

INSIGHT

THE ST. VINCENT AND GRENADINES ASSOCIATION OF TORONTO INC. (SVGAT)

KEEPING OUR COMMUNITY INFORMED THROUGH COMMUNICATION

August 2015

From the President's desk

The summer of 2015 is here at last and we are all enjoying the gorgeous sunny days. There are many outdoor events for both adults and children and let's not forget the spectacular PanAm Games, held in our beautiful City of Toronto, Canada. From all accounts in the media, Toronto, as host, performed spectacularly. Our City came second in medal counts behind the United States of America. And congratulations to our very own, Kineke ALEXANDER of St. Vincent and the Grenadines, for winning a bronze Medal in the 400 Meter event. You make us proud in Canada.

Many Not-for-Profit Organizations organize fundraising events to off-set their administration cost and to assist the community. The St. Vincent and Grenadines Association of Toronto is no exception. We have been fundraising since 1969 to assist children and youths with their Primary and Tertiary education, and to provide medical assistance and economic relief in our local communities.

So far we have completed three fundraising events to date; the Mothers' Day Tea Party; A Walkathon and a Local Unity Picnic. From all reports the events were very successful.

One of our fundraising events, currently on our agenda, is slated for August 07, 2015 -- our inaugural Toronto Boat Cruise on board the Stella Borealis. And, as usual, our fundraising drive will climax with our celebrated SVGAT National Independence Celebration October 16 – 26, 2015.

Read more inside.

Many thanks to our members and supporters in the community who continue to financially support our events.

The St. Vincent and Grenadines Association of Toronto Inc. announces its **Annual SVG Independence Gala**

under the theme:

Inspire

Educate

Transform

Celebration Gala: Saturday, October 24, 2015

The Woodbine Banquet and Convention Centre, 30 Vice Regent Blvd, Toronto
(near Pearson International Airport)

Tickets: \$80.00 per person

Guest Speaker:

Mr. Adonal Foyle, Vincentian, NBA Athlete, Author and Activist

Music by: DJ Fusion and DJ Victorious

For more information contact:

Petra Ryan-Phillips 416-840-7346 • Prudence Morton pro@vincytoronto.com
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Visit our website for more information at www.vincytoronto.com

Activities:

Friday, October 16, 2015: Domino Competition and games
- West vs. East

2019 Eglinton Ave E (Eglinton and Caledonia)

Church Service:

Sunday, October 18, 2015: British Methodist Episcopal
Church 1828 Eglinton Ave West (at Dufferin St.)

Community Forum:

Sunday, October 25, 2015 Northwood Community Centre
15 Clubhouse Court (off Arleta Dr. North of Sheppard)

Last year, we celebrated a milestone of the Independence of St. Vincent and the Grenadines. The 35th anniversary celebrations was well attended. As we plan for another year's celebration, let us reflect on what Independence of a country means. The 1979 Constitution of St. Vincent and the Grenadines starts out with the embodiment of the following:

PROTECTION OF FUNDAMENTAL RIGHTS AND FREEDOMS

Fundamental rights and freedoms

1. Where every person in Saint Vincent is entitled to the fundamental rights and freedoms, that is to say, the right, whatever his race, place of origin, political opinions, color, creed or sex, but subject to respect for the rights and freedoms of others and for the public interest, to each and all of the following, namely

a. life, liberty, security of the person and the protection of the law;

b. freedom of conscience, of expressions and of assembly and association; and

c. protection for the privacy of his home and other property and from deprivation of property without compensation, the provisions of this Chapter shall have effect for the purpose of affording protection to those rights and freedoms subject to such limitations of that protection as are contained in those provisions, being limitations designed to ensure that the enjoyment of the said rights and freedoms by any person does not prejudice the rights and freedoms of other or the public interest.

The Constitution of St. Vincent and the Grenadines is available on line.

By visiting the website:

<http://www.georgetown.edu/pdba/Constitutions/Vincent/stvincent79.html> 13/09/2005

Let us all celebrate the Independence of St. Vincent and the Grenadines



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News out of SVG

Kineke Alexander palms medal at Pan Am Games

KINEKE ALEXANDER, St Vincent and the Grenadines' most decorated female athlete, has added a Pan Am medal to her collection. Alexander gained bronze in the 400m final at the Pan Am Games in Toronto, Canada.

The Vincentian clocked 51.50 seconds en route to her third place, behind the American duo of Kendall Baisden and Shakima Wimbley in 51.27 and 51.36 seconds respectively. The 29-year-old Alexander was leading going into the home stretch, before fading, allowing Baisden, the reigning world junior champion, and Wimbley to precede her at the finish line. ... Meanwhile, Alexander, who was a finalist at last year's Commonwealth Games in Glasgow, Scotland, in the process, made the qualifying standard for next month's World Championships, set for Beijing, China.

