
SEMAJI

Official Newsletter of the BCRC



The Black Community Forum Response to the PCH/Canadian Heritage Discussion Paper-Quebec Secretariat of the Black Community Forum

WRITTEN BY DR. CLARENCE BAYNE;
EDITED BY ASHLIE BIENVENU

The BCRC and Black Community Forum recently received a document from Canadian Heritage inviting Black Community Organizations to participate in the setting of priorities for the allocation of additional funding for the ESCQ, 2018-2023, established under the Action Plan for Official Languages. The specific questions posed in the document as guidelines for the discussion are:

1. Do the core principles and priorities outlined in this document seem adequate to you?
2. Should we add other core principles and/or priorities?
3. How would you suggest we implement these principles and priorities (e.g.call letter, evaluation committee).

These questions cannot be answered by the English-speaking Black communities within the general framework of the social and political rationale that explains the official language laws and policies of Canada. Early official language laws and policies were never intended to address the problems of access to rights for the English-speaking Black minority communities in Quebec or, for that matter, the French-speaking Blacks outside of Quebec. The present invitations sent to Black English-speaking organizations, funded by PCH, to participate in the creation of criteria and procedures for the allocation of new funds is an improvement in practice rather than the law.

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The BCRC, and member organizations of the Black Community Forum of Montreal, commend this, but it needs to be further improved. The criteria and protocols must reflect the importance and official nature of the June 29, 2018 announcements of the Government of Canada, to launch a new funding initiative to address the significant and unique challenges faced by the Black Canadian community. These announcements were made at events held across the country by the Honourable Ministers Mélanie Joly, former Minister of Canadian Heritage; the Honourable Ahmed Hussen, Minister of Immigration, Refugees and Citizenship; the Honourable Amarjeet Sohi, Minister of Infrastructure and Communities; and the Honourable Scott Brison, President of the Treasury Board.

The new PCH funding criteria must explicitly include in its offerings this new focus on the problems of the Black English-speaking communities in Quebec. This is underlined by the fact that the 2018 budget announced \$19 million to address the significant and unique challenges faced by Black Canadians. This included \$9 million for Canadian Heritage to enhance community support for youth at risk and \$10 million for the Public Health Agency of Canada to develop research in support of more culturally focused mental health programs in the Black Canadian community. The current set of criteria and application procedures in the discussion paper do not explicitly reflect the shift in focus inherent in the specific nature of the May 29, 2018 announcements, commitments and funding objectives to the Black community. The core principles and or priorities of PCH and Canadian official minority languages must be brought into alignment with the underlying principles motivating the May 17th and June 29th 2018 announcements.

The Black Community Forum also wishes to strongly recommend that the focus on Black youth be reformulated to emphasize the total development of the person rather than just the traditional recidivistic and remedial strategies promoted by mainstream governments and institutions when addressing issues of Black integration into Canadian and Quebec societies. The hidden belief that Blacks are a problem that needs to be fixed, or are the “White man’sburden and moral responsibility”, must be replaced by a system of nation building that must recognizeand represent Canada’s diversity as a source of strength and an important factor in our success as a country; “all Canadians deserve equal opportunities to thrive, no matter their origin, culture, religion, language or skin colour” (<https://www.newswire.ca/news-releases/the-government-of-canada-announces-new-funding-for-black-canadian-youth-686941501.html>, date: 6 August 2018).

The Historical Background to support special funding for the English-Speaking Black Community organizations.

