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**Semaji Has Now Increased By 4 Issues\*!!! See Below  
for The New Semaji Release Schedule**

### Upcoming Schedule for Volume 13 (2017-2018)

Issue 3: December -- Release Date: Tuesday, January 2, 2018

Issue 4: February -- Release Date: Tuesday, March 6, 2018

Issue 5: March -- Release Date: Tuesday, April 3, 2018

Issue 6: May -- Release Date: Tuesday, June 5, 2018

Issue 7: June -- Release Date: Tuesday, July 3, 2018

Issue 8: August -- Release Date: Tuesday, September 4, 2018

\*Thanks to our partner, Black Studies Centre (BSC), for the funding to increase Semaji issues.

## Opinion: Righteous Outrage Over Racism Is Now More Important Than Ever In Quebec

By Yvonne Sam (Chairman of the Rights and Freedoms Committee)

Originally Published in Huffington Post, November 27, 2017

*The cancellation of systemic racism hearings means that there will be no focus on understanding the perilous effects of the problem on visible minorities' well-being.*

After Québec Solidaire MNA, Amir Khadir, tabled a 2,662-signature petition in the province's National Assembly, calling for "a consultation commission on systemic racism" to be created, Premier Philippe Couillard's

government announced that it would look into the issue.

Then, in May, Kathleen Weil, immigration, diversity and inclusion minister, unveiled plans for a public consultation on systemic discrimination and racism in Quebec, which was scheduled to start in September.

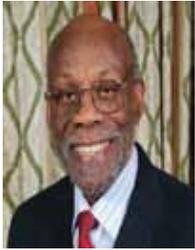
Public consultations would address discrimination in employment, education, health care, housing, public

security and culture. Premier Couillard mandated the Quebec Human Rights Commission to organize and lead the consultations, with the aim to put forward concrete and permanent solutions that engage all of Quebec society in combating these problems.

The commission would submit recommendations to the government, which was expected to release

*Continued on Page 4...*

## A Word From The President



### The Carl Whittaker Communology and Black Progress at Canada 150th and Montreal 375th

By Dr. Clarence S. Bayne  
President of BCRC

The Black Community of Montreal has recently (November 2017) lost a leader that played a key role in the settlement of the large influx of Black immigrants to Montreal in the period 1960 to 2000. Carl (Lamumba) Whittaker. He was one of those immigrants that came to Montreal from Barbados, W.I., in 1966, to study at Sir George William University. It was a time of major social and political change in the former British colonies, and in North America. The emergence of Black organizations in Montreal, during the sixties through to the mid-nineties, follows a logical process, which I have described elsewhere, using patterns of simulated behaviours by intelligent and cultural agents in complex adaptive social systems. Human systems can be described using models of complex adaptive systems where the interactions between all existing and possible agents that make up the system are often random and so large that the outcomes are unpredictable. Making decisions about the best response to rapid change in the total environment is like taking a random walk in space. The psycho-social and economic environment can become so volatile that life gets stuck at the survival level of human existence. The role of leaders (the social entrepreneur) in such a system is to search for ways to ensure the sustenance of the community and improve the well-being (objective and subjective) of its members. My research shows that Blacks in Montreal, over the period 1960-2000, took significant action to achieve this objective. They created an impressive number of agencies aimed at providing services that informed the newcomers about workings and living in Montreal, entertainment, social activities, accommodation and essential services, health, education and employment possibilities, rights and freedoms, and about Canadian culture, customs and traditions. The research shows that several of these organizations were of a cultural and political nature and specialized in creating new social and cultural spaces, greater opportunity for full participation and improvement in the wellbeing of the members of the communities they served. One of the serious barriers to the growth

and improvement in the wellbeing of the populations of African ancestry seem to stem from the fact that the community racialized as not-White were fragmented into a multiplicity of subcultures associated with and having their origins in many countries in Africa, the Caribbean, and other parts of the world. Moreover, notwithstanding their racial identity in Canada as Black (of African descent), these cultures were essentially closed to each other, social and cultural distance, and histories of colonial capitalism, and neo-liberalist capitalism and administration.