Her best effort over the distance is 51.23seconds, clocked April 21 in San Marcos, Texas, USA. Before heading into the final, Alexander timed 52.24 seconds, to make it to the final eight as the second fastest qualifier, behind Baisden. It was Alexander's third showing at the Pan Am Games. She competed at the 2007edition, held in Rio de Janerio, Brazil and in 2011, Alexander was 12th in the 400m,when the event was staged in Guadalajara, Mexico.

An Olympian and flag bearer at the 2008 games in Beijing, China and the London Olympics 2012, Alexander's last medal attainment meant that she has medalled at the OECS championships, Junior Carifta, NACAC Under-23, and CAC championships. In 2013, at the CAC championships, Alexander gained gold in the 200m and bronze in the 400m. Twenty years ago, at the staging of the Pan American Games, held in Mar del Plata, Argentina, Vincentian Eswort Coombs also grabbed a bronze medal in the men's 400m.



KINEKE ALEXANDER (above) took the lead in the 400m final on the home straight, but faded to 3rd at the end.

She lost to Kendall Baisden, who took gold with 51.29 and Shakima Wimbley, who took silver with 51.36, both Americans.

Kineke's 51.50 however, qualified her for the World Championships, which will be held in Beijing in August.

Toronto Community Happenings



We are proud to report that St. Vincent and the Grenadines sent five (5) Athletes to the Pan Am Games here in Toronto. The Athletes competed in Athletics, Swimming and Tae Kwondo. They all had respectable showings but it was Kineke Alexander who advanced to the finals and won the Bronze medal in the Women's 400m. She was also the flag bearer at the opening ceremonies. The other four Athletes, Courtney Williams, Athletics, competed in the Men's 200m; Nicholas Sylvester competed in the men's 100m freestyle and breaststroke in swimming, while Izzy Joachim competed in the Women's 50m, 100m and 200m. Completing the team was Mikhail Charles, Tae Kwando, who competed in the 80kg category.

We are proud of all of our Athletes and look forward to seeing them compete at the 2016 Summer Olympics in Rio de Janeiro, Brazil. Athletes from SVG have so far achieved qualifying standards to compete in the athletics events. SVG can have a maximum of 3 athletes in each event at the Summer Olympics. Kineke Alexander will compete in the Women's 400m. The St. Vincent and Grenadines Association of Toronto sends congratulatory wishes to all SVG Athletes and wish them Big Wins in all their endeavours.

Supporting our Community Businesses

In this column, we highlight three SVG community businesses that have been a constant in the life of the St. Vincent and Grenadines Association of Toronto through their support of the organization.

Contributed by Prudence Morton

Most West Indian families have a tradition of helping and supporting one another. This is particularly evident in families in the Caribbean where one member has left and “gone abroad”. When this happens, it is an expectation of those who are left behind that the member who left will “send money home”. It doesn’t matter if the one who left has a family of his/her own. The family members “at home”, expect the barrels, especially at Christmastime. They look forward to receiving that long-awaited money order or a Western Union transfer and sometimes grumbings can be heard across the Atlantic if one sends home an “empty letter”. These remittances have a great impact on the economies of many Caribbean nations. In his book, *The West Indian Americans*, author Holga Henke claims that in 1999-2000, remittances to Jamaica was in the neighbourhood of six million JA dollars. Statistics on remittances to St. Vincent and the Grenadines are not readily available but suffice it to say that most of us have seen the barrels being shipped out of KLC to SVG and whilst we may not know how much money is sent through Western Union or otherwise, we do hear from those at home who received money from whom.

Thus, it is safe to say that most West Indians will support one another and will contribute financially, if they can, to the well-being of a member of the SVG community or find some other way to make a contribution. Here in Toronto, we have seen first-hand the benevolence or the “giving back to the community” of some of our community businesses that are owned by SVG nationals.

One example of this goodwill is **Hairoun Bakery**, a long-standing contributor to the St. Vincent and Grenadines Association of Toronto (SVGAT). Owned and operated by Nola Smith, who is well-known in the SVG community, Hairoun Bakery can always be depended on to “send over” breads, cakes and pastries, currant and coconut rolls to Association’s events such as Mother’s Day, the Annual Independence Church Service, the Children’s Christmas Party and any other event the Association is hosting. And, when cakes or pastries are not the order of the day, Mrs Smith finds other ways to give back, whether through gift cards for the Association’s Youth Forum or simply taking out a 1/4 page or 1/2 page advertisement in the Association’s newsletter.