The Black community in Quebec and, in particular, the English-Speaking Black Community, finds itself in a position of exceptional disadvantage. Historically, it has been discriminated against and exploited for cheap labour, for purposes of economic gain and capital accumulation as part of the transatlantic slave trade and mercantilist capitalism. It is, as a part of the mercantilist triangular trading system, Canada, specifically, Quebec and the Maritimes, who has benefited from

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**CANADIAN HERITAGE,
OFFICIAL LANGUAGES**

**MINISTÈRE DE LA SANTÉ
ET DES
SERVICES SOCIAUX**

THE BCRC

THE BLACK COMMUNITY RESOURCE CENTRE (BCRC) TAKES A COMPREHENSIVE APPROACH TO MEETING THE NEEDS OF ENGLISH-SPEAKING YOUTH. WE REFER TO THIS APPROACH AS THE “HOLISTIC PROJECT.” IN ADOPTING THIS APPROACH TO COMMUNITY SERVICE, WE RECOGNIZE THAT YOUTH HAVE MANY NEEDS (E.G., SOCIO-CULTURAL, EDUCATIONAL, AND ECONOMIC, ETC.) THAT MUST BE ADDRESSED IN ORDER FOR YOUTH TO ACHIEVE THEIR MAXIMUM POTENTIAL IN OUR SOCIETY.

slavery in the Caribbean and the USA (Capitalism and Slavery, Eric Williams), and the exploitation of the bauxite resources of British Guyana and Jamaica. This system of slavery and colonial capitalism was supported by doctrines of race superiority that considered Blacks, and other non-European peoples, as savages, incapable of being civilized or creating civilizations. Canada has inherited these prejudices from the beliefs and practices of White kinship groups in Europe and the USA (Robin Winks, *The Blacks in Canada*, 1971; and James Walker, *A History of Black in Canada*, part 3 pp 77-126, 1980).

Notwithstanding the important role that Mathieu Da Costa played in the European settlement of Quebec, successive generations of French and British settlers, and their governments, have subjected Blacks to a pervasive system of social and economic exclusion, and racial discrimination, generously described by Robin Winks (*Blacks in Canada*, 1971) as “benevolent neglect”, and by the Canadian scholar, and Historian, James W. St. G. Walker as the “colour line” (*A History of Blacks in Canada*, 1980).

The practice of systemic discrimination and racism against Blacks, in Canada and Quebec, is well documented by national and world scholars and institutions. It is recognised by the present Federal Government as a challenge that it must take steps to address (Ministry of Heritage, Ottawa, June 29th 2018). Beyond discrimination based on race superiority doctrines, English-speaking Blacks in Quebec find themselves victims of systemic discrimination, being socially and economically isolated and assigned a low social status and position in the labour force, not only because they are Black, but because they speak English. This creates a double jeopardy for English-speaking Blacks, who are restricted by quasi-constitutional arrangements in Canada aimed at keeping French Quebec in Canada. This is done by empowering the White French Quebecers, by giving its leadership the right to protect the French language and culture by restricting the English language and sub-cultures. Thus, English-speaking Blacks find themselves victims of the “colour line”, whether they have to deal with the White French or White English institutions, primarily because of the historical barriers to Blacks in White Canadian, and Quebec, institutions in general. Moreover, they find themselves further restricted by the quasi-constitutional arrangements which maintain a bilingual, two nation, view of Canada as a basis for guaranteeing the language and cultural rights and freedoms of the French and English mainstream populations.

In effect, the psycho-social and socio-economic outcomes for Black communities are reminiscent of the place of Blacks as defined in the “Articles of Capitulation”. This relates to the handover of Montreal to the English in 1760, in which the French were allowed to keep their chattel and their slaves. It would seem that Emancipation in the British Empire in 1833 freed us only to be ignored (Robin Winks, *The Black in Canada*, Chapter 10) and victimized by the Canadian and Quebec institution of the “Colour Line” (*The History of Blacks in Canada*, James W. St. G. Walker Waterloo University, Minister of Multiculturalism, pp 7, 75 -96). Today, we continue to be written out of the History of Quebec (*The Yolande James, Black Task Force*, 2006).