The simulations of human social systems, using complex adaptive systems theory, show that the greater the fragmentation (greater the number of closed cultural sub-groups) the smaller the objective and subjective wellbeing enjoyed by the members of the larger group. In the seventies and eighties, the leaders of the new Black immigrant groups in Montreal, Quebec, recognized this problem and moved aggressively to create alliances and coalitions. One group lead by Clarence Bayne, Winston Nicholls, Carl Taylor, George Richardson and Ivan Morrison, a former founding President of the Jamaica Association, moved to create a federation of Caribbean associations. This led to the creation of the Caribbean House (1964) by Black residents and students at Sir George William and Mc Gill Universities. At the national level Clarence Bayne and Dorothy Wills, in collaboration with leadership from across the country, moved to create the first ever national federation of Black organizations called the National Black Coalition of Canada (<https://bscportal.files.wordpress.com/2015/08/expression--special-conference-1968-papers.pdf>). At the same time (1968-1972), Carl Whittaker was convincing local leadership to support his concept of "Communology development" which used a version of Pan-Africanism as the unifying principle. This cut across gender, country of origin, religion and ideology, focusing on Africanness in the Canadian context as the only criterion for membership. Organizational membership was only open to

*Continued on Page 3...*

# Semaji

Volume 13, Issue 2 November 2017

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**How do I submit articles to be submitted to our quarterly Semaji newsletter?** *Articles for submission are accepted 30 days prior to publication. Issues are published September, December, March and June. Email [editor@bcrmontreal.com](mailto:editor@bcrmontreal.com). If you are submitting photos please send a jpeg with credit.*

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*If you have any comments or requests please contact Ashlie Bienvenu at [editor@bcrmontreal.com](mailto:editor@bcrmontreal.com)*





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groups that served the Black community independent of gender, place of birth, religion, ideology. He became the leading voice in the creation of the Black Community Council of Quebec (BCCQ) with its regional outreach associations and a number of Black specialist organizations that predated its existence. There were 10 key organizations involved, with outreach associations in La Salle, Laval, the West Island, the South Shore, Cote des Neiges and NDG. Its activities touched on every aspect of Black cultural, psycho-social, economic, and political life. BCCQ constituted the voice of the Black community on matters that had to do with Blacks as a community in the Canadian and Quebec societies, especially the English speaking Black community. This movement lasted for approximately twenty five years from 1970 to 1995.

At Canada's 150th and Montreal 375th, we pose the question: What has been accomplished? Before we address this question, let me take you back to 1982, and an interview of Carl Whittaker, carried out by Cecil Roach, the then Managing Editor of the BCCQ magazine, Umoja ([https://bscportal.files.wordpress.com/2016/02/focus\\_vol1\\_no1.pdf](https://bscportal.files.wordpress.com/2016/02/focus_vol1_no1.pdf)). In this interview they address the question of the status of the Black Community in the Canadian and Quebec Societies.

#### FOCUS:

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

Mr. Whittaker:

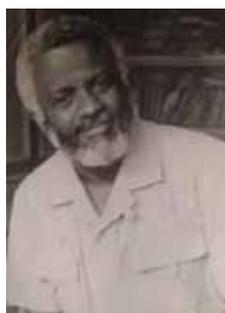
Well...look, the history of the Black people goes back to the so-called founding peoples...to the first journey of Samuel de Champlain. In fact, the pilot and interpreter for Champlain was a man called Mathew Da Costa, a Black Man. Therefore, our history goes back into the very early period of Canadian history. However, if you look across Canada, you see no evidence of this presence. There are no Black institutions, there is no recognition of the fact that Black people were among the builders of the Canadian Nation. We have been deliberately excluded from the Canadian process, socially, politically and economically. One then begins

