

# ABOUT THIS ISSUE

SCHOOL SCHMOOL WAS CREATED IN TIOHTIÀ:KE ("MONTREAL"), UNCEDED INDIGENOUS KANIEN'KEHA:KA (MOHAWK) TERRITORY, WHICH HAS HISTORICALLY BEEN A MEETING AND LIVING SPACE FOR HAUDENOSAUNEE, ABÉNAKI, AND ALGONQUIN PEOPLE. WE ALSO RECOGNIZE THE CONTINUED PRESENCE OF MÉTIS, INNU, AND INUIT FOLK ON THIS LAND.

School Schmoool is your radical guide to your often unradical school. In 1994, the first editors wrote, "When we say 'school schmoool' we don't mean to be dismissive. What we mean is that there are a lot of things going on at university, and school is only one of them." Though it began as a bi-annual publication that brought together group profiles, articles, and practical resources for social justice, School Schmoool is now an ad-free, corporate-free, agenda-with-an-agenda, connecting the McGill, Concordia, and greater Tioh'tia:ke communities. We hope to bridge (and break) the gap between academia and issues outside the classroom by providing a guidebook where students can find information on resources and initiatives taking place in their communities. We strive to feature content that presents radical, anti-oppressive, and intersectional perspectives on current issues, especially works by Queer and/or Trans people, Black and/or Indigenous people, and other people of colour.

The theme for this year's edition is THE TANGIBLE. Over the past few years, it's often felt like everyone was particularly exhausted. Instead of just talking about how shitty things sometimes are, we wanted to offer possibilities for concrete actions, and real ideas for creating radical communities. Sometimes engagement can mean learning how to occupy the McGill administration building (p. 40), and sometimes it's as simple as doing a Sylvia Rivera colouring page (p. 214).

An agenda is about organizing your life, your plans, and your engagements. We wanted this to be sewn together with organizing in an activist sense. We aimed to provide grounded content, especially content that discussed events, actions, and reactions that took place in "Montréal" over the last few years, or this past summer, or that are still happening, so that (new) students could get a full picture of the work being done in our communities.

If you are new to this city, or to McGill or Concordia, we hope that the articles, art, and resources in this book serve as a jumping off point. We encourage you to reach out to the QPIRGs and to other organizations that interest and inspire you! Write your ideas in the notes sections, plan your manifestations in the calendar, and look to the work of our contributors for motivation.

In solidarity,  
Amanda Murphy + Greta Rainbow

## NOTES ON ACCESSIBILITY

We recognize the fact that this document may not be accessible to everyone in its current form. If you would like any of these articles or resources in a larger font or with any other accessibility modifications, feel free to contact us at [school.schmoool@gmail.com](mailto:school.schmoool@gmail.com) before November and we will do our best to meet your needs. Also visit [schoolschmoool.com](http://schoolschmoool.com) for a web version of this edition and more rad content!

Content warning: In the calendar section of this agenda, there are brief descriptions of historical events, some of which reference instances of police violence or sexual harassment. If you need these to be blacked out, shoot us an email.

# ABOUT QPIRG MCGILL

The Québec Public Interest Research Group at McGill (QPIRG-McGill) is a non-profit, student-run organization that supports action, research, and education on a wide array of social and environmental justice issues. Here's a quick guide to our projects, resources, and events.

Our working groups are the heart of our organization. Touching on issues as varied as independent media, urban gardening, Indigenous sovereignty, workers' rights, prisoner support, anti-racism, migrant justice, and solidarity with the so-called "Middle East," our working groups are engaged in making creative, direct, and grassroots social change. Current working groups are: Accessibilize Montréal, Atelier Céladon, Barriere Lake Solidarity, Black and Indigenous Harm Reduction Alliance (BIHRA), Bouteloua Collective, Building Community, How!! Arts Collective, Independent Jewish Voices McGill, Lakas Paggawa, McGill BDS Action Network, Prisoners Correspondence Project, Reclaim Turtle Island, Solidarity Across Borders, Tadamon!, Temporary Agency Workers Association (TAWA), Third Eye Collective, and Women of Diverse Origins Network.

We think that research should be community-based and useful to those striving for social change! In this vein, the Community University Research Exchange (CURE) allows students to fulfill their course, internship, or thesis requirements while doing research that is needed by community organizations around Montréal. The Convergence journal showcases engaged and community-based undergraduate research and action projects.

Throughout the year, QPIRG-McGill puts on workshops, panels, films, and discussion groups. Whether as part of Culture Shock!, which touches on the myths surrounding immigrant, Indigenous, and communities of colour; Social Justice Days, which provides a space for students to learn about social and environmental issues; or the Radical Skills series, which helps students learn how to fight for social change, our popular education projects provide opportunities for critical reflection and thoughtful activism.

QPIRG-McGill is by and for students. Whether you want to join a working group, plan an event, join the Board of Directors, or help organize a conference, QPIRG-McGill would love to have you.



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# ABOUT QPIRG CONCORDIA

The Québec Public Interest Research Group at Concordia (QPIRG-Concordia) is a resource centre for student and community research and organizing. We strive to raise awareness and support grassroots activism around diverse social and environmental issues.

Our work is rooted in an anti-oppression analysis and practice. We seek to make campus-community links and inspire social change through engaging, inclusive, and non-hierarchical approaches. Our core projects include the Study In Action undergraduate and community research conference, the Disorientation alternative orientation, the Community-University Research Exchange (CURE), and our Alternative Library.

We also produce various publications including *Convergence*, a journal of undergraduate and community research, and the School Schmool radical agenda—which you're holding in your hands right now!

Importantly, we support close to thirty working groups that organize on a wide variety of social justice issues. Current working groups are: Accessibilize Montréal, Building Community, Certain Days Political Prisoner Calendar Committee, Collectif Opposé à la Brutalité Policière, Comité d'action des personnes sans-status / Non-Status Action Committee, Contempt of Court: Legal Clinic by and for Social Movements, *Convergence des luttes anticapitalistes (CLAC)*, Équipe Sonore / Sound Team, Food Against Fascism, Game Curious Montreal, GARAM MASALA (Montréal Alliance of South Asian Leftists and Allies), La Grange, Justice for Victims of Police Killings, Montréal Anarchist Bookfair Collective, Montréal Childcare Collective, Open Door Books, Prisoner Correspondence Project, Projections Insurgées, Queer Between the Covers, Recon, Refus Global Now, Resist Trump and the Far Right Network, Sidetracks Screenprinting Collective, Solidarity Across Borders, subMedia.tv, Taking What We Need, and Tout Le Hood En Parle.

We maintain an active schedule of events throughout the year, including book launches, films, skillshares, and teach-ins.

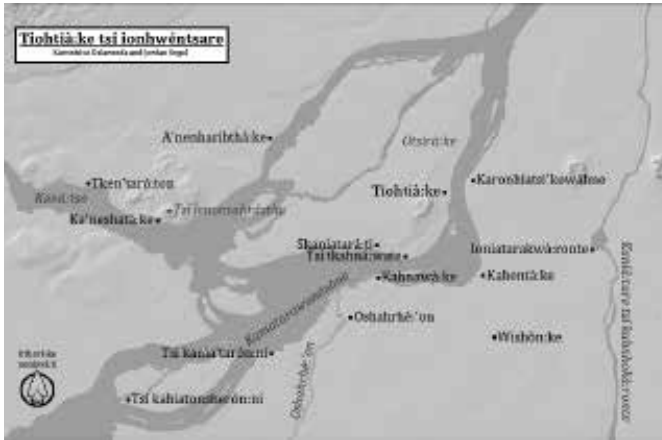
In essence, QPIRG Concordia is a campus-community link for social change. Both students and community members are welcome to make use of our space and resources, and participate in our projects.

We believe in the power of collective organizing to achieve social justice!



# TIOHTIÀ:KE AND SURROUNDING AREAS IN THE KANIEN'KEHA:KA LANGUAGE

BY KARONHÍ:IO DELARONDE & JORDAN ENGEL



This map of Tiohtià:ke tsi ionhwéntsare was made by Karonhí:io Delaronde, a Kanien'kéha speaker from Kanièn:ke and Jordan Engel, a map-maker from Ka'skonhtsherá:kon (Rochester). The following list of toponyms contains the Kanien'kéha place name, its translation, and the English place name.

a'nenharithà:ke (place where the grapes are cooked) – saint-eustache

ioniatarakwà:ronte (it has a bulge in the lake/river) – Chambly

ka'neshatà:ke (where the fine snow-crust is [named so because when going there when it is really sunny the sands of the foothill sparkle like the snow-crust]), or kaneshatà:ke (on the foothill) – oka

kahentà:ke (on the prairie) or ken'tà:ke – la prairie

kahnawà:ke (on/at the rapids) – kahnawake

kanà:tso (pail in the water, pail boiling) – the ottawa river

kanià:tare tsi kahnokà:ronte – the richelieu river  
kaniatarowánéhne (place of the big river) or  
kahrhionhwa'kó:wa (the great sized river) – the st. lawrence river

karonhiatsi'kowáhne (where the sky is noticeably great) – longueuil

oshahrhè:'on (most likely to do with osháhrhe [cattail]) – chateauguay

oshahrhè:'on or shahrhè:'on – the chateauguay river

otsirà:ke (on the fire) or o'seronni:ke (place of where the axes are made) or tiotià:kon/tiótià'ke (broken in two [the st. lawrence river breaks into two around the island]) – montreal island

skaniatará:ti (across the river) – lachine

tiohtià:ke (From Tiotià:kon/Tiótià'ke [broken in two]) – montreal

tken'taró:ton (many chimneys are standing there) – saint-placide

tsi ienontahrástha (place to march up a mountain) – calvary mountain

tsi kahiatsionsherón:ni (where the papers are made) – salaberry-de-valleyfield

tsi kaniá'tarón:ni (where the cloths are made) – beauharnois

tsi tkahná:wate (where the rapid is) – lasalle

wishòn:ke (place of the plums) – saint-philippe

*Visit [decolonialatlas.wordpress.com](http://decolonialatlas.wordpress.com) for more information.*

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# ARTICLES



# CONCORDIA'S COOPERATIVE STUDENT HOUSING PROJECT: THE WOODNOTE

BY AMANDA, BASED OFF AN INTERVIEW WITH MADELAINE (MARKETING AND COMMUNICATIONS INTERN) AND CLEOPATRA (SUPPORT MEMBER), STAFF FROM THE CONCORDIA STUDENT UNION'S HOUSING AND JOB OFFICE (HOJO)

Over the course of the 2018-2019 school year, the Unité de travail pour l'implantation de logement étudiant (UTILE) and the Housing and Job Office (HOJO) of the Concordia Student Union (CSU) will oversee the construction of a 147-unit building, which by September 2019 will become a housing cooperative especially for Concordia Students. UTILE is a local non-profit organization working to develop cooperative student housing in Québec since 2012, and this is the first cooperative they're constructing.

This project came about in response to a clear need for better student housing. In 2014, HOJO and UTILE collaborated to run a study on the state of housing specifically for Concordia students. The results of this study found that students pay 19-81% more on average for rent than other "Montréal" residents. This number varies based on different factors, with international students paying some of the most inflated rents, and students originally from the province of Québec paying rents most similar to non-student Montréalers. Student housing was also much more likely to be in poorer condition, with higher instances of pests, non-functional heating, and more landlords who refused to fix problems or to provide general upkeep.

In 2015, after the results of this survey were published, the CSU ran a referendum asking to create the PUSH fund, a 1.85 million revolving fund that will be invested by UTILE to create student housing cooperatives. This fund works as a loan, and will be paid back and then re-invested into future projects. The referendum achieved unprecedented approval, with an 89% yes vote. From this, the Woodnote project was born.

The coop, named The Woodnote, will be located near the corner of Papineau and Sherbrooke, just across from Parc La Fontaine. There will be 3.5, 4.5 and 5.5 units (i.e. 1, 2, and 3 bedroom apartments) available, and apartment layouts will be designed with the priorities of diverse students in mind (roommates, student families), and taking into account accessibility needs. Exact prices are not yet available, but rents will be 15-20% below the average market value for the area, and rent increases will be controlled.

The influx of hundreds of students into one block brings with it concerns of gentrification. As it says in QPIRG Concordia's 2012 publication *Gentrify This! A student's guide to understanding and resisting gentrification*:

"Whether we like it or not, students are part and parcel of the process of gentrification. As a generally low-income population, we tend to migrate towards the affordable rents of working class neighbourhoods. But we seldom stay in an apartment for long and usually don't know our rights as tenants, allowing landlords to continue profiting from crumbling apartment buildings and then to increase the rent indiscriminately upon our departure."

HOJO assures that the impact that any student housing project will have on



a neighbourhood is at the forefront of their concerns, and that this model of student living actually works against gentrification. When students pay higher prices for housing it benefits no one in the neighbourhood (except greedy landlords). Creating housing exclusively for students prevents gentrification by taking student renters out of the regular housing market, so that they can't inflate prices by agreeing to pay more than a neighbourhood average.

Fighting gentrification is also about creating intentional and engaged communities, so any project which encourages thoughtful ways of living and community participation also works against gentrification. Students who need to take a more active role in making decisions about their living conditions and the community they would like to create are more likely to engage with and understand larger community struggles, and to stay longer and become more rooted in a neighbourhood. The Woodnote has received overwhelming community support from the inhabitants of the neighbourhood where it's being built, in part because UTILE and the CSU have worked with members of the community to set priorities and respond to the concerns and needs of the neighbourhood. As a result of these community consultations, designs for a green alley have been added to the building, with a fence blocking it off from the street, so that neighbourhood children have a safe space to play.

The Woodnote's target move-in date for the first student occupants is September 2019. Applications will open up early in the Winter 2019 semester, so keep an eye out if you're interested. All candidates will be approved by a selection committee, which will do it's best to prioritize students with more precarious financial situations, and to build a community that reflects the diversity of Concordia's student body. UTILE hopes that the success of The Woodnote will serve as a jumping off point which will allow them to find funding to build many other university housing cooperatives around the city, and ultimately to create a network of student housing cooperatives across Québec.

### **HOJO+QPRIG's handy tips for reducing the effects of gentrification on your neighborhood:**

When you move out, **transfer your lease** so the rent and conditions won't be changed unduly for new tenants. If this isn't possible, leave a copy of your old lease in your house when you move out, or give it directly to the new tenants, so they know for sure what your rent was, and can contest an undue increase with the régie.

**Refuse your rent increase.** If your landlord tries to increase your rent, you can contest it with the régie. When you move into an apartment you have 10 days to open a case for a rent increase refusal if the terms of the previous rent are clearly indicated on your lease, or two months if the old rent is not indicated, or you find out it was falsified.

**Pressure your landlord** to keep up with repairs, so that buildings stay maintained and conditions stay livable.

**Get to know your neighbourhood** and get involved in local struggles + committees, especially groups working against gentrification.

# THE AREAS WE INHABIT

## BRIEF HISTORIES OF TIOHTIÀ:KE NEIGHBOURHOODS

BY ATHINA KHALID

Having grown up in "Montréal," I may be biased, but I really do think there's something special about this city. I can't pinpoint it, but I can make note of little things: the way the city comes to life with the warmth of spring and summer (everyone acting like ants swarming out of a crushed anthill), the camaraderie in winter, how green it looks from every lookout point, its size (simultaneously both small and big). But the closure of two spaces that were significant to my process of getting to know "Montréal" beyond the areas I grew up in, as well as an increasing awareness of how I interact with parts of the city I'm less familiar with, prompted me to think about how "Montréal" has and is changing. While cities are dynamic and bound to change, the increasingly rapid speed at which they do so is disrupting certain communities, and people's lives. Understanding the history of the areas we inhabit can clue us into their fabric, but it also helps us understand how these areas are currently undergoing drastic change.

### TIOHTIÀ:KE

Tiohtià:ke, this island, has been populated for thousands of years. For most of that time, it served as a meeting place for the Haudenosaunee, or Six Nations, confederacy (which was comprised of the Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora nations). This meeting place was at the base of the mountain, most likely where McGill and/or Concordia now stand (on unceded land). The arrival of European settlers disrupted Indigenous ways of life across the continent, and Tiohtià:ke was no exception. After a century of plagues, violence and forced displacement affecting the Haudenosaunee people of Turtle Island, Paul Chomedey de Maisonneuve "founded" Ville-Marie (today Old Montréal). The late 17th and early 18th centuries in Montréal consisted of settlers trying to survive the harsh winters and attempting to proselytize the Mohawk people. The late 18th century saw French Canadian rebellions against the new English colonial ruler. By the late 19th century, "Montréal" had become British North America's economic and industrial hub. Of course, dire conditions for the working class accompanied this. Arguably, this period shaped contemporary "Montréal," with the business elite's grandiose houses built in Westmount and the Golden Square Mile, and with the working class scattered along the Lachine canal and the Saint Lawrence River, close to the factories at which they worked. Contemporary "Montréal" has been marked by its reputation as "Sin City," stemming from its proximity to the American border during prohibition, and from its red light district. The city has also been marked by Toronto's rise as Canada's economic centre, and by exodus of Anglos and wealth during the 1980 and 1995 referendums. Demographic shifts and new waves of immigration throughout Tiohtià:ke's history have also shaped it remarkably.

## **SAINT-HENRI**

The description on the back of my English 1960s copy of Gabrielle Roy's *The Tin Flute* calls St-Henri, where the book is set, a "slum of Montréal." Historically, St-Henri was known as the French, Irish, and Black working class district. Often, the French and Irish would work in factories along the Lachine canal, while St-Henri and Little Burgundy's Black residents worked predominantly for the Canadian Pacific railroad. For much of the 19th and 20th centuries, Saint-Henri's residents saw much higher rates of poverty than the city's average.

Today, rue Notre-Dame is lined with hip restaurants and cafés—perfect spots to take your yuppie Tinder date, or to go for a cinq-à-sept with your Ubisoft coworkers. While overall conditions in St Henri have improved drastically from its industrial period, the recent uneven development of the area is striking. While the overpriced restaurants are a clear symptom of gentrification, the root of this problem may be more clearly linked to the rise in condominium developments along the canal in the 1990s. These condo developments "upscaled" dilapidated industrial buildings while the surrounding area suffered from disproportionately high rates of poverty. The traditionally lower-income area would have benefitted from the development of social housing, rather than luxury housing. Rent continues to go up in St-Henri, as its increasingly bougie aesthetic attracts want-to-be yuppies, and as its relatively low rent attracts those who can't afford to pay the increasing rents in other areas across the city.

In the last few years, there have been a number of anti-gentrification attacks on local businesses. The city has passed a law that prevents new restaurants from opening up within 25 metres of existing restaurants, and Projet Montréal has vowed to increase social housing funding. But the fundamental concerns of long-time residents still haven't been met: affordable housing and sustainable income.

## **THE PLATEAU**

The Plateau began to take its form as "Montréal" expanded outside of the fortified area, where Old Montréal is now. By the early 20th century, the Plateau was a largely working class neighbourhood which became home to various immigrant communities, most notably the Jewish, Greek, and Portuguese communities, with the Italian community settling further north in Little Italy. Toward the end of the 20th century, many of these immigrant communities were relocating: be it towards Hamstead and Cote-St-Luc for the Jewish community, to Laval and St-Leonard for the Italian and Greek communities, or to Toronto for many young members of these communities. Especially around the time of both referendums, the Plateau was littered with "à louer" signs, and the cheap rent attracted many artists from across Canada, making it the home of a thriving art and music scene. This phenomenon can be linked to the formation and success of certain

"Montréal"-based bands whose members came from outside the city, such as Arcade Fire and Godspeed You! Black Emperor.

In 2005, the Parc-Pins interchange was demolished, making travelling from the McGill Ghetto to the Plateau much easier. Today's flat interchange is far more aesthetically-pleasing, far more pedestrian-friendly, and far less dangerous than the preceding multi-layered interchange, but the change gave way to an influx of McGill students into the Plateau, raising rent prices.

Although you can still find some inexpensive apartments, the Plateau is no longer seen as a cheap part of town, and many of its long-time residents are seeing their neighbourhood, especially the south-west part of the Plateau, become a predominantly student area, rather than a diverse residential area.

## **PARC-EXTENSION**

Parc Ex was, and continues to be, filled with various immigrant communities. In the mid-20th century, as it was developing, its makeup was similar to that of Plateau: Jewish, Italian, and Greek communities took root there, with the Greek community being the most sizeable. As with the Plateau, as those communities became more upwardly mobile, and as the suburbias of "Montréal" developed, they resettled in other parts of town, leaving Parc Ex vacant to new waves of South Asian, Haitian, and Central American immigration.

Today, Parc Ex's cheap rents are attractive to people who don't want to pay, or who cannot afford, higher rent, but unlike past demographic shifts where gradual influxes coincided with exoduses, a more rapid influx seems to be occurring; Parc Ex is one of the lowest-income postal codes in Canada, and, seeing as 60.5% of its residents are immigrants, it is clear that their economic circumstances are racialized.

Plaza Hutchison, on Hutchison across from the Parc metro, has been bought by BSR Group. The group plans to redevelop the complex to attract "professionals, young families and immigrants to the neighbourhood." In the process, they ousted grocers and other local businesses with little notice. While Parc Ex's residents need more low-rent apartments, more apartments for upwardly mobile middle-class people are being built. This kind of development, as well as the new Université de Montréal campus just south of Parc Ex, will inevitably disrupt the neighbourhood and the communities that live in it. The use of the name 'Mile Ex' for this area displays the tendency of attempting to 'rebrand' a neighborhood, causing further displacement.

## **HOCHELAGA-MAISONNEUVE**

If anything says gentrification, it's dumb, aggressively hip nicknames, like Ho-Ma. The traditionally working class area surrounding the Olympic Stadium still has one of the highest concentrations of low-income residents, yet it is being taken over by condos, fancy restaurants, and influxes of Francophone students. Between 2014 and 2017, over 800 condos popped up in the area. Hochelaga-Maisonneuve is sometimes talked about as “the next Plateau,” and while the Plateau was gentrified, the process happened more slowly than gentrification is happening in this neighbourhood now.

Like in St-Henri, anti-gentrification activists have taken to vandalizing storefronts, but, like elsewhere, the direct concerns and needs of low-income residents aren't being met.

## **GENTRIFICATION**

Individual actions, such as avoiding renting in areas that are undergoing gentrification when possible, not using AirBnb in areas undergoing gentrification, and frequenting mom and pop shops rather than chains or stores targeted at the incoming yuppies, are important steps to take to avoid contributing to gentrification. Being aware of the way one engages with new areas is also important; often, trying to explore new parts of town means consuming—whether it be at a café, restaurant, or bar. Trying to be aware of who the establishment's target clientele is, and who its main customers are, is important in terms of keeping local establishments viable. That said, broader social action, such as getting involved with community organizations such as Centraide or with local Comités de logement, can directly address the underlying problems. While many argue that gentrification makes neighbourhoods better for residents, it often makes neighbourhoods fit bourgeois notions of “nice” and pushes out original residents. We need diverse neighbourhoods that meet the needs of more vulnerable communities.

# SUPER BROKE-ASS GUIDE TO MONTRÉAL: FOR STUDENTS

BY REGINA DENTATA

CW: BODIES, MENSTRUATION, MONEY + FINANCES, FOOD, SEX, SWEAR WORDS, ALCOHOL

*This is the fourth edition of the broke-ass guide, and has been edited due to space constraints by the 2017-2018 School Schmoor coordinators.*

Aside from ‘fuck exploitative capitalism and its creation and maintenance of poverty and fuck the capitalist class that benefits from the theft of lands and labour, this text is not meant to make any value judgments about how marginalized people choose to resist oppressive systems or reduce the harms caused by them. AKA I am not and encourage others to not be self-righteous assholes about things like dumpster diving and shoplifting— there are lots of reasons people choose to engage or not engage in those and other tactics and I super respect that. If you are visibly queer and/or racialized these tactics can be more risky.

Some places employ secret shoppers. Always watch out for cameras. Beware of bedbugs when dumpstering and curb shopping especially during moving season (June - July).

## FOOD

- Dumpster dive.
- Dollar stores can carry a lot of non-perishable food—and the spices are especially cheap! Be aware, however, that Dollarama’s labour practices are EXTREMELY shitty.
- Wine & Cheeses—bring a Tupperware or three.
- Samosa sales—literally the only worthwhile campus eating situation at McGill (aside from the Midnight Kitchen). Also available at Le Frigo Vert at Concordia.
- Free lunch! Midnight Kitchen, the First Peoples’ House, Rabbit Hole Café, the People’s Potato, and Mother Hubbard’s\* all have free or by-donation meals at least once a week!
- Know your grocery stores—some are way more expensive (IGA, Metro) than others (P.A., Aubut, local marchés). Get in the habit of checking sales fliers online.
- Food bank/food basket—the Midnight Kitchen at McGill does this.
- Save up those little packets of condiments from food courts and diners.
- At fast food joints with fill-yr-own fountain drinks, it’s pretty easy to swipe an empty cup off an uncleared table or out of the trash and fill it up—free soda and reusing disposables all at once!
- It is legal in Montréal to drink in any public park if you are having a picnic, which essentially means that you can drink in parks if you also have food with you. This is way less expensive than hitting a bar, and you get to be in the sunshine!

- In the spring/summer, plant veg and herbs on your balcony; volunteer at a community garden where you can take home produce—the People’s Potato has one at the Loyola campus.

## **SHELTER**

- Live with lots of roommates and split the cost of bulk foods
- Turn down your heat! Shower less! Bathe never! More layers!
- Winter-proof your goddamn house!

## **SCHOOL**

- Books—textbooks are infuriatingly expensive. See if you can find a free pdf copy or a cheaper physical copy online; borrow or split the cost of a copy and scan the necessary readings onto a USB.
- School supplies—check the dumpsters behind big pharmacies like Pharmaprix or Jean Coutu; rummage through people’s moving garbage; get your pens and post-it notes for the year for free from various groups during the first few weeks of class.
- Apply for literally every grant and bursary—even if you don’t think you qualify for a scholarship or award, apply anyway. I’ve gotten shit that’s good for both my bank account and résumé simply because no one else applied.
- See if you can turn your job into an internship for credit—you’ll get paid for your schoolwork, for once!
- Laptops are flippin expensive. McGill has grants for students to buy a laptop, but they usually don’t cover the whole cost of a machine. There’s also a computer refurbishing club, Reboot McGill, that takes donated machines and brings them back up to snuff before providing them to people in the “McGill community”.

## **CLOTHING**

- No friperies on St-Laurent, go out of downtown and find little local frips.
- Clothing swaps with buds—more challenging if you are not the same size as most of your buds.
- Free shit boxes/piles/etc.—most collective houses will have something like this. Take advantage if it’s for public use. You can also find these at the end of the year at some McGill residences.
- Dumpster dive behind friperies—all the shit they don’t think they can sell they toss.

## AMENITIES

- Living outside of the area immediately around campus will likely lower your rent, but keep in mind that you'll need some kind of transportation to get to campus, work, parties, etc. Full time students can get reduced-fare OPUS cards.
- Consider getting a bike. The Flat, Right to Move, La Cave, and SantroVélo are all DIY bike repair shops with experienced volunteers to help you learn to care for your steed. (note: there are lots of reasons folks don't bike—beware bike culture that glorifies the vélo as the ultimate revolutionary tool or whatever)

## BODY STUFF

- There are lots of zines and online DIY guides to making your own hygiene products.
- If you menstruate, consider getting a Diva Cup/Keeper, reusable pads, or make your own pads. Remember the UGE has PWYC. Menstrual cups especially cost a lot up front, but they last for years so you'll more than make up the cost.

## EARNING \$\$\$

- Know Yr Labour Rights—If you are a student worker on campus you are likely a member of a union. Figure out which one and grab a copy of your Collective Agreement or get in touch with the exec to make sure you are receiving your correct rate of pay and all the benefits to which you are entitled.
- Scam yuppies! Do you like to make stuff? Yuppies will pay a shit ton of money for things that you might be already doing—home canning pickles or embroidering patches, for example. Give'em to your buds in the gift economy but set up an Etsy or display your wares at yuppie-central places like Atwater market.
- Studies—there are mailing lists and registries for medical and psychological studies that will pay you to do anything from answer a few questions to be a guinea pig for a couple of months. Some of these can pay extremely well, if you don't mind being a guinea pig.

## FUN

- Sex! Free condoms are pretty easy to cum by [sic] on campus. Cut them into dental dams! McGill's Shag Shop has at-cost pregnancy tests, learn to make sex toys via DIY Sex Toy zines. Coconut oil makes great lube (but watch out—it can weaken condoms).
- Bike path adventures, especially up the mountain!
- Go to a demo/solidarity event.
- Free museum days (depends on the museum).





**KENNY THUNDER**



# DYKE DRAMA

BY COSMIC WYRM RAT

I recently read a thread on Facebook on Échange Q about LSD (a lesbian speed dating event) taking place in Montréal, which spiraled into miscommunications, accusations of erasure, politically vapid queer semantics, and frankly, nonsense. I read this discussion as an obvious extension of the lesbophobia and transmisogyny that is very present in the Montréal queer community. I am going to try and break this trend down here because I believe solidarity is much more powerful than division and I don't believe that these conscious attacks on lesbianism and transfemininity (which I fully understand as false consciousness) are going to help achieve that solidarity by making way for some truly radical "queer" revolution.

If we choose to project any one or any number of our anxieties onto some faulty abstraction, I believe that we are choosing to fuck ourselves over. Lesbianism is, as far as I understand, a catch all term for diverse sets of social, political, and sexual practices of love amongst women. By "woman" (although I prefer "sister" immensely) I mean an extremely diverse category which is constantly in flux. Lesbianism is not, and correct me if I'm wrong here, an oppressive economic, political, or ideological system backed up by the power of the State and its material structures. Since lesbianism is not a system, but sets of practices, then I have to wonder why we so readily conflate lesbianism with actual oppressive systems such as transmisogyny or white supremacy and flat out shit on anything lesbian related?

This conflation not only ignores the fact that innumerable lesbians happen to be transwomen, racialized, or both, but maybe more importantly fails to acknowledge that many forms of lesbian practice actively resist these oppressive systems and are engaged in radical projects of social transformation. When we lazily reduce lesbianism to this naive conflation, it is easy to see how it has become a focal point into which queer organizing channels its anxieties, hatred, and long drawn out eye rolls. Every time we participate in devaluing lesbianism we are wasting time and energy doing basically nothing. Eradicating lesbianism would not eradicate oppressive social relations, nor would we be better off as queers without it. These are false beliefs. Lesbophobia is divisionary nonsense which reifies oppression and pits us against each other. It prevents us from engaging in effective collective action geared towards systemic change.

What's more, while it would be a tragedy on its own to lose the many rich histories of solidarity, resistance, philosophy, desire, and love that lesbianism has given us, it would be absolutely devastating to lose the empowering potential and radical possibility that lesbianism continues to offer in the present. This is not to say that lesbianism and lesbians have not hurt people or participated in bullshit, because clearly they have. The impact of certain so called "feminist" philosophies which terrorize trans-gender people (for example) has been devastating and has unfortunately

become accepted discourse in some lesbian communities. However, this is the result of systemic transmisogyny and transphobia, not lesbianism in and of itself. In case anyone hasn't noticed, transmisogyny is. Fucking. Everywhere. Lesbianism is not unique in that sense. That's just how power works. It's insidious and highly mobile.

If we continue to center brutal TERF (trans exclusionary radical feminism) ideology or lesbianism's most embarrassing moments, it has the result of obscuring the truly radical side of lesbianism. How the fuck did TERF's make us forget about the Combahee River Collective? Or Audre Lorde? Or Gays and Lesbians support the Miners? Or Act UP? Or Julia Serano? Monique Wittig? Or the countless marginalized women organizing everyday for our lives?

Also, and I would hope that this is obvious, but lesbianism is not going to go away anytime soon. It is a practice that is currently valuable for many people. It exists in our social world and is very, very real. This does not mean, however, that lesbianism is anti-revolutionary or committed to the maintenance of oppressive social relationships that regulate our lives. In fact, lesbianism is so large that you find all kinds of communities within it. Some of these are reactionary and conservative. Some of these are truly and deeply radical, meaning, concerned with political, economic, and social change beyond simple sexual freedom, and are embedded within other resistance movements.

I find lesbianism to be an empowering practice as a transwoman. Certain subsets of lesbian feminist philosophy have helped me feel liberated from transmisogynist culture. Not only that but fucking other women as a lesbian has been incredibly hot, like beyond anything I could have imagined before. I feel good as a lesbian, I feel more like me. I think this is the case for many people. While it is true that my sexuality is very open, I feel the most inspired understanding myself as a lesbian. To me, lesbianism is all about solidarity. That's how I understand my life, as a person committed to acting in solidarity with other people.

Lesbianism has always been pushed to the side, repressed, devalued, and invisibilized. If we continue to shit on lesbianism we are continuing with this project. If we discourage lesbianism and lesbian projects from happening in our communities we are continuing with this project. If we think of lesbianism as some homogenous TERF and racist whole we are continuing with this project. If we don't allow lesbians space and encouragement to organize, express themselves, and fuck each other, we are continuing with this project. If we secretly think lesbians are passé we are continuing with this project. If we lose our shit whenever women try to get together on their own we are continuing with this project.

So.....\*stop it\*.

# **SURPRISE! ON A DES DROITS?!?**

PAR LE COLLECTIF OPPOSÉ À LA BRUTALITÉ POLICIÈRE

*Pour plus d'informations, consultez le zine Surprise ! On a des droits?!?*

*For an English version of this content, visit [cobp.resist.ca](http://cobp.resist.ca).*

On doit compter sur nous-mêmes pour connaître nos droits et les faire respecter. La police abuse de ses pouvoirs quotidiennement et particulièrement envers les personnes marginales, les pauvres, les jeunes et celles qui remettent en question les autorités. Ces informations s'inspirent des lois canadiennes ainsi que des codes et règlements s'appliquant à la police au Québec.

## **S'IDENTIFIER?**

L'identité de chacun lui appartient. Une personne n'a l'obligation de révéler son identité à un policier que dans les cas d'exceptions suivants;

- elle est en état d'arrestation (ou lorsqu'elle a commis une infraction pénale et que la police lui remet un constat d'infraction);
- elle est au volant d'un véhicule motorisé: le conducteur doit montrer son permis et le certificat d'immatriculation du véhicule (attention: les passagers ne sont pas obligés de s'identifier);
- elle est mineure et se trouve dans un débit de boisson ou dans un cinéma, elle est obligée de s'identifier pour prouver qu'elle a au moins 18 ans;
- elle circule dans un lieu public (parc, rue...) la nuit: le refus de s'identifier peut entraîner des accusations de vagabondage selon certains règlements municipaux;
- elle prend le métro ou l'autobus avec une carte à tarif réduit: dans ce cas, les policiers et agents de surveillance ont le droit de vous demander votre carte pour prouver que vous avez droit au tarif réduit, mais c'est tout!