As a bare minimum, multiculturalism in a parliamentary democracy requires that all cultural/ethnic groups must have, or be afforded, the capacity to be informed, and to inform, the Government, and to participate fully in the social, political and economic processes of the society. This requires that there is in place a system of laws, democratic institutions and practices and an appropriately fair and equitable distribution of social and economic capital among all its citizens. In Canada, this is recognized, but honoured more in the breach than in observance/practice with respect to Blacks and other visible minorities. All political parties, and leaders at all levels of Government in Canada, have paid lip service to this and the need to facilitate the integration of visible minorities into Canadian society. Examples are the Parliamentary Special Committee on the “Participation of Visible Minorities into Canadian Society: The Equality Now Report, March 1984”; in Quebec, the Yolande James “Task Force Report on the Full Participation of Black Communities in Quebec Society (2006)”; and, in the general case, the Official Languages Act (OFA, 1969, 1988) with its Enabling Fund. However,

none of the Governments have put in place specific mechanisms and policies that are committed, on a long-term basis, to the creation and sustaining of institutional assets and capacity (full-time staff, equipment, facilities and core funding) in the Black communities, to enable and support sustained full participation in the social, political and economic processes of Canadian society.

This is particularly the case in Quebec with respect to the English-speaking Black communities where we have seen the rapid decay of their local institutions over the last thirty years with no effective response from the Federal Government to their request for help. The Negro Community Center is a classic case in point. It was sold for taxes and demolished because the federal and provincial governments did not match the grants of the City of Montreal. By contrast, we note the major enactment of policy and legislation to mitigate the threat posed by Bill 101 and the Quebec Charter to the White English minorities and their institutions in Quebec.

Special arrangements have been put in place to protect the rights and institutions of the two “founding peoples” of Canada. In particular, this applies to the Official Languages Acts of 1969 and 1988 (http://www.ocol-clo.gc.ca/en/language_rights/act), which, according to a McGill scholar, among other things, for social and funding purposes, essentially seem to divide Canada up into spaces “designed to develop and maintain Canada in a racial hierarchy as solely a White settler society” (In Search of Community Identity, by Buster C. Ogbuangu, Department of Integrated Studies, Ph D Thesis, 2007, McGill, p 5). Thus, de facto, Blacks are considered a sub-class of the French and English “settler peoples”, and are, very much, a neglected group of citizens, racialized victims of systemic discrimination and excluded from Canadian, and Quebec, histories and societies (Robin Winks’ Blacks in Canada, 1970; and the Yolande James “Black Task Force”, Government of Quebec, 2006).

Funding Inequalities Constitutionally Based

To ensure that the vitality of the White minority communities are guaranteed and sustained under the current constitutional and quasi-constitutional arrangement, the Federal Government provides substantial core and infra-structure funding for the long-term development of the institutions and community based organizations in the White English-speaking Communities in Quebec (Enabling Fund for Official Language Minority Communities: http://www.esdc.gc.ca/en/reports/evaluations/2013/fund_minority_communities.page section 1.1 and 1.3). Equity requires that the Federal, and Provincial, Governments consistently follow through with strategies that directly target the needs of English-speaking Blacks. This must become a critical part of the criteria used by PCH and Canadian Heritage in the distribution of the new funds.

In Quebec and Montreal, we draw your attention to the nature of the contribution agreements, providing at least significant, although minimal, long-term core and operational funding to the CEDEC and other White English-speaking institutions. On the other hand, we find ourselves in the English-speaking Black communities in a position where we are treated as enclaves of the White English-speaking minority, with second level priorities. English-speaking Blacks, in Quebec, have been negotiating and collaborating with the Federal and Provincial Governments from the early sixties (Table des Concentration for the English-Speaking Black Communities 1991). The priorities we developed in 1992 (Black Community Forum Report, Val Morin, 1992: <https://bscportal.wordpress.com/black-community-forums-2>) anticipated the current priorities presented by White English-speaking institutions (QCGN: <http://qcgnc.ca/community-priorities/#consultations>) and should be used as funding guidelines by the Ministry of Heritage. The priorities specific to the Black communities were ignored. It is a mark of the disrespect shown for Black contributions to government policy. Nevertheless, we support and applaud the decision of the discussion paper to invite key Black agencies to make inputs to the formulation of criteria for the distribution of the new funding. This is a significant shift in policy. It needs to be taken to the next step.