to wonder what happened to Blacks who were part of the Canadian process. There are no institutions around that can mark with pride this tradition of our involvement in the growth and building of Canada. I react very vehemently to this. I assess it as being the ultimate effect of the racism that is inherent in White Canadian society. They deliberately write a whole people out of the Canadian nation-building process, out of history; to the extent that what is known is from the work of Black scholars deliberately digging around the archives and reconstructing the role that Black people played. It is as if we are a people like foot-steps on the sand just before a wave comes in and washes away the last evidence that somebody did walk there. We are a people without a presence, without an accumulated tradition within the Canadian process. Now, how do you establish that presence? We establish the presence by building institutions within the community that live on beyond the individual. My approach to community development is primarily institution building. Institutions that mark the presence of Black people in Canadian Society. Institutions that provide the services that are necessary for every human being to grow and to actualize whatever potential that individual has through life. I am not as pre-occupied with issue-organizing as I am with institutional development. Therefore, you hear me constantly say, "look, what we have to do is to create an organizational structure that present a representative infra-structure to the Black Community; one that is there whether Carl Whittaker is there or anyone else. It's an institution that will last forever".

That was Carl in 1982. Today in Quebec, under the clouds of French denial and neo-liberal betrayal, represented by the "notwithstanding clause", Blacks are still excluded from the history of

Quebec, ignored at the 375th and reduced to an afterthought in some Borough events. They are still at the lower end of John Porter's vertical Mosaic. We are still waiting for an apology and hoping to see a tear drop from the young Justin Trudeau's eye that captures the pain that systemic discrimination, racism, racial profiling, and systemic exclusion have caused Blacks in Quebec and Canada.

Today, in the Back Communities of Montreal, there seems to be a prevailing opinion that,



while there is significant evidence that many Blacks have benefited and have distinguished themselves as individuals, that, as a people of African ancestry, we have not accomplished much. On the angry side of the equation, there are those that say that the few have profited by the struggle of many but have given back nothing. They suffer the illusion that they are where they are entirely on account of their own work ethic and industry. On the other side of the equation there are those that argue that the social and political system is set up so that the country remains firmly under the control of a duality, the French settler classes and the English settler classes, and within those two groups all other sub-cultures and ethnicities are represented in scaled preferences, determined by constitutionalized and social systems of inclusion and exclusion. Predictably, as sub-cultures on the lower level of the totem of mosaic ethnicities, Blacks tend to show less development and less representation at all levels of the society as a cultural sub-group. There are many factors accounting for this. One is persistent race and cultural superiority traditions and beliefs still held and active in the conscious and subconscious psyches of the two settler groups; and another is denial of the existence of systemic and embedded racial discrimination in the social and economic arrangements of the society. In Quebec, the far right and the nationalist left are located between these two states. Unfortunately, the positions of most governments seem to be determined by the tug and pull between these two vectors. As I stated in an article in Community Contact, it should be no surprise that the enquiry on systemic discrimination and racism in Quebec is cancelled. Some members of Quebec's La Muete will tell you that they are not racists, that there is no systemic racism in Quebec, and that such claims constitute a blackmail by people who have no respect for freedom of speech or have no logical explanation of their demands. They pronounce multiculturalism a failed experiment that has no future. This is the argument of a type of Darwinism based on fascist logic: there shall be in the end only one superior race. If I were to have to bet on the ultimate superior survivor race, I would not bet on La Muete. World relative rates of reproduction do not favour them. In fact, multiculturalism is favourable to their long term survival as a people on the world scale. The Black struggle in Quebec continues through the Black Community Forum. It has adopted the principles of organizational "collaborative unity and existential responsibility". It is committed to the building and strengthening of Black institutions and creating effective communication networks as the way forward.

...Continued from Cover

the findings and an action plan next spring.

In April, just a month before plans were set to be revealed, the Parti Quebecois accused the Couillard government of playing with fire. The party launched a petition against the commission.