This spirit of giving back is a hall-mark of **Hairoun Bakery**. Its contributions serve to help sustain the St. Vincent and Grenadines Association in its endeavours to provide assistance when necessary to the SVG Community. Your support of this business establishment is highly important not only to its continued success but also to recognize and show appreciation for its years of contribution to the St. Vincent and Grenadines Association of Toronto and hence to the SVG community at large.

Established in 1987, **Hairoun Bakery**, is a family run business, that has been serving the SVG and other Caribbean communities for decades. It provides a myriad of breads and assorted pastries that cater to all taste buds. Visit Hairoun at www.hairounbakery.ca for all your bakery supplies and catering needs or simply drop in at 2256 Birchmount Road in Scarborough to pick up your plait breads, sweet coconut breads, current and coconut rolls and jam and milk drops, etc. To show its commitment to its customers, Hairoun Bakery, on its website has this to say:

“We are humbled and thankful for the love and support that we have been blessed with, and we are looking forward to further maintaining and building our client relationships. We will remain committed to you our customers, and will do our very best to ensure we give you the quality of service and product that you deserve”.

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ssutherland@suthernimmigration.com

We have also witnessed the contributions of **Suthern Immigration & Paralegal Services Inc.** to the St. Vincent and Grenadians Association of Toronto and the SVG community. A private professional practice, **Suthern Immigration & Paralegal Services** is owned by Ms. Sandra Sutherland, who is an accredited Regulated Canadian Immigration Consultant (RCIC). Ms. Sutherland has steadfastly, for many years, written a column in the Association's newsletter, *Insight*, entitled *Immigration Matters*. Her column has consistently provided timely and important information on immigration matters which are vital to persons seeking to acquire immigration status in Canada for themselves or their family members. Whether the information is related to current immigration practices, changes to the Immigration Act or Regulations, or proposed changes to legislation that are being considered by Parliament, Ms. Sutherland brings the information to the SVG community and to the wider Caribbean community as well. It has been noted several times, by this writer, that no matter how hectic her schedule might be, Ms. Sutherland always ensures that her article is submitted for each newsletter, even if it is submitted late at night or in the wee hours of the morning. Ms. Sutherland also supports the Association's Newsletter by placing an ad in every issue. We appreciate her commitment to educating our community with meaningful and up-to-date information so that we can be empowered.

It is of utmost importance that we, as a community, recognize the dedication and commitment of business owners and professionals in our community by supporting them. This commitment and dedication of giving back to the community is carried over in the professional services of **Suthern Immigration & Paralegal**

Services Inc. The practice provides services in Permanent and Temporary Residency applications; Detention Reviews; Refugee Claims; Appeals; and various Interviews and Hearings and is located at 2175 Sheppard Avenue East, North York, ON (416) 431-2829. When asked about her career as an authorized immigration representative and of providing these types of services to clients, Ms. Sutherland has this to say "I am committed to do my best in representing clients worldwide in a personalized and professional manner with a view towards obtaining success. I have a passion for my job and strive to keep up-to-date with industry changes while maintaining a high level of competence to better serve my clients."

Vegetron's Banana Chips



See full Vegetron Ad on page 7

The contributions to the SVG Community by SVG businesses cannot be overstated. **Vegetron Incorporated** is another such SVG business that has consistently lend its support to the St. Vincent and Grenadines Association of Toronto. A family run business, **Vegetron** is the manufacturer and distributor of Golden Plantain Chips, those delicious snacks that are placed on tables or handed out to guests at all SVGAT events --Mother's day, the Independence Gala or the Children's Christmas Party. **Vegetron Inc.** can be always be counted on to donate boxes of plantain chips as give aways to guests. In addition, The company has also been a long-standing supporter of the Association's newsletter, *Insight*.

According to **Vegetron's** website, the company was founded in 1967 by Verold and Venue Crichton who began manufacturing and selling plantain chips in their home country of St. Vincent and the Grenadines. After their move to Canada in 1980, they introduced the delicious snack to the Canadian market and the product was a hit. **Vegetron Inc.** is located at 3400-14th Avenue Unit #12 - Markham, ON L3R 0H7 - Tel: 905-479-3548.

The tradition of giving and supporting that lives on in the SVG community is one that must be lauded. Community businesses that caters to specific ethno-cultural groups not only lend support in times of need, they also help to build strong communities. Their products and services tell us who we are and where we came from. In multi-cultural Canada, where a myriad of cultures exist, the sustainment of the traditions and characteristics of the culture of St. Vincent and the Grenadines will ensure that a legacy will be left to future generations. Supporting our community businesses will be supporting our cultural future.