## **MANIFESTATIONS**

Tout dépendant du genre de manif ou d'action, il peut être préférable de ne pas en parler au téléphone ou dans tout endroit susceptible d'être écouté (local d'asso, appartement, etc.).

Être ou ne pas être identifiable? La section identification du SPVM "accompagne" les manifs, rassemblements, etc. dans le seul but d'identifier les manifestant-e-s, les militant-e-s, les organisateurs-trices et les animateur-trices. On a donc le choix de porter un masque ou un déguisement, pour se protéger. Le fait d'être masqué va attirer l'attention de la police, surtout des policiers en civil et des médias. Être masqué ou

déguisé “dans le but de commettre une infraction” constitue une infraction criminelle spécifique. Cela peut aussi faire peur à certains manifestants.

### **À emporter**

- Un stylo et du papier ou une enregistreuse audio. Pour pouvoir noter en détail tout incident se produisant lors de l'évènement. Par exemple, s'il y a des arrestations: le nom des personnes arrêtées, leur numéro de téléphone, les amis à contacter, le déroulement de l'arrestation, les agissements de la police, les numéros d'identification des voitures de police, la descriptions des policiers et si possible leur nom et numéro de badge, les noms et numéros de téléphone de tout témoin de l'arrestation.
- Appareils photo et caméras vidéo: Ils sont de première nécessité. Ils sont dissuasifs: la police n'aime pas de tout être prise sur le fait. De plus, ils permettant d'avoir notre propre section d'identification. Les photos et vidéos peuvent servir à la défense de personnes arrêtées ou aider à porter plainte contre un policier.

### **À ne pas apporter**

- Son carnet d'adresse ou tout autre papier qui pourrait fournir quelque renseignements que ce soit à la police. On pense à l'information contenue dans son téléphone cellulaire. Tout ce que les flics pourraient considérer comme une arme (dont l'équipement sportif). Toute drogue. Ses cartes d'identité, sauf celles qu'on a choisies d'amener.

### **Habillement**

Avant de partir, se poser ces quelques questions: Est-ce que j'ai de bons souliers pour courir? La couleur de mon linge me rend-elle facilement identifiable? Est-ce qu'on peut facilement me prendre par les cheveux? etc.

### **Policier en civil (undercover)**

Si on en démasque un, ne pas en révéler l'identité seul, on pourrait être accusé d'enfreinte, mais faire discrètement circuler l'information aux personnes qu'on connaît, pour ne pas qu'il se sente débusqué. Puis on peut en groupe l'encercler en sautant, chantant, le pointant du doigt. En général, il ne s'éternisera pas. Ne pas oublier que la personne à mes côtés peut être un policier. On est donc prudent dans ses photos.

### **Dispersion volontaire**

À la fin de la manif, on est plus vulnérable. On se disperse toujours en groupe, car si la police cible des gens, c'est souvent à ce moment qu'elle tentera de les arrêter.

# HARM REDUCTION + THE OPIOID CRISIS

BY LIZ SINGH

CW: DRUGS

## HARM REDUCTION

Harm Reduction is an approach to public health policy that aims to decrease the risks associated with activities including but not limited to: drug use, sex, and sex work. Risk is a fundamental aspect of life that can be mitigated but not entirely avoided. As such, proponents of harm reduction aim to ensure that the public, and individuals, are as well informed as possible about the risks associated with certain behavior, so as to empower people to make informed choices. Bodily autonomy and personal choice are at the core of the harm reduction philosophy.

Harm reduction is an alternative to prohibition—which is a philosophy that addresses risk by forbidding the risky activity. An example of a prohibition policy would be the prohibition of alcohol in the early 1900s. Critics of harm reduction argue that these policies encourage risky behavior, whereas advocates of harm reduction believe that prohibition does nothing to protect life and can, in fact, increase risk by isolating people who choose to engage in stigmatized behavior.

Condom distribution programs and needle or pipe exchange programs are examples of harm reduction practises that aim to reduce the spread of sexually transmissible and blood-borne infections (STBBIs) by providing new materials in order to avoid reuse. Supervised consumption sites are another example of a harm reduction initiative. There, the goal is to protect life by ensuring a safe environment during consumption, and to have medical support nearby if necessary.

Research and history show that harm reduction policies have great potential to create lasting change. Examples of this include the popularization of condom use during the 80s to slow the spread of AIDS, and naloxone distribution programs in the 2010s to reduce fatal opioid overdoses.

## THE OPIOID CRISIS

The phrase “the opioid crisis” or “the opioid epidemic” refers to a dramatic increase in rates of opioid use and dependence, as well as a rise in the number of fatal overdoses in North America, that began in the mid 2010s. A Health Canada report found that nearly 4,000 Canadians died from an apparent opioid overdose in 2017. In Montreal, the number of deaths relating to probable opioid overdoses was 140 for a period of a little over a year (June 2017 through June 2018).

Opioids have been popular as pain medication and as a recreational drug for thousands of years. **Some recent shifts have led to the current climate:**

**Prescriptions:** In the 1990s, there was a movement in the medical community towards treating pain conditions—a common ailment in North America—with prescription opioids. Fentanyl—a synthetic opioid 100x as powerful as heroin—is currently the most prescribed.

**Black Market Popularity:** Some distributors, concerned about inferior product, mix fentanyl or fentanyl analogs into other drugs to increase their potency. This has, in many cases, led to fatal overdoses.

## **AGGRAVATING FACTORS**

**Chronic Pain:** Chronic pain is debilitating and widespread. Opioids remain the cheapest and most effective way for patients to reach zero pain.

**Limited Medical Treatment Options:** Many people looking to control their opioid use pursue Opioid Replacement Therapy, which commonly uses methadone. Methadone programs require strict adherence, which can be a challenge, especially for poor, elderly, or physically disabled people. Many people also experience prohibitive side effects.

**Poverty:** Private treatment centers are expensive and the wait lists for public ones can be long. People living in rural communities may not be able to afford to travel to the city where care is available.

**Trauma:** Many people with substance use disorders are survivors of trauma or have PTSD, such as veterans or sexual assault survivors. Their needs are not limited to their physical health, and reliable mental health care is often even harder to access.

**Systemic Racism:** The impact of colonialism, and of the residential school system in particular, can be felt in the rates of PTSD and mental illness in the Indigenous community. Indigenous people are at higher risk of overdose and of lethal overdose than non-Indigenous Canadians.

**Illegal Status:** Under prohibition, most drug use happens in secret. It can be hard to hold irresponsible or dangerous distributors accountable. Black market trade in pharmaceuticals and opioids is an international industry and dilution or contamination does not necessarily happen at a local level.

**Stigma:** Many people take a moral stance on drug use and can be unsympathetic to people struggling to control their substance use, or to use safely. Ultimately, stigma and isolation put people who use drugs at unnecessary risk.

## **PUBLIC HEALTH RESPONSES**

Health professionals, community workers and law enforcement are working together across the country to implement solutions and save lives. Some of those responses and proposed responses include :

**Naloxone Distribution:** Naloxone, also known by the brand name NarCan,

is an opioid antagonist that can reverse an overdose. Naloxone is short lasting and meant as a stop gap measure to buy time to call an ambulance. You can get Naloxone for free at a pharmacy by showing your health card.

**Drug Testing:** Simple testing kits that check for the presence of Fentanyl are available online or through community organizations.

**Supervised Injection Sites:** Using alone increases the risk of fatal overdose. Supervised Injection Sites are a way for community workers to connect with people injecting drugs, while ensuring a safe environment and emergency response if needed. Canada is home to North America's first supervised injection site, Insite, which is located in Vancouver. Since its opening in the early 2000s, Insite has provided support to thousands of people in the Vancouver community.

**Drug Courts:** Drug Courts treat substance dependence as a public health issue and work with people using drugs, and with people they may have harmed through their actions, to reach an equitable and supportive outcome for all involved. Their goal is to channel people away from the prison system and towards supportive care.

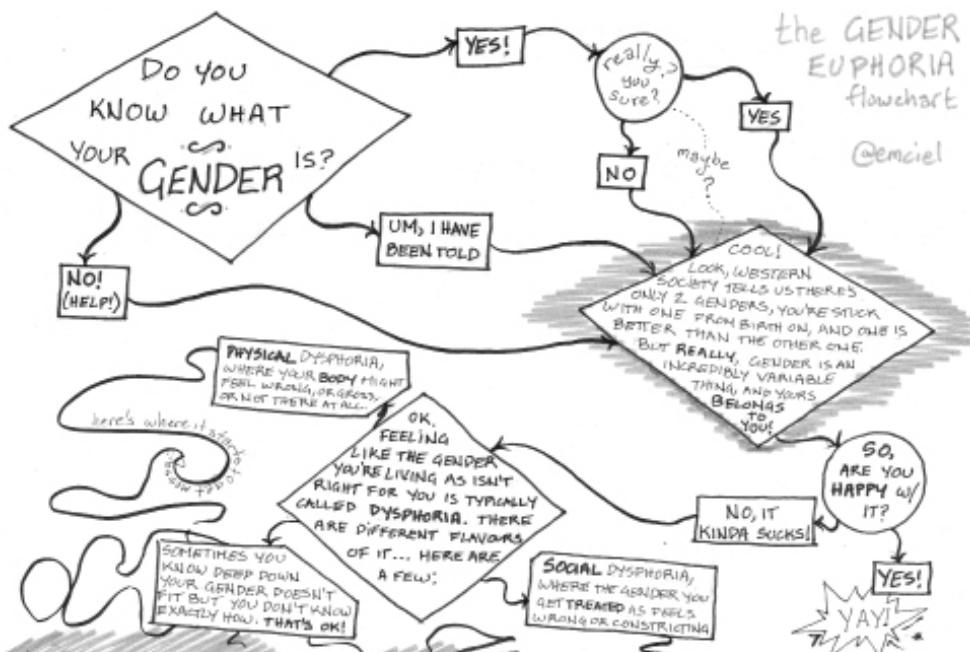
**Good Samaritan Laws:** In Canada, if you call 911 because of a suspected overdose and the police accompany the ambulance, they will not prosecute people on the scene found in possession of illegal drugs. This is to encourage people to call 911 in the case of a suspected opioid overdose.

**Decriminalization and/or Legalization:** There is increasing evidence to suggest that the best way to protect life during this overdose crisis would be to legalize or decriminalize the use of drugs. Treating substance dependence as a public health issue, as opposed to trying to legislate people into sobriety, may facilitate drug use, exactly as its opponents suggest, but ultimately it will save lives. On July 30, 2018, the federal government rejected calls from public health officials in Toronto, Montreal and Vancouver to decriminalize drugs beyond marijuana.



# the GENDER EUPHORIA flowchart

@ciel



## HERE ARE SOME THINGS YOU CAN TRY:



FIGURING OUT THE PERFECT GENDER FOR YOU MIGHT BE MESSY, CONFUSING OR HARD BUT GETTING THINGS RIGHT IS AMAZING. \* WELCOME TO GENDER EUPHORIA!

and remember — "right" can change & you're allowed to start over.

**BTW:** there's no wrong way to have a gender, and your body, style, and identity don't have to "line up" any particular way. Be a guy who loves dresses, a butch trans woman, a unique you with no mold.

# HOW TO BE A GREAT ALLY TO SEX WORKERS

BY STELLA, L' AIME DE MAIMIE

*This info sheet is part of a series of five produced by Stella, a "Montréal"-based sex worker rights group, in collaboration with allies, to educate and mobilize communities around legal advocacy and the decriminalization of sex work. We edited the original content for length.*

## **LANGUAGE MATTERS—CONSIDER THE WORDS YOU USE**

Stereotypes, assumptions and inaccurate representations impact how others see us, talk about us, and engage with us. They also impact how we see and feel about ourselves. The words used when speaking about sex work matter—whether in media, legal argumentation, everyday conversations or anytime you talk or write about sex work. The stigma surrounding sex work shapes the way people talk about sex workers. Words are powerful; they can be used to hurt, degrade and shame us. For example: slut, whore, ho, skank and hooker are words often used to negatively describe sex workers. Some sex workers find it empowering to reclaim these words. Every sex worker identifies differently. Some of us call ourselves whores, prostitutes or sex workers. We love being asked what language may be most appropriate depending on the setting. Any kind of degrading talk about sex work or jokes at a sex worker's expense—regardless of who is (or isn't) listening—reinforces stigma, which makes the world a harder and more dangerous place for sex workers to live and work.

## **DEFEND AND STAND IN SOLIDARITY**

Being a feminist ally to sex workers may sometimes mean confronting anti-sex work feminists. The ways that anti-sex work feminists invisibilize us can be painful and exhausting. This invisibilization within feminist communities is historically deep rooted and personal for all women—it becomes even more personal for sex workers when we are the targets of these divisions. Our allies also experience discrimination because of their association with us. However, in these moments, sex workers need our feminist allies to prioritize our experience of discrimination and to stand up to anti-sex work feminists who reject us. Stigma and discrimination against sex workers takes its hardest toll on sex workers, not on our allies.

## **RECOGNIZE OUR COMMONALITIES + BUILD STRONGER MOVEMENTS**

Sex workers are diverse in our realities and our experiences of sex work. We are equally diverse in our experiences of discrimination. In addition to the various locations that we work on the street and indoors, sex workers are trans, people of color, queer, Indigenous, homeless or living in poverty, geographically isolated, drug users or living with a physical or

mental disability—we have various needs for advocacy. Many of us experience stigma and discrimination not only because of our sex work, but also because of the various ways we are situated based on our class, race, gender, citizenship status, mobility, and mental health, to name a few. To build stronger movements, we need to make visible the shared and unique ways that we experience inequality, disadvantage, and discrimination while maintaining our advocacy efforts around the human and labour rights of sex workers. This means recognizing how our identities and circumstances make our experiences of discrimination unique. Recognizing the diversity within our movement helps us link with other movements. It also helps us consider and challenge the different ways we experience discrimination and how this interacts with our experiences of sex work. Through this we can build stronger movements and can be better allies to each other.

## **USING YOUR POWER**

One of the most helpful things that allies can do is help us to access systems and resources that are not available to us or that we cannot access—whether because of the outright discrimination we experience, or because of the internalized stigma that we have been living with for so long. “Sex worker organizations...have been working for decades to get their own systems of safety, mutual support and community funded and implemented. What we don’t usually have is the power to make these real. Our allies with access to resources and power could push for community based strategies led by those most impacted to get the funding and support they deserve” - Juliet November (bornwhore.com)

## **EDUCATE OTHERS!**

The representation of sex workers in media and pop culture is rarely accurate. This makes it harder for sex workers to live and work in dignity and with respect. There are many myths that circulate about sex workers: that we experience sexual abuse more than other women and are therefore “tainted,” that we use drugs, are controlled by “pimps” or that we have no other option for work. Some of us live these realities while others of us do not. This is how stereotypes and stigma function. Though it may be hard for you to speak up and challenge others when you hear them making jokes or degrading sex workers—it is important (and it gets easier with practice). Use your knowledge to help educate and inform others, to challenge stereotypes and to stand up for us.

*For more documents and Stella’s full recommendations for law reform, check out [sexworklawreform.com](http://sexworklawreform.com)*

## Q. Qu'est-ce que ces objets ont en commun?



**R.** La confiture, les machines à coudre, le coriandre, les poussins, les instruments d'écriture, les instruments musicaux, le chocolat, le gingembre, les fruits en conserve, et les cordes pour la pêche sont parmi la liste d'au moins 55 articles interdits dans Bande de Gaza par le gouvernement israélien, selon le Gisha Legal Center for Freedom of Movement, un organisme israélien qui cherche à protéger la liberté de mouvement des Palestiniens et Palestiniennes et qui promeut les droits garantis par le droit international.

1.5 millions de Palestinien(ne)s habitent à Gaza, dont 75% sont des réfugié(e)s déplacés en raison des agressions israéliennes entre 1948 et 1967. Depuis 2006, ils étouffent sous le poids du siège militaire de leur territoire. L'armée israélienne encercle complètement la Bande de Gaza et contrôle toute personne et tout article qui entre ou quitte le territoire. Les résident(e)s de Gaza sont privés à chaque jour de nourriture, de médicaments et d'électricité, entre autres. Selon le Programme Alimentaire Mondial, en 2009, 44,8% de Gazaouis étaient sans emploi et 85% dépendaient de l'aide humanitaire pour survivre.

*Cette affiche a été créé en 2010. Certains chiffres pourraient ne plus être exacts (par exemple, la population de Gaza est maintenant à peu près de 1.8 millions) mais les conditions générales restent les mêmes. Consultez ces sites-web pour plus d'informations:*

# PALESTINIAN SOLIDARITY IS NOT ANTI-SEMITISM

BY INDEPENDENT JEWISH VOICES MCGILL

In debates regarding Israel and Palestine, both on campus and in the world beyond Rue McTavish, groups in solidarity with Palestinians are often accused of being anti-Semitic purely because of their political stance against Israel. We are here to debunk that myth. Granted, anti-Semitism is a real, toxic, and harmful form of oppression. But, those engaged in anti-colonial work in Palestine can be against the Israeli state and not engage in anti-Semitic tropes and language. Often, gentiles (or non-Jews) that come out strongly in support of the Israeli state are incredibly anti-Semitic, contrary to popular conceptions.

The notion that being pro-Palestinian is somehow anti-Jew is problematic in a number of ways. Firstly, it equates being Jewish with unequivocally supporting Israel, denying Jews the opportunity to criticize the Israeli state and erasing the diversity of Jewish identities. Many Jews find within their Jewish heritage the very teachings that make them vehemently oppose, rather than unconditionally support, the Israeli government. Then McGill first year, Tali loselevich wrote in The McGill Daily: "It is precisely because Jews are so intimately familiar with violence and persecution that we must fight against them in all their forms, especially when they are being perpetrated by a government that claims to act in our name."

Another way the association between opposing Israel and anti-Semitism is problematic is that it dangerously overlooks Israel's shameful history of discriminating against Jews of Colour, like Ethiopian Jews, and Mizrahim, or MENA (Middle East and North Africa) Jews. Furthermore, as loselevich maintains in their article, "to claim that Jews must relocate to Israel to be considered whole is to deny the range of Jewish experiences across the world that cannot be collapsed into one tangible identity. Jews from New York, Yemen, Ethiopia, Germany, and Russia all have different histories to tell."

The McGill chapter of Independent Jewish Voices is dedicated to resisting colonialism, standing in solidarity with Palestinians, and recognising the violent colonialism experienced by the Indigenous peoples of Turtle Island. We see this solidarity as an affirmation of Jewish Identity. We support the Boycott, Divestment, and Sanctions strategy (BDS), as it is what Palestinians are calling for in their own struggle for liberation, and we work with McGill Students in Solidarity for Palestinian Human Rights (SPHR) and BDS Action Network. While it is true that anti-Semitism is still a very real force worldwide, it is vital to distinguish violence towards Jewish people on basis of their Jewish identity from valid political action against an oppressive regime.

# BETTY BETTER HAVE MY MONEY

## SLAV + CULTURAL APPROPRIATION

BY LUCAS CHARLIE ROSE

If you were in Montreal this summer, chances are you've heard about the SLAV controversy.

SLAV, described as "a theatrical odyssey based on slave songs" was the most popular ticketed show at the Montreal Jazz Fest this 2018 season. SLAV was put together by acclaimed Québec director Robert Lepage and renowned singer Betty Bonifassi, who said that the show's purpose was to "talk about human pain experienced together. All cultures and ethnicities suffer the same" (Montreal Gazette).

There's one important detail to point out though: Both Robert Lepage and Betty Bonifassi are white, as is most of the cast, and the show is based off of Black slave songs.

On opening day, the Black community and their allies gathered outside the theatre to protest the fact that the show was culturally appropriative. After making international headlines and gaining support from mainstream artist Moses Sumney, they were relieved when Jazz Fest finally decided to cancel the show.

However, a lot of folks still fail to see the ways in which SLAV was culturally appropriative. In their eyes, the show was meant to honour and give exposure to these songs. It's true, there is a fine line between cultural appropriation and cultural appreciation, and knowing how to differentiate between the two is vital if you truly want to show respect toward other cultures, instead of doing them harm.

Here are a few questions you can ask yourself to identify that line and avoid crossing it:

### **Am I borrowing elements from an oppressed culture?**

In the case of SLAV, it's not hard to see that the answer is yes. White people have suffered throughout history, but none of what they have been through is comparable to 400 years of the Atlantic slave trade. A slave trade that to this day has repercussions on our society. No matter where you are in the world, black communities still suffer oppression.

### **Am I respecting its cultural meaning?**

It is impossible to talk about the Atlantic slave trade without acknowledging the fact that it was racially motivated. To use slave songs in a show while claiming that "all ethnicities suffer the same" shows a lack of respect for what these songs meant to the people who wrote them. It is also ignorant of the history of colonialism tied to the land on which Jazz Fest takes place.

Let's not forget what slave songs are about: Freedom. Not only were these very spiritual songs used by slaves to find the resilience they needed to

survive, but they were used as codes, providing an escape route out of the plantation. They are much more than just music.

### **Am I benefitting from it?**

The SLAV production team was going to benefit from the show in several ways.

First, financially: Robert Lepage's production company Ex Machina received hundreds of thousands of dollars to put the show SLAV together. Tickets to the show were between \$60 and \$90. None of the profits made by the show were to be reinvested into black communities.

The second benefit was the exposure: The promo surrounding SLAV emphasized the faces of Betty Bonifassi and Robert Lepage. Before a member of the SLAV resistance decided to attend a showing, the fact that there were two black chorists as part of the cast was a virtually unknown fact. Clearly, both Lepage and Bonifassi expected this show to be a successful milestone in their careers, otherwise it is doubtful that SLAV would have been produced in the first place.

### **How is it harmful?**

Imagine: You spent weeks painting what you think is your masterpiece. It's the culmination of years and years of hard work. Every stroke of paint represents something that has happened to you, and looking back at the finished piece, you have never been more proud of yourself. You're dreaming about showing it to the whole world but you're broke and have no contacts. Luckily for you, somebody called Chad happens to see a picture of your art online. "I have never been so touched by something before in my life." They say, "I can help you show it to the world." Their excitement is contagious, so you agree.

Weeks later, you see your masterpiece on a billboard overlooking the city. It's an ad for an art exposition celebrating the country's 'top rising artist' who is none other than... Chad.

Furious, you head down to the exposition to confront them. There, you realize that not only did they replicate the art you had painted yourself, they have been using your style to create new pieces. Under each piece is their title, which doesn't match what you intended them to portray. And all of this is happening without giving you an ounce of credit or compensation.

"Wait, you're not happy? You should be happy!" Chad says when you confront them. "Look at all the exposure your art is getting!" They point to the crowd gathering around the pieces. "Do you really think they would have heard about your work if it wasn't for me? You're so ungrateful!"  
*Do you get it now?*

### **How can I do it right?**

This is what I like to call the microphone theory.

Once again, you will have to use your imagination:

You are on stage in front of a crowded Madison Square Garden with a very, very important message to relay. There's a slight issue though: you don't have a microphone.

So you try and scream louder and louder and louder until your voice breaks. Nobody has heard you, and now that you've lost your voice you know that nobody will.

What do you need? A microphone.

That would allow you to not only get your message across but also preserve that voice. What does the microphone do when there's nobody in front of it?

*It's silent.*

**If you want to be a good ally and truly pay respect to marginalized folks, be a microphone. Make sure that you're amplifying voices, not replacing them.**

**“DIRECT ACTION IS REALLY THE BEST  
AND MAY BE THE ONLY WAY TO LEARN  
WHAT IT IS TO BE AN ACCOMPLICE.  
WE'RE IN A FIGHT, SO BE READY FOR  
CONFRONTATION AND CONSEQUENCE.**

**- INDIGENOUS ACTION, ACCOMPLICES NOT  
ALLIES: ABOLISHING THE ALLY INDUSTRIAL  
COMPLEX, AN INDIGENOUS PERSPECTIVE**



SICK OF

ARGUING

WITH

WHITE DUDES

ON

THE

INTERNET

# DECOLONIZATION 101

## TERMINOLOGY + DECOLONIZING HISTORY

BY MOLLY SWAIN + LINDSAY NIXON, EXCERPTED FROM THE ZINE OF THE SAME TITLE

*tanisi kahkiyaw awiyak, Molly Swain êkwa Lindsay Nixon nitisiyakâsonân, Molly otipêmsiw-iskwêw ôma wiya otôskwanihk ohciw, Lindsay anishnaabekwe/nêhiyaw-iskwêw ôma wiya Tootinaowaziibeeng Nation ohciw. nikîhokêwinân onatowêw-askîy êkwa pîtos nêhiyawak-askîy. osihchikawak Indigenous Women and Two-Spirit Harm Reduction Coalition. namoya wi-yôski-pikîskwawak.*

### TERMINOLOGY AKA WHO ARE INDIGENOUS PEOPLES

In the settler-colonial nation-state known as “Canada,” there are three common terms for Indigenous peoples: First Nations, Métis, and Inuit. Some words that we Indigenous peoples use for ourselves include Natives, Aboriginals, ndns, Indians, redskins, Half-Breeds & Bois-Brûlés (for the Métis), the names of our nations (Anishnaabe, Tsuu T’ina, Haudenosaunee, Innu, Dene, Gitksan, etc.). Some of these words, like Indian or Half-Breed, we have reclaimed for ourselves, and some, like ndn, were created by us and should only be used by us.

Names that are appropriate for settlers to refer to us as are: Indigenous, First Nations, Métis, Inuit, names of our nations. Words that settlers shouldn’t use: Indian (even though this is a legal term, ie: The Indian Act, it is both inaccurate and a slur when referring to Turtle Island Indigenous peoples), redskin (a slur), injun (a slur), squaw (a gendered slur, NEVER use), redman (slur), ndn (ours, not yours), Half-Breed (slur), Eskimo (slur).

Words that you can use but aren’t the best: Native, Native American/Canadian (many Indigenous peoples don’t consider ourselves Canadian, or think of ourselves instead as belonging primarily to our specific nations. We recommend you stick with Indigenous.

The term ‘First Nations’ refers to Indigenous peoples who are neither Inuit nor Métis, such as the Blackfoot, Cree, Saukteaux, Oneida, etc. Métis (also known as Michif) are Indigenous peoples with First Nations and European heritage. It is important to understand both that Métis ARE Indigenous, with unique culture and languages, and that not every mixed European and Native person is Métis. Finally, Inuit (Inuk is the term for a single person) are peoples that live in the North, all across the Arctic parts of Canada, the US, and Greenland. These distinctions do not reflect the vast differences within and between our many cultures, traditions, and languages, nor the cultural similarities and sharing that happen between our peoples.

Speaking of, you should never talk about “Indigenous culture,” “Indigenous language,” or “Indigenous spirituality.” There are hundreds of nations on Turtle Island, and so hundreds of cultureS, languageS, spiritualitieS, and peopleS. Don’t homogenize us, the Cree are as different from the Haida as the Spanish are from the Japanese!

## DECOLONIZING HISTORY

Indigenous peoples have been on Turtle Island for tens of thousands of years. Our traceable histories extend far beyond the debunked “Bering Strait Land Bridge” theory settlers have been trying to push on us, and we had highly advanced cities and technologies—did you know the largest pyramids in the world aren’t in Egypt, but in the southern half of Turtle Island? That Africans and Turtle Islanders were trading, marrying, and kicking ass together well before Columbus was even born? And that one of the world’s biggest cities at the start of the 16th century was in what is now known as Minnesota? Indigenous peoples are keepers of scientific, navigational, medicinal, historical, ecological, sociological, mathematical, and economic knowledges that remain far beyond even current European and Euro-colonial societies. This is not a joke or an exaggeration; despite what we’ve all been taught about the “primitives” of the “undiscovered Americas,” Indigenous peoples had vast international trading networks and cultural exchanges, and huge political confederacies. Settler colonial societies have always ‘Columbused’ (claimed to have discovered something Indigenous peoples, Black folks, and People of Colour have been doing or have invented) Indigenous knowledge when it’s convenient, and dismissed or devalued it when it suits the narrative of “uncivilized savages” who benefit from the importation of superior European (or Canadian, American, Australian, etc.) ideas. Part of decolonization is giving credit where credit is due, and resisting bullshit narratives of European cultural and technological superiority.

## INFINITE SLOWNESS

BY THE LEARNING FROM THE LAND COLLECTIVE

**Activity's intentions:** To give ourselves the treat of moving slowly and noticing the most intricate details. To break down the rhythm of our city selves. To practice attending to all of our senses while moving.

**Setup:** Choose a landmark where you want the activity to end. We use about 500m of trail for this game. Describe the route and landmark in lots of details before sending folks out on this slow-moving adventure. Lead from behind and give lots of time and space.

**Facilitator's notes:** Invite your group to walk down the trail to a landmark approximately 500m away. Participants should reduce their regular walking pace infinitely, so that each step is as slow as can be while always moving forward. We suggest a pace half the speed of a slow sidewalk pace, and then reduce that by half again. Encourage folks to walk on the balls of the feet instead of back on their heels, as both a way of escaping our city stride and to move more stealthily. Remind folks to keep their senses on and open, remembering the creatures (fox, snail, deer, and owl) who help us connect with each sense.

**Debrief:** Invite the group to gather at the basecamp in a circle. Check in with participants by asking broad questions about their experience. It can be difficult to connect with all of our senses at once, or even to remember to keep checking in with some we don't use often. It's surprising how much you can take in at such a slow pace, and yet still feel like you aren't seeing everything by continually moving, even slowly.

# RESOURCES FOR NAVIGATING UNIVERSITY WHEN YOU HAVE A DISABILITY

By ANONYCRIP

When I started university, I believed that if I required help for things then I wasn't a true university student, that I wasn't a "good student." I remember my first Intro to Political Science midterm—I hadn't registered for my exam accommodations by the deadline, so I was writing with pen in the classroom, when I needed to be using a computer with extra time.

I struggled my way through the exam, didn't finish, and did not do well—an important, if not tyrannical, tough-love style lesson about obeying the deadlines of the Office for Students with Disabilities.

There are in fact so many more resources available through the school and province that I could have accessed had I known about them. As we start the new school year, a few of us anonycrips—everybody's favourite crip vigilantes—want to be your proverbial crip\* best friend, and tell you some of the resources that we know of so that you don't have to jump through as many hoops just to experience more access to education. This non-exhaustive information is based on our experiences and research. We hope it can offer some direction in seeking out access.

**Here are some things that we know of that can be covered by the province, for students with certain disabilities:**

**Tuition:** If you are a student with certain disabilities and you are eligible for loans through the Québec loans and bursaries program, all the money you get in terms of loans are automatically turned into bursaries

**Housing allowance**

**Accessible transportation** if you live outside the reach of public transit

**To access these things:**

**Apply for Loans and Bursaries** on the Aide financière aux études website: [mesrs.gouv.qc.ca/en/aide-financiere-aux-etudes](https://mesrs.gouv.qc.ca/en/aide-financiere-aux-etudes) and provide the required documentation of your disability (sorry it's so medicalized)

**The Financial Aid and Awards office at Concordia** can help you apply. To make an appointment email: [help@faao.concordia.ca](mailto:help@faao.concordia.ca) or call: 514-848-2424, ext. 3507

\*"Crip" is a shortened version of the word "cripple," a term which has historically been used in a derogatory way against disabled people, especially physically disabled people. Crip is a term that many disabled people have politically reclaimed ("reclaiming" a term in this sense means that a community or communities deliberately choose to refer to themselves using a word that has historically been used against them in a derogatory way; reclaiming words is a way of taking power back). Crip is considered to be a term that includes all disabled people; however, there are some physically disabled people who feel that the term should only be used by physically disabled folks.

**Here are some things that we know of that can be covered by the province, that have to be accessed through the Access Centre for Students with Disabilities:**

**Equipment** such as screen reading software, speech-to-text software, scanners, printers, and certain other kinds of technology

**Braille** course materials

**Academic support** such as tutoring, physical support in classrooms, note-takers (paid or volunteer - your choice), attendant (someone to assist you with personal care while at school)

**Translation into Québec sign language** (langue des signes québécoise - LSQ) or American Sign Language (ASL) or signed French or English of the class contents

**To access these things:**

Contact the **Access Centre for Students with Disabilities** and request an appointment

acsinfo@concordia.ca

514-848-2424, ext. 3525

Drop-in H-580 (see map) 1455 De Maisonneuve Blvd. W.

Ask what type of official documents you will need to register with the Centre. Seek out the documents, attend first meeting. Follow up. Remind yourself before and after that it is not your fault the process is so hard, you deserve access to education!!!

**If you feel like you might like an advocate to help you** prepare or come to a meeting with you, please email us at: [anonymcrip@gmail.com](mailto:anonymcrip@gmail.com) We will do our best to support you in preparing, or to accompany you and support you in a way that could help. We are happy to share document templates and tips based on our experiences and knowledge of the centre, accompany you to a meeting, or offer solidarity in the form of hanging and venting about the process.

**If student / university events are not accessible to you** because of any number of reasons such as the presence of alcohol, because there's no child care available, or because there's no ASL or LSQ, get in touch! Whenever possible we would like to work to remind organizers that access is in the mandate of the university and to increase accessibility at their events.

**If you're looking for gender-neutral / single-stall, wheelchair accessible bathrooms** at Concordia: [genderadvocacy.org/trans-health-advocacy](http://genderadvocacy.org/trans-health-advocacy)—hit the link under gender-neutral bathrooms.

We hope this information can be of use to you, and we support you in seeking out an education that's as accessible as possible, including social events. Get in touch for any information or solidarity. [anonymcrip@gmail.com](mailto:anonymcrip@gmail.com)

# MON COEUR N' A PLUS 20 ANS

PAR ELENA STOODLEY

Sur mon coeur, j'ai gravé "Envoie" et sous ma nuque, "Reçois." Deux heures de souffrance pour dénouer mes pensées. Ma tête et mon coeur ne s'entendent pas souvent.

J'ai fouillé dans tes bijoux après 20 ans d'absence. Oubliés dans un tiroir chez ta soeur jusqu'à aujourd'hui. Ils étaient ternes et brillants comme mes souvenirs de toi. Ceux que j'ai inventés, ceux que j'ai modifiés. Ceux que j'ai gardés et racontés au présent en bouchant les silences de grands sourires pour qu'on oublie de me demander où tu te trouves maintenant. J'ai vécu 20 ans comme ça. 20 ans à rassurer le malaise des autres quand je leur apprends où tu te trouves maintenant. 20 ans à cacher combien de fois j'ai tenté de te rejoindre. 20 ans à écouter les autres parler de toi d'une manière que je ne connais pas. Je veux toujours te rejoindre. Tout le temps. Mais ce n'est pas quelque chose qui se dit après comment ça va, tu vois?