On Oct. 18, the Couillard government announced an overhaul to the controversial initiative, cancelling systemic racism hearings and changing the focus to economic opportunities for visible minorities and immigrants.

**“Blacks, along with other racialized people, have been left out in the cold and they cannot afford to be put on hold.”**

In addition, Weil lost her immigration and diversity portfolio to David Heurtel. The project is now called "the commission on valuing diversity and fighting against discrimination." I hope that there are no plans to sweep racism under the rug, as the emanating dust would be too much.

My recent column, "Political Demission at the Quebec Human Rights Commission," is now being revisited, because there has been no response to the announced cancellation.

Quebec appears blind to the reality of racism and discrimination, and also the possibility of ensuing pain — a pain that unleashes itself in structural circles, meanders through the docks of court-rooms, finally ending in the unjustifiable deaths at the hands of law enforcers.

Politically speaking, the pendulum of public attitude regarding racism and discrimination has reached the limit of its swing, once again exposing the cold, hard truth that the story of racism will never be told, especially since from the outset opposition parties had, in no uncertain terms, called on the government to scrap the consultation process altogether, claiming that it puts Quebec society on trial.

In a September ninth La Presse piece, Francois Cardinal also urged Couillard to abandon the consultations, if he didn't want to be found guilty of arousing the ashes of intolerance.

If the truth is to be both known and told, not only is a trial needed, but also long overdue. This continued reluctance to forthrightly confront racism persists and is also responsible for the economic disparities which impede race relations gains.

Another challenge lies in the fact that Couillard, among many others, covertly dismisses the fact that in Quebec, certain privileges are afforded and enjoyed by certain people, and further discounts any relevance of past practices having a bearing today. To behave as if racism does not matter is to deny the absolute truth, and this again is part and parcel of how wide the divide is.

Plainly put, the cancellation means that there will be no focus on understanding the perilous effects of interpersonal and institutional racism on both the psychological and physiological well-being of minorities. Let us not be misguided in thinking that institutional racism applies to a physical institution or building. We are the institutionalized racism, and become part of institutionalized behaviour each time we fail to stand up, turn a blind eye, walk away thinking that it is not our problem, hold our heads down or fail to intervene when we see someone being harassed or discriminated against.

Yes, the very racism which Quebec has so long failed to acknowledge can psychologically affect its victims by allowing society to deny their true value as individuals, and by compelling them to internalize the racist conceptions of themselves held by the dominant culture. Notwithstanding the odds, it is imperative that the present cancellation be seen as an opportunity to bring collective weight to bear. Sustained public pressure is the only way to make this happen. Blacks, along with other



racialized people, have been left out in the cold and they cannot afford to be put on hold.

The overwhelming response of disbelief at the cancellation should herald the beginning of new commitments to sustain and transform righteous outrage into a collective resolve, focusing on strategies that would unapologetically benefit all affected racialized minorities. Racism remains a major issue that cannot be ignored. The facts are undeniable and should Quebec continue on the path of disingenuousness, a very painful confrontation may eventually ensue. According to Pope Francis, "racism today is the ultimate evil in the world."

Premier Couillard cannot have his say and also his day — he put in motion an independent process under the control of the Quebec Human Rights Commission, only to dabble at the rumblings of a rabble.

Sustaining righteous outrage is now more important than ever.

Original article can be found at: [http://www.huffingtonpost.ca/yvonne-sam/righteous-outrage--over-racism-is-now-more-important-than-ever-in-quebec\\_a\\_23265250/](http://www.huffingtonpost.ca/yvonne-sam/righteous-outrage--over-racism-is-now-more-important-than-ever-in-quebec_a_23265250/)



## The BCRC is Honoured by Hema Quebec



### *Honorary Certificate*

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*Dr. Charles Drew Blood Drive*  
 in appreciation for your support of the blood donor community  
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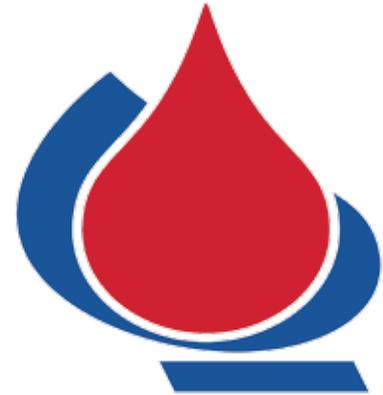


You play an essential role in maintaining Héma-Québec's blood supply.