Underwater Volcano in Grenada stirs to life

(CNN)An active underwater volcano is rumbling beneath the Caribbean Sea. And scientists say an eruption could sink ships and shoot up hot rocks into the air.

The volcano, Kick 'em Jenny, sits off the northern coast of Grenada. Officials raised its threat level Thursday to orange, which means it could erupt. Kick 'em Jenny started stirring on July 11, and *has produced more than 200* small earthquakes since then, according to the Seismic Research Centre at the University of the West Indies.

Even though the crater is about 600 feet (180 meters) below the surface of the ocean, the volcano is a hazard to locals and ships in the region.

Stay away, ships warned

To clear its path and reduce risks, scientists set up an exclusion zone for ships around the volcano. Recreational ships must stay at least 5 kilometers (3 miles) away from the summit of the volcano.

If it erupts, Kick 'em Jenny could displace seawater and produce a tsunami, though the risks of that are relatively low, scientists say. If an eruption causes a tsunami, it is likely to be small and confined to nearby islands.

But other risks to shipping and marine vessels in the region are especially significant.

Underwater or submarine volcanoes release intense amounts of gas into the sea during eruptions -- and at times in between eruptions during a process called degassing.

Such gas bubbles lower water density and can cause ships to lose buoyancy and sink.

Hot rock projectiles

In addition to putting ships at risk of sudden sinking, an eruption could throw hot rocks, known as ballistic projectiles, up through the water and into the air far above the ocean surface. Such rocks can go up to 3 miles (5 kilometers) from the volcano and have the ability to significantly damage or destroy ships.

One of Grenada's worst maritime disasters is believed to have occurred as a result of degassing from the Kick 'em Jenny volcano in 1944. At least 60 people died when a ship sank with 60 people on board.

Kick 'em Jenny has erupted a dozen times *since it was discovered in 1939*, scientists say.

Its last eruption was in 2001.

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Immigration Matters

AVOID DELAYS AND REDUCE THE POTENTIAL FOR REFUSALS

Contributed by: Sandra Sutherland, RCIC

I am always amazed by some people's belief that submitting an immigration application, making a claim for refugee protection, or representing themselves at the Immigration Division (re: admissibility hearings, detention reviews, etc), the Refugee Protection Division (re: refugee claims and appeals), the Immigration Appeal Division (re: immigration appeals), or at interviews with Citizenship and Immigration Canada (re: temporary and permanent resident applications, pre-removal risk assessments, misrepresentation investigations, etc.) or CBSA (re: port of entry matters and matters relating to removal proceedings) is just about filling out forms and answering questions.

The application packages and the processes can be overwhelming. An application package consists of multiple forms which sometimes contains the same or similar questions. While it is imperative that the correct application package is used and that the right forms are being completed by the right applicant, it is also crucial that they are submitted to the appropriate immigration office. From time to time, CIC and the Immigration and Refugee Board of Canada amend their application forms and require applicants to submit the updated forms. The submission of an outdated application form could result in the entire application package being returned thus causing delays.

Application forms are designed to capture truthful information about the applicant(s), sponsors(s), and other third parties and their situation and circumstances as well as similarities and inconsistencies in responses. The questions on the forms may seem simple but the nature of the questions and the analysis of the answers form the basis for an intricate immigration or refugee process. Other factors that are likely to cause an application to be returned or refused includes: incomplete or dishonest information, findings of discrepancies in answers, conflicting or undisclosed issues relating to names (i.e: name changes, not disclosing all names used, or the incorrect spelling of names) and/or missing, fraudulent or insufficient supporting documentation. Being knowledgeable, accurate, complete, and truthful as well as ensuring that the correct forms are submitted to the appropriate office contributes towards ||| the smooth and timely processing of applications.

Interviews and hearings can precipitate a domino effect which could evolve into the refusal of a request, the barring of entry into

Canada or the removal from Canada. During an interview or appeal hearing concerning spousal, common-law or conjugal partner sponsorship applicants and sponsors should not be surprised to encounter questions of a sexual nature or other very personal matters. Questions relating to prior marital, common-law or conjugal relationships as well as any immigration history are also likely to be asked. I often advise my clients that, depending on the nature of their case, they should be prepared to respond to any kind of question because there may be some relevancy and the response may have a negative or positive impact on their case. Responses are analyzed and inconsistencies and similarities are duly noted. The application of psychology and cultural norms also comes into play. The erroneous application of these noted and other factors could lead to a refusal or other negative impact upon the case.

