVID-19 pandemic, by looking at how other Black populations are faring in areas where data is being collected. Nonetheless, there has also been information collected which points to the much higher rates of COVID-19 transmission, hospitalization and death in neighbourhoods with higher populations of Black and Visible Minority individuals. While creating a health profile for the ESBC wasn't possible in our research thus far, the ability to do so may exist by accessing raw, disaggregated microdata from Statistics Canada, or possibly by making a purchase of such data.

Similar to the Health component, the Psycho-social research consulted was not focused on the ESBC but rather on wider populations which the ESBC is a part of. Also like the previous sections, COVID-19 has had a large impact on the psycho-social well-being of various populations with research into this subject ongoing and developing. In Quebec, research thus far suggests that youth are also being impacted disproportionately with depression, anxiety, and several other mental health indicators disproportionately impacting this group. This is in addition to other research referenced in this document that discusses the higher rates of discrimination faced by Black Canadians and its link to chronic health conditions. With the challenge of finding research pertaining to Quebec's ESBC on the subject of psycho-social well-being, the project team conducted Focus groups with members of the community. The aim was to ask respondents about some of the challenges they identified Quebec's ESBC as having to deal with and several respondents touched on similar topics. Issues relating to alienation, a lack of social recognition, and discrimination were some of the challenges most discussed by several of the respondents. Furthermore, a few discussed the stigma related to mental health well-being in the Black community and suggested that it is a challenge which should be addressed and overcome.

The last thematic area covered was the socio-cultural , a subject so wide in potential scope that it was more effective for this project to approach it through the medium of discussion as opposed to attempting to frame it in an analytical way. The intention was to offer context pertaining to the history of Black communities in Canada and Quebec which attempted to capture some of the key moments in the history of the community and of the wider society. It then moves towards discussing some of the issues which have been vocalized in this current political climate pertaining to the ESBC and perhaps other communities as well. This section is presented in this way because many of these issues are developing and have changed throughout the course of the project.

Ofcourse, there were many issues and discussions that simply were not captured or even identified in this document due to a lack of space and time but intended for this document be able to offer a well rounded summation of the state of the community across a number of measures of well-being. Furthermore, the document attempts to add context by discussing social issues extending past the data observed and in a way that acknowledges the interconnectedness of the thematic areas observed and the issues facing the ESBC and wider Quebec society today. Ultimately, the project hopes that this document can assist any follow up research pertaining to the community and hope it can be safely stored and accessible to the community members it may help.

Limitations and Challenges

Data Collection: Variability due to sampling and total non-response

The data and specific proxy-variables observed in this analysis are derived from various sources. A major source of the data is from the Census, which is compiled by Statistics Canada in a short form and in a long form every five years. In order to reduce response burden, the long-form census questionnaire is administered to a random sample of households while the short form covers every household. The objective of the long-form census questionnaire is to produce estimates on various topics for a wide variety of geographies, ranging from very large areas (such as provinces and census metropolitan areas) to very small areas (such as neighbourhoods and municipalities), and for various subpopulations (such as Indigenous, Metis, or Inuit peoples and immigrants) that are generally referred to as 'domains of interest.'

This sampling approach and the total non-response introduce variability in the estimates that need to be accounted for. This variability also depends on the population size and the variability of the characteristics being measured. Furthermore, the precision of estimates may vary appreciably depending on the domain or geography of interest, in particular because of the variation in response rates.

Non-response bias

Non-response bias is a potential source of error for all surveys, including the long-form census questionnaire. Non-response bias arises when the characteristics of those who participate in a survey are different from those who do not.

In general, the risk of non-response bias increases as the response rate declines. For the 2016 long-form census questionnaire, Statistics Canada adapted its collection and estimation procedures in order to mitigate, to the extent possible, the effect of non-response bias. For more information on these mitigation strategies, please refer to the *Guide to the Census of Population, 2016*, Catalogue no. 98-304-X.

Measurement of Data and Prediction

As stated earlier, the Census sampling methodology introduces a sampling error when combined with the non-response and other forms of bias that produces limitations in the reliability of the data. The effects of these limitations on reliability has a greater impact on estimates of variables for subgroupings of the population. The reliability is also affected by the population size and their spatial distribution across the region. Furthermore, the precision of estimates may vary appreciably depending on the domain (sub-population, gender, age-grouping, linguistic etc) subcategories or geography of interest, in particular because of the variation in response rates. This has importance for the reliability in quality of the data for small visible minority populations such as the English speaking Black community of Quebec compared to other larger sub-populations and the total population of the province.

Collection of Data on Race

A major Information Gap is that the amount of data on race in Canada and Quebec is highly limited. While the Census captures data in regards to “visible minority” status, it is only administered every five years. The Canadian Community Health Survey (CCHS) and other surveys also collect data on race, however, data pertaining to specific sub-groups (ie. ESBC) is not accessible to the general public without going through a rigorous application process whereby a fee would apply to the applicant. Statistics Quebec does not include race in any of its surveys. While there have been calls to collect race-based data more frequently and more widely, that issue has been magnified in relation to the Covid-19 crisis. Given that many of the areas in Quebec and specifically in Montreal that have been worst affected tend to have higher proportions of immigrants and visible minorities, the collection of such data would facilitate the creation of targeted interventions to contain the impact of the pandemic by diverted adequate resources to populations who are most affected or at risk.

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