October 4, 2017

*[Signature]*  
 Simaynda Ghibu  
 Acting President

PARTNERS FOR LIFE.



# HÉMA-QUÉBEC



BCRC was recently honoured with an award, from Hema Quebec, for all of the work that we do to increase the Black Community's representation in blood donations. For several years, BCRC has hosted an event, the Dr. Charles Drew Blood Drive, every June. We also supported an initiative which allowed more Black women, who genetically have lower blood iron levels, to give blood. This allowed for greater representation of the Black community in blood donations. It also lessened the risk for people who receive blood for sickle-cell anemia, since blood received from people who have the same genetic characteristics are less likely to result in harmful antibodies.

Thank you to all the contributors that have made this event possible over the years. These contributors include the generous people who came to donate blood, the BCRC volunteers, as well as the donations that we have received from various industries, most notably Maxi, to offer the blood donors a free BBQ. Please show your support for this initiative by contributing to the next Dr. Charles Drew Blood Drive in June (Date will be forthcoming in the following issues).

# Community Events and Information




BCRC INVITES YOU TO  
**SENIORS**

*Knitting Group*



**Friday's - 10 a.m - 12 p.m**  
6767 Cote-des-neiges- Room 497  
514-342-2247 info@bcrcmontreal.com



**SENIORS**  
**COME JOIN**  
**US FOR**  
**SCRAPBOOKING**

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**OPEN GYM:**  
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**GIRLS ONLY!**



**EVERY TUESDAY 7:30PM - 10PM**  
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**MONTRÉAL, A NEW BEGINNING**  
Resources to facilitate my integration into life in Montréal  
[montreal.ca/anewbeginning](http://montreal.ca/anewbeginning)



Bureau  
d'intégration des  
nouveaux arrivants  
**Montréal**





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**SIARI**

**SERVICE D'INTERPRÈTE D'AIDE ET DE RÉFÉRENCE AUX IMMIGRANTS**  
6767 Chemin de la Côte des Neiges # 499  
Montréal (Québec) H3S 2T6

**Office Hours:**

. From Monday to Friday  
. From 9am to 12am  
& from 1pm to 5pm

Telephone: (514) 738-4763  
Fax: (514) 738-4925  
E-mail: [francisebion@siari.org](mailto:francisebion@siari.org)  
Website: <http://www.siari.org/>



In partnership with :



The Service d'interprète d'aide et de référence aux immigrants (SIARI) is a non-profit organization which offers front-line services to new immigrants as well as a variety of programs, group activities and courses for adults and children.

Our organization helps the new immigrants in the process of integration to Quebec so that they can assume their family responsibilities.

We provide the following services:

- A. Welcome: Meeting with the new immigrants' first needs;
- B. Reference: Directing new immigrants to different services and programs of Quebec and Canada governments;
- C. Information: About laws and rights of the citizens, about immigration and sponsoring, how to fill in a form,...
- D. Commissioner for oaths

- F. French courses : for adults (immigrant, refugee and citizen status);
- G. Computer course;
- H. English course;
- I. Group activities: Information sessions, Nobody's Perfect, discussion group, kids' early stimulation program; healthy cooking...
- J. Summer camp;
- K. Educative and cultural outings;
- L. Tutoring.
- M. Live-in Caregivers Program (LCP) **NEW**

**SPOKEN LANGUAGES:**

French	Tagalog
English	Vietnamese
Laotian/Thai	Tamoul
Russian	Bengali

Black Theatre Workshop (BTW) invites you to our:

**32nd Annual VISION CELEBRATION Gala**

Celebrating CHANGEMAKERS in our Community!