In handling immigration and refugee matters, preparedness and competence is crucial in helping to avoid delays and refusals. Up-to-date knowledge and understanding of the Immigration and Refugee Protection Act and Regulations as well as current immigration policies and procedures are essential in completing any immigration or refugee matter efficiently and assisting in avoiding delays and refusals. Avoiding delays or refusals also means knowing how to combat issues concerning what conditional permanent resident status entails, how multiple marriages or sponsorships impact on a present sponsorship application, what positive or negative impact might certain documents or information have on a case, what is an officer likely to perceive or understand about a case, how might present and prior immigration affairs impact the prospect of future dealings with immigration, etc. It also helps to have some knowledge or inclination of pending or prospective amendments to the Act and regulations and changes to policies and procedures.

The practice of any area of law could be quite complex and challenging. The practice of immigration law should not be viewed or treated any differently. Dealing with immigration and refugee matters is not about cutting corners, it's about accuracy, honesty, and completeness. When problems occur it is usually a challenging task to undo or fix them. I happen to enjoy challenges and do not shy away from taking on such cases or other challenging matters. In order to avoid possible delays and refusals it may be wise to seek representation from a professional and competent authorized representative.

Sandra Sutherland is a Regulated Canadian Immigration Consultant (RCIC) and immigration counsel. She is licensed with the new regulatory and governing body of immigration consultants, the Immigration Consultants of Canada Regulatory Council (ICCRC). She can be reached at (416) 431-2829 or via e-mail at ssutherland@suthernimmigration.com. View her advertisement under Suthern Immigration & Paralegal Services Inc. on page 5 of this copy of Insight for more information.

Carnival: The People's Thing

Contributed by
Jasmine Homer

*(A fitting essay to
mark the Caribana
Season)*



Jasmine playing mass

Throughout the ages, carnival has been a time when people devoid themselves of restrictions, freeing themselves of the encumbrances placed upon them by the society of the day. Carnival has its origins in Ancient Greece and Italy, when pagans held wild celebrations and the licentious feast called Saturnalia dedicated to the gods Saturn and Bacchus (Guitar 1). These celebrations continued after the emergence of Christianity with the Catholic Church carrying out many of the celebrations and altering the meaning behind them to reflect those of Christianity. The celebrations became known as carne vale, or carnival, which translates to “goodbye meat”. Carnival ended the day before Lent, a most sacred time in the Christian calendar, when the eating of meat was forbidden (Guitar 1).

In 15th century Europe, the dominant world view was that there was a natural order which was stable, rigidly arranged by rank and unchangeable. This order was on the brink of disaster and collapse, therefore it was considered to be of the utmost importance to maintain its structure (Robinson). Feudalism was the norm of the day and life was difficult for the serfs and peasants. They were at the bottom of the hierarchy and were greatly exploited by the King with the help of the lords (Newman). As the people of the lower classes banded together against their un-

fair treatment and taxation, revolution occurred. As free citizens, they poured into the cities to celebrate. Carnival became an opportunity for the lower classes to have fun before returning to their monotonous, arduous lives. This was very pronounced in Venice. Celebration involved acting in ways that mocked the aristocracy and broke down social barriers (Feil 144). Official feasts continued to be hosted by the Church for the aristocracy but the people’s celebration occurred in the marketplace. Here, people from all social classes would come together and partake in the festivities based on the celebration of the opposite values of the Church, state, and everyday life. Bakhtin (48) describes this response as one that is based on the most basic human functions and enjoyments, factors of life that are expected to be suppressed in everyday life. Embracing one’s body and dismissing the social structure of society instilled a sense of freedom in the people that was opposed by the state and the Church, thus becoming the essence of Carnival.

Like the serfs in 15th century Europe, the slaves on the Trinidad plantations in the 19th century revolted against their masters and the restrictions they endured. The Carnival celebrations in the Caribbean evolved from those in Europe as these nations were colonized and settled by Europeans. As a result, they possessed the common element of the masses fighting oppression, but Trinidad’s version of Carnival was based on challenging the racial hierarchy rather than that of class. Trinidad Carnival emerged in the 19th century and was shaped to be a celebration of the liberated African former slaves combined with the traditional elements of Catholic Carnival (Schechner 4). Together, these elements brought together slave and slave-owner in their common celebration of the fundamental elements of Carnival, especially freedom of the body, but they celebrated different cultural aspects of Carnival. The Europeans celebrated the Catholic traditions more so, while blacks and coloured people celebrated their combined culture that developed as a result of the intermingling of Africans, Caribbean Natives, Indians, and others (Schechner 4). The establishment of a common culture allowed the slaves to band together and exert immense pressure on the colonial powers. In plantation Trinidad, Carnival challenged the racial hierarchy that predetermined the class hierarchy through the interaction of blacks, mulattos, Indians, and some whites. In 19th century Trinidad, Carnival was used as a tool to fight oppression. This essay will examine the primary component of the Trinidad carnival – masquerading – and will also look briefly at the steel band, stick dancing and Calypso in their secondary or supporting roles.