In Quebec, this traditional indifference to priorities of Black, and other visible minorities, have forced these communities to compete with the mainstream institutions and organizations for grants aimed at meeting the priorities of the White English-speaking minorities of Quebec. The result has been further neglect and exclusion. It is now absolutely important that PCH criteria for the allocation of new funds target those English-speaking Black organizations that address specific needs, as validated by consultations in the Black communities, and that are specific to the particularities of the English-speaking Black communities in Montreal and Quebec.

A number of significant recommendations were presented and approved by the plenary sessions of the Black Community Forums July 3rd -5th 1992, June 16th 2016 and 27th October 2017.

These recommendations have been presented to the various levels of Government. In particular, the recommendations have been presented to the Office of the Prime Minister of Canada, Canadian Heritage, the Office of the Commissioner of Official Languages, at special community consultations hosted by the Black History Month Round Table (2016 and 2017), workshops and conferences of the QCGN, and special consultations of the Black Community of Montreal with the Minister of Canadian Heritage.

The following are general summaries of recommendations approved plenary sessions of Black Community Forums July 1992, 16 June 2016, and 27 October 2017:

“It is recommended that the Government of Canada, and the Provincial Government of Quebec, provide sustaining funds for Black organizations with a long-term mandate serving the community and Canadians. It is also recommended that, in particular, Heritage Canada, Immigration and Cultural Communities, Library and Archives Canada, and other ministries and departments provide long-term, recurring funding to mandated Black community-based organizations. In addition, it is recommended that they assist in strengthening Black community-based organizations, and facilitate the creation and transfer of knowledge, by providing core funding to ensure the implementation and maintenance of professional communication network centers and a digitized archival system.”

The Black Community Forum (June 16th, 2016) also received, and renewed, approval of the following issues/categories of needs as priorities for the Community: Support for the Black Family; Youth and employment; Anti-Racism Strategies; Economic development, reinforcement of community structures; Education and Arts/Culture. These are detailed as implementation guidelines for Black community organizations and reflect the workshop topics addressed by the community organizations and ad hoc committees attending the June 16th, 2016, Black Community Forum:

1. Support for the Black Family
2. General Health and Mental Health
3. Youth, Education, Employment and Employability
4. Arts and Culture
5. Rights and Freedom: Anti-Racism Strategies
6. Economic Development
7. Reinforcement of Community Structures
8. A Black Community libraries, archive and communication network system

It is our view that while the core principles presented by the Canadian Heritage discussion paper, and in the QCGN Declaration of Community Priorities (<http://qcgnc.ca/community-priorities/#consultations>), are acceptable in their generalities, all levels of Government should respect the priorities presented by the Black communities as important to the Black communities in Montreal and Quebec.

In particular, they must recognize and address the additional disadvantages suffered by the English-speaking Black communities in Quebec because of the biases that Bill 101, the Quebec Charter of the French language (charte de la langue française) and the administrative arrangements of the Official Language Act of Canada introduce to the allocations of services and resources to French versus English-speaking peoples in the province versus non-White peoples of Quebec and Canada.

As a point of distinction, it is important to note that White English-speaking people may be discriminated against in the Quebec job market, but not because they are White. On the other hand, English-speaking Blacks are discriminated against by the French and English-speaking White settlers in Quebec because they are Black (of African descent), and by the French White settlers because they are Black and speak English. Therefore, one shoe cannot fit all. There is a need for policy differentiation when dealing with the two populations, White and English-speaking and Black and English-speaking. The Canadian Heritage discussion document needs to be more explicit and differentiating in these terms. It is incumbent on the Prime Minister's Office as well as the offices of the Minister of Justice, the Minister of social development, and the Minister of Heritage to review and revise the protocols and procedures for implementation and administration of policies, where they exist, and consider new policies, where none exist, in order to address the concerns summarized above and in briefings made to the three levels of government over the last twenty five years.