Saturday, January 27, 2018  
La Plaza - Centre Ville, (McGill Metro)  
420 rue Sherbrooke O., Montréal

Cocktail: 5:30pm. Dinner: 6:30pm  
Dress Code: Formal

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Join Black Theatre Workshop as we celebrate CHANGEMAKERS in our Community!

**MR. DON JORDAN**

will be honored with the **DR. MARTIN LUTHER KING JR. ACHIEVEMENT AWARD.**

The **DR. CLARENCE BAYNE COMMUNITY SERVICE AWARD** will be presented to *Mr. Denburk Reid.*

The **GLORIA MITCHELL-ALEONG AWARD** & the **VICTOR PHILLIPS AWARD** will also be presented to two formidable young artists for their artistic and academic achievements.

**TICKETS:**  
\$130 (\$75 tax deductible)  
\$1,200 for table of 10

For more information  
Email: [vision@blacktheatreworkshop.ca](mailto:vision@blacktheatreworkshop.ca)  
Phone: 514.932.1104

**Word Find Answers from Last Issue**

O	R	C	H	N	X	Y	G	C	O	X	B	B	V	L	Z	N
L	D	P	C	O	O	P	S	S	G	C	Z	Z	A	J	Q	V
B	J	I	R	S	Y	I	E	B	W	O	K	M	Y	D	Q	G
P	O	A	U	R	G	Q	N	N	N	B	Q	G	W	A	M	U
Y	Z	N	H	E	K	A	O	T	K	W	D	T	S	I	T	H
L	J	O	C	T	Y	D	J	B	U	Q	X	H	T	S	C	N
V	W	X	D	E	Y	U	R	C	C	S	T	E	D	Y	W	L
K	Y	B	E	P	P	J	E	S	N	Y	F	D	H	S	K	D
N	Q	A	T	R	T	N	V	B	B	K	N	U	W	W	Q	C
J	D	H	I	A	V	A	I	R	Z	N	B	L	Z	E	E	F
J	U	Q	N	C	B	E	L	C	O	F	V	D	E	E	F	O
J	X	J	U	S	H	B	O	S	I	Y	X	M	J	N	L	X
Y	L	T	N	O	K	Y	X	T	Q	P	N	K	F	E	E	S
P	M	B	O	V	Z	C	B	F	K	Z	E	R	R	Y	E	K
D	N	J	I	M	X	Y	F	M	K	M	K	L	W	T	G	W
K	W	K	N	Y	P	N	P	C	I	X	L	G	N	L	Z	I
B	Q	G	U	Y	Y	C	U	S	N	V	I	T	S	U	H	B

## Canada's Black Walk Of Fame: Portia White

By Ashlie Bienvenu

With the holidays right around the corner I'm sure everyone has had the opportunity to hear the carolers in the streets, or holiday music on the radio. So, for this issue, we will be looking back to a famous musical figure, Portia White. White, an Afro-Canadian from Nova Scotia, was admired for her ability to sing "spirituals with pungent expression and beauty of utterance (Historica Canada)." She was also described as having a voice which was "a gift from heaven (Historica Canada)." White is significant to the Black Community due to her efforts to break through the colour barrier and become the first Black Canadian to gain international fame as a concert singer (Canadian Encyclopedia). This can be seen through her early years and performances, her time as a teacher, and the awards and recognition that she later received.