One of the earliest features of Trinidad carnival was the ritual of Canboulay, meaning “burning canes”, which signified the end of slavery on the sugar cane plantations. The ritual was carried out originally by the Black population with a celebratory procession at midnight on the Sunday preceding Carnival. Over time, the parade became a popular, covert, symbolic way of celebrating “the deliverance from the yoke of slavery” among the black and coloured populations (Stevens 65). They used this opportunity to mimic the Europeans and impersonate them by wearing white

masks. During this celebration, each person could pretend to be someone else. The rules of everyday life were inverted whereby a “mad-man or pauper can be King and the servant can be Queen” (Stevens 66).

Dressing up like the Europeans in lavish costumes had overtones of mockery towards the aristocracy. The inversion of roles demonstrated during Canboulay also took place during Jouvét, which can be said to have evolved from Canboulay. Jouvét stems back to the days of slavery and became a tradition of dressing in old, tattered clothing and covering oneself in mud while parading in the streets to display their attire (Stevens 66). The next morning, a transformation took place and these individuals shed their old and dirty clothing and donned pieces of their carnival outfit, parading through the streets once more. A third change of clothing took place when these individuals wore their finest clothing for the grand parade. Jouvét represents the poverty and destitution embodied in slavery, as depicted through the adornment of the old, dirty clothing. The second change of clothes represents contemporary conditions and finally, the carnival finery represents an imitation of the upper class. This imitation not only mocks the appearance of the upper class, it acts as a symbolic statement that aristocratic goods and glamour will eventually pass into native hands (Stevens 67). Dressing in their finery allowed formerly oppressed people to experience (pseudo) power and inclusion, thus providing a means of rebellion against the social structure (Copeland 2).

Through the celebrations of Canboulay and Jouvét, the people sought to reassert their Africanness, which had been stripped away from them during slavery. The adornment of masks is an old African custom, which originally involved wearing animal skins and heads in order to personify their deities and ancestors (Gilkes). In an attempt to simultaneously stop the celebrations and wipe out all aspects of Africanness, the ruling class banned the wearing of masks (Besson). However, the response they received proved that carnival and the celebration of one's freedom could not be quelled. The people fought back by carrying their masks on sticks. This tradition can still be seen in contemporary Trinidad Carnival by the mas-players carrying a “standard”, without which no costume would be complete (Besson). Drumming, stick-fighting and Calypso music are also African customs that were banned by the ruling class, but the masqueraders came up with unique ways to undermine this oppression and maintain their traditions and customs. Drumming was replaced with a steel pan built out of oil drums with hammered out sections that produced a note. These instruments quickly became popular and steel bands were formed. Similarly, stick-fighting was replaced with stick dancing, which carried the same message but appeared in the form of a dance to demonstrate ones' strength and skill. The masks, steel bands and stick dancing are important symbols in Trinidadian Carnival as they demonstrate the resiliency of a people who had been oppressed and their creativity in fighting back (Stevens 65).



Another feature of carnival that was widely contested was the Calypso genre of music. Calypso is known for its musical take on social issues that affect the general black populace including poverty, lack of power, limitations that are placed on the peoples' voices, and allusions to the days of slavery (Phillips 28). A popular Calypsonian song called *My Observation* by Sugar Al-oes criticizes the failing legal system of Trinidad. The artist sings, “Every time we hold a criminal in high society / By the time the matter reaches court / They get away Scott-free / Whether it's a priest, a lawyer, or a politician / It seems the wheels of justice greased with corruption / I find we should check out the system...” (Phillips 28). By calling on the injustice that had been demonstrated in the legal system, the artist makes a strong political statement and calls on his listeners to pay attention to these injustices themselves. Calypso is based on the African tradition of “call and response” and evolved into typically calling out the ruling class for their injustices and asking for a response from the people (Phillips 28). Since political statements were common throughout Calypsonian music, there is no doubt as to why the ruling class sought to ban it. The more educated the oppressed were on the injustices they were enduring, the more likely they would band together and revolt. However, this ban failed as Calypso music continued to be secretly produced by individuals who would hide their true identities behind pseudonyms.