It is also essential that the Federal Government and the Government of Quebec act more vigorously to reduce systemic racism practiced against Blacks in Quebec; and particularly against English-speaking Blacks under the guise of pursuing Quebec's linguistic and cultural destiny. It is imperative that the office of the Prime Minister of Canada and the Premier of Quebec and the appropriate Ministries act to remove elements of systemic biases in the Quebec Charter of Rights. They should also revisit the recommendations of the Yolande James Task Force to ensure they are effectively serving the purposes that they were intended to serve. In our view, they are not, because of the presence of racialism, systemic discrimination and hemophilic behaviours in the administrative units responsible for the implementation of those policies.

The failure of successive Quebec Governments, as well as Federal Governments and parties to significantly increase the number of visible minorities in the Government, especially Blacks, is evidence of the continued existence of this bias (the Colour Line) in the civil service at both the Federal and Provincial levels. It is our considered opinion that the non-or-under-representation of English-speaking Blacks and other minorities in the key decision-making institutions and processes of Quebec society is largely responsible for the persistence of systemic discrimination and racism in Quebec society.

Thus, we fully agree with the concerns expressed by the Canadian Heritage discussion paper, which identify specific populations that require special attention and support.

According to the document, "Some communities are characterized by the fact that, other than the school system, it is the volunteer organizations supported by PCH that deliver most of the services they receive. It is therefore important to support organizations that work alone in these communities, because their disappearance would strongly disadvantage the minority population". We make the case that this is not just a regional phenomenon, but an urban problem that affects enclave sub-cultures of the French and English settler communities', case in point, the English-speaking Black communities.

We add to this, a specific recommendation of the QCGN, which points to the need for a centralized authority to monitor the implementation of the official languages strategy and ensure compliance from Federal Institutions. Thus, we strongly recommend that Canadian Heritage be more actively engaged in conducting follow-ups and supporting research developed in consultation with the community-based organizations to ensure that English-speaking Blacks in Quebec receive their full rights under the Official Languages Act. We urge that Canadian Heritage become more aggressive and active in enabling federal research funding to support community vitality among Blacks by building internal community research capacity and ingenuity. We recommend funding the creation of communication centers in the Black communities that facilitate the gathering of socio-economic and demographic data, and the sharing of information and promotion of communication across cultural and sub-cultural groups as a means of reducing cultural fragmentation and ingenuity gaps between English-speaking Blacks and other ethnicities. Fragmented and closed cultures act as inhibitors to the creation of a more cohesive and harmonious society. Hence, more government support must be given to current collaborations between the Institute for Community Entrepreneurship and Development (JMSB, Concordia), Library and Archives Concordia, and initiatives of the BSC and BCRC to preserve the heritage of Black Canadians in Quebec and to improve communication and social harmony in the society.

We agree with the observation made in the discussion document that, "Some ESCQ organizations cannot currently receive core funding from PCH owing to the freeze on funding envelopes and a funding history that favors older groups". However, while we agree with the Ministry that the freezing of budgets and the lack of flexibility in the system are major sources of inequity, it is the lack of a development plan, not the number of organizations funded, as well as biases in government funding that is, in the case of Black English-speaking communities of Montreal, the most troubling source of inequity. These inequalities and biases are described by Robin Winks, James Walker, the Yolande James task force as a "colour line" for Blacks. These barriers or a "place for Blacks", certainly place English-speaking Blacks in Quebec high on the list among those English-speaking communities correctly identified by the discussion paper as "experiencing varying degrees of demographic and institutional loss; that have difficulty accessing public services related to health care and social services, justice, economic development and employability.