Il y a quelques jours, tu es venue en songe à une voyante pour passer un message à ma soeur. La voyante t'a décrite comme une femme qui a eu une vie douloureuse et entièrement dédiée au coeur et à l'esprit de ses enfants. On a dû l'apprendre d'une inconnue qu'il a fallu payer, je ne t'ai jamais entendue te plaindre. Tu n'as jamais levé la voix.

Pourtant je savais. Je ne savais juste pas comment ça s'appelait.

Mais moi, je me plains tout le temps. De choses qui te seraient probablement banales. Je me plains de bagarres sur facebook, chez toi, on n'appelait pas avant d'entrer. Je me plains du racisme, du sexisme, de mysoginoir.

Tout ça, ça veut dire quoi quand on sait qui on est? Tu as toujours été si fière d'être haïtienne, tout en voulant rester vivre ici. Moi je cherche toujours qui je suis. Mon pays, c'était toi. Alors quand on me dit retourne chez toi, je ne sais pas où aller. Je passe mon temps à chercher des mots sur ce que tu vivais et qui t'auraient probablement fait rire. Tu es venue dans un pays de blancs, leur omnipotence n'est pas nouvelle. Pour moi, elle est synonyme d'effacement. Je dois me faire petite pour survivre

car tout ce qu'on fait dérange. Notre joie dérange , notre peine dérange. Et je ne sais pas comment me taire. Mon héritage est rebelle. Je me plains de ma sécurité mentale. Tu as quitté un pays meurtrier sans te plaindre. Je me plains des hommes absents, tu en as marié un.

On te disait coquette.

J'ai un sale caractère, je m'habille pas cher, je ne me rase pas toujours, je mange sans vergogne et aime parler de pets. Je travaille dans le domaine que j'ai étudié, j'arrive même à voyager quand toi, on t'a snobé tes diplômes jusqu'au point de te dire que tu étais surqualifiée. Mais je me plains encore.

Tu vois !?

Comment tu faisais?

J'ai appris cette année, que chez toi, le samedi matin, tu allais chercher tes nièces pour les amener à la plage y réciter des poèmes et chanter des anthèmes. Et à votre retour, tu leur faisais du pudding à la casave. Je ne me rappelle pas de ta voix. Tu permettait toujours aux autres de parler et de construire, structurer leur idées, tu aimais nous faire lire et discuter et notre activité préférée à mes soeurs et moi était de passer des heures à la bibliothèque du quartier.

Tu as eu une vie difficile que je ne connaîtrai jamais parce que tu étais dédiée à construire nos esprits et nos coeurs.

Mon coeur et mon esprit sont forts mais ils ne savent pas comment se parler.

J'ai gravé sous mon bras, le jour où tu es née. Parce qu'après 20 ans où je célébrais ton absence, j'avais besoin que tu me dises comment on fait pour continuer sans avoir à se battre tout le temps.

Je suis fatiguée

# HOW TO OCCUPY THE ADMIN BUILDING

BY ARNO PEDRAM

What do the 2011 mobilisation against tuition hikes, McGill University's abusive reversal of a student referendum result in 2012, and a 2016 report from the University's Board of Directors claiming that climate change does not cause "grave social injury" all have in common? They all got students pretty heated up, for sure, but more importantly, they led to the student occupations of the McGill administration building. In your time at university, you're going to learn to be frustrated by the administration, and in your struggle with this, the idea of occupying the administration building might cross your mind...

I sat down with members from the 2012 6Party and the 2016 Divest McGill occupations for you to learn from their mistakes and their successes. Here is a step-by-step guide to help you decide whether occupation is your best option.

## BUILDING UP

To decide to occupy the administration building, you have to first have precise beef with the administration's behavior.

**6Party:** The administration decided to illegally cancel the results of a very tense and critical referendum on QPIRG McGill and CKUT's existence, for dubious reasons. Allies of QPIRG and CKUT stormed the building for 5 days to reverse the ruling, and ask for the resignation of the Deputy Provost Student Life and Learning (DPSLL).

**Divest McGill:** The administration's Committee to Advise on Matters of Social Responsibility (CAMSR), claimed that climate change does not cause "grave social injury" as a response to Divest McGill's request that the university divest from fossil fuels. CAMSR's report argued that divestment was therefore unwarranted.

After that, **you need momentum** to be able to claim that people are backing your action. You can build support by:

- Receiving overwhelmingly positive referendum results over a question supporting your struggle (6Party + Divest McGill)
- Pitching tents in front of the McGill administration to inform the public about the subject (Divest McGill)
- Collecting signatures and endorsements from student groups, professors, and departments (Divest McGill)

## Make sure your occupation happens at the right time

- To mobilise people, and to retain attention, it's always best to do it mid-semester



## **PLANNING**

Think about why occupation is the most appropriate recourse. The 6Party member I interviewed reflected on whether occupation was the most appropriate action for this kind of space. She thinks occupations are more useful when they repurpose or reclaim spaces. One example of this is protesting the closure of a cafe by taking it over and turning it into a cooperative. In France recently, students stormed empty buildings to provide shelter and services to asylum seekers. What kind of purpose will your occupation have?

### **Work out your logistics**

- Have a decent amount of people working on it. Divest McGill had 7 people doing the bulk of the planning.
- Work on your team dynamics: the 6Party member I interviewed told me that toxic dynamics killed the cohesion and drive of the occupation. Divest McGill thought about the potential physical problems that could arise during the occupation, and worked on getting the team to know each other beforehand. Make sure your group has an awareness of anti-oppressive practices, and a knowledge of group dynamics and of collective care.
- Plan for food and equipment: do a Costco run and get food, sleeping bags, pads, books, laptops, clothes, board games—anything to get you through the days of the occupation smoothly.

### **Cover up your action!**

- Use code names: Divest McGill always referred to the operation during planning as the “pizza party”—nothing suspicious about a pizza party, is there?
- Use diversions: During their occupation, Divest McGill publicised their upcoming diploma returning ceremony. They were able to multitask because they had about 40 active working members which isn’t the case for most student groups.
- Don’t use your McGill email. Assume that it can be accessed by the administration.
- Don’t meet in McGill spaces. Assume that McGill rooms are bugged.
- Use encrypted messaging applications if necessary, like Signal.

### **Decide on your demands**

Divest McGill decided their demands as a group beforehand. The 6Party member I interviewed regretted that 6Party came in with no clear demands, and therefore had to think of them on the spot, which is not optimal for a thoughtful discussion.

The hardest part of settling on demands is finding a balance between what would be optimal, what students would rally behind, and what the administration might accept.

The Divest McGill member I interviewed regretted that 2 of their 3 demands were too easy for the administration to accept (releasing testimonies from experts claiming climate change did not cause grave social injury, and holding community consultations on divestment). The administration was able to kill the momentum by granting these two demands and ignoring the most important one, which would have forced the administration to recognize that climate change does cause “grave social injury” and thus push them to divest. The member I interviewed wished their demands were bolder, like asking directly for the university to divest from fossil fuel.

The 6Party’s demands were bold (asking for the referendum results to be valid again, and for the resignation of the DPSLL), and although none of them were granted, the member I interviewed told me that the demands could have even been broader! In her opinion, the result had more to do with the administration’s antagonistic attitude of the time than the demands.

**Plan for exit routes and the worst case scenario**

What will you do if none of your demands are met? How will you make it so this defeat doesn’t kill the momentum of your movement, but instead makes it stronger? How will you talk about your occupation?

**OCCUPYING**

Getting in is the first challenge, and I can’t tell you how people did it, otherwise the administration would shut down those options! You’ll have to figure that one out, but there is a history of rad administration building occupiers that will be able to help...

**Make media a priority and use it wisely!**

The 6Party suffered from an unplanned media strategy, which made it unequal in quality. Divest McGill, on the contrary, designated 2 occupants as spokespeople whose tasks were to communicate with the outside world. They also managed to get a journalist from the McGill Daily to come with them to liveblog the experience, and were contacted by many news outlets around Montreal once the occupation started. Media serves to give your occupation digital presence, and to let your demands be known.

**Team dynamics and roles**

During the Divest McGill occupation, everyone had a specific role:

- 2 people were camp counsellors: they provided emotional support, and entertained everyone—this was especially critical because an occupation is an emotionally trying time!
- 1 person took charge of negotiation with the administration

- 1 person was the security liaison, who was aware of the code of conduct and what they could be reproached for
- 2 people managed food
- 2 people took care of the media

### **Know your rights**

Technically, what you are going to do is against the university's code of conduct, since you will be impeding on the normal functioning of the university—the code of conduct is incredibly broad in its definition of what can be considered a misconduct. Nevertheless, Divest and 6Party bet on the fact that unless you are actively harming someone, security agents cannot touch you. Make sure to shout at agents that they can't touch you if they approach you—6Party did that successfully.

**Prepare for the administration's intimidation tactics** (the following all happened or were alleged to have happened):

- Playing with temperature: turning off ventilation, making the room stuffy or turning off the heat during the winter
- Leaving glaring neon lights on during the night and making it difficult to sleep
- Cutting off access to the bathroom
- Cutting off power

## **AFTER THE OCCUPATION**

### **Disciplinary actions and intimidation**

Divest McGill did not suffer any retaliation from the administration. This wasn't the case for the 6Party occupants; disciplinary action was taken against most members, and the member I interviewed alleged that she and other members were followed by McGill security agents after the occupation, and that she was intimidated by the head of security, who approached her to say that he had her name and picture on file.

### **Think about after care**

Both people I interviewed told me that the time after the occupation was also difficult: people fell sick and felt physically and emotionally exhausted. One interviewee suggested that others provide the occupants with emotional and physical support for a few days or weeks after the occupation.

I hope that you now have a better idea of how to occupy the administration building, and that this information about past occupations will inform your activism. Good luck, and say hello to Big Suze for me if you see her while occupying the hallway!

# GREENWASHING + ANTI-CAPITALISM + DECOLONIZATION + FOOD JUSTICE AT CONCORDIA UNIVERSITY

BY LE FRIGO VERT

As a fee-levy group at Concordia, Le Frigo Vert operates as an anti-capitalist alternative health and community center. We are a workers' run collective with the goals of providing quality, nourishing food, and alternative medicine to students and marginalized people, challenging corporate involvement and domination of food production and distribution, and creating and promoting environmentally and socially sustainable alternatives to the current capitalist market.

To accomplish these goals, we have a store and community space where we sell health food and products at a reduced markup, and offer education with respect to health, food production, processing and politics. We work to connect people to where their food comes from so they are more involved, invested, and aware of how their food is produced. We mobilize for active involvement in environmental and social justice politics as well as support and collaborate with other groups who do the same. Our work is guided by the principles of anti-oppression.

Central to our politics is the idea that environmentalism must be rooted in social justice and especially in decolonization, as it is stolen land we are talking about when we reference the environment of Turtle Island ("North America"). For these reasons, we are critical of greenwashing and green capitalism. We believe these strategies distract, divert, and derail environmental movements. These strategies make people feel better about capitalism or corporations/institutions by co-opting the energy people have for the environment, while enabling these corporations/institutions to continue profiting from the land and people.

"Greenwashing (a compound word modelled on "whitewash"), also called "green sheen," is a form of spin in which green PR or green marketing is deceptively used to promote the perception that an organization's products, aims, or policies are environmentally friendly. Evidence that an organization is greenwashing often comes from pointing out the spending differences: when significantly more money or time has been spent advertising being "green" (that is, operating with consideration for the environment), than is actually spent on environmentally sound practices. Greenwashing efforts can range from changing the name or label of a product to evoke the natural environment on a product that contains harmful chemicals, to multimillion-dollar advertising campaigns portraying highly polluting energy companies as eco-friendly. Critics of the practice suggest that the rise of greenwashing, paired with ineffective regulation, contributes to consumer skepticism of all green claims, and diminishes the power of the consumer in driving companies toward greener solutions for manufacturing processes and business operations." (Wikipedia)

“Eco-capitalism, also known as environmental capitalism or green capitalism, is the view that capital exists in nature as natural capital on which all wealth depends, and therefore, market-based government policy instruments (such as a carbon tax) should be used to resolve environmental problems.” (Wikipedia)

The environment cannot and should not be boiled down to a dollar amount, nor should capitalist markets and corporations be trusted to protect the environment. This is just an extension of the capitalist and colonizing mindset that is hungry to devour everything it can, all in the pursuit of more and more wealth for fewer and fewer people.

Greenwashing and green capitalism is currently happening at Concordia. The university started its contract with Aramark in 2016, and was a finalist for the Fair Trade Campus of the Year Award for Canada in 2017. Concordia writes about Aramark on their webpage about food sustainability at Concordia: “Aramark, Concordia's food service provider, is committed to making environmentally responsible decisions throughout its operations in order to minimize its footprint while still providing quality food and service.”

Aramark is one of the largest food service companies in the world. Together, this corporation and the university are giving the impression that business is being done in a way that is ethical and beneficial for the environment, as well as for the people who work in the food production and service. In fact, the opposite is true. Aramark is known for providing such dismal, low quality food to prisons (one of Aramark's many contracts is providing food for the prison industrial complex) that it was responsible for starting prison riots. Aramark has over \$27 million in contracts providing food services for oil and gas exploration facilities. The company is also known for using tactics of intimidation and for creating an “environment of fear” for workers in Aramark's cafeterias who attempted to unionize. The partnership between this company and Concordia is presented as environmentally and socially friendly, but the truth is that the university is supporting and enabling a corporation to continue its exploitation of people and the environment.

People will argue that at least these corporations are making some efforts, like selling fair trade products. But by giving these corporations huge contracts without requiring them to fundamentally change their practices, we are encouraging them to continue the destruction of our planet and communities.

We believe true food and social justice must be grassroots, and must be done with Indigenous leadership and consultation. We believe strong, empowered communities involved in their own food production and preservation are the antidote to capitalist models of food production. Corporations do not care about the food we eat or the people growing and making it. They care about profit above all else.

*If you'd like to join us in challenging the greenwashing of Concordia, or to help us provide healthy food, alternative medicine, education and community events, please get in touch: [yesfrigo@gmail.com](mailto:yesfrigo@gmail.com) + [lefrigovert.com](http://lefrigovert.com) + [facebook.com/lefrigovert](https://facebook.com/lefrigovert)*

# CONSENT CULTURE

BY CLIFF PERVOCRACY

*Additions to the original text have been made by the 2017-2018 School Schmoool coordinators and are marked with a \*.*

CW: SEXUAL VIOLENCE

A consent culture is one in which the prevailing narrative of sex—in fact, of human interaction—is centered around mutual consent. It is a culture with an abhorrence of forcing anyone into anything, a respect for the absolute necessity of bodily autonomy, a culture that believes that a person is always the best judge of their own wants and needs.

I don't want to limit it to sex. A consent culture is one in which mutual consent is part of social life as well. Don't want to talk to someone? You don't have to. Don't want a hug? That's okay, no hug then. Don't want to try the fish? That's fine. Don't want to be tickled or noogied? Then it's not funny to chase you down and do it anyway. The good news is, there are things you can do to bring this about. Things beyond just "don't rape people" (although that's an excellent start).

## **WAYS YOU CAN WORK TOWARD THE CREATION OF A CONSENT CULTURE**

### **1. Don't rape people. It does bear saying.**

"There is no implicit consent to touch someone's genitals because you have kissed them, or to have intercourse because you've had oral sex. Consent means that all parties involved have agreed to the activities voluntarily and uncoerced. Consent can also be revoked at any time if someone doesn't want to continue."\*

### **2. When you see something that looks abusive or nonconsensual going on, don't turn your back.**

Just the presence of another person can be someone's biggest guarantee of safety. Stepping in and checking if everything's okay is even better.

### **3. Ask before touching people.**

Say "do you want a hug?" and if they say no then don't hug them—and also don't give them any shit about not being friendly or affectionate. Don't make a big deal out of it, just make it part of your touching people procedure.

### **4. Negotiate sex!**

Explicitly negotiate sex play, and BDSM play if you do that. Be eminently clear about the fact that play is not a package deal for you, and your partner is free to change their mind about any part of it at any time—as are you.

### **5. Learn to love consent. I worry that I've made getting consent sound like a chore. It's anything but. Asking for consent is a moment of emotional connection.**

It's much less pressure to offer someone a choice ("Would you like to come home with me or would you rather hang out here?") than a request ("Would you come home with me tonight?"). If we allow for slow and comfortable intimacy, we are likely to experience it more fully and joyfully. So, if you are often the initiator of your sexual experiences, experiment with patience and let someone else take the lead. If you are less likely to initiate sex, think of ways you could safely ask for intimacy.\*

**6. Talk about consent. Make consent part of the stories you tell about sex. Just a natural part of the process, something that ought to be taken for granted will be part of a sex story.**

"So last night I asked Sandra if she wanted to hook up and she totally said yes."

"Ohmygod, Jane asked me to have sex with her, and it was awwesome."

"Kirk laid Spock tenderly across the science console and whispered hoarsely in the Vulcan's pointed ear, 'Do you want this? Do you want me inside you?'"

**7. Bring consent out of the bedroom.**

I think part of the reason we have trouble drawing the line "it's not okay to force someone into sexual activity" is that in many ways, forcing people to do things is part of our culture in general. Cut that shit out of your life. If someone doesn't want to go to a party, try a new food, get up and dance, that's their right. Stop the "aww c'mon" and "just this once" and the games where you playfully force someone to play along. Accept that no means no—all the time.

It's good to practice drawing your own boundaries outside of the bedroom, too. It can be shockingly empowering to say something as small as "no, I don't want to sit with you." "No, you can't have my phone number." "I love hugs, but please ask me first." It's good practice for the big stuff. Simply learning to put your mind in the frame of "this person does not want me to say no to them, and they will resist me doing it, but I'm doing it anyway" is a big, important deal.

Consent culture is a tough thing to build. But it grows in little microcultures, tiny bubbles of sex-positivity, and circles of friends where consent is the norm, and it has potential to grow so much more. Give it a hand. Make it part of your own life, and it becomes just a little bit bigger part of the world. Start living consent culture.

**8. Decolonize your views on consent.**

Think about how a lack of consent in your current context is informed by settler colonial doctrines. Think about how racialized bodies are disposable and forced into things they didn't consent to and how that plays into power dynamics.\*

# #I'M WITH SARAH

CW: SEXUAL VIOLENCE, POWER DYNAMICS

*This is an open letter that has been circulating on social media as of June 2018, with the encouragement to share in solidarity.*

A McGill student, Sarah Abdelshamy, is being sued by her former professor, Ahmed Fekry Ibrahim, for allegedly accusing him of sexual misconduct. Whether Sarah did so or not is beside the point. This is a blatant attempt to censor, intimidate, and silence a student through legal action, and it must not stand. I refuse to stand by while a student who actively works to uphold students' rights and safety on campus is attacked.

I will not hide behind a collective “we” in an attempt to avoid retaliation. Instead, I will accept risk by engaging in direct action as an individual. I WILL NOT tolerate the use of the law as a means to silence students who defend victims of sexual harassment. I WILL NOT tolerate the unethical and unprofessional conduct of faculty members who engage in sexual relationships with their students. I WILL NOT tolerate McGill's continued refusal to acknowledge the endemic problem of predatory faculty members and to handle unacceptable behaviour from staff thoroughly and proactively. Most importantly, I WILL NOT be frightened into silence.

Ahmed Ibrahim's sexually predatory behaviour has been an open secret for many years now. Ibrahim himself claims to have maintained a consensual sexual relationship with a student, but rejects the premise of this assertion. Article 4.1 of McGill's Policy Against Sexual Violence states that a person is incapable of consenting to sexual activity that has been induced by conduct that constitutes an abuse of a relationship of trust, power or authority, such as the relationship between a professor and their student. Under McGill's own policies, Ahmed Ibrahim has violated clear-cut boundaries of consent.

The failure of traditional legal mechanisms in protecting survivors, coupled with McGill's consistent inaction vis-a-vis sexual violence, makes it necessary for perpetrators of gendered and sexual violence to be publicly outed through informal networks. When institutions fail students, we will take matters into our own hands. Today, I am asserting that community accountability is NOT defamation. I stand with Sarah Abdelshamy and Professor Pasha Khan, and condemn the legal action that they are facing.



# HOW WELL DO YOU KNOW MCGILL UNIVERSITY?

BY DIVEST MCGILL

1. Cynthia Price Verreault, the head of CAMSR (The Committee to Advise on Matters of Social Responsibility) used to work for which Canadian oil company for over 10 years?

- a. Petro Canada
- b. Imperial Oil
- c. Enbridge
- d. Goldcorp Inc. (Mining Company)

2. Until what decade did McGill impose quotas on how many Jewish students were admitted?

- a. 1890s
- b. 1930s
- c. 1940s
- d. 1960s

3. Was James McGill a slave owner?

- a. Yes
- b. Yes
- c. Yes
- d. You bet

4. What CIA operation was McGill involved in?

- a. PBSUCCESS
- b. Operation CHAOS
- c. MK-ULTRA
- d. Operation Condor

5. In what year did 100 riot police tear gas McGill students in front of James Administration?

- a. 2011, while students protested tuition hikes
- b. 1968, at anti-Trudeau protests
- c. 1967, when students protested U.S. presence in Vietnam
- d. 1955, during a protest against raising public transit fares

6. Which prominent McGill alum founded Birthright, a free 10-day trip to Israel for young Jewish adults?

- a. Justin Trudeau
- b. Nancy Grant
- c. Charles Bronfman
- d. Leonard Cohen

7. How much money in reparations does McGill owe to the Six Nations of Grand River?

- a. \$25 million
- b. \$12 million
- c. \$370 million
- d. \$1.7 billion

# ANSWERS REVEALED...

1. ( **a** ) Cynthia Price used to work for Petro Canada which is the largest oil company in Canada! As chair of CAMSR, her job is to advise the McGill Board of Governors on social and political issues such as fossil fuel divestment.
2. ( **d** ) McGill began imposing quotas on how many Jewish students were admitted in 1920 due to an apparent overrepresentation of Jewish students. The quota limited the Jewish student population to 10% at most. Most faculties lifted these quotas after WWII, but the medical school quota lasted until the 1960s.
3. ( **d** ) James McGill owned Black and Indigenous slaves, and his prosperity in the slave trade enabled him to found and finance McGill University.
4. ( **c** ) While all of these operations were real and horrific, McGill housed research for MK-ULTRA, the infamous CIA mind control program. MK-ULTRA was run by Dr. Donald Ewen Cameron out of the Allan Memorial Institute at McGill's Royal Victoria Hospital from 1957-1964. Cameron was on McGill's payroll throughout. MK-ULTRA aimed to alter brain functions by studying mind-control and mental illness. Methods included non-consensual administration of drugs (particularly LSD), electroshock therapy, sensory deprivation, and isolation. Cameron's research was influential for the U.S. government and is foundational for torture methods used in Guantanamo Bay today. In 2008, an independent Tribunal revealed the location of mass graves of disappeared Indigenous children from residential schools. One of the locations discovered was the Allan Memorial Institute of McGill, suggesting that these bodies belonged to Indigenous children who were likely victims of Cameron's MK-ULTRA experiments.
5. ( **a** ) On November 10, 2011, over 20,000 students marched through Montréal to protest proposed tuition hikes. According to CBC, McGill principal Heather Munroe-Blum contacted police regarding the protests. Shortly after, 100 riot police tear gassed, pepper sprayed and clubbed students and professors in Community Square. Students were also barred from entering midterm exams and university buildings.
6. ( **c** ) Charles Bronfman (Bronfman building namesake) co-founded Birthright. While millions of Palestinians are denied the right to even travel to their former homes, non-Israeli Jews are given the opportunity to travel to Israel free of charge. Although Birthright purports to be an educational trip, it does not acknowledge or discuss the Israeli Occupation or Palestinian human rights.
7. ( **d** ) In its first 40 years as a university, McGill went bankrupt and borrowed money from the Canadian government. The Canadian government took the money out of the Six Nations' trust fund. They were never repaid and McGill denies any further responsibility. Adjusting for interest, the estimated value of money owed since the 1850s is \$1.7 billion.

# ORIGINES

Fille orientale, d'où viens-tu?  
J'aime ton accent, où l'as-tu appris?  
Où as-tu appris à parler français?  
A parler anglais?  
A parler blanc?  
Tais-toi!  
Je t'ai dit que j'aimais ton accent,  
Je ne veux pas de ton explication!  
Pourquoi es-tu si éduquée?  
Pourquoi sembles-tu si sophistiquée?  
Où l'as-tu appris?  
Crois-tu à Bouddha, toi petite chinoise?

Nihao!  
La guerre a dû ravager ton pays  
Celle que tu n'as jamais connue  
Pourquoi es-tu ici?  
Cet Orient mythique que l'on croyait d'avoir conquis,  
Ce Vietnam légendaire que l'on voyait insoumis,  
Terre d'Hô Chi Minh, noyau de la révolution populaire!  
Aide tes camarades!

Ne coupe pas tes longs cheveux noirs, c'est de toute beauté asiatique!  
Reste travaillante et docile, on t'aime comme ça!  
Ce capitalisme que l'on croit suprême  
Plus que Dieu, Déesse, plus que la justice, plus que la compassion.

Fille exotique, d'où viens-tu?  
Tais-toi, je t'apprécie comme fille orientale!  
C'est l'Occident qui t'a pêchée de tes péchés orientaux!  
Ton sauvagisme génétique, ton barbarisme héréditaire,  
Ce sauvagisme que l'on croyait d'avoir domestiqué!  
Pourquoi parles-tu si fort?  
Pourquoi t'habilles-tu en homme?  
Es-tu un garçon manqué?  
Veux-tu avoir un pénis?  
Vivais-tu dans des maisons en paille?  
Ramais-tu des barques pour aller à l'école?  
Traversais-tu des « monkey bridges » pour rendre visite à ta grand-mère?  
Ou vivait-elle avec ta famille de dix enfants?  
Es-tu l'aînée?  
Es-tu la benjamine?  
Tes parents sont-ils des paysans?  
D'où viens-tu, fille orientale?

Mercuré à la mer

# UN STATUT POUR TOUTES ET TOUS ET UNE CITÉ SANS FRONTIÈRES

EXTRAIT DU LIVRET SOLIDARITÉ SANS FRONTIÈRES

*For an English version of this content, visit [solidarityacrossborders.com](http://solidarityacrossborders.com)*

Le Canada repose essentiellement sur le vol des terres autochtones et le génocide et déplacement continu des peuples autochtones. Ses frontières ont été établies par des guerres coloniales au profit des colons européens. La reconnaissance de cette réalité est au cœur de notre rejet des frontières de l'État du Canada et du système de statut à multiples vitesses, d'expulsion et de détention créé par ses lois en matière d'immigration.

« Un statut pour toutes et tous » signifie que nous réclamons un programme de régularisation complet, exhaustif et continu pour toute personne n'ayant pas la résidence permanente ou la citoyenneté et résidant à Montréal, au Québec ou au Canada. En exigeant un statut pour tous et toutes, nous sommes solidaires de toutes les personnes migrantes.

En refusant de reconnaître toutes les personnes migrantes comme membres à part entière de la société, l'État crée une réalité injuste au sein de nos communautés : certaines personnes ont accès à des droits et des services fondamentaux—comme l'éducation, les soins de santé et les normes du travail—et d'autres non. Une personne sans-papiers, qui n'a pas la résidence permanente ou la citoyenneté, peut facilement être exploitée parce qu'elle vit dans la peur d'être arrêtée ou expulsée.

Auparavant, le racisme explicite et l'évocation de fausses notions de supériorité culturelle justifiaient le fait que certaines personnes jouissaient de droits et services que l'on refusait systématiquement à d'autres. Au 21<sup>ème</sup> siècle, ce système d'exclusion fait partie d'un vaste système d'apartheid global au sein duquel le Sud global est systématiquement exploité et opprimé au profit du Nord global.

Nous luttons contre l'apartheid à l'international comme à l'interne. Les capitales canadiennes délocalisent les emplois afin de tirer profit des conditions de travail de régions en situation de crise ou d'instabilité. En même temps, les politiques fédérales et provinciales en matière d'immigration piègent les migrantEs qui fuient la crise et l'instabilité en les attirant au Canada vers un autre système d'exploitation. Dans les usines, les champs agricoles, les restaurants, les hôpitaux et les foyers aux alentours de Montréal, des migrantEs sans papiers et temporaires travaillent dans la précarité à produire des biens et des denrées alimentaires, à nettoyer, à servir et à prendre soin des enfants de la classe moyenne et riche. Les avantages sociaux dont bénéficient les citoyenNEs canadienNEs sont subventionnés par le travail des personnes injuriées, dans le discours public, par les termes « illégaux », « faux réfugiés », « criminels », menaces à la « sécurité nationale », « terroristes », et menaces à « nos valeurs ».

La campagne « Cité sans frontières » a pour but de généraliser et d'élargir certains des principes de base qui ont guidé les luttes immigrantes à Montréal.

Dans le but que cette vision s'approche de plus en plus de la réalité, nous demandons aux organismes et aux centres communautaires, aux collectifs, aux syndicats, aux soignantEs, aux institutions d'éducation, aux coops d'habitation et à tout le monde de s'engager à fournir des services à toute personne également, sans égard pour son statut migratoire.

Pour des milliers de migrantEs sans-papiers à travers le pays, les villes comme Montréal, Toronto, et Vancouver sont de véritables ateliers de misère. Ces immigrantEs et ces réfugiéEs occupent les emplois les plus précaires et les plus dangereux. L'économie canadienne ne peut pas se passer de cette main d'œuvre surexploitée, rendue précaire parce que sans statut permanent et vivant dans la menace constante de la déportation.

Tout le monde devrait avoir droit aux soins de santé, à l'éducation, au logement social, aux banques alimentaires, à un revenu pour les sans-emplois, sans égard à son statut migratoire. Les normes du travail et les droits humains doivent être appliqués également pour tout le monde.

Nous appelons Cité sans frontières la vision qui s'oppose à cette réalité, qui veut que nos communautés, basées sur une exploitation raciste, se transforment en espace d'aide et de soutien mutuel pour les immigrantEs et les réfugiéEs, ainsi que pour toutEs les MontréalaisEs.

On nous propose la peur, la précarité et la division. Nous répondons par la solidarité, l'entraide mutuelle et l'action directe.

Nous voulons briser l'isolement et la peur associés à la réalité des sans-papiers. Un statut pour tous et toutes rejette les tactiques de division employées par l'État pour catégoriser les migrantEs « méritantEs » et « non-méritantEs », ou « bonNEs » et « mauvaiSEs ». Nous cherchons à tisser de véritables liens de solidarité entre toutes les personnes migrantes, quelles que soient les raisons pour lesquelles elles migrent, qu'il s'agisse de migrantEs récemment arrivésEs ou de migrantEs « intégrésEs », de sans-papiers, de réfugiéEs, de travailleuses et travailleurs temporaires, de personnes assistées sociales, criminalisées ou vivant avec un handicap.

En termes simples, un statut pour tous et toutes signifie que toutes les personnes résidant au Canada ont droit à l'accès égal à tous les services sociaux et jouissent des mêmes droits. Un statut pour tous et toutes signifie que nous luttons et faisons campagne pour que tous les résidentEs, peu importe leurs origines, vivent dans la dignité en tant qu'êtres humains.

**UN STATUT POUR TOUS ET TOUTES!**

# COMMUNITY ALERT

EXCERPT FROM COMMUNITY ALERT: MONTREAL IS NOT A SANCTUARY CITY, BY SOLIDARITY ACROSS BORDERS, PUBLISHED IN *AT THE HEART OF THE RESISTANCE 2018*

*Solidarity Across Borders issued this Community Advisory in order to correct the misleading public information concerning the passing of Montréal's symbolic "Sanctuary City" Declaration on February 20, 2017.*

Since Montréal adopted the "Declaration Designating Montréal a Sanctuary City," we have been contacted by many non-status migrants and their supporters. Some individuals believe they will now be safe on the streets of Montréal or even that they can present themselves to immigration authorities to regularize their status, while others hope to be able to access essential services such as health care, education, work, and housing. In general, the declaration has raised questions, hopes, and expectations of many undocumented migrants.

However, the idea that City of Montréal has taken substantial measures to become a real sanctuary city is false. The "Declaration Designating Montréal a Sanctuary City" does not give undocumented people access to, for example: secure jobs with dignity, healthcare, education for children and adults, driver's licenses, bank accounts [this is not an exhaustive list]

The City of Montréal should demand access to all of these things for undocumented migrants, but the legal power to change this belongs to the Québec and Canadian governments. In addition to accessing essential services, a "sanctuary city" means being able to go about daily life in Montréal without fear of being handed over to the Canada Border Services Agency (CBSA) as a result of a causal interaction with police or metro agents.

The "Declaration Designating Montréal a Sanctuary City" does NOT stop the Montréal Police (SPVM) or metro agents from handing undocumented people over to CBSA. Every week, the SPVM arrests undocumented people for small interactions or demands ID in situations of racial profiling, discovers that they have stayed past a deportation order, and hands them over to CBSA for detention and deportation. The City of Montréal's declaration will not change this.

Because this reality has not changed, we remind undocumented people to prepare for interactions with SPVM in a way that can help keep you safer. Preparing in advance could help keep you calm and secure.

The Mayor and city councillors should stop claiming Montreal is a "sanctuary" to refugees and migrants. To make this claim without tangible measures in place to meaningfully protect all migrants, refugees and undocumented people is both confusing and grossly irresponsible.

*For a summary of what the "Declaration Designating Montreal a Sanctuary City" does and does not mean, see the full article printed in At The Heart of the Resistance, available at the QPIRG library.*

CHARLEENA CHAVON LYLES - KORRYN GAINES - SANDRA BLAND - ALEXIA CHRISTIAN - KENNETH

MYA HALL - MEAGAN HOCKADAY - JANISHA FONVILLE - NATASHA MCKENNA - BRANDON M

TANISHA ANDERSON - AURA ROSSER - SHENEQUE PROCTOR - MICHELLE CUSSEAU - KENNET

PEARLIE GO OTT - ERIC

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KYAM LIVIN AD MURPH

KAYLA MOO FRANCE-GO

SHELLY FRE DIRAHMAN

MALISSA WI IN-PIERRE

ALESIA THO DRÉ BENIA

SHANTEL DA DAVID LA

SHARMEL EI SAM DU

REKIA BOYE ILANDO CA

SHEREESE F RENEE CRU

AIYANA STAN NG JAMAR

TARIKA WIL JEREMY MC

KATHRYN JC AM CHAPMA

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TAMIR RICE JOEY MEND

RUMAIN BRI MARQUESE

ROSALIO HE ROLANDO

PAUL MEAD MANUEL C

DONNA LYN/ ARTHUR I

DEVAUGHDR/ WESLEY

CASHUS DE/ JOY - LUIS

RICHARD R/ JARMEN PI

GAVAYLYN M/ LAYA - JAV

DMARIO PE/ ENT JAMES

JOSE LUIS R/ PEZ - DALE

DANIEL HA/ MARCIELA C

JERAME REL/ DAVID ED

TONY ROBINSON - MOHAMED ANAS BENNIS - FREDY VILLANUEVA - MARIO HAMEL - WILLI

PHILLIP WHITE - FARSHAD MOHAMMADI - ALAIN MAGLOIRE - PATRICK LIMOGES - JESUS F

# ALTERNATIVES TO CALLING THE POLICE

COMPILED FROM VARIOUS SOURCES

**Call a Friend, Not the Cops!** There are a lot of situations that we are not equipped to face alone. We need someone's help, but that someone does not have to be the police! So call a friend instead of the cops!