Born in Turo, Nova Scotia, in 1911, to William A. White and Izie Dora White, Portia White was a descendent of Black Loyalists who fled to Nova Scotia, after the American Revolution, to escape slavery in the United States. Due to the fact that her father, William White, was a minister, Portia White began her music career at the age of six, singing in the church choir, under the direction of her mother, Izie Dora (Canadian Encyclopedia). By the age of eight Portia had learned parts from the Lucia di Lammermoor opera and was asked to sing on the Canadian radio (Black Past). White was so dedicated to her craft that she would walk 10 miles for music lessons (Canadian Encyclopedia). White participated in a Halifax music festival in 1935, 1937 and 1938, where she won the Helen Kennedy Silver Cup. White, a recognized talent, was given a scholarship by the Halifax Ladies' Musical Club, to study at the Halifax Conservatory of Music, in 1939, with Ernesto Vinci. Once she completed her studies, in 1941, she began performing as a contralto, at the age of thirty (Canadian Encyclopedia). It was in 1944 that White made her first debut into United States, when she auditioned for the Metropolitan Opera, in New York City, which was managed by Edward Johnson. White was the first Canadian to sign with

the Metropolitan Opera (Black Past). While White did not make any recordings in the studio, there are a few concert recordings, most notably the song Think on Me, which can be found (Canadian Encyclopedia).



In 1939, at the University of Dalhousie, White gained her teaching degree and began teaching in Africville. She later resigned her position, in 1941, to concentrate on her music career. Once she had retired from music, in 1952, due to physical difficulties and voice strain, White went back to teaching. She went on to teach voice at Branksome Hall, in Toronto. Some of her noteworthy students included "Dinah Christie, Anne Marie Moss, Lorne Greene, Don Francks and Robert Goulet (Canadian Encyclopedia)." Although White decided to go back to performing part-time, in the mid-1950's, her performances were sporadic through the fifties and sixties. One notable performance for White, however, was a performance for Prince Philip and Queen Elizabeth II, in Charlottetown, in 1964 (Canadian Encyclopedia).

White's legacy lives on in the fact that "her popularity helped to open previously closed doors for talented blacks who followed (Black Past)." A Maritime newspaper, the Halifax Chronicle-Herald, once dubbed her



the "singer who broke the colour barrier in Canadian classical music (Historica Canada)." Due to her lifelong achievements, and contribution to the Black community, "White was named a 'person of national historic significance' by the Government of Canada (Canadian Encyclopedia)," in 1995. White was also awarded with a stamp of herself in 1999, a sculpture in front of a Baptist Church in her hometown in 2004, and an award in her name, the Portia White Prize, which is given every year to "an outstanding Nova Scotian in the arts (Canadian Encyclopedia)." White was also awarded the Dr. Helen Creighton Lifetime Achievement Award posthumously in 2007 (Canadian Encyclopedia).

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# Test Your Knowledge With This Historical WordFind Puzzle!!

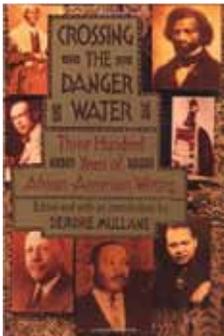
## WordFind Words

- ❖ Portia White
- ❖ Carl Whittaker
- ❖ Communology development
- ❖ Pan Africanism
- ❖ Clarence Bayne
- ❖ Dorothy Wills

T F R X Y B E Z X K M D A P T G A N L O S O  
 U Z L S I G Q F E L R U A B N H Q L Z M J G  
 W K B G Z T U L N R W E Z X E A R P W U A Z  
 A M Q W U L O K X P E V U L M R H P S K S O  
 I E N E R A K W A U F W Z F P H A O P C S C  
 S N M S M Q P L N J S H F V O A G R G Y J A  
 P Y K V P X Z B L M X W Z C L Z O T T D S D  
 K A C B F O O Z E W U N A K E O H I N W P O  
 L B W K J K P C O M M R T O V P B A Z T D R  
 P E V C R C I X N X L P C R E T W W X O I O  
 L C R V C O P F G W T A V X D F R H A V B T  
 R N H V D T X U H T E N F P Y S C I Z P X H  
 D E O G Z D B I T S Y A X T G R N T B G T Y  
 M R W L Y I T R A N M F A Y O R A E Q M G W  
 S A W I I T A T S S V R F L L X C O N X W I  
 O L J S A K X F S S U I J S O M O Z V C Y L  
 X C K K S R U I L A X C X F N B O U Y Z C L  
 C W E X V Y X S V D I A Z K U O T Q H W R S  
 K R T M L P O V R Y Q N I N M F I E H B M P  
 G X N O E A E A P Q J I H H M A U S Z B A Y  
 J P V S Y R B A S R H S P H O D M S W V I F  
 V H B D G T C L W E L M U V C Y B U U D V J