In contemporary Trinidad Carnival, the people are no longer fighting oppression, but rather they are celebrating national freedom and unity, characteristics that were born from slavery, indentured labour, imperialism and colonialism. The customs of Carnival do not seek to eliminate these factors from the people's consciousness, but rather to provide a means for acknowledging and overcoming them (Schechner 6). The maintained customs of Carnival including the adornment of masks, steel bands, stick dancing, and Calypso music serve as reminders for the people of the struggles that their ancestors endured in order to preserve their own traditions and heritage, which could have easily been wiped out by the ruling class had the people not been so revolutionary. It is important to understand the roots of one's cultural heritage so that it can continue to be preserved for years to come.

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Vegetables, Fruits Lower Mortality in Prostate Cancer Patients

A study has found that after a diagnosis of prostate cancer, men who ate foods rich in processed meats, red meats, and high-fat dairy products had an increased risk for prostate cancer-related death and death from all causes. And men with prostate cancer whose diet was rich in vegetables and fruits had a lowered risk of death from prostate cancer and all causes. (Almost 3 million American men live with prostate cancer, but there is little information about how to manage lifestyles, such as diet, after a diagnosis to improve survival.)

Scientists followed patients for an average of 14 years following their prostate cancer diagnosis and assessed the impact of dietary patterns on mortality. They accounted for factors such as body mass index, smoking, prostate-specific antigen levels, tumour characteristics at diagnosis, and initial treatment. Compared with men who were in the lowest quartile of the Western diet pattern, those in the highest quartile of the Western diet pattern had a 153% higher risk for prostate cancer-specific death and a 67% increased risk for death from all causes. Men whose diet was predominantly vegetables, fruits, fish, legumes, and whole grains (called the 'prudent diet pattern'), had a 36% lower risk for death from all causes and a lower but insignificant risk for prostate cancer-specific death. Results suggest that the same dietary recommendations offered for the prevention of cardiovascular disease may also decrease the risk of dying from diagnosed prostate cancer.



Membership Has Its Rewards

Through the Arbor Alliance Program offered by Memorial Gardens Canada financial members of St. Vincent and Grenadines Association of Toronto Inc. (SVGAT) and their families are eligible for preferential pricing on cemetery and funeral services and products. Financial members and their immediate family are eligible for a 10% discount on products and services when pre-purchased, and a 5% discount when purchased at the time of need at any of the company's funeral homes or cemeteries.

Planning ahead allows you to enhance your family's security, spare them unnecessary emotional strain, and potentially save them hundreds, even thousands of dollars.

To find out more about the Arbor Alliance Program please contact any member of the SVGAT executive or Gideon Exeter of Pine Ridge Memorial Gardens by email at gexeter@arbormemorial.com or phone **416-992-4253**

WE'RE LOOKING FOR YOUR ARTICLES

If you have an article or story you would like to share with other readers in Insight, we ask that you contact members of the Executive Committee by email to

svgat@vincytoronto.com.

The next issue of Insight is due out in early October so your article should be submitted by the middle of September.

Daymon Delpesche is North Leeward's oldest man at 100



Throughout his life, Daymon was a farmer and fisherman and worked lands at Morne Ronde and fished in the waters off the North Leeward coast. As a young man Daymon played cricket and according to him, there is nowhere in St. Vincent and the Grenadines that he has not gone to play the game. "Young people need to go out and look for work; they have to try everything, as work wouldn't come meet you; they have to go back to the land and plant food," Daymon advised.

North Leeward's most senior male resident told SEARCHLIGHT that he is impressed with the progress that has taken place in his village. "Rose Bank has big houses. I remember when it was only thatch houses and no vehicles and only row boats." Daymon was born in a village called 'Catty,' nestled between Petit Bordel and Dark View. He said he is amazed by all the new technology, but he is content with his radio. He, however, mentioned that his daughter Margaret, who is his caretaker, has a mobile phone.

A staunch Unity Labour Party (ULP) supporter, Delpesche said that he will be voting if he is around for the upcoming elections. Daymon, who has fathered 15 children, has outlived three of them and has no known ailments, except arthritic knees. He said he is content to spend his days at his hilltop home overlooking the picturesque Leeward coast.

Her Majesty the Queen awards Vincentian with first ever Queen's Young Leaders Award

HER MAJESTY THE Queen presented the inaugural Queen's Young Leaders Awards to four young people from Barbados, Dominica, St Kitts/Nevis and St Vincent and the Grenadines at a ceremony at Buckingham Palace, yesterday, Monday, June 22.

Vincentian Kenville Horne was among 60 exceptional young people from across the Commonwealth who were recognized by the Queen for taking the lead in transforming the lives of others and make a lasting difference in their communities.