We should choose someone who can arrive quickly, help de-escalate the situation, and figure out "a comfortable ending." This will work best if we set up support networks in advance. Designing our support network can be as simple as checking in with people we know to see who we can call when we need help or support, and letting folks know that they can call us.

The real beauty of this idea is that it encourages people to do something free and easy: build better communities by having an advance networking plan for who/when to call instead of the cops when stuff goes down.<sup>1</sup>

Think ahead: Have a **team of people trained in harm reduction and crisis de-escalation** at your event or party. Situations that become violent or out of control can often be avoided if anti-oppressive intervention happens before things reach a crisis point. Local Crisis Intervention phone lines can also be an alternative in situations of immediate distress, but you should call only with the consent of the person in crisis.

Research and practise methods of **restorative or transformative justice** within your communities. By building up alternative methods of communication, problem solving, and crisis resolution within our organizations and groups, we rethink models of justice that rely on punishment, and can provide inspiration for larger societal changes.

**Get your know your neighbours.** Staying safe means looking out for each other, so start locally. Work together to make a neighbourhood that's safe and welcoming for everyone, except the cops.

<sup>1</sup> [rosecitycopwatch.files.wordpress.com/2010/03/alternatives-to-police-draft.pdf](http://rosecitycopwatch.files.wordpress.com/2010/03/alternatives-to-police-draft.pdf)  
Names in background compiled from the #sayhername report of women of colour victims of fatal police violence, the Washington Post database of fatal police shootings from July 17- August 6, 2018, the Wikipedia list of police killings in Canada, and a list of high-profile Black victims of police violence since 2014.





# RELIGIOUS DATES

We recognize that it would be impossible to list all the holidays and dates held dear to all the people in our various communities, but we equally recognize that spirituality and faith traditions are too often left out of our social justice movements, and we seek to change that. Here is our sincere and imperfect attempt. Listed below are important religious dates from major faiths. We encourage you to consult it, as well as one another, when planning and organizing events.

\* Holiday begins at sundown on the previous day

\*\* Local or regional customs may use a variation of this date

## SEPTEMBER 2018

- 1** Religious year begins - Orthodox Christian
- 3** Krishna Janmashtami \*\* - Hindu
- 8** Nativity of Virgin Mary - Christian
- 10-11** Rosh Hashannah \* - Jewish
- 12** Hijra - New Year \* - Islam
- 13** Ganesh Chaturthi \*\* - Hindu
- 14** Elevation of the Life Giving Cross (Holy Cross) - Christian
- 14** Paryushana Parva \*\* - Jain
- 19** Yom Kippur \* - Jewish
- 21** Ashura \* - Islam
- 22** Equinox
- 22** Mabon - Ostara\* - Wicca Northern and Southern hemispheres
- 24-31** Sukkot \* - Jewish
- 27** Meskal - Ethiopian Orthodox Christian
- 29** Michael and All Angels - Christian

## OCTOBER 2018

- 1** Shemini Atzeret \* - Jewish
- 2** Simchat Torah \* - Jewish
- 4** St Francis Day - Catholic Christian
- 4** Blessing of the Animals - Christian
- 9-16** Navaratri \*\* - Hindu
- 18** St. Luke, Apostle & Evangelist - Christian
- 19** Dasara \*\* - Hindu
- 20** Birth of the Báb \* - Baha'i
- 20** Installation of Scriptures as Guru Granth - Sikh
- 28** Reformation Day \*\* - Protestant Christian
- 28** Milvian Bridge Day - Christian
- 31** All Hallows Eve - Christian
- 31** Reformation Day - Protestant Christian

## NOVEMBER 2018

- 1** All Saints Day - Christian
- 1** Samhain - Beltane \* - Wicca/Pagan Northern and Southern hemispheres
- 2** All Souls Day - Catholic Christian
- 7** Diwali - Sikh - Jain - Hindu
- 8** Jain New Year \*\* - Jain
- 8** Vikram New Year \*\* - Hindu
- 12** Birth of Baha'u'llah \* - Baha'i
- 15** Nativity Fast begins - ends Dec. 24 - Orthodox Christian
- 21** Mawlid an Nabi \* - Islam
- 23** Guru Nanak Dev Sahib birthday - Sikh
- 25** Christ the King - Christian
- 26** Day of the Covenant \* - Baha'i
- 28** Ascension of 'Abdu'l-Baha \* - Baha'i
- 30** St. Andrew's Day - Christian

## DECEMBER 2018

- 2-24** Advent - Christian
- 3-10** Hanukkah \* - Jewish
- 6** Saint Nicholas Day - Christian
- 8** Bodhi Day (Rohatsu) - Buddhist
- 8** Immaculate Conception of Mary - Catholic Christian
- 12** Feast day - Our Lady of Guadalupe - Catholic Christian
- 16-25** Posadas Navidenas - Hispanic Christian
- 21** Yule - Christian
- 21** Solstice
- 21** Yule - Litha \* - Wicca/Pagan Northern and Southern hemispheres
- 21** Saint Thomas the Apostle - Christian
- 21** Yule - Christian

- 24** Christmas Eve - Christian
- 25** Christmas \* - Christian
- 25** Feast of the Nativity \*\* - Orthodox Christian
- 26** Zarathosht Diso (Death of Prophet Zarathushtra)\*\* - Zoroastrian
- 26** St Stephen's Day - Christian
- 28** Holy Innocents - Christian
- 30** Holy Family - Catholic Christian
- 31** Watch Night - Christian

## JANUARY 2019

- 1** Mary, Mother of God - Catholic Christian
- 1** Feast Day of St Basil - Orthodox Christian
- 1** Gantan-sai (New Years) - Shinto
- 1** Feast of the Holy Name of Jesus - Orthodox Christian
- 5** Twelfth Night - Christian
- 5** Guru Gobindh Singh birthday - Sikh
- 6** Epiphany - Christian
- 6** Feast of the Epiphany (Theophany) - Orthodox Christian
- 6** Dia de los Reyes (Three Kings Day) - Christian
- 6** Nativity of Christ - Armenian Orthodox
- 7** Feast of the Nativity \*\* - Orthodox Christian
- 8** Feast of the Holy Family - Catholic Christian
- 13** Maghi - Sikh
- 13** Baptism of the Lord Jesus - Christian
- 17** Blessing of the Animals - Hispanic Catholic Christian
- 18-25** Week of Prayer for Christian Unity - Christian
- 19** Timkat - Ethiopian Orthodox Christian
- 20** World Religion Day - Baha'i
- 20** Tu BiShavat \* - Jewish
- 21-23** Mahayana New Year \*\* - Buddhist
- 25** Conversion of St. Paul - Christian

## FEBRUARY 2019

- 2** Candlemas - Presentation of Christ in the Temple - Christian
- 2** Imbolc - Lughassad \* - Wicca/Pagan - Northern and Southern hemispheres
- 2** Saint Brigid of Kildare - Celtic Christian
- 3** St. Blaze Day - Christian
- 3** Setsebun-sai (beginning of spring) - Shinto

- 3** Four Chaplains Sunday - Interfaith
- 5** Chinese New Year - Confucian, Daoist, Buddhist
- 8** Nirvana Day - Buddhism
- 10** Cheesehare Sunday - Orthodox Christian
- 12** Triodion - Orthodox Christian
- 14** St. Valentine's Day - Christian
- 15** Nirvana Day \*\* - Buddhist - Jain
- 17** Triodion begins - Orthodox Christian
- 26** Intercalary Days begin - Baha'i

## MARCH 2019

- 1** St. David of Wales - Christian
- 1** Intercalary Days end - Baha'i
- 2-20** Nineteen Day Fast \* - Baha'i
- 3** Meatfare Sunday - Orthodox Christian
- 3** Transfiguration Sunday - Christian
- 5** Shrove Tuesday - Christian
- 6** Ash Wednesday - Lent begins- Christian
- 10** Orthodox Sunday - Orthodox Christian
- 11** Clean Monday - Great Lent begins - Orthodox Christian
- 13** Birthday of L. Ron Hubbard - Scientology
- 17** St. Patrick's Day - Christian
- 19** St. Joseph's Day - Christian
- 20** Equinox
- 20** Ostara - Mabon \* - Wicca/Pagan Northern and Southern hemispheres
- 21** Norooz (New Year) - Persian/Zoroastrian
- 21** Naw-Rúz (New Year) \* - Baha'i
- 21** Hola Mohalla - Sikh
- 21** Magha Puja Day \*\* - Buddhist
- 21** Lord's Evening Meal - Jehovah's Witness Christian
- 21** Purim \* - Jewish
- 25** Annunciation of the Blessed Virgin Mary - Christian
- 28** Khordad Sal (Birth of Prophet Zarathushtra) \*\* - Zoroastrian

## APRIL 2019

- 3** Laylat al Miraj \* - Islam
- 9** Mahavir Jayanti \*\* - Jain
- 14** Baisakhi (Vaisakhi) - Sikh
- 14** Palm Sunday - Christian
- 17** Orthodox Sunday - Orthodox Christian
- 18** Maundy Thursday - Christian

- 19-21** Theravadin New Year \*\* - Buddhist
- 19** Good Friday - Christian
- 20-27** Pesach \* - Jewish
- 20** Lazarus Saturday - Orthodox Christian
- 21** Easter - Christian
- 21** First Day of Ridvan \* - Baha'i
- 21** Lailat al Bara'ah \* - Islam
- 21** Palm Sunday - Orthodox Christian
- 23** St. George's Day - Christian
- 26** Holy Friday - Orthodox Christian
- 28** Pascha - Easter - Orthodox Christian
- 29** Ninth Day of Ridvan - Baha'i
- 30** St. James the Great Day - Orthodox Christian

## MAY 2019

- 1** Beltane - Samhain \* - Wicca/Pagan Northern and Southern hemispheres
- 2** Last day of Ridvan \* - Baha'i
- 2** Yom HaShoah - Jewish
- 3** Saints Philip & James - Christian
- 6** Ramadan begins \* - Islam
- 9** Yom Ha'Atzmaut \* - Jewish
- 18** Visakha Puja - Buddha Day \*\* - Buddhist
- 23** Declaration of the Bab \* - Baha'i
- 23** Lag B'Omer \* - Jewish
- 29** Ascension of Baha'u'llah \* - Baha'i
- 30** Ascension of Jesus - Christian

## JUNE 2019

- 1** Laylat al Kadr \* - Islam
- 5-7** Eid al Fitr \* - Islam
- 6** Ascension of Jesus - Orthodox Christian
- 9** St. Columba of Iona - Celtic Christian
- 9** Pentecost - Christian
- 9-10** Shavuot \* - Jewish
- 15** Saint Vladimir Day - Christian
- 16** Guru Arjan martyrdom - Sikh
- 16** Trinity Sunday - Christian
- 19** New Church Day - Swedenborgian Christian
- 20** Corpus Christi - Catholic Christian
- 21** Solstice
- 21** Litha - Yule \* - Wicca/Pagan Northern and Southern hemispheres
- 22** First Nations Day - Canadian Native People
- 23** All Saints - Orthodox Christian

- 28** Sacred Heart of Jesus - Catholic Christian
- 29** Feast Day of Saints Peter and Paul - Christian

## JULY 2019

- 9** Martyrdom of the Bab \* - Baha'i
- 11** St Benedict Day - Catholic Christian
- 13-15** Obon (Ullambana) \*\* - Buddhist
- 15** St. Vladimir the Great Day - Orthodox Christian
- 16** Asalha Puja Day \*\* - Buddhist
- 24** Pioneer Day- Mormon Christian
- 25** St. James the Great Day - Christian

## AUGUST 2019

- 1** Lammas - Christian
- 1** Lughnassad - Imbolc \* - Wicca/Pagan Northern and Southern hemispheres
- 1** Fast in Honor of Holy Mother of Jesus - Orthodox Christian
- 6** Transfiguration of the Lord - Orthodox Christian
- 10** Tish'a B'av - Jewish
- 10** Waqf al Arafa \* Islam
- 12-15** Eid al Adha \* - Islam
- 15** Assumption of Blessed Virgin Mary - Catholic Christian
- 15** Dormition of the Theotokos - Orthodox Christian
- 23** Krishna Janmashtami \*\* - Hindu
- 29** Beheading of St. John the Baptist - Christian

## SEPTEMBER 2019

- 1** Ecclesiastical year begins - Orthodox Christian
- 1** Hijra - New Year \* - Islam
- 3** Paryushana Parva \* - Jain
- 8** Nativity of Virgin Mary - Christian
- 10** Ashura \* - Islam
- 14** Elevation of the Life Giving Cross (Holy Cross) - Christian
- 23** Equinox
- 23** Mabon - Ostara \* - Wicca Northern and Southern hemispheres
- 27** Meskel - Ethiopian Orthodox Christian
- 29** Michael and All Angels - Christian
- 30-1** Rosh Hashanah \* - Jewish





# CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

**SEPTEMBER – SEPTEMBRE**

**VIRGO** AUG 23 – SEPT 22

**LIBRA** SEPT 23 – OCT 22





**MONDAY** *LUNDI*

27

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**TUESDAY** *MARDI*

28

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**WEDNESDAY** *MERCREDI*

29

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**THURSDAY** *JEUDI*

30



**FRIDAY *VENDREDI***

**31**

QPIRG MCGILL'S RAD FROSH BEGINS

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**SATURDAY *SAMEDI***

**1**

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**SUNDAY *DIMANCHE***

**2**

**NOTES**

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MONTHLY HOROSCOPES FOR ALL THE SIGNS WRITTEN BY LAMBDA.VELORUM

## VIRGO/VIERGE (AUG 23 - SEPT 22)

We're starting the year in Virgo, the caring, rooted, motherly sign. Virgo is a good sign to get into habits and routines: get to know your community, create your base. Use Virgo's slow, calculating energy to make wise choices about which circles of friends and activists you want to be part of, choose who you want to belong with during Virgo season, who you will dedicate yourself to the struggle with!

L'année commence en Vierge, la mère attentionnée, ancrée. Vierge est un signe bon pour la répétition et les habitudes: forme ta communauté, crée ton point de chute. Utilise l'énergie lente, calculée de la Vierge afin de bien choisir tes cercles d'amis et activistes: décide à quoi tu veux appartenir, à quelle communauté et quelle lutte tu veux te dévouer!

## RECIPE: MAKE YOUR OWN OAT MILK

Lactose hurt your belly? Vegan, but tired of paying \$4 a carton to support the dairy-alternative industrial complex? Allergic to almonds?

Oat milk is hugely cheap\*, and legitimately quick and easy to make. A big bag of oats costs around \$4, which means a litre jar of oat milk comes out to something like 25 cents.

STEP 1 : Acquire Oats. You want the rolled or the steel-cut kind.

STEP 2: Soak 1 cup of oats in a bowl of water for around 20 minutes.

STEP 3: Rise the soaked oats, to get rid of the "oat slime" that your tummy might not like.

STEP 4: Put the oats in the blender with 3-4 cups of water (depending on how thick you want the milk.) Blend on high, until it looks all blended (very scientific).

STEP 5: Pour through a sieve to catch the oat pulp.

OPTIONAL STEP 6: Add sweeteners to taste: maple syrup? Honey? Blended Dates? Cinnamon? Chocolate? Vanilla? Do what you feel!

Protip: adding a pinch of salt will enhance the sweet

\*The only pricey thing you need for this recipe is a blender—check out your local Renaissance or Facebook trade group to find one on a budget.





**MONDAY** *LUNDI*

3

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

4

CLASSES BEGIN AT CONCORDIA AND MCGILL

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**WEDNESDAY** *MERCREDI*

5

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**THURSDAY** *JEUDI*

6

MCGILL FARMERS MARKET

**FRIDAY *VENDREDI***

7

PGSS HOUSE PLANT & SUCCULENT SALE

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**SATURDAY *SAMEDI***

8

SISTERS IN MOTION FOURTH ANNUAL SHOWCASE  
INTERNATIONAL LITERACY DAY

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**SUNDAY *DIMANCHE***

9

**NOTES**

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**MONDAY** *LUNDI*

10

QPIRG CONCORDIA'S DISORIENTATION BEGINS

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**TUESDAY** *MARDI*

11

**WEDNESDAY** *MERCREDI*

12

**THURSDAY** *JEUDI*

13

MCGILL FARMERS MARKET  
2006: DAWSON COLLEGE SHOOTING

**FRIDAY** *VENDREDI*

14

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**SATURDAY** *SAMEDI*

15

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**SUNDAY** *DIMANCHE*

16

**NOTES**

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**MONDAY** *LUNDI*

17

INDIGENOUS AWARENESS WEEK  
CONCORDIA ADD/DROP PERIOD ENDS

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**TUESDAY** *MARDI*

18

MCGILL ADD/DROP PERIOD ENDS

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**WEDNESDAY** *MERCREDI*

19

**THURSDAY** *JEUDI*

20

MCGILL FARMERS MARKET  
LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)



**FRIDAY *VENDREDI***

21

*2003: INSITE, CANADA'S FIRST SUPERVISED INJECTION SITE, OPENS IN VANCOUVER*

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**SATURDAY *SAMEDI***

22

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**SUNDAY *DIMANCHE***

23

**NOTES**

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## LIBRA/BALANCE (SEPT 23 - OCT 22)

Libra season comes in to bring discussion and diplomacy to the table. The scales, Libra hates conflict—I've seen Libras literally run away from it. Radical Libra energy is concerned with justice and restoring balance. Libra is a listener, an intellectual: hear people out, learn, understand and share how you will make things work for the community.

Le soleil entre en Balance, stimule les discussions et pousse à la diplomatie. La Balance hait le conflit de façon viscérale et cherche à tout prix à l'éviter. L'énergie politique de la Balance cherche à rendre justice et restaurer la balance des choses. La Balance est une intellectuelle à l'écoute: éduque-toi, apprends, comprends et partage ce que tu peux. Comment contribueras-tu au bon fonctionnement de la communauté en lutte?

## TIPS FOR MAKING YOUR EVENT MORE ACCESSIBLE

EXCERPTED FROM QPIRG CONCORDIA'S ACCESSIBILITY GUIDELINES

1. Compensate all contributors fairly. If at all possible in cash, and at the beginning of their work period. Don't forget to provide/pay for accessible transportation.
2. Make your event pay-what-you-can/free and advertise this clearly on all promotional materials.
3. Provide pay-what-you-can/free snacks or meals (especially if the event takes place over a meal time) include dietary restrictions information.
4. Make clear the event and location policies about alcohol and drug use, and associated costs. Don't display alcohol bottles, and serve all drinks (alcoholic and non-alcoholic) in the same cups. Also provide easy access to free water.
5. Make sure there is a well-informed harm reduction team at the event, who are ready and willing to listen in a non-judgmental manner, who are aware of common drug interactions, and who are trained not to call 911 without a person's consent.
6. Find a location that is wheelchair accessible, and advertise this clearly (if possible include the dimensions of the entrance and bathroom doors). Think through how mobility will happen in the space. Are there clear wide paths for moving around? How will people with mobility aids interact with the bar, tables or stage?

7. Have gender neutral bathrooms.
8. Provide childcare during the event, ideally in a space outside of the main area of the event.
9. Make sure staff know not to ID guests, and to accommodate their needs, even if it goes against a policy of the location.
10. Have an enforced scent-free policy.
11. Have clear start and end times for your event, and stick to them as much as possible.
12. Provide English and/or French translation at all times, and upon request provide ASL/LSQ interpretation. Strive to include Spanish or other language translation as appropriate.

## MONTHLY MEDIA

### *The Hunting Ground: The Inside Story of Sexual Assault on American College Campuses*

A documentary and book that tells the stories of survivors and their motions for change, focusing on how they faced backlash from university administrators, fraternities, and conservative groups.

### *Les Saignantes* directed by Jean-Pierre Bekolo

A Cameroonian science-fiction film that follows two young women living in a dystopic Yaoundé as they attempt to hide the body of a political leader who died during sex. What ensues is a commentary on the political elite, community and womanhood, incorporating elements of Beti spirituality.

### Broken Boxes podcast

An interview format podcast which centers Indigenous artists, activist focused artists, Queer artists, women identifying artists, artists of color and mixed/lost/stolen heritage artists. Through conversation, each featured artist is invited to share insight, stories and their process. This project counteracts the isolation that is often created for artists by our contemporary fetish culture.

[brokenboxespodcast.com](http://brokenboxespodcast.com)





**MONDAY** *LUNDI*

24

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**TUESDAY** *MARDI*

25

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**WEDNESDAY** *MERCREDI*

26

*1990: OKA CRISIS IN 1990 ENDS AFTER 78-DAY SIEGE IN KANEHSATÀ:KE*

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**THURSDAY** *JEUDI*

27

MCGILL FARMERS MARKET

**FRIDAY** *VENDREDI*

28

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**SATURDAY** *SAMEDI*

29

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**SUNDAY** *DIMANCHE*

30

**NOTES**

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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7	8	9 ●	10	11	12	13
14	15	16 ☾	17	18	19	20
21	22	23	24 ☽	25	26	27
28	29	30	31 ☾			

**OCTOBER – OCTOBRE**

**LIBRA** SEPT 23 – OCT 22

**SCORPIO** OCT 23 – NOV 21





**MONDAY** *LUNDI*

1

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**TUESDAY** *MARDI*

2

16TH ANNIVERSARY OF THE CONCORDIA CO-OP BOOKSTORE

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**WEDNESDAY** *MERCREDI*

3

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**THURSDAY** *JEUDI*

4

MCGILL FARMERS MARKET



**FRIDAY** *VENDREDI*

5

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**SATURDAY** *SAMEDI*

6

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**SUNDAY** *DIMANCHE*

7

**NOTES**

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**MONDAY** *LUNDI*

8

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

9

**WEDNESDAY** *MERCREDI*

10

**THURSDAY** *JEUDI*

11

*1869: RED RIVER REBELLION IN PRESENT-DAY MANITOBA*

**FRIDAY** *VENDREDI*

**12**

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**SATURDAY** *SAMEDI*

**13**

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**SUNDAY** *DIMANCHE*

**14**

*1966: INAUGURATION OF MONTRÉAL METRO*

**NOTES**

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**MONDAY** *LUNDI*

15

2017: #METOO, A HASTAGE ORIGINALLY COINED BY TARANA BURK, GOES VIRAL  
1966: THE BLACK PANTHER PARTY FOR SELF-DEFENSE IS FOUNDED

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**TUESDAY** *MARDI*

16

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**WEDNESDAY** *MERCREDI*

17

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**THURSDAY** *JEUDI*

18

MCGILL FARMERS MARKET  
LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)

**FRIDAY *VENDREDI***

19

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**SATURDAY *SAMEDI***

20

*1968: TWO MEDALISTS IN THE MEN'S 200M PERFORM THE BLACK POWER SALUT AT THE OLYMIC PRESENTATION CEREMONY AND ARE SENT HOME BY THE US TEAM*

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**SUNDAY *DIMANCHE***

21

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## SCORPIO/SCORPION (OCT 23 - NOV 22)

Oh Scorpio season... Time for upheavals! Scorpio is about death and rebirth, the necessary end of cycles to give way to something stronger, deeper. Scorpio tears masks: time to stage a big political action and put shady stuff under light!

Oh la saison du Scorpion... ça va chauffer! Le Scorpion représente la mort et le renouveau, la nécessaire fin des choses, laissant place à d'autres créations plus fortes, plus profondes. Le Scorpion déchire les masques: c'est le moment de partir à l'action et révéler des affaires douteuses!



# PANIC ATTACKS + TIPS FOR CALMING DOWN

EXCERPTED FROM NAILBITER: AN ANXIETY ZINE

Panic attacks are an exaggeration of the body's 'normal' response to fear. The chemical adrenaline which is normally produced when we need action (to run from danger, to fight, or even to get angry) is overproduced and the result is a multitude of unpleasant sensations and a distressing degree of fear.

During such a surge your breathing rate increases, your heart beats faster, your blood pressure rises, and thoughts race in your head. Every system in the body is affected, including the digestive system. If you are normally anxious you are more likely to have an attack, but anyone can get them.

In the short term...

Garlic can be used to stimulate circulation, which can help ebb panic

The way you breathe (over-breathing) can also be behind panic. Here is a nice breathing exercise to try when you feel anxiety/panic:

- Breathe in quick but gentle, preferably through the nose, for a count of 2 or 3. Do not take deep, gulping breaths. Do not hold your breath. Breathe out gently, letting your jaw go slack to a count of 4 or 6. Do not blow out hard or force the breath.
- After a weeks' practice, you can make the 'out' breath even longer and keep a gentle rhythm going 'in' 1-2-3 and 'out' 1-2-3-4-5-6-7-8-9. Take it easy; it takes time to get to this stage.

Relax your muscles by taking a bath or getting a massage

Go outside for a walk to get fresh air or sunlight, if possible. Press pause on the situation you're currently in.

Benzodiazepines, like Ativan and Xanax, are prescribed specifically for panic attacks, but should be taken with care as they are very addictive and in some cases can make anxiety issues worse over time.

In the long term...

Changes to diet and exercise

Talking through issues with a therapist/counselor/friends

Drug/herbal therapy—also should be taken with lots of caution, care and discussion

**“WHY ARE WE HERE  
IF NOT FOR EACH OTHER?”**

- CLAUDIA RANKINE, *CITIZEN: AN AMERICAN LYRIC*



**MONDAY** *LUNDI*

22

1977: MONTRÉAL COPS RAID GAY BAR TRUXX. 146 MEN ARRESTED AND ADMINISTERED  
COMPULSORY STI TESTS

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**TUESDAY** *MARDI*

23

**WEDNESDAY** *MERCREDI*

24

**THURSDAY** *JEUDI*

25

MCGILL FARMERS MARKET



## **FRIDAY *VENDREDI***

26

DEADLINE TO APPLY AS AN ARTS MATTERS CURATOR IS TOMORROW

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## **SATURDAY *SAMEDI***

27

*2009: AFTER OVER 3 YEARS IN SANCTUARY IN ST-GABRIEL'S CHURCH IN MONTRÉAL, ABDELKADER BELAOUNI GAINS STATUS IN CANADA*

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## **SUNDAY *DIMANCHE***

28

### **NOTES**

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4	5	6	7 ●	8	9	10
11	12	13	14	15 ☾	16	17
18	19	20	21	22	23 ○	24
25	26	27	28	29	30 ●	

**NOVEMBER - NOVEMBRE**

**SCORPIO** OCT 23 – NOV 21

**SAGITTARIUS** NOV 22 – DEC 21





**MONDAY** *LUNDI*

29

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**TUESDAY** *MARDI*

30

*1995: SECOND QUÉBEC REFERENDUM—49.42% YES VOTE TO SOVEREIGNTY*

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**WEDNESDAY** *MERCREDI*

31

*1977: FIRST WOMAN BUS DRIVER IN THE HISTORY OF MONTRÉAL TRANSIT TAKES THE WHEEL*

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**THURSDAY** *JEUDI*

1





**MONDAY** *LUNDI*

5

CHECK OUT A MONDAY NIGHT SCREENING AT CINEMA POLITICA CONCORDIA

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**TUESDAY** *MARDI*

6

**WEDNESDAY** *MERCREDI*

7

**THURSDAY** *JEUDI*

8

**FRIDAY *VENDREDI***

9

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**SATURDAY *SAMEDI***

10

*2011: 100 RIOT COPS ENTER MCGILL CAMPUS & TEAR GAS DEMONSTRATORS DURING FIRST MAJOR STUDENT DEMONSTRATION LEADING UP TO THE 2012 STRIKES*

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**SUNDAY *DIMANCHE***

11

*1987: BLACK YOUTH ANTHONY GRIFFIN SHOT IN THE HEAD BY MONTRÉAL POLICE IN NDG*

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**MONDAY** *LUNDI*

**12**

*2007: STUDENTS ACROSS QUÉBEC BEGIN A 3-DAY STRIKE AGAINST THE UNFREEZING OF TUITION RATES; DAWSON BECOMES THE FIRST EVER ANGLOPHONE SCHOOL TO STRIKE*

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**TUESDAY** *MARDI*

**13**

**WEDNESDAY** *MERCREDI*

**14**

**THURSDAY** *JEUDI*

**15**

*1969: IN WASHINGTON, DC, BETWEEN 250,000 AND 500,000 PROTESTERS MARCH AGAINST THE VIETNAM WAR*







**MONDAY** *LUNDI*

19

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**TUESDAY** *MARDI*

20

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**WEDNESDAY** *MERCREDI*

21

LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)

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**THURSDAY** *JEUDI*

22





## SAGITTARIUS/SAGITTAIRE (NOV 23 - DEC 21)

Sagittarius season is about drive! The generous philosopher, Sagittarius, is half-beast, half-human and armed with a bow. See whether the boundary between your emotions (the half-beast energy) and your intellect (the half-human energy) is relevant at all, and how one informs the other, driving you forever more towards action. Sagittarius is wise and doesn't miss its target; use that energy for your own projects.

Le Sagittaire est une énergie en mouvement et déterminée. Le philosophe généreux Sagittaire est mi-homme, mi-bête, et armé d'un arc. Demande-toi s'il existe réellement une différence entre tes émotions (l'énergie de la bête) et ton intellect (l'énergie de l'homme), et comment l'un influence l'autre, te poussant encore plus vers la lutte! Sagittaire est sage et ne rate pas sa cible, utilise cette énergie pour tes propres projets.

## MONTHLY MEDIA

*Anarchism and Its Aspirations* by Cindy Milstein

From nineteenth-century newspaper publishers to the participants in the "battle of Seattle" and the recent Greek uprising, anarchists have been inspired by the ideal of a free society of free individuals—a world without hierarchy or domination. But what exactly would that look like, and how can we get there? *Anarchism and Its Aspirations* provides an accessible overview of an often-misunderstood political philosophy, highlighting its principles and practices as well as its reconstructive vision of a liberatory society.

*Black Code* directed by Nicholas de Pencier

A look at how the Internet and big data are used by governments around the world to spy on and control their citizens, and how activists are using those same tools to stay informed and organize protests.

Who Makes Cents: A History of Capitalism Podcast

Stories that explain how capitalism has changed over time, through interviews with historians and social and cultural critics about capitalism's past, highlighting the political and economic changes that have created the present. Each episode gives voice to the people who have shaped capitalism —by making the rules or by breaking them, by creating economic structures or by resisting them.

CONDO CULTURE  
IS GOING TO  
\$16 BRUNCH  
AND  
COMPLAINING  
THAT THE EGGS  
ARE TOO WET



**MONDAY** *LUNDI*

26

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**TUESDAY** *MARDI*

27

*1968: SUSAN SONTAG PUBLISHES HER SHORT STORY "THE WAY WE LIVE NOW,"  
INTRODUCING THE AIDS EPIDEMIC TO MANY*

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**WEDNESDAY** *MERCREDI*

28

*1978: GAY CITY SUPERVISOR HARVEY MILK AND PRO-GAY MAYOR GEORGE MOSCONE  
ASSASSINATED IN SAN FRANCISCO*

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**THURSDAY** *JEUDI*

29



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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						15 ○
9	10	11	12	13	14	
16	17	18	19	20	21	22 ○
23	24	25	26	27	28	29 ●
30	31					

**DECEMBER – DÉCEMBRE**

SAGITTARIUS NOV 22 – DEC 21

CAPRICORN DEC 22 – JAN 19







**MONDAY *LUNDI***

3

CLASSES END AT CONCORDIA

DEADLINE TO APPLY AS AN ART MATTERS STAFF MEMBER

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**TUESDAY *MARDI***

4

*1997: ANTI-POVERTY COMITE-DES-SANS-EMPLOI RAID A FANCY BUFFET AT THE QUEEN ELIZABETH MOTEL AND SHARE THE FOOD AMONG MORE THAN 300 SUPPORTERS*

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**WEDNESDAY *MERCREDI***

5

CLASSES END AT MCGILL

EXAMS BEGIN AT CONCORDIA

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**THURSDAY *JEUDI***

6

EXAMS BEGIN AT MCGILL

*1989: 14 FEMALE ENGINEERING STUDENTS AT THE ÉCOLE POLYTECHNIQUE SHOT AND KILLED BY ANTI-FEMINIST TERRORIST*





**MONDAY** *LUNDI*

10

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**TUESDAY** *MARDI*

11

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**WEDNESDAY** *MERCREDI*

12

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**THURSDAY** *JEUDI*

13

*1968: THE FLQ SETS OFF A BOMB IN WESTMOUNT*





**MONDAY** *LUNDI*

17

INTERNATIONAL DAY TO END VIOLENCE AGAINST SEX WORKERS

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**TUESDAY** *MARDI*

18

*1968: UQAM CREATED AFTER A GENERAL STUDENT STRIKE DEMANDING THE CREATION OF A SECOND FRENCH SPEAKING UNIVERSITY IN MONTRÉAL*

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**WEDNESDAY** *MERCREDI*

19

EXAMS END AT CONCORDIA

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**THURSDAY** *JEUDI*

20

EXAMS END AT MCGILL



december





## CAPRICORN/CAPRICORNE (DEC 21 - JAN 20)

Capricorn is about getting things in order—a serious, often difficult, energy for you to come back to your family, or for your short break in-between semesters. This hard, diligent energy, can be useful to help you make more sense of what you want, what you need to do, to cool down your head to make plans for what's to come. Use Capricorn's energy to structure, to positively construct strong foundations for alternative, non-oppressive ways of living.

Capricorne est là pour mettre les choses en ordre: une énergie sérieuse, et souvent difficile, sur laquelle on retourne chez notre famille, ou pour de petites vacances entre deux semestres. Cette énergie terrestre, appliquée, peut t'aider à faire sens de ce que tu veux, ce que tu as besoin de faire, à te préparer pour ce qui viendra. Utilise l'énergie du Capricorne pour structurer, construire des fondations solides pour des alternatives non-oppressives viables.