A study conducted by CEDEC and BCRC, May 2015 (<http://cedec.ca/workforce-development/acce/>) identified the problem of a Brain Drain of Black English-speaking graduates from Montreal. This is a result of the "colour line", which is reinforced by Bill 101. It has weakened, and continues to weaken, the vitality of the English-speaking Black community. Canadian Heritage must give priority to helping organizations like BCRC and BASF that are working together to stop the brain drain of English-speaking Black youth graduates from the Colleges and Universities of Quebec. These community-based organizations need resources to promote African-Canadian Career Excellence in the market and run workshops and job fairs on a regular basis, (<https://www.acsion.org/20160315-acce>). The negative impact of the "colour line" on the lives of young Blacks in this situation are similar to the negative experiences of the English-speaking populations in remote and isolated regions. The result is out-migration associated with employability issues and the lack of proficiency in French, which, in our opinion, is increasingly more perceived than real.

We agree with Canadian Heritage discussion paper that the socio-economic indicators for English-speakers (economic development, employment, income, level of education) are sometimes lower than those of the Francophone majority living in the same region". However, we believe that this under represents the situation in general and dramatically understates the dire economic conditions and circumstances to which the English-speaking Blacks in Montreal and Quebec have been reduced. Recent studies from the Secretariat for Relations with English-Speaking Quebecers (July 2018) based on the last Census (2016) indicated that the White English-speaking populations in Quebec are at the lower end of the socio-economic index, and that the Black English-speaking populations lag them, notwithstanding the fact that in terms of education acquisition the Blacks tend to do better.

The systemic nature of the discrimination that tend to support this type of inequality need to be pointed out more clearly in the policy and criteria for funding; and more direct action taken to assist English-speaking Black youth in integrating into Quebec societies. It is true, as the discussion paper states, that "Interactions between language groups would reduce the prejudices towards one another and would create networks that facilitate socio-economic integration of English-speaking Youth in Quebec". But the problem is not so much the youth as it is the social, political and constitutional arrangements that teach youth to live in separate "dualities".

Thus, Canadian Heritage must more explicitly support advocacy as an essential factor for changing mindsets among the political leadership and the employers and established mainstream institutions. It must facilitate and collaborate with the BCRC-QBBE-BSC-BASF-QBMA holistic approach to development which focuses on a community plan, not just isolated programs. In this network, the focus is on the development and ultimate employability of the child. Services are provided to the family and the child and or citizen at different stages of the cycle of growth and development: from the home, through the school, in the community and into the economy and society. At the stage of entry to the economy and society the BCRC-BASF "Stop the Brain Drain" program brings potential employers and employees together and assist in the matching of skills and ingenuity needs represented by the annual supplies of Black youth graduates. Collaboration between government planning agencies such as Canadian Heritage and community-based organizations is essential to the creation of a more cohesive society and vital communities and neighborhoods. To achieve this type of development and social harmony Canadian Heritage must give priority to network leadership and community organizations that are committed to, and engaged in, a more integrative holistic approach to planning and development. Inputs must be matched to outcomes over a long-term planning and development schedule. The selection criteria need to emphasize and require that.



**Follow the BCRC's new project on facebook by searching
for: @LivingHistoryBCRC**

HAND IN HAND: EMPOWERING GENERATIONS SENIORS PROJECT

WRITTEN BY ASHLIE BIENVENU

The BCRC is pleased to announce the start of our new project, Hand in Hand: Empowering Generations. Our new seniors project is designed to bridge the gap between seniors and youth. In modern times there is reduced interaction between seniors and youth, which can lead to feelings of isolation among seniors. This gap can also lead to feelings of alienation and reduced understanding between the age groups. Our goal is to bring together a group of senior and youth volunteers who will exchange important information, relevant to their age groups, in order to foster a sense of understanding and positive interaction between the groups.

These intergenerational interactions will be facilitated, over a period of 30 weeks, through three kinds of activities: Storytelling, Cultural Cooking and Crafts, and Technology Awareness. In the first activity, Storytelling, seniors will provide historical knowledge and share stories of their youth, which would then be compiled, by the youth, into oral history testimonies and collected in a history book the youth will make.