## Cozy Up with This Book!!!



### Crossing the Danger Water: Three Hundred Years of African-American Writing, By Deirdre Mullane.

This is an unusual array of writings by African Americans. Beginning with Olaudah Equiano's 1789 slave narrative and ending with Congresswoman Maxine Waters's testimony before the Senate Banking Committee in 1992 on the Los Angeles riots, this welcome anthology brings together a diversity of voices. It includes fiction, autobiography, poetry, songs, and letters by such writers as Frederick Douglass, Sojourner Truth, W.E.B. Du Bois, Zora Neale Hurston, and Richard Wright. Many topics are covered, from slavery, education, the Civil War, Reconstruction, and political issues to spirituals, songs of the Civil Rights movement, and rap music. To conclude, there's the surprising addition of Jesse Jackson's 1984 address to the Democratic National Convention. This book supersedes Richard A. Long and Eugenia W. Collier's Afro-American Writing: An Anthology of Prose and Poetry (Pennsylvania State Univ. Pr., 1985). Essential for literary collections.

--Excerpt from amazon.ca

This book can be found at the Atwater Library's Black Collection.

## Stay Tuned!!!



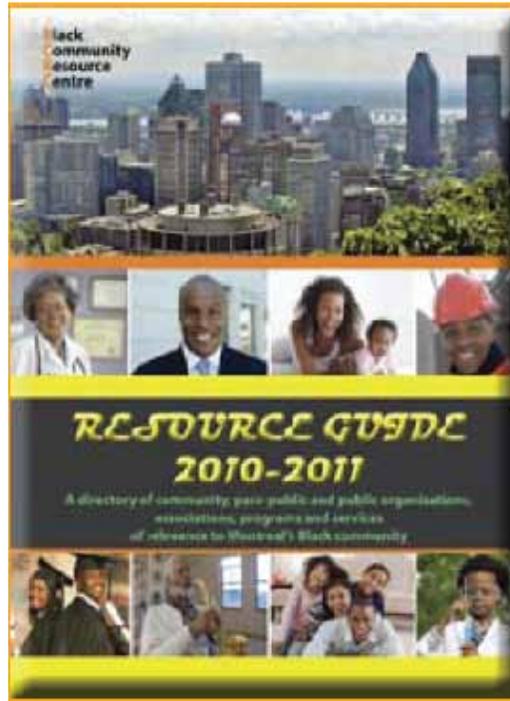
### Detroit (2017).

Cast: John Boyega, Anthony Mackie, Algee Smith.

A police raid in Detroit in 1967 results in one of the largest RACE riots in United States history. The story is centred around the Algiers Motel

incident, which occurred in Detroit, Michigan on July 25, 1967, during the racially charged 12th Street Riot. It involves the death of three black men and the brutal beatings of nine other people: seven black men and two white women.

--Excerpt from IMDb



Our Resource Guide highlights a variety of non-profit, public and para-public organizations serving the English-speaking Black community

The Black Community Resource Centre (BCRC) is an organization that strengthens community capacity by providing professional support to organizations and individuals in need. Our team is committed to assisting visible-minority youth rekindle their dreams and achieve their full potential.

Our Funders:

- ◆ Patrimoine canadien /Canadian Heritage, Official Languages
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- ◆ Black Studies Centre (BSC)

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