## TRANS AFFIRMING RESOURCES IN MONTRÉAL

EXCERPTED FROM THE ZINE TRANS 202: TRANS-AFFIRMING RESOURCES IN MONTRÉAL AND BASIC TERMINOLOGY BY RAPHAËLE

### **Changing your name or mention of gender in Québec**

Quebec allows canadian citizens to change their name or mention of gender to reflect their gender identity. You have to have an address in Québec for 12 months and someone who has known you for at least a year needs to swear under oath to attest to the validity of your request. There are fees of 137\$ for the change, and \$32 for a new birth certificate.

### **Accessing hormones in Québec**

Trans people in Québec can only rely on a small (but growing) number of doctors for competent care. Some doctors will prescribe hormones on an informed consent basis: they make sure you understand the risks and benefits and will let you decide for yourself. Others will ask for a letter from a therapist. People often have recourse to online pharmacies or buy hormones from other trans people because they don't have access to medical care or because they can't afford therapy, or sometimes waitlists are just too long.

### **Accessing gender-affirming surgery in Québec**

There's a single provider for Gender Confirmation Surgery in Québec. While most people report good experiences, not everyone likes the clinic and lots of people choose to spend money and energy to have surgery elsewhere.

If you want to have your surgery covered by the provincial healthcare system, you need to have two letters from two different therapists and a certificate of good health from a doctor. These requirements mean that people have to spend a few hundred dollars and wait a number of months in addition to the clinic's own waitlist.



**MONDAY** *LUNDI*

24

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**TUESDAY** *MARDI*

25

STATUTORY / LEGAL HOLIDAY

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**WEDNESDAY** *MERCREDI*

26

---

**THURSDAY** *JEUDI*

27

**FRIDAY *VENDREDI***

28

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**SATURDAY *SAMEDI***

29

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**SUNDAY *DIMANCHE***

30

*2012: IDLE NO MORE CONTINUES TO HOLD ROUND DANCE FLASH MOBS AT MALLS  
ACROSS THE COUNTRY, ON THIS DAY AT THE EATON CENTRE IN TORONTO*

**NOTES**

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	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
6 ●			1	2	3	4	5
13	7	14 ●	8	9	10	11	12
20		21 ○	22	23	24	25	26
27 ●	28	29	30	31			

**JANUARY – JANVIER**

**CAPRICORN DEC 22 – JAN 19**

**AQUARIUS JAN 20 – FEB 18**





**MONDAY** *LUNDI*

31

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**TUESDAY** *MARDI*

1

STATUTORY / LEGAL HOLIDAY

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**WEDNESDAY** *MERCREDI*

2

1905: INTERNATIONAL WORKER'S OF THE WORLD (IWW) IS FORMED

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**THURSDAY** *JEUDI*

3

PICK UP YOUR CERTAIN DAYS FOR POLITICAL PRISONERS CALENDAR

**FRIDAY** *VENDREDI*

4

1919: FAIRMOUNT BAGELS OPENS AND THE MONTRÉAL-STYLE BAGEL IS INTRODUCED

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**SATURDAY** *SAMEDI*

5

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**SUNDAY** *DIMANCHE*

6

**NOTES**

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**MONDAY** *LUNDI*

7

CLASSES BEGIN AT CONCORDIA AND MCGILL

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**TUESDAY** *MARDI*

8

**WEDNESDAY** *MERCREDI*

9

**THURSDAY** *JEUDI*

10



**FRIDAY *VENDREDI***

**11**

*2013: THOUSANDS OF PEOPLE MARCH ACROSS THE COUNTRY IN SOLIDARITY WITH IDLE NO MORE*

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**SATURDAY *SAMEDI***

**12**

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**SUNDAY *DIMANCHE***

**13**

**NOTES**

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**MONDAY** *LUNDI*

14

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**TUESDAY** *MARDI*

15

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**WEDNESDAY** *MERCREDI*

16

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**THURSDAY** *JEUDI*

17

LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)

**FRIDAY** *VENDREDI*

18

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**SATURDAY** *SAMEDI*

19

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**SUNDAY** *DIMANCHE*

20

**NOTES**

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## AQUARIUS/VERSEAU (JAN 20 - FEB 18)

Whereas Capricorn was about strong structure, Aquarius is all about deconstruction. Aquarius' symbolism is related to Prometheus, the Titan who stole fire from the gods to give it to humans. Aquarius is about sweeping change, solidarity, deconstructing power, taking back for the community. Tear down some structures!

Quand le Capricorne pose des fondations, le Verseau déconstruit! Le symbolisme du Verseau est relié à Prométhée, le Titan qui vola le feu aux dieux pour le donner aux humains. Le Verseau est une énergie de changement radical, de solidarité, de déconstruction du pouvoir, et du retour à la communauté. Fais sauter des institutions!

## TIPS FOR MAKING YOUR ONLINE CONTENT MORE ACCESSIBLE

TIPS TAKEN FROM QPIRC CONCORDIA'S ACCESSIBILITY GUIDELINES + VARIOUS ONLINE SOURCES

1. Social media platforms are harder to make accessible, due to not being as customizable. Include **alternative contact information** like a website or email address, that is easy to find, on all social media profiles.
2. **Caption every photo** in an album on Facebook. Captions should be concise descriptions of the content of the image. Post full captions or transcripts of an image or video immediately as the first comment.
3. Upload videos to YouTube and **enable closed captioning**. Provide your own transcript to make sure it's accurate. On a website always provide captions for video content, and transcripts for audio content.
4. Write the **full name of an organization or term** the first time it's mentioned in a text, followed immediately by the acronym in brackets. That way people using screen readers will associate the sound of the acronym with the full name.
5. When tweeting:  
Put hashtags and @mentions at the end of tweets  
Capitalize the first letters of all words in hashtags #LikeThis  
Put [PIC] [VIDEO] or [AUDIO] at the beginning of a tweet containing a picture, video, or sound file
6. **Try it yourself!** If your phone has text-to-speech capabilities, listen to your tweet, status update or other content before posting to learn how it will sound through a speech reader.
7. Ensure **good colour contrast** at all times and on all platforms. Black text on a white background is the easiest way to ensure readability.
8. Make sure your **font is large enough**. At least 12, ideally 14. Stick to sans-serif fonts as they are generally easier to read.
9. Provide **ALT descriptions** for images on a website. These are descriptions of an image written into the code that a screen reader will read. Much like captions, these should concisely describe the content of the image.



**MONDAY** *LUNDI*

21

CONCORDIA ADD/DROP PERIOD ENDS

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**TUESDAY** *MARDI*

22

MCGILL ADD/DROP PERIOD ENDS

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**WEDNESDAY** *MERCREDI*

23

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**THURSDAY** *JEUDI*

24

**FRIDAY** *VENDREDI*

25

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**SATURDAY** *SAMEDI*

26

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**SUNDAY** *DIMANCHE*

27

**NOTES**

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	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
3		4 ●	5	6	7	8	9
10		11	12 ●	13	14	15	16
17		18	19 ○	20	21	22	23
24		25	26 ●	27	28		

**FEBRUARY – FÉVRIER**

AQUARIUS JAN 20 – FEB 18

PISCES FEB 19 – MAR 20







**MONDAY** *LUNDI*

28

*1916: MANITOBA BECOMES THE FIRST PROVINCE TO GIVE WOMEN THE RIGHT TO VOTE*

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**TUESDAY** *MARDI*

29

*2017: SIX WORSHIPPERS ARE KILLED BY ALT-RIGHT TERRORIST IN MOSQUE SHOOTING IN QUÉBEC CITY*

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**WEDNESDAY** *MERCREDI*

30

*1969: THE COMPUTER RIOTS CONTINUE AS OVER 200 STUDENTS OCCUPY CONCORDIA'S COMPUTER CENTRE TO PROTEST RACISM AT THE UNIVERSITY*

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**THURSDAY** *JEUDI*

31



# EMERGENCY FEBRUARY PARTY

BY MOOHK

CW: SELF HARM

The great grey beast February is trying to eat us alive. It is a monstrous month, a dire and dreary month. If this month smothers us, how will we ever find our way out of its intestines of dark and despair? Don't get so depressed you take a sailing trip in your bathtub with only razor blades packed. Don't get so hopeless you enroll in business school or decide to vote liberal. Don't get so boring you start watching romantic comedies. Don't get so bored you forget how to breathe. Rather than wither away in the belly of the beast, what we need are tall tails of triumph and victory. FEBRUARY PARTY. Believe in something extraordinary or at least force someone else to. It needn't be comfortable. So that our hearts are bursting instead of breaking, let's tear ourselves from ennui like an incompetent surgeon ripping out vital organs and gush like our aortas would into a bloody, pulpy mess. It's going to hurt, let's face it, it's our lives. But let's make it hurt so good. That 2-headed bastard February has our backs against the wall but we're gonna show that fucker. The great grey beast February is bloodthirsty, but before you offer your wrists, try having some fun.

## EMERGENCY FEBRUARY PARTY

- February Party runs for the entire month of February, every February
- February Party beings NOW
- It's never too late for February Party
- To celebrate February Party, give cards, letters, gifts, greetings and feasts to others
- February Party has no religious affiliation, does not commemorate victorious battles and focuses on no one person or reason other than festivity and carnival
- Handmade/ homemade DIY is preferred
- February Party is anti-capitalist; February Party is a FREE PARTY
- Participants only, no spectators

Far from fun, February. But why? "Because it feels like outside is loathing me." And it is, outside wants you dead. In the face of such vehement opposition, only one course of action can save us: a party. AN EMERGENCY FEBRUARY PARTY. If it's kill or be killed, kill winter first. Party is a fight for life, and anyone who plans on surviving the winter is invited. Attendance is mandatory.

Now, since you are going to be at a party, you had best get your shit together so that you don't look like some socially inept crusader of lost and forgotten causes, pathetically peddling post-functional propaganda in a sea of the happy, healthy and hip, like some bad suit wearing lunatic waiting at the outlets of mass transit to distribute dubious documentation and being laughed at. No one likes to be laughed at, especially at a party. No, if you are going to get through this you better have a plan, you must be ready.

Fortunately, February Party is free of fixed formalities such as dress codes and discussion topics (not to mention locations or timelines or fees), so just by staying alive at least until March you can join in on the fun.

Fortunately, any number of things beginning with the letter F make for fun and exciting activities that will make you a hit at February Party, such as: Filming. Frothing (be it in cups or from the mouth). Fires. Firing weaponry. Field-trips. Fucking. Fornicating. Forming (clay perhaps, or even your own religious sect). Fishing (nothing makes you feel alive like making something else dead). Freezing. Freeing. Formulating mathematical equations. Frog Farming.

And that's just the letter F, and F isn't a very good letter. You see, you could do anything. The trick is making sure the party keeps on rolling, and then before you know it, it will be March. You could even bring it along into March too, if you are having too much fun...



**MONDAY** *LUNDI*

4

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**TUESDAY** *MARDI*

5

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**WEDNESDAY** *MERCREDI*

6

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**THURSDAY** *JEUDI*

7

2012: MCGILL STUDENTS OCCUPY JAMES ADMIN FOR 5 DAYS UNDER THE NAME #6PARTY





**MONDAY** *LUNDI*

11

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**TUESDAY** *MARDI*

12

NATIONAL SEXUAL AND REPRODUCTIVE HEALTH AWARENESS DAY

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**WEDNESDAY** *MERCREDI*

13

2012: FIRST WAVE OF STUDENT STRIKES AGAINST TUITION HIKES BEGIN

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**THURSDAY** *JEUDI*

14

LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)







## PISCES/POISSON (FEB 18 - MAR 20)

Dreamy, emotional, and softboi Pisces season has finally come about. Pisces season is a time for ideologues and spiritual leaders to rise. Often considered dogmatic, Pisces energy can also be a powerful source of inspiration: time to explore the shortcomings of hegemonic Western rationalism and find mystical-infused alternatives! Use this energy to learn more about where you will place ceremony and spirituality in your activism.

La saison du rêveur, émotif et softboi Poisson est arrivée! La saison du Poisson est propre aux idéologues et leaders spirituels. Souvent considérée comme dogmatique, l'énergie du Poisson peut aussi être une abondante source d'inspiration: il est temps pour toi d'apprendre des limites de la doctrine rationaliste occidentale, et d'explorer des alternatives laissant place au mystique! Utilise cette énergie pour décider de quelle place tu donneras à la spiritualité et la cérémonie dans ton activisme.

## MONTHLY MEDIA

*Policing Black Lives: State Violence in Canada from Slavery to the Present*  
by Robyn Maynard

Published in 2017, this is first comprehensive account of over four hundred years of state-sanctioned surveillance, criminalization and punishment of Black lives in Canada. Emerging from a critical race feminist framework that insists that all Black lives matter, Maynard's intersectional approach to anti-Black racism addresses the unique and understudied impacts of state violence as it is experienced by Black women, Black people with disabilities, as well as queer, trans, and undocumented Black communities.

*Daughters of the Dust* directed by Julie Dash

A visually driven, non-linear story of a multigenerational Black American Gullah family preparing to move to mainland U.S.A. It is the first feature film directed by an Black woman to be distributed in theatres in the United States.

2 Dope Queens

Jessica Williams and Phoebe Robinson host a comedy podcast that is an antidote to the historically white, male dominated industry of standup. Featuring comedians who identify as women, POC and queer, Williams and Robinson talk race, gender, sex and more.

"When marginalized people gain a **voice** and centre their own experiences, things begin changing"

-Janet Mock





**MONDAY** *LUNDI*

18

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**TUESDAY** *MARDI*

19

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**WEDNESDAY** *MERCREDI*

20

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**THURSDAY** *JEUDI*

21

*1965: MALCOLM X IS ASSASSINATED*

**FRIDAY** *VENDREDI*

22

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**SATURDAY** *SAMEDI*

23

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**SUNDAY** *DIMANCHE*

24

**NOTES**

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**MONDAY** *LUNDI*

25

CONCORDIA MID-TERM BREAK BEGINS (FEB 25 - MARCH 1)

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**TUESDAY** *MARDI*

26

1942: CANADIAN GOVERNMENT BEGINS INTERNMENT OF 21,000 JAPANESE CANADIANS

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**WEDNESDAY** *MERCREDI*

27

**THURSDAY** *JEUDI*

28

## **FRIDAY *VENDREDI***

**1**

THINK ABOUT APPLYING FOR THE SUSTAINABILITY RESEARCH AWARDS NEXT WEEK  
AT [SAFCONCORDIA.CA](http://SAFCONCORDIA.CA)

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## **SATURDAY *SAMEDI***

**2**

SEDE MCGILL: ALTERNATIVE SPRING BREAK (MARCH 2 - 6)

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## **SUNDAY *DIMANCHE***

**3**

## **NOTES**

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	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
3	4	5	6 ●	7	8	9	10
17	18	19	20	21 ○	22	23	24
24	25	26	27	28 ●	29	30	31

**MARCH – MARS**

PISCES FEB 19 – MAR 20

ARIES MAR 20 – APRIL 19







**MONDAY** *LUNDI*

4

MCGILL STUDY BREAK BEGINS (MARCH 4 - 8)

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**TUESDAY** *MARDI*

5

*2003: MCGILL UNDERGRADS JOIN IN THE NORTH AMERICAN STUDENT STRIKE AGAINST THE WAR IN IRAQ*

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**WEDNESDAY** *MERCREDI*

6

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**THURSDAY** *JEUDI*

7

*2012: FRANCIS GRENIER IS BLINDED IN ONE EYE BY SHRAPNEL FROM A SOUND GRENADE BY A RIOT POLICE DURING A STUDENT STRIKE DEMONSTRATION*





**MONDAY** *LUNDI*

11

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**TUESDAY** *MARDI*

12

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**WEDNESDAY** *MERCREDI*

13

*1992: 2,500 ALBERTAN STUDENTS PELT THE MINISTER OF EDUCATION WITH EGGS TO PROTEST TUITION FEE HIKES*

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**THURSDAY** *JEUDI*

14





**MONDAY** *LUNDI*

18

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**TUESDAY** *MARDI*

19

*1996: THE TA UNION AGSEM STAGES A ONE DAY STRIKE, THE FIRST EVER LEGAL ACADEMIC STAFF STRIKE AT MCGILL*

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**WEDNESDAY** *MERCREDI*

20

*1987: AZT APPROVED TO HELP FIGHT THE ONSET OF AIDS*

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**THURSDAY** *JEUDI*

21

LOCAL & ALTERNATIVE MEDIA FAIR (10-6 PM - 1515 RUE STE-CATHERINE)





## ARIES/BÉLIER (MAR 20 - APRIL 20)

Impetuous, young Aries starts the new astrological year. The first sign of the zodiac, Aries gives a hot, fast, exciting energy to the season. I like to say that Aries' cry is "it's my way, or the highway!" Use this energy to make your boundaries known, start new projects, make less compromise and to be yourself!

L'impétueux et jeune Bélier est le premier signe de l'année astrologique. Sa nature est sulfureuse, rapide, agitée. Le Bélier pourrait avoir comme credo l'exclamation de Thomas Sankara, "La patrie, ou la mort, nous vaincrons!" Utilise cette énergie pour poser tes limites et demander qu'on les respecte, pour commencer de nouveaux projets et faire moins de compromis sur qui tu es!

## HOW TO GET CALLED OUT ON WHITE PRIVILEGE

By ANONYMOUS

Hey fellow white people! We white folks are the beneficiaries of white supremacy, a powerful and complex system of institutionalized racial discrimination that advantages white people over Black, Indigenous, and People of Colour. White supremacy can manifest itself in pretty subtle ways, and as white people we are less likely to notice it than BIPOC because we do not experience its negative outcomes.

This means that we white people will get called out for perpetuating white supremacy, either as a group or as individuals. To help dismantle this system that we benefit from, it's important to learn how to respond when other folks point out that things we do/say/assume/etc. are racist.

Fortunately, responding to valid criticism in a respectful, thoughtful way isn't actually that hard! Here are some steps that you can take if you are called out on racism/white privilege:

1. Breathe. It's ok, this isn't the end of the world.
2. Listen. If it's happening in person, do NOT interrupt the person telling you what you did wrong. It probably took courage for them to bring it up, and it's rude to interrupt people. It's assuming of us to interject as if we know better.
3. Remember: this isn't just about you as an individual—it's about a system. We white people carry benefits that hundreds of years of white supremacy have afforded us. As much as we can try to not be racist, it's pretty much impossible to separate ourselves from that legacy.



4. Reflect on the truth of the call-out. BIPOC know better than us what racism looks like. Believe them when they tell you something is racist.
5. Respond, and apologize. There are lots of ways to respond respectfully when someone calls you out. A simple “you’re right, I’m sorry I did that and I’ll try not to do it again. Thank you for telling me” makes it possible for the conversation to keep moving forward without turning it into a big deal.
6. Take time to learn more - in the moment or on your own time. If you don’t fully understand the call out, it’s fair to want more explanation - but also recognize that not everyone wants to be your personal tutor in How Not to be Racist. You can say “I’m sorry I don’t completely understand the full effect of what I did; do you have time to explain more, or if not are there specific resources I should check out?” That leaves space for others to give you more information if they feel like it, but also direct you to other resources for later.
7. Keep examining white privilege/supremacy on your own time! Seek out info that BIPOC have created explaining different racist stereotypes/ behaviours/assumptions etc. Examine your own thought processes and how they might be a product of white supremacy. Talk to other white people about things they’re learning and changes they’re making. The more we’re aware of how white supremacy works, the more effective we can be in countering it!





**MONDAY** *LUNDI*

25

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**TUESDAY** *MARDI*

26

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**WEDNESDAY** *MERCREDI*

27

*2006: MONTRÉAL'S ÉCOLE DE TECHNOLOGIE SUPÉRIEURE PROVIDES SPACE FOR MUSLIM STUDENTS TO PRAY*

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**THURSDAY** *JEUDI*

28

*1969: 10,000 PEOPLE RALLY AT MCGILL TO CALL FOR THE UNIVERSITY TO BECOME FRANCOPHONE, PRO-SOVEREIGNTY, AND PRO-WORKER*



	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
7	1	2	3	4	5	6	
14	8	9	10	11	12	13	
21	15	16	17	18	19	20	
28	22	23	24	25	26	27	
	29	30					

APRIL – AVRIL

ARIES MAR 21 – APRIL 19

TAURUS APRIL 20 – MAY 21





**MONDAY** *LUNDI*

1

2016: SACRED STONE CAMP IS FOUNDED IN STANDING ROCK, ND TO PROTEST THE DAKOTA ACCESS PIPELINE

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**TUESDAY** *MARDI*

2

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**WEDNESDAY** *MERCREDI*

3

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**THURSDAY** *JEUDI*

4

1968: REVEREND MARTIN LUTHER KING, JR, IS SHOT AND KILLED IN MEMPHIS, WHILE VISITING STRIKING WORKERS





**MONDAY** *LUNDI*

8

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**TUESDAY** *MARDI*

9

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**WEDNESDAY** *MERCREDI*

10

READY TO REPAIR YOUR BIKE? RIGHT TO MOVE HOSTS WOMEN-TRANS-FEMME NIGHTS ON WEDNESDAYS 6-9PM

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**THURSDAY** *JEUDI*

11



**FRIDAY *VENDREDI***

**12**

CLASSES END AT CONCORDIA AND MCGILL

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**SATURDAY *SAMEDI***

**13**

*2018: LUCY GRANADOS IS DEPORTED DESPITE DAYS OF PROTESTS OUTSIDE  
THE LAVAL DETENTION CENTRE*

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**SUNDAY *DIMANCHE***

**14**

**NOTES**

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**MONDAY** *LUNDI*

15

EXAMS BEGIN AT MCGILL

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**TUESDAY** *MARDI*

16

EXAMS BEGIN AT CONCORDIA

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**WEDNESDAY** *MERCREDI*

17

---

**THURSDAY** *JEUDI*

18





## TAURUS/TAUREAU (APRIL 20 - MAY 21)

Taurus season is about earthly pleasures, food, security, material strength. Taurus' slow, patient and stubborn energy is a good transition from last season: while Aries was good at starting projects, Taurus is better at continuing and finishing them, one of Aries' weaker points. Use this season to build up what you started, with Taurus' determined, strong-willed energy.

La saison du Taureau est associée aux plaisirs terrestres, la sécurité, la force physique. L'énergie lente, patiente et obstinée du Taureau est une transition parfaite depuis la saison précédente: l'énergie du Bélier était utile pour commencer des projets, mais Taureau est encore meilleur pour les continuer, et les achever, une des faiblesses du Bélier. Pendant cette saison, construis sur ce que tu as commencé, avec l'énergie déterminée et forte du Taureau.

## MONTHLY MEDIA

*There are More Beautiful Things Than Beyoncé* by Morgan Parker

Morgan Parker uses political and pop-cultural references as a framework to explore 21st century black American womanhood and its complexities: performance, depression, isolation, exoticism, racism, femininity, and politics. The poems weave between personal narrative and pop-cultural criticism, examining and confronting modern media, consumption, feminism, and Blackness.

*[Insert] Boy* by Danez Smith

A poetry collection that affirms the personal is political, and that notions of manliness, Blackness, queerness and selfhood are broad and up for beautiful interpretation.

The Disability Visibility Project

An online community dedicated to recording, amplifying, and sharing disability stories and culture.

LET THEIR  
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**MONDAY** *LUNDI*

22

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

23

**WEDNESDAY** *MERCREDI*

24

**THURSDAY** *JEUDI*

25

*1845: HUNDREDS OF RIOTERS SET FIRE TO THE CANADIAN PARLIAMENT IN  
MONTRÉAL WHILE MEMBERS OF THE LEGISLATIVE ASSEMBLY SIT IN SESSION*

**FRIDAY** *VENDREDI*

26

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**SATURDAY** *SAMEDI*

27

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**SUNDAY** *DIMANCHE*

28

**NOTES**

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	6	7	1	2	3	4 ●
12 ●	13	14	15	16	17	18 ○
19	20	21	22	23	24	25
26 ●	27	28	29	30	31	

MAY – MAI

TAURUS APR 20 – MAY 21

GEMINI MAY 21 – JUN 21







**MONDAY** *LUNDI*

29

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**TUESDAY** *MARDI*

30

EXAMS END AT MCGILL

2005: LA GRANDE BIBLIOTHÈQUE OPENS FOR THE FIRST TIME

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**WEDNESDAY** *MERCREDI*

1

MAY DAY, GO JOIN THE MAYDAY PROTEST

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**THURSDAY** *JEUDI*

2





**MONDAY** *LUNDI*

6

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**TUESDAY** *MARDI*

7

EVERY TUESDAY IS TESTING TUESDAY AT THE CONCORDIA HEALTH CLINIC

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**WEDNESDAY** *MERCREDI*

8

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**THURSDAY** *JEUDI*

9





**MONDAY** *LUNDI*

13

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**TUESDAY** *MARDI*

14

---

**WEDNESDAY** *MERCREDI*

15

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**THURSDAY** *JEUDI*

16





## GEMINI/GÉMEAUX (MAY 21 - JUNE 21)

The Gemini twins get so much bad rap, but I love them! Gemini is a true gender god, both androgynous and genderless, their energy is one of travel, intersections, discussions, change, transmission and learning. Use Gemini's energy to bend binaries, uncover the complexity of your identity, and the intersectionality within struggles.

La côte de popularité des Gémeaux est en rade en ce moment, mais illes méritent beaucoup mieux! Les Gémeaux sont des dieux du genre, à la fois androgyne et agenre, leur énergie est une énergie de voyage, d'intersections, de discussions, changements, transmissions et d'apprentissages. Utilisez l'énergie des Gémeaux pour rompre les oppositions binaires, et reconnaître la complexité de ton identité et les points de convergence des luttes.

## MONTHLY MEDIA

*Born in Flames* directed by Lizzie Borden

A documentary style film from 1983 tells the stories of four intersecting factions of women in a near-future New York, 10 years after the "social-democratic war of liberation": the vigilante group the Women's Army, the editors of the newspaper Socialist Youth Review, and two underground radio stations.

Treyf Podcast

"A debatably Jewish podcast" recorded at CKUT. Sam Bick and David Zinman reflect on the political discussions that are happening (and not happening) in North American Jewish communities.

Leste Magazine

A bi-annual, Montréal-based, risograph-printed magazine of new erotics.





# **A FEW TIPS + THOUGHTS REGARDING DRUGS + RAVES**

By ANABASINE

## **KNOW YOUR DRUGS**

There is a huge wealth of information available online about every substance you can think of. [erowid.org](http://erowid.org) is a great place to find basic info on dosage and effects. The forums at [bluelight.ru](http://bluelight.ru) have more in-depth conversations on research chemicals.

## **KNOW YOURSELF**

Every drug and every body interact differently. Knowing your mood and emotional self—how you feel this week or month, how you react or deal with crowds of people, closed-in spaces, styles of music, types of drugs, times of day, everything—will make you much more able to navigate both flowingly ecstatic as well as difficult experiences. What one person tells you a drug will do won't necessarily be what you experience.

## **TRUST YOUR INSTINCTS**

If something doesn't seem right, or feel right, even in the back corner of your mind, pay attention to it. You may know something about what's going on in yourself or your environment that you don't rationally understand, but might sense a hint of anyway!

## **KNOW YOUR SOURCE**

There are a lot of impure or unknown substances floating around out there. The only real way to know what you've got is to test it yourself! Drug test kits are available online from a variety of sources, such as [dancesafe.org](http://dancesafe.org), or at pharmacies. A worthwhile investment in your safety and health! Go in on it with some friends to rave onward in confidence and safety! Plus it's fun to do!

## **CAREFUL WITH COMBOS**

A lot of drugs combine well with each other. A bunch do not. A few combos are very dangerous and could kill you or throw you in a coma. Exercise extreme caution with new combinations! There are some good interaction charts out there. In general, psychedelics and weed are quite safe. Ketamine and GHB are often quite dangerous to combine with other things. Ecstasy and amphetamines can be complicated.

Do your research, share your knowledge, check in with your friends, and DANCE HARD!



**MONDAY** *LUNDI*

20

STATUTORY / LEGAL HOLIDAY

*1920: MONTRÉAL RADIO STATION XWA BEGINS BROADCASTING, MAKING IT THE FIRST REGULARLY SCHEDULED COMMERCIAL BROADCAST IN THE WORLD*

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**TUESDAY** *MARDI*

21

**WEDNESDAY** *MERCREDI*

22

*2012: IN CANADA'S LARGEST ACT OF CIVIL DISOBEDIENCE IN HISTORY, BETWEEN 100,000-400,000 PEOPLE MARCH TO MARK THE 100TH DAY OF THE STUDENT STRIKE*

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**THURSDAY** *JEUDI*

23





MONDAY *LUNDI*

27

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TUESDAY *MARDI*

28

---

WEDNESDAY *MERCREDI*

29

---

THURSDAY *JEUDI*

30



	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
2							1
	3 ●		4	5	6	7	8
9	10 ◐		11	12	13	14	15
16	17 ○		18	19	20	21	22
23	24		25 ●	26	27	28	29
30							

**JUNE – JUN**

**GEMINI MAY 21 – JUN 21**

**CANCER JUN 21 – JUL 22**





**MONDAY** *LUNDI*

3

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**TUESDAY** *MARDI*

4

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1989: TIANANMEN SQUARE MASSACRE IN BEIJING

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**WEDNESDAY** *MERCREDI*

5

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**THURSDAY** *JEUDI*

6







**MONDAY** *LUNDI*

10

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**TUESDAY** *MARDI*

11

1872: LABOUR UNIONS BECOME LEGAL IN CANADA

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**WEDNESDAY** *MERCREDI*

12

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**THURSDAY** *JEUDI*

13





MONDAY *LUNDI*

17

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TUESDAY *MARDI*

18

---

WEDNESDAY *MERCREDI*

19

---

THURSDAY *JEUDI*

20



GO  
HOME



## CANCER (JUNE 21 - JULY 22)

Cancer season, tears season! Cancer is all about the home, care, emotions, sacrifice, blind devotion. Activism and academia will burn you out regularly, use this season to make sure you are caring for your core base of kin, and that you're asking for their help when you need it. Rest up, unlearn the toxic attitudes you internalised from abuse: with a healed self, it will be easier to heal your core kin, and later, expand larger!

La saison du Cancer le larmoyant commence! L'énergie du Cancer est associée à la maison, l'attention, les émotions, le sacrifice et la dévotion aveugle. L'activisme et les études te pousseront à bout régulièrement, utilise cette saison pour t'assurer que tu fais attention à tes proches, et que tu leurs demande de l'aide quand tu en as besoin. Repose-toi et désapprend les dynamiques toxiques que tu as internalisées lors de tes expériences traumatiques: en étant toi même défait.e de ces dynamiques, tu pourras d'autant plus aider tes proches, ta communauté et la société!

## RECIPE: BANANA EGGS

All you need for this perfect breakfast and/or midnight snack is 1 egg and 1 overripe banana. Mash the banana in a bowl. Crack the egg in, and mix together. Pour the batter onto a buttered/oiled pan like you're making pancakes. Keep them small so they stay together; they'll be thin like little crêpes, and perfect with lemon, syrup or jam!

## MONTHLY MEDIA

*Islands of Decolonial Love* by Leanne Simpson

In her debut collection of short stories, renowned writer and activist Leanne Simpson explores the lives of contemporary Indigenous Peoples and communities, especially those of her own Nishnaabeg nation. Found on reserves, in cities and small towns, in bars and curling rinks, canoes and community centres, doctors' offices and pickup trucks, Simpson's characters confront the often heartbreaking challenge of pairing the desire to live loving and observant lives with a constant struggle to simply survive the historical and ongoing injustices of racism and colonialism.

*The 500 Years of Resistance Comic Book* by Gord Hill

A graphic portrayal of Indigenous resistance to the European colonization of the 'Americas'.

Métis In Space podcast

Deconstructing the science fiction genre through a decolonial lens. Hosts Molly Swain & Chelsea Vowel drink a bottle of (red) wine and, from a tipsy, decolonial perspective, review a sci-fi movie or television episode featuring Indigenous Peoples, tropes & themes.



**MONDAY** *LUNDI*

24

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

25

**WEDNESDAY** *MERCREDI*

26

**THURSDAY** *JEUDI*

27

1969: STONEWALL RIOTS BEGIN IN NEW YORK CITY





	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
7	1	8	2 ●	3	4	5	6
14	15	16 ○	9 ◐	10	11	12	13
21	22	23	17	18	25 ◑	19	20
28	29	30	24	31	26	27	

**JULY – JULIET**

**CANCER JUN 21 – JUL 22**

**LEO JUL 23 – AUG 22**





**MONDAY** *LUNDI*

1

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

2

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**WEDNESDAY** *MERCREDI*

3

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**THURSDAY** *JEUDI*

4





**MONDAY** *LUNDI*

8

1852: THE GREAT MONTRÉAL FIRE LEAVES ONE FIFTH OF THE POPULATION HOMELESS,  
MOSTLY ARTISANS AND LABOURERS

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**TUESDAY** *MARDI*

9

**WEDNESDAY** *MERCREDI*

10

**THURSDAY** *JEUDI*

11

1990: THE OKA CRISIS BEGINS AS QUÉBEC POLICE ATTACK MOHAWKS DEFENDING  
THEIR LAND IN KANEHSATÀ:KE





**MONDAY** *LUNDI*

15

1990: POLICE RAID THE SEX GARAGE LOFT PARTY IN OLD MONTRÉAL WITH OVER 400 QUEERS IN ATTENDANCE

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**TUESDAY** *MARDI*

16

INTERNATIONAL DRAG DAY

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**WEDNESDAY** *MERCREDI*

17

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**THURSDAY** *JEUDI*

18







## LEO/LION (JULY 22ND - AUGUST 23RD)

The center of the action, charismatic queen, Leo! Leo season is all about passion, fame, popularity, leadership and power. Leo's energy is exciting and friendly, but be careful about your ego! Use Leo's energy to develop a healthy, friendly ego, solidify bonds with your community and be an inspiring force for the people around you.

Le directeur de l'action, queen charismatique, le Lion! Sa saison est associée à la popularité, le leadership et le pouvoir. Son énergie est excitant et revigorante, mais attention à ton égo! Utilise l'énergie du Lion pour développer ton égo de façon saine, pour solidifier les liens de ta communauté, et inspirer les gens autour de toi.

## SELECTED IDEAS FOR CREATING SAFER SPACES

BY POLITICS + CARE, EXCERPTED FROM SAFER SPACES PAMPHLET

**SAFE(R) SPACES** are created to make spaces accessible to everyone in various ways—this includes creating spaces where we can have emotionally charged conversations. We start with a general understanding that it's okay to feel and express emotions. Another objective is to facilitate building of empathy and mutual understanding among participants. These spaces are created by laying down a set of basic guidelines that can increase our levels of self-awareness, as well as comfort and ease with the people with whom we are sharing intimate thoughts and issues, and sometimes matters in which we strongly believe. The term 'safer' is used to indicate that we cannot guarantee an absolutely safe space; the comparative term suggests that a space can become more safe if we collectively try to adhere to these basic (and other relevant) guidelines.