"Our new seniors project is designed to bridge the gap between seniors and youth"

The second activity is Cultural Cooking and Crafts, in which the seniors of different historical background will pass on their culinary and craft knowledge to the youth, and other members of their age group. It will also empower them by allowing them to teach their knowledge and skills to a younger generation to use and pass on. The third activity is Technology Awareness, in which the youth will guide seniors through the world of social media, online banking, and technology, and, at the same time, the youth will gain an understanding of the financial abuse that seniors oftentimes face.

This project will be important, not only for senior well-being and empowerment, but for community vitality as well. This senior-led project will empower elders by allowing them to share their knowledge, skills and experience; it will benefit their well-being by minimizing their feeling of isolation; and it will benefit the community in that it would allow for an exchange of knowledge and understanding between the stratified age groups. As a result of this project, both age groups will learn to support one another and create a more inclusive community.

At the heart of this project is the understanding that we must recognize, respect and appreciate the inherent strengths of each generation and the benefits to be derived when we remain connected and cohesive.



HAND IN HAND MEETING

THE BCRC'S ANNUAL BLOOD DRIVE

WRITTEN BY ASHLIE BIENVENU

The BCRC would like to thank everyone who came out to support the annual Dr. Charles Drew Blood Drive. This support came from many sectors, such as blood donations, volunteering, and the hard work of the Hema-Quebec team. Every year BCRC hosts this event, in order to further the representation of the Black community in blood donations. We also support an initiative which allows Black women, who have lower levels of iron in their blood, to donate. These initiatives are important, since studies have shown that blood received from someone who has the same ethnicity, or someone with similar genetic characteristics, is safer for the recipient, and less likely to produce harmful antibodies. As people of African descent have a higher risk of developing sickle-cell anemia, a higher representation of the Black community in blood donation could mean a lower risk during transfusions for sickle-cell anemia patients. We appreciate all of the support that we receive every year from our volunteers and staff, our partners at Hema-Quebec, and the generous

people who come to donate. We look forward to seeing you next year! The BCRC would like to thank everyone who came out to support the annual Dr. Charles Drew Blood Drive. This support came from many sectors, such as blood donations, volunteering, and the hard work of the Hema-Quebec team. Every year BCRC hosts this event, in order to further the representation of the Black community in blood donations. We also support an initiative which allows Black women, who have lower levels of iron in their blood, to donate. These initiatives are important, since studies have shown that blood received from someone who has the same ethnicity, or someone with similar genetic characteristics, is safer for the recipient, and less likely to produce harmful antibodies. As people of African descent have a higher risk of developing sickle-cell anemia, a higher representation of the Black community in blood donation could mean a lower risk during transfusions for sickle-cell anemia patients. We appreciate all of the support that we receive every year from our volunteers and staff, our partners at Hema-Quebec, and the generous people who come to donate. We look forward to seeing you next year!



COMMUNITY ANNOUNCEMENTS

Sat 21ST JULY

THE OFFICIAL
SPICE ISLE
 GRENADA, CARRIACOU & PETITE MARTINIQUE
CULTURAL DAY
 EXTRAVAGANZA AND EXPO

Ajamu
KENNYC
Tallprea
GHOST

VINET PARK **12PM - 8PM**
 LITTLE BURGUNDY - CHARLEVOIS & VINET STREET
FOOD - MUSIC - ENTERTAINMENT - CULTURE

FASHION SHOW
 WEAR YOUR NATIONAL COLORS
 PARADE OF SPICEMAS

HOT NEEDLE
MAD FASHIONS
LADY ONE LOVE

FEATURING: JAB JAB OCESTRA, PLAY BOYS, DELTA ANTIONE, THE GRENADA ENSEMBLE, SUGARMAN, JENNY & JENNA NOEL and many more...

PURE GRENADA CTV Youth in Motion MONTREAL 20 COMMUNITY CONTACT APPAREL DESIGNED BY ISLAND DESIGNZ