Kenville is a young father, who turned his back on a life of gangs. After completing his education, he started a sports programme for disadvantaged children in St

Vincent and the Grenadines. He helps them to reach their potential and raises awareness of the danger of drugs.

The other awardees from Barbados, Dominica and St Kitts/Nevis were Donnya Pigott, Kellyn George and Javon Liburd. Donnya had to overcome prejudice and personal challenges when she decided to set up an advocacy group for sexual minorities. Barbados – Gays and Lesbians and All-sexuals Against Discrimination (BGlad) is the lone lesbian, gay, bi-sexual and transgender (LGBT) human rights organization on the island. Donnya has engaged with the Prime Minister about issues facing the LGBT community and hopes to continue supporting marginalized young people in her country.

Kellyn was born with sickle cell anaemia and has endured many complications with her health. Her experiences motivated her to establish the Sickle Cell Cares Foundation in Dominica. The organization raises awareness of the disease and aims to help those who are affected to manage their health care as well as possible.

Despite facing financial hardship, Javon's single mother instilled in him the value of education. This inspired Javon to set up J3H, a project that helps young people in his community in St Kitts. J3H has raised funds to give prizes to outstanding students from village schools.

Before receiving their Awards at Buckingham Palace, the winners met the UK Prime Minister, David Cameron, at 10 Downing Street, visited the headquarters of global social networking com-

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KENVILLE HORNE

pany, Twitter, and met with senior executives at the BBC World Service.

Donnya Pigott said: "I am so happy to be one of the first recipients of the Queen's Young Leaders Award. To be recognized for my work and be presented with an award by Her Majesty the Queen at Buckingham Palace is such a huge honour. I can't wait to meet all the other Award winners in London and get involved in all the exciting activities that are taking place throughout the week."

This year's Award winners are aged between 18 and 29 and are working to support others, raise awareness and inspire change on a variety of different issues including; education, climate change, gender equality, mental health and disability equality.

Following the ceremony yesterday, Award winners are spending four days in the UK to take part in a residential development programme, as part of the Award prize. The programme includes workshops at Cambridge University, meetings with UK business leaders, and visits to life changing social action projects.

To see a full list of Award winners and Highly Commended runners-up, and read more about their stories please visit

www.queensyoungleaders.com.

If you or someone you know is doing inspiring work like this year's Queen's Young Leaders, from 7 p.m. on Monday, June 22, you can apply or nominate someone for a 2016 Award at

www.queensyoungleaders.com.



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*The St. Vincent and the
Grenadines Consulate
Office of Toronto*

Flag Raising Ceremony

**In recognition of the Independence
of St. Vincent and the Grenadines,
a flag-raising ceremony will be held
at City Hall. Date and time will be
advertised later.**

Show Your Support and attend

Membership Registration Form • *Become a Member and join with us in achieving our goals*

Mission Statement

The St. Vincent and Grenadines Association of Toronto Inc. (SVGAT) is a non-profit community-based Association. We are committed to providing assistance and support to groups and institutions in St. Vincent and the Grenadines, Ontario, and wherever the Association deems fit. We are also committed to provide an anti bias forum for Cultural, Educational, and Social and Recreational enrichment and to maintain a network of communication through information and referral.

Objectives:

- To maintain a high level of volunteerism through recruitment, training and effective utilization of skills
- To provide a forum to promote leadership and advocacy for the enrichment of Culture and Education
- To provide an anti bias environment for the discussion of matters of general interest to its members
- To plan, implement and participate in fundraising activities to meet urgent human needs.
- To promote social and recreational events to enrich the lives of Children, Youths, Adults and seniors
- To maintain a network of communication through information and referral

NAME:

ADDRESS:

TELEPHONE: E-MAIL:

FAMILY MEMBERS:

ORDINARY MEMBERSHIP: (1) Single individual - \$40.00; (2) Husband & wife or Common-Law Spouses with no children - \$70.00

(3) Family (Husband and Wife/Common Law spouses with minor children) - \$60.00

YOUTH MEMBERSHIP: (1) Employed (full-time) \$25.00; (2) Employed (part-time/part-time student) \$20.00; (3) Student (full-time) \$10.00

MEMBERSHIP (please tick): Ordinary Seniors \$20.00 (65 years and over) Youths AMOUNT ENCLOSED: \$ANNUAL MEMBERSHIP DUES

Please make cheques payable to the **ST. VINCENT AND GRENADINES ASSOCIATION OF TORONTO INC.** and mail to: P.O. BOX 392, STATION F, TORONTO, ONTARIO, M4Y 2L8