1. **Respect.** First and foremost, a simple reminder that, in all cases, respect for self and others is essential and paramount to a discussion. Respect people for who they are and where they are at. Respect people's beliefs, opinions, viewpoints, and experiences; we all took different roads to get here. Use non-violent communication to express your own views. Respect people's identity, background, names, and pronouns; do not assume anyone's gender identity. Also, respect people's economic status. We commit to not reproducing systemic oppressions, such as racism (in all its forms, including horizontal racism), sexism, patriarchy, ableism, homophobia, transphobia, and so on.

2. **Critique Ideas, not People.** Don't make things personal. Also, make sure you recognize your positionality, even as you critique ideas. This guideline creates a space where people feel comfortable contributing without feeling like they themselves will be attacked for their views.
3. **Avoid Judgment.** Diverse groups have lots to offer, including different opinions. When group members share their likes and dislikes, respect their personal opinions and preferences. Adopt a non-judgemental approach.
4. **(Active) Listening.** Try to hear people out, recognize their emotions and understand their perspectives, rather than being defensive and protecting dominant narratives.
5. **Take Perspective and Empathize.** Recognize that people's perspective is their truth. Respect it and refrain from judging (also see Respect and Avoid Judgement points above).
6. **Recognize your Privilege and Positionality.** Be aware of your prejudices and privileges. If you're coming from a privileged background (socio-economic, cultural, immigration status, and so on), recognize it along with your position, social standing and social capital, and consider how they may affect your way of thinking and being.
7. **Confidentiality.** People share matters that are personal and delicate, so it's important to commit to maintaining confidentiality. Consider everything that's said to be private, unless specified otherwise. What's said in the room remains in the room is a good adage to remember. If you would like to share someone's story or comment, please ask them first. Exercise discretion outside of the space.
8. **Be Self-aware: Take Space, Make Space/Step up, Step back.** Be aware of how much space you are taking/how much you are speaking. If you feel you are speaking a lot, you should step back and let others take that space; if someone hasn't taken that space/hasn't expressed much, they might consider stepping up to contribute.
9. **"I" and "my" Experience.** Everyone should speak from his/her/hir own experiences, and avoid "we" statements, either to represent people present in the group, or folks who are not among us. In short, don't speak for others.
10. **Avoid Making Generalizations.** Don't make blanket statements about any group of people. (In addition to members of a particular community, this also includes political parties, religious groups, socio-economic classes, age ranges, etc.) If you're not sure that something you want to say is factually correct, phrase it as a question.
11. **Intention vs. Impact.** Good intentions are not enough. We all need to be responsible for our own speech and actions. Be aware that our actions have an effect on others, despite good intentions. The impact of what's said/done could be very different or even starkly opposite to the intention. It is important to understand and listen to impacted folks and change our behaviour. Do not judge the reaction of those who are impacted; our frames of reference can be very different, based on our experiences, privilege, and positionality. Thus, do not minimize the magnitude of the impact. Apologize as needed.

*Visit [politicsandcare.wordpress.com](https://politicsandcare.wordpress.com) for more details and resources.*



MONDAY *LUNDI*

22

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TUESDAY *MARDI*

23

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WEDNESDAY *MERCREDI*

24

---

THURSDAY *JEUDI*

25





**MONDAY** *LUNDI*

29

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**TUESDAY** *MARDI*

30

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**WEDNESDAY** *MERCREDI*

31

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**THURSDAY** *JEUDI*

1

*1993: MONTRÉAL HOSTS DIVERS/CITÉ FOR THE FIRST TIME, AN LGBT ARTS AND MUSIC FESTIVAL*



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

**AUGUST - AOUT**

**LEO JUL 23 - AUG 22**

**VIRGO AUG 23 - SEP 22**







**MONDAY *LUNDI***

5

2007: *PERVERS/CITÉ* IS LAUNCHED AS A QUEER SUMMER FESTIVAL IN CONTRAST TO *DIVERS/CITÉ*'S WHITE-WASHED, CORPORATIZED GAY AGENDA

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**TUESDAY *MARDI***

6

**WEDNESDAY *MERCREDI***

7

1968: THE SASKATCHEWAN GOVERNMENT ALLOWS 200 STUDENTS TO PAY TUITION IN WHEAT, OATS OR BARLEY

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**THURSDAY *JEUDI***

8





**MONDAY** *LUNDI*

12

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**TUESDAY** *MARDI*

13

*2017: OUTRAGE ERUPTS AT CONTINUED POLICE RACISM AFTER POLICE ALMOST ARREST A BLACK PERSON SMOKING MARIJUANA AT THE BIPOC SAFE SPACE AT MTL PRIDE*

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**WEDNESDAY** *MERCREDI*

14

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**THURSDAY** *JEUDI*

15



"I'm NOT MISSING  
this for the World!

It's the

Revolution"

"We don't believe  
in cooperating  
with THE MAN"

- Sylvia  
Rivera

## VIRGO/VIERGE (AUG 23 - SEPT 23)

The summer ends in Virgo, the caring, rooted, motherly sign. Virgo is a good sign to get back to habits and routines: get back to your community, reshape your base. Use Virgo's slow, calculating energy to make wise choices about which circle of friends and activists you want to be part of, choose who you want to belong with during Virgo season, who you will dedicate yourself to the struggle with.

L'été finit en Vierge, la mère attentionnée, ancrée. Vierge est un signe bon pour revenir aux habitudes: reforme ta communauté, définis ton point de chute. Utilise l'énergie lente, calculée de la Vierge afin de bien choisir tes cercles d'amis et activistes: décide à quoi tu veux appartenir, à quelle communauté et quelle lutte tu veux te dévouer.

## WHY SHOULD I BECOME A PENPAL TO A QUEER OR TRANS PRISONER?

BY THE PRISONER CORRESPONDENCE PROJECT

Prisons function by removing people from their communities, using isolation to punish people for committing what have been determined to be "crimes." This punitive approach to a range of social issues is merely another iteration of the oppressive systems that have come to structure society. It's no mistake, for example, that in so-called "Canada," a state historically built through colonization, Indigenous people represent nearly 25% of the prison population but only about 4% of the general population.

Taking an abolitionist approach to dismantling these systems that oppress people through isolation can seem both urgent and daunting. How to even start taking apart this centuries-old system? We say start with a letter.

Penpal organizations have been at the heart of the abolition movement for decades. Creating friendships between people on the inside and outside is a powerful tool for breaking the isolation people in prison face and fostering networks for action. Given the fact that Queer and Trans people in prison often face added layers of isolation and violence, having someone on the outside who shares some aspect of their identity to talk to opens the door to a deeper relationship of support. Trans people, for example, face higher levels of violence and erasure, often are placed in prisons that do not match their gender identity, isolated for their supposed safety, or prevented from accessing appropriate medical care. Maintaining a sense of Queer and/or Trans community is vital to surviving an institution that tries to break people in the name of supposed "rehabilitation."

Regardless of if you have a lot more or a lot less in common, being a penpal to someone on the inside is a tangible way to begin to manifest abolition through building relationships, one letter at a time.

To sign up for a penpal through the prisoner correspondence project, send us an email at: [info@prisoner Correspondence Project.com](mailto:info@prisoner Correspondence Project.com).



**MONDAY** *LUNDI*

19

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**TUESDAY** *MARDI*

20

*2017: BLACK QUEER LIVES MATTER DISRUPTS MONTRÉAL PRIDE PARADE PROTESTING  
WHITEWASHING AND THE ERASURE OF THE RACIALIZED ORIGINS OF PRIDE*

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**WEDNESDAY** *MERCREDI*

21

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**THURSDAY** *JEUDI*

22







MONDAY *LUNDI*

26

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TUESDAY *MARDI*

27

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WEDNESDAY *MERCREDI*



28

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THURSDAY *JEUDI*

29



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6 	7
8	9	10	11	12	13	14 
15	16	17	18	19	20	21
22 	23	24	25	26	27	28 
29	30					

**SEPTEMBER – SEPTEMBRE**

**VIRGO** AUG 23 – SEPT 22

**LIBRA** SEPT 23 – OCT 22





**MONDAY** *LUNDI*

2

STATUTORY / LEGAL HOLIDAY

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**TUESDAY** *MARDI*

3

**WEDNESDAY** *MERCREDI*

4

1917: MONTRÉAL MUNICIPAL LIBRARY OPENS

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**THURSDAY** *JEUDI*

5





**MONDAY** *LUNDI*

9

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**TUESDAY** *MARDI*

10

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**WEDNESDAY** *MERCREDI*

11

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**THURSDAY** *JEUDI*

12







**MONDAY** *LUNDI*

16

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**TUESDAY** *MARDI*

17

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**WEDNESDAY** *MERCREDI*

18

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**THURSDAY** *JEUDI*

19





**MONDAY** *LUNDI*

23

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**TUESDAY** *MARDI*

24

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**WEDNESDAY** *MERCREDI*

25

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**THURSDAY** *JEUDI*

26





**MONDAY** *LUNDI*

30

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**TUESDAY** *MARDI*

1

---

**WEDNESDAY** *MERCREDI*

2

---

**THURSDAY** *JEUDI*

3







# GROUPS + RESOURCES

For more information on accessibility and inclusiveness, please contact the resource or group listed. We have done our best to compile QTBIPOC-friendly, bilingual, and accessible resources.

This is not an exhaustive list of resources in Montréal, check out [schoolschmool.com](http://schoolschmool.com) for an updated list.

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QPIRG McGill



GRIP UQaM



McGill University



QPIRG Concordia



online resource



Concordia University

# ACCESSIBILITY

## Access Centre for Students with Disabilities

(514) 848-2424 x 3525 / acsdinfo@concordia.ca

Concordia students with a variety of disability conditions can use the ACSD. Some examples are: vision, mobility, hearing, chronic medical conditions, learning disabilities, attention deficit disorder, mental health conditions, Autism Spectrum Disorder and other Neurodevelopmental Disorders. The centre can also provide services and accommodations to students with temporary disability conditions that are generally the result of illness or injury. 1455 de Maisonneuve West, room H-58 mon-fri 9 am – 5 pm  
concordia.ca/students/accessibility

## Accessibilize Montreal!



Accessibilize Montreal! aims to make Montréal a more accessible place in every way: from the mindsets and interactions between Montréalers to the infrastructure that surrounds us. By holding workshops and providing trainings, we seek to challenge mainstream perceptions of disability, and through advocacy and direct action we protest transit and systemic discrimination. Join us in our movement beyond ableism and in a respect of diversity!  
facebook.com/access4mtl /  
mouvement exclusif.org

## Action Centre

(514) 366-6868 / info@centreaction.org  
Multicultural activity centre for those with physical or cognitive disabilities that aims to empower, support, and include. Provides educational, recreational, and social activities, public outreach activities and peer support.  
2214 Dollard Avenue, LaSalle  
centreaction.org

## DisAbled Women's Network/Réseau d'Action des Femmes Handicapées

(1-866) 396-0074

DAWN-RAFH Canada is a resource, outreach, and referral service whose mission is to end the poverty, isolation, discrimination, and violence experienced by women with disabilities, especially Deaf women. Resource library available. mon-fri 9 am – 5 pm  
Confidential services, contact via website  
dawncanada.net

## McGill Office for Students with Disabilities

(514) 398-6009 / (514) 398-8198 (TTY/TDD) / disabilities.students@mcgill.ca

The role of the OSD is to provide academic accommodations and services for McGill undergrad, grad, and postdoc students who have a documented disability.

3459 McTavish street, Redpath Library Building, Suite RS56

Entrance is accessible by wheelchair. Call security in order to be assisted through the card-reader doors and around campus. Drop in hours for registered OSD students only. mon-fri 9 am – 5 pm (by appointment)  
mcgill.ca/osd

## Radical Access Mapping Project

Disability Justice focused accessibility auditing is about collectively creating useful, accurate, and broad-based accessibility information about the physical environment so we can make informed choices about what events and spaces we participate in and support.  
radicalaccessiblecommunities.wordpress.com

## Step-Free Montréal

A Facebook group by and for temporarily or permanently physically disabled people, people who use mobility aids, people who cannot/have difficulty climbing stairs.

# ARTS

## COLLECTIVES

### Atelier Céladon

Atelier Céladon is an artist organization that prioritizes the voices and labour of Indigenous and People of Colour engaged with shifting ideas of diasporic living. We have no physical home, but have been housed in various locations. All members are accepted and no experience is required.

[atelierceladon.com](http://atelierceladon.com)

### Game Curious Montreal

[gamecuriousmtl@mrqs.ca](mailto:gamecuriousmtl@mrqs.ca)

The Game Curious Montreal Collective organizes community events that explore digital and non-digital games from a radical, anti-capitalist, and anti-oppressive perspective. We aim to create a space specifically for people who are new to games, or who feel marginalized or excluded by the dominant culture.

[gamecuriousmtl.mrqs.ca](http://gamecuriousmtl.mrqs.ca)

### HOWL! Arts Collective

Howl! arts collective is a Montréal-based collective of cultural workers, artists, and activists working for social justice via artistic expression.

[howlarts.net](http://howlarts.net)

### Sidetracks Screenprinting Collective

[sidetracks.team@gmail.com](mailto:sidetracks.team@gmail.com)

Sidetracks is a collective whose mandate is to make screenprinting accessible to projects and organizations working for social change, especially those that work around self-representation, self-expression, anti-racism, and queer liberation.

[facebook.com/sidetrackscollective](https://facebook.com/sidetrackscollective)  
[steemiliesidetracks.wordpress.com](http://steemiliesidetracks.wordpress.com)

## Songs for Betty

A music collective which aims to showcase Montréal Black musicians.

[facebook.com/SongsForBetty](https://facebook.com/SongsForBetty)

## EVENTS

### Art Matters

(514) 848-2424 x5011 /  
[info@artmattersfestival.org](mailto:info@artmattersfestival.org)

Art Matters is a student-run festival that celebrates the vitality of Concordia University's multidisciplinary artistic community. The festival promotes the emerging talent of Concordia by developing working relationships with creative institutions, galleries, and artist-run centres throughout Montréal. Since its inception in 2000, the annual March festival has proudly exhibited art by Concordia students in the fields of visual art, design, cinema, dance, music, spoken word, and theatre. VA-038, 1395 René Lévesque Blvd. W. [artmattersfestival.org](http://artmattersfestival.org)

### Hoodstock

Hoodstock est un événement annuel visant à mobiliser les forces des communautés culturelles avec des ateliers, des spectacles et des moments d'échange par, avec et pour les membres des communautés noires et racisées. Hoodstock se déroulera à Montréal-Nord, constitué d'une population de plus de 60% de citoyen.ne.s des communautés racisées. Parc Henri-Bourassa

12004 Boulevard Rolland, La Maison Culturelle Communautaire de Montréal-Nord

Both are physically accessible  
[hoodstock.ca](http://hoodstock.ca)

### Rap Battles for Social Justice

[rapbattlesforsocialjustice@gmail.com](mailto:rapbattlesforsocialjustice@gmail.com)

Rap battles uniting hip-hop heads and activists, showcasing the wide range of talent in the MTL scene while educating the masses, backed by Urban Science!

[facebook.com/RapBattlesForSocialJustice](https://facebook.com/RapBattlesForSocialJustice)

## SistersInMotion MTL

Based in tio'tia:ke, SIM exists to help BIPOC sisters of all genders connect to their inner selves and to one another through nature, creativity and community. We do this in three ways: every two weeks we host Poetry Nite at Kafein (an open mic that welcomes all); on a semi-monthly basis we host workshops led by BIPOC artist-facilitators; finally every fall our SistersInMotion annual showcase takes place at Jardins Cra-Terre where we celebrate the voices and vulnerability of BIPOC sisters. Our goal is to set the standard for accessibility and inclusivity, and we can't do it without you.

sistersinmotionmtl.com

## RESOURCES FOR BOOKING SHOWS

### Équipe Sonore / Soundteam

Équipe Sonore / Soundteam provides sound services for Montréal area community groups that cannot afford to pay professional rates. We build, maintain, and operate P.A. systems for community events, rallies, conferences and performances. We also strive to distribute and share the technical knowledge of audio production systems. Our purpose is to support people's grassroots initiatives and act in the interests of communities and their struggles for economic and political justice.

equipesonore.wordpress.com

### Montréal non-dudes who play music

goo.gl/bMttBb 

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## BIPOC SPECIFIC

### Black Community Resource Centre

BCRC is a growing, resource-based organization that strengthens community capacity by providing professional support to organizations and individuals in need. The Centre is committed to helping visible minority youth rekindle their dreams and achieve their full potential.

brcmontreal.com

### Black Indigenous Harm Reduction Coalition (BIHRA)

BIHRA facilitate community discussions about sexual health & harm reduction, by & for Black & Indigenous people in Tio'tia:ke. We aim to address the lack of representation of these communities as leaders in harm reduction initiatives at a grassroots level, through intra-community collaboration.

blackindigenousharmredux.org  
facebook.com/blackindigenousharmredux

### Black Lives Matter Montréal

blacklivesmatter.montreal@gmail.com

BLM Montréal is an action group that aims to form connections and to work in solidarity with black communities, black-centric networks, solidarity movements, and allies in order to dismantle oppression, violence, and brutality committed against black populations in Montréal.

facebook.com/blmmontreal

### Black Students Network (M)

bsnmcgill@gmail.com

Founded in 1970, we are a SSMU service, available to the entire McGill and Montréal Community. We are dedicated to addressing the interests of Black students at McGill, however, all interested students, irrespective of race, culture, or creed, are encouraged to participate in our numerous events. Our Mandate is to sensitize the McGill community to issues concerning Black peoples, and to work towards making the McGill campus safe and accessible for Black students in

order to support their academic success as well as mental and physical well-being. Let us know how we can help by reaching out to us via email or social media.

[bsn.ssmu.ca](http://bsn.ssmu.ca) / [facebook.com/BlackStudentsNetworkOfMcGill](https://facebook.com/BlackStudentsNetworkOfMcGill)

### **DESTA Black Youth Network**

As a community-based organization serving marginalized youth, aged 18 to 35 in the Greater Montréal area, our mission is to provide support in the areas of education, health and personal development, justice, and employment.

[destabyn.org](http://destabyn.org)

### **GARAM MASALA (Montréal Alliance of South Asian Leftists and Allies)**

[garammasalamontreal@gmail.com](mailto:garammasalamontreal@gmail.com)

We are a Montréal-based group called “GARAM MASALA” (an acronym for “Groupe d’Action Révolutionnaire sud-Asiatique de Montréal / Montreal Alliance of South Asian Leftists and Allies”) who share progressive politics: anti-caste, anti-colonial, feminist, in support of Indigenous and adivasi self-determination, against all forms of oppression including sexism, homophobia, ableism, and racism, including Islamophobia and anti-Semitism; support for progressive secular social justice movements on the subcontinent, and here in North America. We also confront and challenge all forms of oppression that exist within South Asian diasporic communities.

[www.facebook.com/GaramMasalaMontreal](https://www.facebook.com/GaramMasalaMontreal)

### **Tout Le Hood En Parle**

Tout Le Hood En Parle puts forward the testimonies, histories and cultures of people of colour through online video interviews, as well as other multimedia.

[www.facebook.com/toutlehoodenparle](https://www.facebook.com/toutlehoodenparle)

### **Third Eye Collective**

The Third Eye Collective is an inter-generational grassroots collective led by female-identified people of Black/

African origins dedicated to healing from and organizing against intimate partner violence, state violence, and institutional violence against us.

[thirdeyecollective.wordpress.com](http://thirdeyecollective.wordpress.com)  
[facebook.com/thirdeyemontreal](https://facebook.com/thirdeyemontreal)

### **Montréal Noir**

Montréal Noir est un collectif de citoyens Montréalais inquiets par les dérapages policiers envers les communautés noires et le racisme anti-Noir.

[facebook.com/MontrealNoir](https://facebook.com/MontrealNoir)

### **MTL Sans Profilage**

Une recherche action participative sur les relations des jeunes et de la police dans un quartier de Montréal.

French

[facebook.com/mtlsansprofilage](https://facebook.com/mtlsansprofilage)

### **Project X**

(514) 481-0277 / [legal@headandhands.com](mailto:legal@headandhands.com)

Part of Head & Hands. Works to support youth by helping them find creative ways to survive the effects of institutional racism and racial profiling.

For more info on Head & Hands services see Health and Wellness section.

[headandhands.ca](http://headandhands.ca)

### **Our bodies, Our voices**

An inter-generational, youth-led, arts-based mentorship and training program that seeks to empower QTBIPOC youth aged 18 - 24.

[qtbpocmtlart.org](http://qtbpocmtlart.org)

### **All Black Everything Montréal**

[shaniceyarde@live.ca](mailto:shaniceyarde@live.ca) (for suggestions or concerns)

Working document about resources available within Montréal's Black communities.

[goo.gl/9RiiA6](http://goo.gl/9RiiA6)

### **QTBIPOC Housing**

A closed group for QTBIPOC to find roommates/digs/sublets/couches to crash on. The point of this group is to make it easier for folks to find housing opportunities.

Facebook group

### **Bubz! Montreal Anti-Racist Tradeplace**

A moderated community space for trading/bartering/exchange. It aims to be a safer space centering the experiences of marginalized folks.

Facebook group

### **BIPOC Employment and Skill Share Zone**

A moderated community space for jobs / employment / skill exchange by and for BIPOC in tìonni'tìotiah:ke, so-called Montréal, Kanien'kehá:ka territory. This group was created recognizing the systemic barriers BIPOC face in accessing (stable) employment and income. Intentional space for circulating job opportunity postings toward other BIPOC, prioritizing hiring and paying other BIPOC for work / services, and sharing skills with each other.

Facebook group

## **INDIGENOUS SPECIFIC**

### **Barriere Lake Solidarity**

We are a network that supports Barriere Lake, an Algonquin community four hours north of Montréal, that has been asserting their decisive role in determining what logging and other activities take place on their traditional territories. This means that the community is able to continue to practice and protect their way of life and language, and to contest impositions by governments and resource extraction companies. We do campaigning to build support for the community and provide various other forms of assistance to community efforts.

barrierelakesolidarity.org

### **Concordia Aboriginal Student Resource Centre**

(514) 848-2424 x 7327

Support and programs for First Nations, Métis, and Inuit students.

1455 de Maisonneuve West, room H-641

Physically accessible

concordia.ca/students/aboriginal

### **Indigenous Resource Portal at McGill**



A source of information about Indigenous-focused student groups, on-campus events, and off-campus resources. You can browse our calendar for upcoming events, get involved with Indigenous-related research, and find resources on education, health, and other topics.

indigenoustrack.mcgill.ca

### **Ieíenthos Akotiókwa Planting Group**

(450) 635-4374

A community resource that we hope will help Kahnawakehró:non help each other to respect our traditional responsibilities, share seeds, tools, experiences, workshops, and time together. We plant healthy gardens, and preserve and share food, recipes, and local resources.

ieienthos.akotiohka@gmail.com

### **McGill First Peoples' House**

(514) 398-3217

mon-fri 9 am – 5 pm

We strive to provide a 'home away from home' for First Nations, Inuit and Métis students at McGill University. Playing many roles, including those of residence, gathering place, and resource centre, the First Peoples' House is first and foremost a community. We provide a space where students can find academic support and stay connected to Indigenous culture.

3505 Peel Street

Physically accessible

mcgill.ca/fph

## Native Friendship Centre

(1 855) 499-1854 / info@nfc.org

The Native Friendship Centre of Montréal is a non-profit, non-sectarian, autonomous community development agency whose principal mission is to promote, develop, and enhance the quality of life in the urban Indigenous community of Montréal.

2001 Boul. Saint Laurent

nfc.org

## Reclaim Turtle Island

A cross-border grassroots project that works to develop resources for Indigenous sovereigntist and anti-colonial struggles on Turtle Island (“North America”). An all Indigenous collective supporting self-determination through self-representation, RTI fights resource extraction, reservation apartheid, and colonial capitalism by providing media support, video collaborations, social media, workshops, and skillshares within communities and movements.

reclaimturtleisland.com

## Settlement Reparations Facebook Groups

Resource for peoples Indigenous to so-called Canada (Inuit, Métis, First Nations) to receive support from settlers living on our stolen lands. A place for Indigenous folks to voice their wants and needs and to be heard and supported by non-Indigenous residents in a real and immediate way.

Settlement Reparations for Indigenous People Montreal and Surrounding Area  
Settlement Reparations for Indigenous People of Canada

## Ska'nyonhsa Inter-Tribal Youth Centre of Montréal

(514) 499-1854 x 2229

Located in the basement of The Native Friendship Centre, the Inter-Tribal Youth Centre aims to provide all Indigenous and non-Indigenous youths in Montréal a safe, welcoming, and non-judgemental environment, including choices of

activities in order to improve their livelihood. Programs include arts, traditional culture and knowledge; physical health; community involvement; and spiritual and drug-awareness services.

2001 Boul. Saint Laurent

Ages 12-29

ityc.nfc.org

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## CRIMINAL (IN)JUSTICE

### Certain Days

The Certain Days Political Prisoner Calendar Committee works to support, educate, and fundraise for political prisoners through the production of a yearly calendar. The calendar is a project produced by organizers in Montréal and Toronto with the support of three political prisoners in New York State. We work with an anti-imperialist, anti-racist, feminist, queer- and trans-liberationist perspective to help free our movement's political prisoners.

certaindays.org

### The Collective Opposed to Police Brutality (COBP) / Collectif Opposé à la Brutalité Policière

COBP is an autonomous group that brings together victims, witnesses and anyone concerned about police brutality as well as any form of abuse perpetrated by the police. COBP not only denounces police harassment, violence, intimidation, arrests, and abuses of power, but also informs the public about their rights in regards to the police. We provide support to victims in helping them file complaints to the police ethics board, and in facing abusive accusations.

cobp.resist.ca







# EDUCATION

## Building Community

Building Community is a citizens' education project of the Milton-Parc Citizens' Committee (CCMP). We seek to encourage community development through popular education and social action rooted in ecological and democratic principles. Throughout the year, we host workshops, guided tours, screenings, and lectures on climate change, cooperative housing, and more, and support campaigns on a variety of community issues including protecting green spaces and promoting increased social housing stock.

[www.facebook.com/solidaritecommunautaire](http://www.facebook.com/solidaritecommunautaire)

## CURE

The Community-University Research Exchange (CURE) facilitates collaborations between grassroots community groups and university students. Community groups can make research or project requests, and students can undertake those projects, often for class credit. CURE is rooted in a community-driven social justice research model, based on the idea of research as a tool for social transformation. Students: get in touch about how to link your classroom experience with local community organizations and their research requests. There are multiple projects in the CURE database for students to consider.

[curemontreal.org](http://curemontreal.org)

## Éducation Populaire

[educationpopulaire@clac-montreal.net](mailto:educationpopulaire@clac-montreal.net)

Le comité Éducation populaire organise des « teach-in's » (journée d'ateliers, conférences et discussions) et une banque d'ateliers anticapitalistes pour rassembler et renforcer les différents groupes et mouvement anticapitalistes de Montréal, dans une perspective d'éducation populaire.

## Grammaire Rebelle

Un cahier d'exercices de grammaire anti-colonial, anti-sexiste, anti-raciste, anti-capacitiste et plus encore. Par nous pour nous.

[francaisantioppressif.wordpress.com](http://francaisantioppressif.wordpress.com)

## Resist Trump and the Far Right Network

[resisttrumpmontreal@gmail.com](mailto:resisttrumpmontreal@gmail.com)

Resist Trump and the Far Right popular education committee is a group dedicated to resisting the misogynist, racist, homophobic, transphobic, and anti-immigrant politics represented by Donald Trump and other far-right figures, through popular education and skill-sharing

[www.resisttrump.ca](http://www.resisttrump.ca)

## Social Equity and Diversity Education Office

SEDE works to ensure an equitable and inclusive experience for all students, staff, and faculty. SEDE's mission is carried out through education and awareness-raising programs and initiatives which recognize and integrate diverse perspectives and experiences, and foster meaningful, respectful engagement in all aspects of life at McGill.

[mcgill.ca/equity\\_diversity](http://mcgill.ca/equity_diversity)

## STASIS

[collectif.stasis@gmail.com](mailto:collectif.stasis@gmail.com)

Comme son nom l'indique, Stasis est un groupe d'enquête qui s'affaire à interroger les phénomènes qui forment la signature du temps présent. Nous organisons des journées d'étude, des conférences ainsi que des « enquêtes de terrain » afin de trouver de nouvelles armes pour résister et lutter. Nous faisons également paraître chaque année une revue dans laquelle sont explorés divers thèmes d'étude.

[groupestasis.com](http://groupestasis.com)

# FEMINIST RESOURCES

## The Institute for Gender, Sexuality, and Feminist Studies (IGSF)

(514) 398-3911

mon-fri 9 am – 4 pm

Supports cutting-edge research, teaching and outreach activities in gender, sexuality, and feminist studies. We aim to produce knowledge that is accessible to the public and in dialogue with our local communities. Through community and university partnerships, we host public events, support student internships in gender, sexuality and feminist studies, fund student awards on community service and academic excellence, host visiting professors from around the world, and organize public events and workshops on a number of issues, from current struggles for justice to emergent research methodologies and advocacy in the field.

3487 Peel St, 2nd Floor  
mcgill.ca/igsf

## La Riposte Féministe

La Riposte Féministe, collectif de luttes pour les autonomies corporelles, vise à se baser sur le vécu des personnes et des communautés dans sa lutte contre les multiples formes d'oppression afin de créer des solidarités permettant l'auto-détermination et le développement d'un pouvoir d'agir individuel et collectif.

facebook.com/riposteauxantichoix

## The Simone de Beauvoir Institute

(514) 848-2424 x 2370

Established in 1978 as a site for action and the production of knowledge about women's lives, SdBI has the oldest Women's Studies program in Canada and is recognized as one of the most innovative places in Québec and Canada to study feminisms and develop initiatives that promote equality and social justice.

2170 Bishop

Not physically accessible  
concordia.ca/artsci/sdbi

## Women of Diverse Origins

The Women of Diverse Origins/Femmes des divers origins is a network of individuals and organizations of women from different backgrounds. We are united against imperialism and with the belief that our resistance locally must be linked with those of our sisters globally. Our activities centre around the celebration of International Women's Day, which underscores the struggle of the toiling masses, when we organize an annual conference and a rally.

wdofdo.wordpress.com

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## FOOD (IN)JUSTICE + ASSISTANCE

### Aliments d'ici

Aliments d'ici est un comité de recherche et de mise en pratique d'alternatives pour se nourrir de manière locale, saine et abordable. Nos activités visent le partage de connaissances, la sensibilisation, l'action collective et la solidarité ville-campagne.

facebook.com/alimentsdici

### CÉTACÉ

Collectif étudiant en transformation alimentaire communautaire et écologique saine, solidaire et juste. Le CÉTACÉ a pour mission de favoriser une alimentation locale et écologique saine, solidaire et juste.

facebook.com/CetaceUQAM

### Concordia Food Coalition

The CFC is a campus fee-levy organization interested in creating campus and local food systems that are socially, environmentally, and economically just.

Through popular education events and funding opportunities for alternative agriculture and educational projects, we work to bring together students, faculty, and staff to promote and facilitate a transition to a community-centered sustainable food system at Concordia and beyond.

For general questions and how to start a working group: [concordiafoodcoalition@gmail.com](mailto:concordiafoodcoalition@gmail.com)

For information about volunteer opportunities, community outreach, and events: [externalconcordiafoodcoalition@gmail.com](mailto:externalconcordiafoodcoalition@gmail.com)

[facebook.com/concordiafoodcoalition-page](https://facebook.com/concordiafoodcoalition-page) / [concordiafoodcoalition.com](http://concordiafoodcoalition.com)

### **Concordia's Multi-faith and Spirituality Centre** (C)

(514) 848-2424 x 3593 /

[mfsc@concordia.ca](mailto:mfsc@concordia.ca) / [Mother.Hubbards@concordia.ca](http://Mother.Hubbards@concordia.ca)

Concordia students in immediate financial need may be able to receive gift cards that can be used at Provigo or Maxi. Also serves weekly vegan meals for \$2 with Mother Hubbard's Cupboard.

Concordia students only

2090 Mackay St.

[concordia.ca/students/spirituality](http://concordia.ca/students/spirituality)

### **Food Against Fascism**

[foodagainstfascism@gmail.com](mailto:foodagainstfascism@gmail.com)

Food Against Fascism prepares and distributes a free hot meal in a non-exclusionary manner to folks on the corner of de Maisonneuve and Mackay every Saturday at 2 p.m. One of the goals of the project is to try to engage and familiarize people of various backgrounds with anti-fascist organizing, in an ongoing effort to raise consciousness about the rise of the far-right both locally and abroad.

[facebook.com/bouffecontrelefascism](https://facebook.com/bouffecontrelefascism)

### **The Hive** (C)

(514) 286-0486 / [cafe.hivecafecoop@gmail.com](mailto:cafe.hivecafecoop@gmail.com) / [hivefreelunch@gmail.com](mailto:hivefreelunch@gmail.com)

A cooperatively-run café offering locally & ethically sourced, healthy, affordable, and delicious food options. The mission of the Hive Café Co-op is to be a model food system at Concordia University that provides food through sustainable practices and empowers the student community. Stop by either location to enjoy a coffee, a grilled cheese, or just to enjoy the space. If you are at Loyola from 12:30 - 1:30 pm, Monday to Friday, enjoy the Hive Free Lunch, which serves free daily vegan meals. Membership is \$10 and gives you a 10% discount and vote!

SGW campus: H Building, 2nd floor

Loyola campus: SC Building, 2nd floor

Not physically accessible. If you would like to access free lunch, but are unable to due to this building's inaccessibility, please contact us.

[hivecafe.ca](http://hivecafe.ca)

### **Midnight Kitchen** (M)

(514) 398-2337 /

[midnightkitchencollective@gmail.com](mailto:midnightkitchencollective@gmail.com)

During the school year, Midnight Kitchen serves by-donation, bring-your-own-tupperware, vegan, nut-free lunches at 12:30pm Monday-Thursday in the SSMU building, 3480 rue McTavish, 3rd or 4th floor. We also cook for campus and community-based events that align with our anti-oppression and political mandate. Beyond cooking, we organize popular education events, have a summer food bank and garden, offer discretionary funding, and support direct action and grassroots organizing. We're always looking for new volunteers and collective members!

Lunch served at 3480 McTavish, room 203A, room 302 or room 401.

mon-thurs 12:30 pm, only during fall + winter semesters

Wheelchair accessible with accessible bathrooms nearby. Bring your own container and cutlery.

[midnightkitchencollective.wordpress.com](http://midnightkitchencollective.wordpress.com)

## The People's Potato ©

(514) 848-2424 x 7590 /  
peoplespotato@gmail.com

Initiated in 1999 to address student poverty, the People's Potato is an autonomous, non-profit, vegan community kitchen. We serve four-course vegan lunches and work with community groups on broader goals of social justice, environmental sustainability, and food security issues. Lunch is served on the 7th floor of the Hall building every Monday to Friday during the school year from 12:30pm-2pm. Meals are offered on a by-donation basis. No one is turned away! We strive to create an accessible and anti-oppressive space for collective members, volunteers, and everyone who enjoys our meals. This project would not be possible without our amazing volunteers! On our website you can find Montréal's Food Assistance Guide, a database of food resources by neighbourhood and a directory of Food Resources for Low Income People of Greater Montréal.

Lunch : mon-fri 12:30 pm – 2 pm, during the fall & winter semesters only

1455 de Maisonneuve W, H-733

By-donation. Wheelchair accessible with accessible bathrooms. Bring your own container and cutlery.

facebook.com/peoplespotato /  
peoplespotato.com

## Ras-le-bol U

(514) 987-3000 x2427

Le Ras-le-bol est un groupe d'action alimentaire radical par et pour les étudiantes et les étudiants, et qui revendique un espace de cuisine et un espace de distribution dans l'enceinte de l'UQAM. Le Ras-le-bol souhaite distribuer gratuitement des repas végétaliens chaque jour aux membres de la communauté universitaire et à ses visiteur-e-s. Il cherche à promouvoir l'autonomie alimentaire des personnes et des groupes par l'implication en cuisine et l'acquisition de nouvelles compétences. Il vise également l'éducation populaire sur des problématiques liées à l'alimentation telles que la justice et l'autonomie alimentaire.

facebook.com/ras.le.bol.uqam

## RAD GROCERIES

### Le Frigo Vert ©

Le Frigo Vert is an anti-capitalist alternative health centre. The 2018/2019 school year will be a transformative time for the organization. In the past we mainly operated as Concordia University's health food store. However, we realized that we were not fulfilling key aspects of our mandate to offer alternatives that empower communities negatively affected under capitalism. Thus, this year we look to become first and foremost a community organization that seeks to offer alternative health services (free herbal consultations, harm reduction resources, etc.) and education under the mandate of anti-capitalism, anti-colonialism, and anti-oppression. Our other goal of making healthy food available to marginalized communities has resulted in our decision to move from a normal health food store towards a bulk/ waste free store.

1440 rue Mackay

Open Monday, Wednesday, Thursday  
11am-6pm and Tuesdays 11am-7pm

lefrigovert.com

### McGill Farmer's Market M

info@mcgillfarmersmarket.com

The McGill Farmers' Market is a weekly market and a gathering spot for students, faculty, and community members to discover healthy, local, and sustainably produced foods. The Farmers' Market sells season CSA baskets in the summer and fall via their website and also serves as a venue for local vendors to sell a variety of tasty products. The market runs from 12:00-5:00pm every Thursday from July to October, on McTavish street just north of Sherbrooke.

mcgillfarmersmarket.com

## FARMING + URBAN AGRICULTURE

### City Farm School ©

info@cityfarmschool.com

The City Farm School is an initiative to develop partnerships and expertise in urban agriculture on the island of Montréal. Our aim is to promote a cultural shift towards more resilient communities able to meet the challenges posed by climate change and a collapsing global food system by focusing on local food autonomy. The City Farm School (CFS) offers seminars, discussions, internship placements, volunteer opportunities, and popular education style teach-ins on permaculture, organic crop planning, producing seedlings, mushroom cultivation, composting, pest management, organic plant nutrition, rain water harvesting, and other topics of public interest, promoting a strong focus on experiential learning and the cultivation of a can-do spirit. cityfarmschool.com

### Concordia Greenhouse Project ©

(514) 848-2424 x5134

The Concordia Greenhouse Project is a collectively run, consensus-based, non-profit organization. It uses the Henry H. Hall Building rooftop greenhouse as an all-organic space geared towards community, education, and sustainable horticulture. The Greenhouse is a year-round green space that hosts workshops, projects and events that raise awareness around food issues and alternatives to mainstream consumerism. We aspire to strengthen the urban agriculture movement at Concordia University and in Montréal by growing local produce using ecological practices, providing experiential learning opportunities through volunteering, internships, and jobs, and networking with other like-minded individuals and organizations.

Plant sales every fall, winter, and spring!  
1455 de Maisonneuve W., 13th floor  
concordiagreenhouse.com

### CRAPAUD



Collectif de recherche en aménagement paysager et agriculture durable. Le CRAPAUD a comme mission de développer et promouvoir une agriculture urbaine plurielle, accessible, créative et viable par l'expérimentation, la pratique, l'autogestion, la recherche, la diffusion et l'activité politique.

lecrapaud.org

### La Grange

lagrangefarmcollective@gmail.com

La Grange Farm Collective is a group of Montréal and Laval residents who like to play in the dirt. Working on, restoring, and maintaining a piece of land located near Terrebonne in Laval (accessible via STM), the group aims to create a space where people can come together to share DIY farming skills and the joys of organic, local food.

## OFF-CAMPUS FOOD ASSISTANCE

### Head & Hands

(514) 481-0277 / info@headandhands.ca

mon + fri 10am-5pm, tues-thurs 10am-10pm

Emergency food security service is available to youth and adults once a month. The food pantry provides one day's worth of food.

3465 Benny Ave

Physically accessible. For more services see Health and Wellness section.

headandhands.ca

### Montréal Food Assistance Guide

Resource Guide by The People's Potato  
peoplespotato.com/montreal-food-assistance1

### **NDG Food Depot**

(514) 483-4680

tues 2 pm to 7 pm, fri 10 am to 2 pm

Twice-weekly emergency food baskets provide healthy groceries for residents of the following postal codes: H4A-H4B-H4V-H4W-H4X-H3X-H3Z-H8R-H3W. The Depot also offers collective gardening and community kitchen services.

2146 Ave Marlowe

depotndg.org

### **Québec Collective Kitchen Group**

L'action du RCCQ vise le développement de l'autonomie alimentaire par les personnes, les familles et les communautés, au moyen de l'éducation populaire et du renforcement du pouvoir d'agir individuel et collectif pour une société plus juste et solidaire.

rccq.org

### **Québec food banks**

Site that allows you to search all food banks in Québec.

banquesalimentaires.org

## **COOPERATIVELY RUN CAFÉS IN YOUR NEIGHBORHOOD**

### **Le Touski (Centre-Sud)**

2361 Ontario St E

Watch out for a new location in the fall.

### **La Place Commune (Parc Extension)**

7669 Avenue Querbes

### **The Hive (Downtown - Concordia Campus)**

1455 de Maisonneuve W H-239

Also check out the Hive's Free Lunch program on Loyola campus.

### **Le Milieu (The Village)**

1251 Rue Robin

Free/by donation access to art supplies!

### **Rond-Point (Hochelaga)**

3213 Ontario St E

### **Le Cagibi (Little Italy)**

6596 St Laurent Blvd

Vegetarian/vegan food.

### **Coop Les Recoltes (Quartier Latin - near UQAM)**

1679-1681 rue Saint-Denis

More of a rad resto-bar.

### **Café Acquis de droit (Cote Des Neiges - Udm Campus)**

3101, Chemin de la Tour

Café of the Coop Law Bookstore at Université de Montréal.

### **La Maison Verte (NDG)**

5785 Rue Sherbrooke West

Bulk groceries + cleaning products.

### **Temps Libre (Mile End)**

5605 Avenue de Gaspé #106

Not a café, but a cooperatively run coworking space with free coffee + popcorn.

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## **FIX YOUR BIKE!**

### **La Cave**

Sister organization to The Flat, located in the basement of McGill residence Solin Hall.

Hours: Tuesday & Thursday, 6-9pm, Saturday, 12-4pm, Sunday, 4-6pm (for people who identify as women, trans\*, and/or queer)

3510 Lionel-Groulx

lacavecollective.weebly.com

## The Flat (M)

The Flat is a collective that works to encourage cycling through the sharing of knowledge and tools. The Flat strives to be a welcoming, non-hierarchical, anti-oppressive space open to anyone wanting to work on their bike. We do not fix bikes, we teach people how to fix their own bike. We also offer workshops on specific aspects of bike mechanics. Open Monday, Tuesday, Thursday @ 5:00pm-7:30pm. Women, Trans, Femme nights the second Wednesday of every month. facebook.com/TheFlatBikeCollective

## Right to Move (C)

righttomove@gmail.com

Right to Move is a volunteer-run community bike repair shop that aims to make bicycling more accessible by helping people to repair their own bikes. We do so by providing tools, low-cost new and used parts, and the guidance of our volunteer mechanics during our drop-in hours. We aim to be a welcoming space to all cyclists regardless of race, gender, age, class, sexuality, immigration status, or previous bike repair experience. Right to Move is open from 6pm-9pm Monday, Tuesday, Thursday, and Friday. We also run a closed shift for women, trans, and femme folks from 6pm-9pm on Wednesdays. We charge a drop-in fee of \$2 per visit, or a yearly membership of \$20. We also welcome new volunteers throughout the year, regardless of bike repair experience!

Right to Move can be accessed through the parking lot behind Concordia's Hall building between Mackay and Bishop. rtm-lvl.org

# HEALTH & WELLNESS

## AIDS Community Care Montreal

(514) 527-0928 / (514) 529-9462 (administration) / info@accmontreal.org  
mon-thurs 10 am – 6 pm

Provides services for people living with HIV or hepatitis C. Specializes in peer support, practical assistance, and treatment information programs. One-on-one counseling, weekly dinner & discussions on Monday evenings from 6 pm – 9 pm and private consultations for people living with HIV or hepatitis C. Access to phones, first aid, condoms and lube, computers and video/book lending libraries. Services such as massages, yoga classes, income tax support, haircuts, monthly food and nutritional supplement cooperatives available free of charge.

2075 Rue Plessis

Physically accessible  
accmontreal.org

## Anorexia and Bulimia Québec

(1-800) 630-0907 / (514) 630-0907 (administration)  
mon-sun 8 am – 3 am (phone)

ANEB is a non-profit organization that guarantees free, immediate, and specialized help to people with an eating disorder and to their loved ones. Open and closed support groups as well as a help and references phone line.

5500 route Transcanadienne  
Free and confidential.  
English and French  
anebquebec.com

## Concordia Health Services (C)

(514) 848-2424 x3565 (SGW campus)  
mon-fri 9 am - 5 pm

(514) 848-2424 x3575 (Loyola campus)  
mon-fri 9 am - 11:30 am + 1 pm - 4:30 pm

Urgent care walk-in, doctors, nurses, dentists, pap tests, STI tests, immunization, sick notes. For Concordia students. 550 De Maisonneuve W., Room GM-200 (SGW campus)

7141 Sherbrooke Street W., Room AD-131 (Loyola campus)

Physically accessible.

[concordia.ca/students/health.html](http://concordia.ca/students/health.html)

### **Info-santé + Info-social**

Call 811 - Speak directly to a nurse or counselor, 24/7.

[santemontreal.qc.ca](http://santemontreal.qc.ca)

### **McGill Health Services**

(514) 398-601 (downtown) / (514) 398-7992 (Macdonald campus)

Urgent care walk-in, doctors, nurses, dentists, pap tests, STI tests, immunization, sick notes, for McGill students.

3600 McTavish, Brown Student Services building - mon-fri 8:30 am - 4:30 pm

21111 Lakeshore Road, Centennial Centre, suite 124 (Macdonald campus) mon-thurs 9 am - 4:30 pm

[mcgill.ca/studenthealth](http://mcgill.ca/studenthealth)

### **The Pointe-St-Charles Community Clinic**

(514) 937-9251

mon-fri 8 am - 8 pm (by appointment)

mon 12 pm - 4 pm, tue & thurs 8 am - 12 pm (walk in)

Health card validation, doctors, nurses, social workers, psychologists, nutritionists, speech therapists, blood tests, sexual health and vaccination services available. Pre and post natal assistance for pregnant folks. Food aid, checkups for children, workshops support groups are also available.

500 Ash Avenue

Physically accessible

[ccpsc.qc.ca](http://ccpsc.qc.ca)

### **Sexuality and U**

A Society of Obstetricians and Gynaecologists of Canada initiative. This site provides credible, up-to-date information and education on topics related to sexual and reproductive health.

[sexandu.ca](http://sexandu.ca)

### **Shag Shop**

(514) 398-2087

McGill's online safer sex & health boutique. Offers contraceptives, menstrual products, condoms, toys, etc.

[health.promotion@mcgill.ca](mailto:health.promotion@mcgill.ca)

[mcgill.ca/healthymcgill/shagshop](http://mcgill.ca/healthymcgill/shagshop)

### **Head & Hands**

(514) 481-0277 / [info@headandhands.ca](mailto:info@headandhands.ca)

check website for clinic and drop-in hours

Walk-in clinic, STI testing, counselling, abortion referral, pregnancy tests, contraception, free condoms, hormone treatment program for trans-identified clients and more.

3465 Benny Ave

Free services. Ages 12-25 only.

Physically accessible.

[headandhands.ca](http://headandhands.ca)

### **Politics & Care**

Un espace pour tricoter les liens entre le bien-être collectif, le care et le politique // A space to weave links between collective well being, self-care and politics.

[politicsandcare.wordpress.com /](http://politicsandcare.wordpress.com/)  
[facebook.com/PoliticsAndCare](https://facebook.com/PoliticsAndCare)

### **Tiger Lotus Coop**

[info@tigerlotuscoop.com](mailto:info@tigerlotuscoop.com)

A feminist wellness center made up of individuals from diverse backgrounds to better serve people from diverse backgrounds. We offer educational workshops for the body and spirit, and therapeutic treatments geared towards people who have or have had a uterus, vulva, cervix, and/or ovaries.

[tigerlotuscoop.com](http://tigerlotuscoop.com)



## **ABORTION + PREGNANCY SUPPORT**

### **Le Centre de Santé des Femmes de Montréal**

(514) 270-6114

mon-fri 8:30 am – 4:30 pm (closed from 12 pm – 1 pm)

Offers information sessions about abortion. They provide morning-after pills and abortion services, and have a supportive, non-judgemental approach.

3401 Avenue de Lorimier

info@csfmontreal.qc.ca

csfmontreal.qc.ca

### **Clinique Médicale Fémina**

(514) 843-7904 / femina@clinique-femina.com

mon-fri 8 am – 5 pm

Abortion services, STI testing, family planning counselling, and contraception, including IUDs.

1265 Berri, suite 430

4th floor. Physically accessible.

clinique-femina.com

### **CLSC des Faubourgs**

(514) 527-2361

mon-fri 7 am – 4 pm

Youth Clinic which provides counseling about pregnancy options and also provides abortion services.

6 rue Sainte-Catherine Street Est

For youth 18 years and under.

Berri-UQAM Metro.

### **Grossesse-Secours**

(514) 271-0554 / info@grossesse-secours.org mon-fri 9 am – 5 pm

Non-judgemental, anonymous, and confidential phone line. You can also set up an appointment with a counselor to do a pregnancy test and talk about your options.

79 rue Beaubien Est

grossesse-secours.org

### **Head & Hands**

(514) 481-0277 / info@headandhands.ca

check website for clinic and drop-in hours

Pregnancy tests and abortion referrals.

3465 Benny Ave

For ages 12-25. For more services see Health and Wellness section.

headandhands.ca

### **Montreal Abortion Access Project**

abortioninmontreal@gmail.com

MAAP/PAR am helps people accessing abortion navigate the system in Montreal by providing non-directional support and accompaniment services. The support team is comprised of trained doulas and sexologists. Supports people of all genders, sexualities, racial and ethnic identities, ages, and abilities during and after procedures.

Information and resources related to abortion are free.

abortioninmontreal.ca

### **Morgentaler Clinic**

(1-888) 401-4844 / (514) 844-4844 / infos@montrealmorgentaler.ca

mon-fri 9 am – 5 pm

Abortion services, curettage (for miscarriages and stopped pregnancies) and contraception services. All-women team of doctors, nurses, and assistants.

1259 Rue Berri, suite 900

9th floor. Free with a valid Quebec Medicare card.

English, French, Spanish, Italian, and Hindi

morgentalermontreal.ca/home

## **The Pointe-St-Charles Community Youth Clinic**

(514) 937-9251

mon-wed 2 pm – 6 pm

You can meet a nurse at the Youth Clinic to get a free pregnancy test and discuss your options. Pre and post natal services for adults.

1955 Centre Street

For those 24 years old and younger.

For more services, see Health and wellness section.

English and French

ccpsc.qc.ca

## **DRUG USER SUPPORT + SUPERVISED INJECTION SITES**

### **AQPSUD/ l'INJECTEUR / l'ADDICQ**

(514) 904-1241 / info@aqpsud.org

L'Association Québécoise pour la promotion de la santé des personnes utilisatrices de drogues (AQPSUD) est un organisme provincial, qui selon la philosophie de réduction des méfaits et une optique d'empowerment, permet de regrouper des personnes utilisatrices de drogues qui aspirent à faire la promotion de la santé, la prévention des infections transmissibles sexuellement et par le sang et l'amélioration de leurs conditions de vie. L'AQPSUD est responsable de la bonne gestion de L'Injecteur (journal fait par et pour les personnes utilisatrices des drogues) et de l'ADDICQ.

1555, blvd René-Lévesque E

linjecteur.ca

### **Cactus Montréal**

(514) 847-0067

Supervised injection site

See schedule on their website

A community organization for the prevention of blood-borne (BBSI) and sexually transmitted infections. We work with injecting and inhaling drug users, sex workers, and trans people. Harm reduction guides all our interventions. Services include supervised injection site, nurse

consultation for those who use drugs by injection and/or inhalation, sex workers, and trans people, and distribution of sterile equipment.

1244 rue Berger

cactusmontreal.org

### **Dopamine (supervised injection site)**

(514) 251-8872

mon-fri 9 am – 4:30 pm, 8 pm – 1 am

Supervised injection site

Dopamine est un organisme communautaire situé dans le quartier Hochelaga-Maisonneuve qui, depuis 20 ans, a pour mandat d'accueillir, soutenir et accompagner les personnes consommant des psychotropes, leur entourage et la population en général du quartier et des secteurs environnants, dans un cadre de prévention du VIH/Sida, hépatites et autres ITSS (infections transmises sexuellement et par le sang). Services include supervised injection site, monthly medical services such as vaccinations, gynecological exams, and STI testing.

Confidential, call for address

Hochelaga-Maisonneuve

dopamine.ca

### **L'anonyme**

1-844-381-2455

11pm-5am, 7 nights a week

Supervised injection site

Mobile unit - call for location.

## **HOTLINES**

### **Suicide Action Montreal**

(1-866) 277-3553 (toll free)

(514) 723-4000

Offers support services, crisis workers, and monitoring for people who are at risk of committing suicide, for their friends and family and for people affected by suicide. 24/7.

suicideactionmontreal.org

## **Tracom Crisis Centre**

(514) 483-3033

24/7 support for individuals with feelings of confusion, anxiety, distress, suicidal ideas.

[tracom.ca](http://tracom.ca)

## **McGill Nightline** (M)

(514) 398-6246

mon-sun 6 pm – 3 am

During the semester only

McGill Students' Nightline is a confidential, anonymous, and non-judgmental listening service, run by McGill students, providing the community with a variety of support. This includes anything from information to crisis management and referrals. Open to all.

[ssmu.mcgill.ca/nightline](http://ssmu.mcgill.ca/nightline)

## **MENTAL HEALTH**

### **Argyle Institute**

(514) 931-5629

mon-fri 10:30 am – 6 pm

Non-profit counselling and therapy on a sliding-scale. Includes psychotherapy for eating disorders and LGBTQIA2S+ counselling.

4150 Sainte Catherine St, suite 328

3rd floor. Physically accessible.

Sliding scale upon proof of income.

Insurance receipts available.

[argyleinstitute.org](http://argyleinstitute.org)

### **BIPOC Therapists in Montreal**

[bipocmentalhealth.tumblr.com/list](http://bipocmentalhealth.tumblr.com/list)

### **Concordia Applied Psychology Centre** (C)

(514) 848-2424 x 7550 / [apc@concordia.ca](mailto:apc@concordia.ca)

By appointment only

mon-fri 9 am – 5 pm from Sept–April

Therapy, neuropsychological evaluations, psychological services and school evalu-

ations for children, adolescents, adults and families. Services are provided by psychology interns and psychologists.

7141 Sherbrooke Street W, room PY-111

Physically accessible. Open to all. Sliding scale of payment.

### **Concordia Counselling & Psychological Services** (C)

(514) 848-2424 x 3545 (SGW campus) / (514) 848-2424 x 3555 (Loyola campus)

mon-fri 9 am - 5 pm

Free one-on-one short term counselling to individuals dealing with psychological and emotional issues, and academic and vocational challenges.

1455 de Maisonneuve W, room H-440 (SGW campus)

7141 Sherbrooke St. W, room AD-103 (Loyola campus)

Both locations are physically accessible. For Concordia students only.

[concordia.ca/students/counselling](http://concordia.ca/students/counselling)

### **Concordia Peer Support Program** (C)

(514) 848-2424 x 2859

mon-fri 11 am – 5 pm

Volunteer-run program that works closely with other university services. Peers can make immediate appointments with the appropriate service if the situation calls for it. For Concordia students.

2090 Mackay, Annex Z, room 02 (SGW campus)

7141 Sherbrooke St. W, Guadagni Lounge CC-408 (Loyola campus)

Physically accessible.

### **McGill Counselling and Mental Health Services** (M)

(514) 398-3601 (downtown) / (514) 398-7992 (Macdonald campus)

[counselling.service@mcgill.ca](mailto:counselling.service@mcgill.ca) / [mental-health.stuserv@mcgill.ca](mailto:mental-health.stuserv@mcgill.ca)

mon-fri 9 am – 4 pm

Free one-on-one short term counselling to individuals dealing with psychological

and emotional issues, and academic and vocational challenges.

3600 McTavish, Brown Student Services Building, suite 4200 & 5500 (downtown)  
21111 Lakeshore Road, Centennial Centre, room CC1-124 (Macdonald campus)  
Both locations are physically accessible. For McGill students only.  
[mcgill.ca/counselling](http://mcgill.ca/counselling)

### **McGill Peer Support Center**

[mcgill.psc@gmail.com](mailto:mcgill.psc@gmail.com)

mon-fri 11 am – 3 pm

The Peer Support Centre offers free, drop-in, confidential, and non-judgemental peer-to-peer support and resource referral to McGill students.

3480 Rue McTavish, room 411 (SSMU)  
[ssmu.mcgill.ca/psc](http://ssmu.mcgill.ca/psc)

### **MTL Healing Space**

[parneetchohanmtl@gmail.com](mailto:parneetchohanmtl@gmail.com)

A group where people can share resources and ideas about healing, personal growth, and health/illness. Members are encouraged to share perspectives, experiences, resources, questions, articles, and events that centre communities that are often marginalized by institutions and Western frameworks of health.

Facebook group

## **TRAUMA**

### **AASK Montreal**

Our focus as a collective is to work towards self-education and skill-sharing within the music and arts community. Accessible, entry-level education & training, helping each other learn. Knowledge, skill-sharing, and resources available. The collective hopes to facilitate a dialogue between show-goers, venues, promoters & musicians, address problems of discrimination and oppression.  
[aaskmontreal.tumblr.com](http://aaskmontreal.tumblr.com)

### **Circles Collective**

[circlescommunityresponse@gmail.com](mailto:circlescommunityresponse@gmail.com)

A resource and letter of solidarity to fellow survivors. Their mandate focuses on reconstructing what it means to heal collectively from trauma and be resilient in the face of oppression and violence. Provides resources, coping tools, workshops, conflict de-escalation facilitation, and reading materials.

Facebook page

### **Entraide pour Hommes**

(450) 672-6461

Individual counselling for men experiencing a crisis, depression, situations of conjugal violence or abuse. Also offers services for people who have been violent or have committed abuse.

Address is confidential, call for location.

Physically accessible. Some costs offered at sliding scale.

[entraidepourhommes.org](http://entraidepourhommes.org)

### **The Office for Sexual Violence Response, Support and Education**

514.398.3786 / 514.398.4486 /  
[svoffice@mcgill.ca](mailto:svoffice@mcgill.ca)

The Office for Sexual Violence Response, Support and Education (OSVRSE) provides confidential, non-judgmental and non-directional support to those who have been impacted by sexual or gender-based violence. We offer support to all members of the McGill community (students, faculty, and staff) who have been impacted by sexual violence, whether it be sexual harassment or assault, gender-based or intimate partner violence, or cyberviolence on or off campus. Services are provided regardless of gender, sexual orientation, age, citizenship or immigration status, and of when it happened.

Free

[mcgill.ca/osvrse](http://mcgill.ca/osvrse)

### **Rest to Resist**

Every Tuesday, 7 pm – 8 pm

Présence Meditation

207 St-Viateur Ouest

Mindfulness & Meditation for QTPOC changemakers, artists, activists, abuse survivors, allies, friends, fellow travellers & seekers. No one turned away.

### **Services d'aide aux conjoints**

(514) 384-6296 (10 am – 10 pm)

mon-fri 12 pm – 6 pm

Provides assistance to men living in difficult situations. They provide individual and group support. This service also provides help to men who have been violent or abusive. Trans, LGBTQQIA2S+ & BIPOC friendly.

Address is confidential, call for location. [serviceaideconjoints.org](http://serviceaideconjoints.org)

### **Sexual Assault Centre of the McGill Students' Society (M)**

(514) 398-8500 / [supportgroups@sa-comss.org](mailto:supportgroups@sa-comss.org) / [main@sa-comss.org](mailto:main@sa-comss.org)

Support groups are offered based on demand throughout the school semester. Provides an accessible, non-judgmental, and safer space for members of many different communities and identifications. Clients will be matched with a group that suits their needs.

3480 McTavish, room B-27

Physically accessible. Location is confidential. Free. Open to all. 18+ [sa-comss.org](http://sa-comss.org)

### **Sexual Assault Resource Centre at Concordia University (SARC) (C)**

(514) 848-2424 x 3461/

[sarc@concordia.ca](mailto:sarc@concordia.ca)

mon-fri 9 am – 5 pm

SARC provides confidential and non-judgmental support and services to Concordia University students, staff, and faculty of all genders and orientations who have been affected by sexual violence and/or harassment. They also offer group meetings for survivors.

1455 De Maisonneuve Blvd. W, room H-645

Physically accessible. Free. Open to all.

[concordia.ca/students/sexual-assault](http://concordia.ca/students/sexual-assault)

### **Third Eye Collective**



See BIPOC Resources section

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## **HOUSING + TENANT SERVICES**

### **Comité BAILS**

(514) 522-1817 / [info@comite-bails.org](mailto:info@comite-bails.org)

mon - thurs 1:30 pm - 4:30 pm

Le Comité de base pour l'action et l'information sur le logement social d'Hochelaga-Maisonneuve (Comité BAILS HM) contribue à la promotion du logement social et la défense collective des droits des mal-logés. Le Comité BAILS HM offre les services suivants : atelier d'information sur le logement social; inscription sur les listes de HLM et Coopératives d'habitation; mise sur pied de comités de requérante) pour les projets de Coop; suivi et support; listes de demandeurs de Coop pour les coopératives d'habitation qui sont à la recherche de personnes.

1475-1 Rue Bennett

Frais d'inscription: \$3 pour la carte de membre

[logement-hochelaga-maisonneuve.org](http://logement-hochelaga-maisonneuve.org)

### **Comité Logement du Plateau Mont-Royal**

(514) 527-3495

mon, wed, thurs 9 am - 12 pm & 1:30 pm - 5 pm  
tues 9 am - 12 pm

Le CLPMR a pour mission la défense des droits des locataires et des mal-logé.e.s du Plateau Mont-Royal, la promotion du logement social (COOP, HLM et OSBL) comme une des alternatives au marché privé locatif et le regroupement et la mobilisation des locataires,

des membres et des résidant.e.s du pmr afin de faire avancer leurs droits. Que ce soit pour obtenir de l'information sur vos droits et recours en tant que locataire, pour vous impliquer pour le droit au logement en participant à nos actions collectives ou nos activités de vie associative, n'hésitez pas à nous téléphoner!  
4450 rue Saint-Hubert, local 328  
clpmr.com

### **Comité d'Action de Parc Extension (CAPE)**

(514) 278-6028

Le CAPE offre de l'information et de l'appui aux résident.e.s du quartier Parc-Extension sur toute question concernant les droits et les obligations du locataire et du propriétaire. Nous offrons des rencontres individuelles au bureau ou par téléphone. Nous offrons également une aide à la rédaction de demandes, des visites de logement, un accompagnement à la Régie du logement. All our services are Free and confidential

Services are provided in French, English, and Spanish

419 rue St-Roch, basement, room SS03  
cape@cooptel.qc.ca  
comitedactionparcex.org

### **HOJO** ©

(514) 848-7474 x 7935 / hojo@csu.qc.ca  
mon-thurs 10 am – 6pm fri 11 am – 4 pm  
(SGW campus)

thurs 1 pm – 5 pm (Loyola campus)

The CSU's Off Campus Housing and Job Bank is your on-campus resource on housing issues and workers' rights. We provide legal information to students, offer a classifieds website to find work and housing, and give workshops across campus and in the community. Visiting HOJO does not require an appointment.

1455 de Maisonneuve Blvd West, H-260  
(SGW campus)

7141 Sherbrooke Street W, Central Building CC-426 (Loyola campus)  
hojo.csu.qc.ca / likehome.info

### **P.O.P.I.R.**

(514) 935-4649/ info@popir.org

by appointment

Durant ses heures d'ouverture, le P.O.P.I.R. offre une ligne d'information gratuite et confidentielle qui permet aux locataires de se renseigner sur leurs droits et obligations. De plus, sur rendez-vous, il est possible de rencontrer un intervenant à nos bureaux. Lors de cette rencontre, nous pourrions vous aider à rédiger une lettre pour votre propriétaire, vous aider à remplir une demande à la Régie du logement ou vous préparer à une audience. Toutefois, le P.O.P.I.R. ne peut vous fournir un avocat qui pourrait vous représenter devant les tribunaux.

4017 rue Notre-Dame Ouest

505C, place Saint-Henri (wheelchair accessible)

No accessible bathrooms Services are for residents of Saint-Henri, Petite-Bourgogne, Côte-Saint-Paul, and Ville-Émard only.

popir.org

### **Project Genesis**

(514) 738-2036

mon & tues 9 am - 4 pm thurs 9 am - 7 pm  
fri 9am - 2pm (drop in)

Drop-in Storefront offers free-of-charge, confidential help in areas such as housing, welfare, pensions, and family allowances. Our services are available to everyone. For example, we do not refuse service based on immigration status, age, religion, country of origin, neighbourhood in which you live, income or housing situation.

4735 Côte Ste Catherine Road

genese.qc.ca

### **Find a place to live on Facebook:**

There are tons of facebook groups dedicated to subletting, lease transfers, and finding roommates. Use these groups to find cheap housing (fight gentrification!) or safer space homes). Some of our favs include: cession de bail et sous-location Montréal (general lease transfer + sublet group), J'te cède mon bail – Montréal,

(lease transfers), Chez Queer (see LG-BTQ+ resources), QTBIPOC housing (see BIPOC resources), and search Facebook for more!

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## LABOUR (IN) JUSTICE

### UNIONS

#### MUNACA (M)

reception@munaca.com

The members of MUNACA are non-academic staff at McGill who support students and faculty by providing services such as library services, administrative support, academic counseling, payroll services, lab technicians, and more.  
munaca.com

#### AMUSE (M)

communications.amuse@gmail.com

The Association of McGill University Support Employees (AMUSE) is a labour union that represents 'casual' or 'temporary' employees at McGill, as well as Floor Fellows in student residences. This includes both students and non-students, working in part-time and some full-time positions. In total, our approximately 1500-strong members make up about 55% of McGill's non-academic employees. For more information, support, or ways to get involved:  
amusemcgill.org

#### AMURE (M)

AMURE is the Association of McGill University Research Employees that represents casual research assistants, research assistants and research associates working at McGill. We signed our first collective agreement for research assistants and associates with McGill in April 2013.  
aerum-amure.ca

#### The Association of Graduate Students Employed at McGill (AGSEM) (M)

mail@agsem-aedem.ca

AGSEM is a Union of McGill's Teaching Assistants and Invigilators. Our mandate is to protect and improve the working conditions of our members and campaign for quality education at our University. AGSEM members encountering problems in their workplace have access to confidential advice about their rights and representation should they wish to pursue a grievance. AGSEM also has a mandate to help non-unionized teaching support workers (e.g. graders, undergraduate course assistants, etc.) to organize.  
agsem.ca

### LABOUR JUSTICE WORKING GROUPS

#### Lakas Paggawa (Labour Power)

Exploitation does not stop at permanent residency. The immigration-sponsored children of former migrant workers (LCP) are joining the workforce in Canada. They have become a new source of cheap labour for the Canadian capitalist class. Where will their future take them as they struggle for the economic well-being of their families? Lakas Pagawa will pool together young Filipino workers and provide them with the venue and resources to start fighting back. "Social transformation, not integration!" is the fighting call of the day.

#### Temporary Agency Worker's Association (TAWA)

The Temporary Agency Workers Association is a workers collective actively engaged in mobilizing temporary agency workers to unite against workplace injustice. TAWA works to end unfair temporary agency practices and ensure quality workplace standards that foster respect, equality, and security for temporary agency worker communities.

## FIND A JOB

### BIPOC Employment and Skill Share Zone

See BIPOC Specific Resources

### Concordia Career and Planning Services

(514) 848-2424 x 7345

CAPS can help you find a career related job or internship. Figure out your career path and what to do with your degree. Get individualized assistance and find the career resources you need to reach your goals!

2070 rue Mackay, EN-109 (downtown)

7141 rue Sherbrooke W, AD-103 (Loyola campus)

[concordia.ca/students/success/career-planning-services](http://concordia.ca/students/success/career-planning-services)

### Jobs & Things Mailing List

A monthly listserv of opportunities maintained by Shanice Nicole.

[tinyletter.com/shanicenicole](http://tinyletter.com/shanicenicole)

### McGill Career Planning Service

(514) 398-3304 / (514) 398-7582  
(Macdonald campus)

[careers.caps@mcgill.ca](mailto:careers.caps@mcgill.ca)

mon-fri from 9 am – 5 pm

CaPS offers workshops on resume/cover letter-writing, how to find a job and interview skills as well as “myfuture” online job listings, career fairs, speaker series from various career fields, mentoring and CV/Advising drop-in. If you are seeking employment or if you need help planning for the future, CaPS also provides individual appointments with experienced career advisors designed to help you explore your career options, including graduate and professional schools, as well as the Program for the Advancement of Career Exploration (PACE.), a series of four workshops involving vocational testing and self-assessment.

3600 McTavish St, Brown Building, room 2200 (downtown)

21111 Lakeshore Road, Centennial Centre (Macdonald campus)

Both locations are physically accessible  
[mcgill.ca/caps](http://mcgill.ca/caps) / [caps.myfuture.mcgill.ca](http://caps.myfuture.mcgill.ca)

### MTL freakfam jobby jobzzz

Job callouts with accessibility information and LGBTQIA2S+ inclusivity. For freaks only.

Facebook group

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## LEGAL SERVICES

### Concordia Student Union Legal Information Clinic

(514) 848-2424 x 7375 / [legalclinic@csu.qc.ca](mailto:legalclinic@csu.qc.ca)

mon-fri 1 pm – 5 pm

Free legal information for Concordia students.

1455 de Maisonneuve Blvd W, room H-711/H-729 (downtown)

7141 Sherbrooke Street W, room CC-426 (Loyola campus)

No court representation available. Loyola location closed during summer.

[csu.qc.ca/lic](http://csu.qc.ca/lic)

### Educaloi

Online resources explaining the law in everyday language

[educaloi.qc.ca](http://educaloi.qc.ca)

### Head & Hands

(514) 481-0277 /

[legal@headandhands.ca](mailto:legal@headandhands.ca)

Legal Coordinator available for youth. Provide information and referrals for a variety of legal issues including tenant rights, labor law, family law, youth protection, debts, and ticketing. Legal clinic



available for adults to access advice and/or information from volunteer lawyers.

Free. Suggested donation of \$20 for youth legal services.

headandhands.ca

### **McGill Information Clinic**

(514) 398-6792

Student-run, free legal information service. Provides legal information, referrals, and community services, with a commitment to meeting the needs of marginalized groups. Also offers student advocacy services and a Commissioner of Oaths service.

3489 McTavish, William Shatner University Centre, room 107

Physically accessible. Free and open to all. Provides legal information but not legal advice.

licm.mcgill.ca

### **Mile End Legal Clinic**

(514) 507-3054 / info@melc.ca

Free legal advice to residents of Montreal.

419 St-Roch St, suite SS.03 (Parc-Ex)

870 Richmond Square, Tyndale St-Georges Community Centre (downtown)

99 Bernard St. West, Mile-End Community Mission (Mile-End)

justicemontreal.org

### **Outrage au tribunal / Contempt of Court legal clinic**

A project by and for people active in social movements with the goal of supporting people facing legal repression as a result of political/activist actions. Our project is based on solidarity and we intend to complement existing legal support initiatives. Provides individual support and workshops.

outrageautribunal.net

## **LGBTQ+**

### **Aide aux transsexuelles et transsexuels du Québec (ATQ)**

(1-855) 909-9038 (sans frais) /

ecoute@atq1980.org

L'ATQ offre des différentes activités, conférences, groupes de rencontre, diffusion d'information et levées de fonds. L'ATQ offre aussi une ligne d'écoute et de référence, ainsi que des groupes de soutien.

Adresse est confidentielle, communiquer par téléphone/courriel pour avoir accès.

atq1980.org

### **l'Astérisk**

(514) 318-5428 /

lasterisk@coalitionjeunesse.org

A friendly, non-commercial space where LGBTQ+ and questioning youth have access to information, services and a variety of activities. It is also a place where youth under 25 years old can find the support of an intervention team and peer support.

1575 Rue Amherst

Free, confidential & anonymous. Building is not equipped with ramps. Ages 14-25.

lasterisk.com

### **ASTT(e)Q Montréal**

(514) 847-0067 x 207 / info@asteqq.org  
mon 7 pm - 9 pm (Drop-in)

ASTT(e)Q is run by and for trans people. Offers peer support, advocacy, education, outreach, and community empowerment.

1300 Sanguinet

Office entrance at 300 Ste-Catherine East, 2nd floor

Free or PWYC unless otherwise specified. Free transit fare for visitors, home visits & prison visits.

English, French, and Spanish

astteq.org

## **The Centre for Gender Advocacy** ©

(514) 937-2110 (Programming) /  
(514) 848-2424 x7431 (General, Peer  
Support and Trans Advocacy)

peersupport@genderadvocacy.org

The Centre for Gender Advocacy is an independent, student-funded, Concordia University organization, mandated to promote gender equality and empowerment, particularly as it relates to marginalized communities. We believe that gender oppression is inextricably linked to social and economic justice, and we work to achieve our mandate within a feminist framework that challenges systemic oppressions. Through ongoing programming, campaigns, resources, services, and advocacy, the Centre for Gender Advocacy works in support of and in solidarity with social movements, provides confidential peer-to-peer support, collaborates with volunteers, and provides an accessible space to facilitate community organizing and action, all while promoting gender self-determination, bodily sovereignty, and self-love.

genderadvocacy.org

## **Chez Queer Montréal** 📶

This is a group for all the queers and queer allies of Montreal to help you find lovely housemates and safe, happy homes. Post ads if you're looking for a place to stay, a new roommate, a sublet, or just folks to start a new home with. Intersectional and accessible.

Facebook group

## **Échange Q** 📶

Queer-friendly job openings, trades, Queer community projects to get off the ground, requests for info on queer-friendly services, etc.

Facebook group

## **Gai-Écoute**

(1 888) 505-1010 (sans frais)

(514) 866-0103

24/7

Helpline and information centre for people concerned with questions related to sexual orientation and gender identity. They also offer online chat support as well as email support.

aide@gaiécoute.org

gaiécoute.org

## **Jeunesse Lambda**

(514) 528-7535

ven 18h (drop-in)

Jeunesse Lambda est un groupe francophone de discussion et d'activités par et pour les jeunes LGBTQ+ ou en questionnement de 14-25 ans. C'est un organisme à but non-lucratif (OSBL) qui a été créé par des jeunes LGBTQ+ voyant dans l'entraide par les pairs et la socialisation la réponse aux questions de coming-out et d'acceptation.

1575 Rue Amherst

Free, confidential & anonymous. Building is not equipped with ramps. Ages 14-25.

jeunesselambda.org

## **Montréal Queer Spoon Share** 📶

Facilitate community-based care in Montréal (traditional territory of the Kanien'keha:ka or Mohawk people) and to connect queer folks who, due to illness, injury, disability, or any other life challenge, are in temporary or long-term need of help. This group is open to anyone who self-identifies as queer, but is centered around queer folks with disabilities.

Facebook group

## **Project 10**

(514) 989-4585 / questions@p10.qc.ca

mon-thurs 12:00 pm – 6:00 pm (helpline)

thurs 6:30 pm – 8:30 pm (drop-in)

Project 10 works to promote the personal, social, sexual, and mental well-

being of lesbian, gay, bisexual, transgender, transsexual, two-spirit, intersex, and questioning youth.

1575 Rue Amherst

Free, confidential & anonymous. Building is not equipped with ramps. Ages 14-25.

p10.qc.ca

### **Queer McGill** (M)

(514) 398-2106

(514) 398-6822 (helpline)

Discussion groups, social activities, listening line for McGill students and non-students.

3480 Mc Tavish, SSMU building, room 432

Physically accessible.

queermcgill.ca

### **Queer Concordia** (C)

(514) 848-7414 / queerconcordia@gmail.com

mon & thurs 12 pm – 5 pm tues 2 pm – 5 pm wed & fri 1 pm – 05 pm

On-campus resource centre, library, and safe space for those who are queer, lesbian, gay, trans, two-spirited, bisexual, asexual, intersex, questioning, and allies. Holds events and workshops for queer and queer-friendly students over the course of each academic year. Stocked with safer sex and reproductive health needs.

2020 Mackay, suite P-102

queerconcordia.com

### **RÉZO**

(514) 521-7778 / info@rezosante.org

RÉZO is a community-based organization for trans, gay, and bisexual men in Montréal whose focus is overall health promotion as well as the prevention of HIV/AIDS and other sexually transmitted infections (STIs). Programs and services include workshops, discussion groups, counselling, accompaniment, and support for gay or bisexual men who are coming out, information and answers about safer sex and sexual health, HIV and STI

testing, and vaccination against hepatitis A and B. Free condoms also available.

2075 Plessis, room 207. Free.

rezosante.org

### **Santé Trans Health**

Works to promote health and social justice for Trans people in Quebec. Health guidebook is available free of charge through their website.

santetranshealth.org

### **Taking What We Need**

takingwhatweneed@gmail.com

Taking What We Need is an informal collective organizing to fight for the lives of our sisters and ourselves. We acknowledge and abhor the reality that many transfeminine people face on a daily basis, falling at the intersections of poverty, racism, misogyny, social isolation, and colonial violence. Taking What We Need's primary mission is to empower our sisters through discretionary funding and build solidarity within our community by collectively resisting transmisogyny.

facebook.com/takingwhatweneed

### **Union for Gender Empowerment** (M)

ugecollective@gmail.com

A trans-positive and anti-racist feminist organization. We coordinate an alternative library, including zines; a co-op stocking pay-what-you-can ecologically responsible menstrual products, safer sex and drug supplies, nursing equipment as well as gender empowerment items for transmasculine and transfeminine folks. The UGE also holds anti-oppressive community events in so-called Montréal. Our office and lounge space is accessible to folks who use wheelchairs & is a safe(r) space for people of all genders, and is equipped with a microwave, a fridge for nursing milk, dishes, a kettle, and lots of tea! Stop by to eat lunch and hang out! Contact us for more info!

Room #3, floor 5, 2075 Robert-Bourassa  
theuge.org

# MEDIA

## RADICAL LIBRARIES

### Anarchives



anarchives@riseup.net

Le collectif Anarchives vise à construire une mémoire des luttes qui ont marqué l'histoire politique du Québec, dans l'objectif d'un dialogue vivant avec les mouvements sociaux contemporains. Basé à la Médiathèque Littéraire Gaëtan Dostie, le collectif dispose d'un important fonds d'archives provenant de différentes collections, et mis à disposition du public.

### Concordia's Fine Arts Reading Room

(514) 848 2424 x 5633

mon-thurs 10 am - 7 pm, fri 10 am - 6 pm

The Fine Arts Reading Room is a student-run library and resource centre. We offer access to computers, printing, and loans from our collection of historical and contemporary art publications. We also provide students with funding through our annual residency project as well as small publishing grants.

1515 Sainte Catherine W., EV-2.785  
readingroom.concordia.ca

### La Déferle + La Mandragore

Un espace social anarchiste dont une bibliothèque en libre service qui rend disponible, pour emprunt, des ouvrages variés sur, entre autres, l'anarchisme, le féminisme, la philosophie, l'histoire, la sociologie, différents mouvements de rébellion et courants de pensée et de nombreux autres sujets. La Mandragore est un collectif qui met en partage à La Déferle une bibliothèque de quelques centaines de titres féministes et queer.

1407 Valois

au1407.org / lamandragore.xyz

### DIRA

(438) 928-2728

Anarchist library.

2035 Boulevard St. Laurent

bibliothequedira.wordpress.com

### Montreal's Alternative Libraries Database

alternativelibraries.org

### QPIRG Concordia Alternative Library

(514) 848-7585 (QPIRG office)

mon-thurs 12 pm - 6 pm

The QPIRG Concordia Alternative Library is a free library that is committed to fulfilling the QPIRG Concordia mandate, which aims to promote social and environmental justice.

1500 de Maisonneuve, suite 204  
2nd floor, has elevator access  
qipirgconcordia.org/librarycirculation

### QPIRG McGill Resource Centre

library.qpirgmcgill@gmail.com

mon-fri 12 pm - 6 pm

Dedicated to providing hard-to-find books, periodicals, media, and zines that contribute to QPIRG McGill's anti-oppression mandate and support its working groups.

3647 University

3rd floor, not physically accessible

qipirgmcgill.org/resources/alternative-resource-library

## LOCAL, INDEPENDENT BOOKSTORES & BOOKFAIRS

### Argo

(514) 931-3442 / info@argobookshop.ca

Montréal's oldest independent English-language bookstore

1915 Ste. Catherine Ouest

argobookshop.ca

**The Concordia Community Solidarity  
Co-op Bookstore** 

Store: (514) 848-2046 / Office: (514) 848-7445 / [coopbookstore@gmail.com](mailto:coopbookstore@gmail.com)

The Concordia Community Solidarity Co-op Bookstore is a fiercely independent not-for-profit bookstore located in Montréal's downtown core. We specialize in race, class, gender studies, sustainable development, graphic novels, and a bunch of quirky weirdness. We've been serving our community for going on 15 years, offering services such as a consignment service for used textbooks and artisanal wares (zines, T-shirts, etc), as well as special orders, an event space, and bookseller services. A lifetime membership (which brings with it member-discounted prices!) will set you back \$10 (\$5 for Concordia undergraduates).

2150 Bishop Street

Facebook: [ConcordiaCoopBookstore](https://www.facebook.com/ConcordiaCoopBookstore)  
[coopbookstore.ca](http://coopbookstore.ca)

**Librairie Drawn & Quarterly**

514 279 2224

211 Rue Bernard Ouest

Open every day 10 am – 8 pm  
[drawnandquarterly.com](http://drawnandquarterly.com)

**Librairie l'Eugelionne**

514-522-4949 / [info@librairieleugelionne.com](mailto:info@librairieleugelionne.com)

Librairie spécialisée féministe. Littérature des femmes, LGBPT2QIA, jeunesse.

1426 Beaudry

[librairieleugelionne.com](http://librairieleugelionne.com)

**l'Insoumise**

(514) 313-3489

Anarchist bookstore.

2033 Boulevard St. Laurent  
[insoumise.wordpress.com](http://insoumise.wordpress.com)

**Maison Norman Bethune**

(514) 563-1487 / [info@MaisonNormanBethune.ca](mailto:info@MaisonNormanBethune.ca)

9697 boul. Saint-Laurent #303  
[maisonnormanbethune.ca](http://maisonnormanbethune.ca)

**Montréal Anarchist Bookfair  
Collective** 

The Montréal Anarchist Bookfair, which takes place in St-Henri, near Lionel-Groulx metro, features workshops and presentations, an art exhibiton, and over 100 local and international vendors. This year marks the 20th Anniversary of the Bookfair!

[www.salonanarchiste.ca](http://www.salonanarchiste.ca)

**Queer Between the Covers (QBTC)** 

[queerbetweenthecovers@gmail.com](mailto:queerbetweenthecovers@gmail.com)

The QBTC bookfair collective aims to provide access to queer-written materials in Tio'tia:ke, aka Montréal, prioritizing traditionally marginalized voices and a variety of queer experiences. QBTC participates in local literary events, maintains a year-round distro, and organizes an annual book fair as part of Pervers/cité, the alternative pride festival. Through this work we aim to create spaces that foster the growth of new and existing queer communities. We are supported by QPIRG Concordia.  
[queerbetweenthecovers.org](http://queerbetweenthecovers.org)

**Racines**

[racinesmontreal@gmail.com](mailto:racinesmontreal@gmail.com)

Books from and about people of color.

4689 Henri-Bourassa Est

[facebook.com/racinesmontreal](https://facebook.com/racinesmontreal)

**The Word**

(514) 845-5640 /

[wordbook@securenet.net](mailto:wordbook@securenet.net)

Independent, second-hand bookstore close to McGill campus, with a great history. Browse the \$1 bin outside.

469 Milton Street

[wordbookstore.ca](http://wordbookstore.ca)

## ON THE RADIO

### CJLO ©

CJLO 1690AM is Concordia University's one and only radio station. 100% non-profit and run almost entirely by volunteers, the station is located in the heart of the Loyola campus in the NDG borough of Montréal. Our on-air personalities are the backbone of the station and there are over eighty DJs spinning for your listening pleasure. Whether you are interested in Rock, Alt, Hip-Hop, Electronic, Punk, Metal, Jazz, Blues, Country, or Talk and Sports, CJLO has something for you, and is always looking for more on-air talent!

[facebook.com/cjlo1690am](https://facebook.com/cjlo1690am)

### CKUT (M)

CKUT is McGill's kickass campus-community radio station. CKUT broadcasts live on 90.3 FM and can be live-streamed or downloaded on our website. Our programming covers very diverse musical genres, news, arts, and culture. As a non-commercial alternative media source, the content you hear on our airwaves is unlike what you get from mainstream media. The best part is that McGill students and Montréal community members just like you create all of our programming! If you want to get involved, come up to 3647 University. We have orientations every first Thursday of the month at noon, 3pm, and 6pm. There's a wealth of knowledge, skills, and hands-on-experience to be gained at CKUT. Come by and learn all about radio, podcasting, audio editing, and much more! [ckut.ca](http://ckut.ca)

## FILM + TELEVISION

### Cinema Politica

Cinema Politica is a Montréal-based non-profit media arts network of community and campus locals that screens independent political film and video by Canadian and international artists throughout Montréal, Canada, and abroad. Cinema Politica is very active in Montréal! Check out our weekly Monday screenings from September to April at Concordia, other screenings at UQAM, McGill, and in Villeray, and find more information about our special events at: [cinemapolitica.org/montreal](http://cinemapolitica.org/montreal)

### Concordia University Television (CUTV) ©

Concordia University Television is a not-for-profit community organization and a Concordia University based television station specializing in visual media creation. CUTV gives its members access to professionally equipped television and audio recording spaces, media creation equipment and editing suites, as well as industry workshops, training and production meetings for its members. CUTV also offers hands-on training to beginners and provides advanced filmmakers with the means to realize their ideas.

[cutvmontreal.com](http://cutvmontreal.com)

### Médias Libres



[mediaslibres.uqam@gmail.com](mailto:mediaslibres.uqam@gmail.com)

Médias Libres est un collectif qui vise à promouvoir des discours médiatiques alternatifs. Nous travaillons tant à la production, qu'à la diffusion de projets médiatiques porteurs d'une perspective originale et critique. Nous oeuvrons également au réseautage des médias indépendants. Notre démarche est inclusive et nous croyons à l'échange de connaissances et à l'horizontalité des rapports interpersonnels.

## Projections Insurgées

Formed in so-called Montréal during the spring of 2014 by Medi@s Libres, subMedia.tv and Ni Québec, Ni Canada, the folks who inhabit Projections Insurgées continue to recognize the vital importance of radical independent media and still work to build places where beautiful and dangerous ideas can live. We continue to organize screenings in various venues around the city based on anti-capitalist, anti-colonial, anti-patriarchal, and anti-authoritarian principles. [projectionsinsurgees.wordpress.com](http://projectionsinsurgees.wordpress.com)

## Refus Global Now

[refusglobalnow@gmail.com](mailto:refusglobalnow@gmail.com)

We are an intersectional independent media and a production outlet. Our struggles are anti-specieist, anti-racist, anti-fascist, feminist, anti-colonial, anti-capitalist, 2SLGBTQIA+, anti-ableist, and anti-classist. We are for human and animal liberation. Our page aims to be a manifesto for liberation and a platform for generations to come.

[facebook.com/reglonow](https://facebook.com/reglonow)

## subMedia.tv

[trouble@sub.media](mailto:trouble@sub.media)

subMedia is a video production ensemble, which aims to promote anarchist and anti-capitalist ideas, and aid social struggles through the dissemination of radical films and videos. Founded in 1994, subMedia has produced hundreds of videos on everything from anti-globalization protests to films about shoplifting. Our films have been screened around the world in social centers and movie theaters and have been watched by millions on the internet.

[sub.media](http://sub.media) / [facebook.com/subMedia](https://facebook.com/subMedia)

## IN PRINT

### McGill Daily

(514) 398-6784 / [coordinating@mcgill-daily.com](mailto:coordinating@mcgill-daily.com)

The McGill Daily, in production for over 100 years, is an on-campus independent newspaper run entirely by students. Our aim is to report on issues taking place on campus and beyond, through an intersectional lens that prioritizes the voices of marginalised people and communities. We publish in print on Mondays, and produce online content throughout the week, alongside weekly radio segments for CKUT 90.3 FM. McGill students are welcome to get involved! Give us a call, email us, or drop by our office in room B-24 of the Shatner Building to talk to our editors.

[mcgilldaily.com](http://mcgilldaily.com)

### Le Délit

(514) 398-6784 / [rec@delitfrancais.com](mailto:rec@delitfrancais.com)

Le Délit français, ou plus simplement Le Délit, est le seul journal francophone de l'université McGill au Canada. Il a été créé en 1977 pour donner une voix aux étudiants de langue française. Le Délit est distribué gratuitement sur le campus de l'université McGill tous les mardis.

[delitfrancais.com](http://delitfrancais.com)

## F WORD

[fwordpublication@gmail.com](mailto:fwordpublication@gmail.com)

F WORD is a biannual publication featuring various kinds of original visual and written content that discusses feminism(s). We recognize the many contexts and implications of current-day feminism(s) and aim to productively expand the conversation around these feminism(s).

[fwordmtl.com](http://fwordmtl.com)

## RAD ONLINE RESOURCES

### MTL Counter-Info

A platform that publishes texts, images, and videos that are submitted to it, usually anonymously. The site does not represent any group or organization. We invite widespread contribution from people and groups engaged in struggles against systems of domination.  
mtlcounter-info.org

### Queering the Map

Queering the Map is a community-generated mapping project that geolocates queer moments, memories, and histories in relation to physical space. As queer life becomes increasingly less centered around specific neighborhoods and the buildings within them, notions of 'queer spaces' become more abstract and less tied to concrete geographical locations. The intent of the Queering the Map project is to collectively document the spaces that hold queer memory, from park benches to parking garages, to mark moments of queerness wherever they occur.  
queeringthemap.com

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## PARENT RESOURCES

### Concordia University Student Parents Centre

(514) 848-2424 x 2431 /  
cusp@concordia.ca  
mon-fri 10 am – 6 pm

A child-friendly space on campus that offers a computer lab, kitchen, nursery (with toys and games), and a lounge for student parents and their children. Does not provide childcare.

1410 Guy St, room 24

### McGill Family Care

(514) 398-5645 / family.coordinator@mcgill.ca

Provides information about various aspects of family care to the entire McGill community  
mcgill.ca/familycare

### Montreal Childcare Collective

The Childcare Collective offers strategic childcare in response to the fact that childcare is frequently overlooked and underappreciated. We aim to assist parents, caregivers, youth, and children, including but not limited to low-income communities, non-status and immigrant communities, communities of colour, and queer and trans communities.  
montrealchildcarecollective.com

### PGSS Study Sundays

(514) 398-3756  
sun 9:30 am – 2 pm

Post Graduate Student Society members with child dependents have the opportunity to complete academic work while their children are cared for in the same building by trained volunteers. There will be organized activities to entertain the children. Morning snack and drink provided.

3650 McTavish, room 401

Must be a PGSS member. Children 2+  
pgss.mcgill.ca/en/family-care

### Première Resource

(1-866) 329-4223

mon-fri 9 am – 4:30 pm

Free counselling line for parents, parental figures & children concerning family issues.

premiereressource.com

### SSMU Daycare Centre

(514) 398-8590

A privately run, non-profit group from SSMU which offers full-time childcare to 32 children of the McGill community. Subsidized by the Québec Government and partly funded by McGill University student



fees. Parents pay \$7 per day.

3600 McTavish, suite 2300

McGill students only, priority to undergraduate McGill students. For children 18 months - 5 years.

Physically accessible.

ssmu.mcgill.ca/daycare

### **Young Parents Program**

(514) 483-0660 /

ypp\_pjp@headandhands.ca

wed & fri 12 pm – 3:30 pm

Part of Heads & Hands. A place for parents or parents-to-be under the age of 25 to meet and connect with other parents in a friendly, casual, and inviting atmosphere. A space for parents to share experiences and resources as well as their hopes and fears.

3465 Benny Ave

Physically accessible

headandhands.ca

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## **RESOURCES FOR REFUGEES NON STATUS NEWCOMERS IMMIGRANTS**

### **Action gay, lesbienne, bisexuelle, trans et queer pour immigrants et réfugiés (AGIR)**

info@agirmontreal.org

Offers services, information, programs, and resources, in addition to protecting and defending the legal, social, and economic rights of migrants (asylum seekers, refugees, immigrants, and those with undetermined status). By appointment.

2075 rue Plessis, Bureau 311

agirmontreal.org

### **Action Réfugiés Montréal**

(514) 935-7799

mon-fri 9 am – 5 pm

We seek justice for asylum seekers and refugees. We promote partnerships among refugees, faith communities, and society at large for mutual empowerment. Through our programs we provide hope and assistance while raising awareness of refugee rights.

1439 Ste. Catherine West, suite 2

info@actionr.org

actionr.org

### **Comité d'action des personnes sans-status / Non-status Action Committee**



comitedactionsansstatut@gmail.com

The Non-Status Action Committee was created to oppose the possible deportation of Haitians and Zimbabweans living in Canada and previously protected by a moratorium on deportations. Since the lifting of the moratorium, we advocate for the rejection of a case-by-case system and the adoption of a overall measure by the federal and provincial governments, including everyone who is non-status.

### **l'Hirondelle**

(514) 281-2038

L'Hirondelle est un organisme communautaire qui travaille à l'accueil des nouveaux arrivants et à leur insertion socio-économique en partenariat avec les milieux privés, publics et communautaires.

hirondelle.qc.ca

### **Maison secours aux femmes de Montréal**

(514) 593-6353

Shelter catering specifically to immigrant women and their children experiencing abuse. 24/7.

For more services see Shelters section  
22150 Csp St-Marc

French, Chinese, Spanish, Arabic, Urdu, Bengali, Hindi, and Wolof

### **Médecins du monde**

(514) 281-8998 x 246 / info@medecinsdumonde.ca

tues & thurs 1 pm – 4 pm

wed 1 pm – 4 pm (pregnant women only)

Provides free but limited health services to migrants with no medical coverage, non-status people, and people in precarious financial situations.

560, boul. Crémazie Est

Free and confidential service. Building is not equipped with a ramp, can request assistance from clinic workers.

English and French, possibility to request translation services from volunteers at the clinic.

medecinsdumonde.ca

### **Multi-écoute**

(514) 737-3604

mon-fri 9 am – 12 pm & 1 pm – 5 pm

In person counselling by appointment. Listening services & referral service, help with filling out forms, translation and certification of documents, French and English courses, conversation workshops, integration workshops for immigrants, socio-cultural activities.

3600 Avenue Barclay, suite 460

There are a few steps to go up before being able to access the elevator.

French, English, Spanish and Arabic (phone line)

English, French, Persian, Spanish (counselling)

multiecouste.org

### **Primary care clinic for migrants without health coverage**

(514) 609-4197

Address is confidential, call for location.

### **Programme régional d'accueil et d'intégration des demandeurs d'asile (PRAIDA)**

(514) 731-8531

Formation et sensibilisation dans la communauté et auprès des professionnels du réseau de la santé et des services sociaux quant aux besoins spécifiques des demandeurs d'asile.

5700 Côte-des-Neiges

### **Solidarity Across Borders**



solidaritesansfrontieres@gmail.com

Solidarity Across Borders is a Montréal-based network engaged in the struggle for justice and dignity of immigrants and refugees. We are comprised of migrants and allies, and come together in support of our main demands: status for all, an end to deportations and detentions, and the abolition of double punishment of migrants with criminal records. We also work towards building a “Solidarity City” in Montréal. Some of us have direct experiences with the immigration and refugee system; some of us come from immigrant backgrounds; all of us organize as part of a collective struggle for justice and dignity. For us, there is no such thing as “illegal” human beings, only unjust laws and illegitimate governments. We organize not on the basis of charity, but on one of solidarity and mutual aid.

solidarityacrossborders.org

### **PINAY**

PINAY empowers and organizes Filipino women, particularly Filipino domestic workers, in their struggle for basic rights and welfare.

pinayquebec.org

# SERVICES FOR SEX WORKERS

## The Feminist Alliance in Solidarity for Sex Workers' Rights (FAS)

alliancefeministesolidaire@gmail.com

A Québec coalition of individuals and feminist groups working together to support and defend the rights of people working in all sectors of the sex industry.  
alliancefeministesolidaire.org

## Stella

(514) 285-8889 (support line) / (514) 285-1599 (office) / info@chezstella.org

Organization run by and for sex workers that provides support, resources, and information for sex workers, as well as a support hotline.

2075 rue Parthenais, bureau 404  
chezstella.org

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## SHELTERS

### Assistance aux femmes

(514) 270-8291 / information@assistanceauxfemmes.ca  
by appointment. 24/7

Provides shelter for women with children experiencing abuse. Experience in assisting immigrant women.

Address is confidential, call for details.

English, French, and Spanish  
assistanceauxfemmes.ca

### Auberge Madeleine

(514) 597-1499 / administration@aubergemadeleine.org

Shelter for homeless women struggling with addiction or who are experiencing abuse.

Address is confidential, call for details.  
Multiple flights of stairs to access whole facility; not wheelchair accessible;  
aubergemadeleine.org

### Auberge Shalom

(514) 731-0833 (24/7 support line and shelter) / (514) 485-4783 (counselling/resource office) / infoaspf@videotron.ca

Shelter and counselling/resource office (two separate locations) for women and children who are experiencing or have experienced situations of conjugal violence. Short or longer term counselling includes specialized services such as: for the orthodox Jewish community; legal clinics; community support groups.

Address is confidential, call for details.

Shelter follows the Jewish laws of kashrut (food preparation) and observes Jewish holidays

English, French, Hebrew, Yiddish  
aubergeshalom.org

### Chez Doris

(514) 937-2341 /  
information@chezdoris.org

A daytime shelter 7 days a week for all women in difficulty. The house provides meals, respite, clothing, socio-recreational activities as well as practical assistance.

1430 Rue Chomedey  
chezdoris.org

### La Maison Grise

(514) 722-0009 / info@lamaisongrise.org

Offers shelter for women living in homelessness and experiencing abuse. They also provide assistance in finding affordable housing. 24/7.

Address is confidential, call for details.  
lamaisongrise.org

## Maison Flora Tristan

(514) 939-3463 / aide@maisonflora-tristan.com

Provides shelter for immigrant women and children experiencing abuse.

Address is confidential, call for details.

English, Spanish, Portuguese, Russian, Romanian, Créole, Kinyarwanda, Swahili, and Arabic

maisonfloratristan.com

## Le Parados

1-800-363-9010 (toll free) / (514) 873-9010 (shelter) / (514) 637-3529 (general) / parados@videotron.ca

Free short-term shelter for women and children who are experiencing or have experienced conjugal violence. They also support women in their path towards economic, legal, and social security. 24/7.

Address is confidential, call for details.

leparados.com

## Maison secours aux femmes de Montréal

(514) 593-6353

Shelter catering specifically to immigrant women and their children experiencing abuse. 24/7.

22150 Csp St-Marc

French, Chinese, Spanish, Arabic, Urdu, Bengali, Hindi, and Wolof

## Native Women's Shelter of Montréal

(1-866) 403-4688 (toll free) / (514) 933-4688 / nakuset@gmail.com

Offers support and frontline services to First Nations, Inuit, and Métis women and children to promote their empowerment and independence. The NWSM is the only women's shelter in Montréal that provides services exclusively to Indigenous women and their children. The NWSM can accommodate up to 16 women and children per night. 24/7.

Address is confidential, call for details.

English, French, various Indigenous languages.

nwsm.info

# SOLIDARITY

## The Anti-Capitalist Convergence (CLAC)

info@clac-montreal.net

The Anti-Capitalist Convergence (CLAC) is a coordination space for the anti-capitalist radical left in Montreal. The CLAC has a mandate to push an anti-capitalist analysis through the organization of campaigns and demonstrations, such as the annual anti-capitalist May Day. The CLAC is a space which is explicitly anti-capitalist, anti-patriarchy, anti-authoritarian, and anti-colonial.

clac-montreal.net

## CASA

Le Collectif Antispéciste pour la Solidarité Animale (CASA) se donne pour mission de favoriser la réflexion et l'action pour l'égalité animale. L'antispécisme est un projet politique visant l'abolition des pratiques et institutions causant du tort aux animaux non-humains, pour la seule raison qu'ils ne sont pas humains. Nous dénonçons le double standard moral qui s'opère en fonction de l'appartenance d'espèce, fondé sur le mépris de ce que vivent les individus non-humains.

facebook.com/collectifasa

## CELLUL

Collectif étudiant de lutte pour des lieux urbains libérés. Le CELLUL entend lutter contre la marchandisation de l'espace public, la gentrification des quartiers, la bétonisation de la ville ainsi que la dérive sécuritaire et la surveillance de nos milieux.

facebook.com/cellul.uqam

## Filipino Indigenous People's Organization of Québec (FIPOQ)

FIPOQ is a non-profit grass root organization. We are networking with other indigenous groups of Filipinos and non-Filipinos in the community. Our objective is to strengthen and expand our network in Québec and around Canada

to make our campaigns more visible,  
more progressive, and more productive.  
facebook.com/FIPOQ/

### McGill Student Chapter of Independent Jewish Voices

ijvmcgill@gmail.com

McGill's Student Chapter of IJV is a grassroots student initiative. It aims to create solidarity links between non/anti-Zionist Jewish voices and Palestinian human rights groups in Montréal. McGill IJV promotes dialogue surrounding Jewish diasporic resistance to the Israeli occupation, and empowers critical Jewish voices to take solidarity actions, aiming to achieve justice in Palestine.  
facebook.com/ijvmcgill

### McGill BDS Action Network

mcgillbds@riseup.net

We are a grassroots student-led campaign at McGill to answer the call from Palestinian civil society for Boycott, Divestment, and Sanctions against Israel.  
mcgillbds.com

### Projet accompagnement solidarité Colombie (PASC)

Le PASC est un collectif qui est né suite aux grandes mobilisations contre la Zone de Libre-Échange des Amériques. Depuis 2003, le PASC réalise de l'accompagnement auprès de communautés et organisations colombiennes et diffuse de l'information sur les mouvements sociaux colombiens tout en dénonçant les intérêts canadiens impliqués dans le conflit social et armé en Colombie. Le PASC organise ateliers d'éducation populaire afin de faire des liens entre des luttes en Colombie et au Québec face à l'imposition de méga-projets d'extraction des ressources.  
pasc.ca

### Solidarity for Palestinian Human Rights

mcgillsphr@gmail.com

A non-profit, student-based organization that advocates on a strong social justice platform to uphold the rights of the Palestinian people in the face of human rights violations and all forms of racism, discrimination, misinformation, and misrepresentation.

facebook.com/sphrmcgill

facebook.com/sphr.official (Concordia)

### Tadamon!

info@tadamon.ca

Tadamon! (Arabic for "solidarity"), is a Montréal-based collective which works in solidarity with struggles for self-determination, equality, and justice in the 'Middle East' and in diaspora communities in Montréal and beyond. Tadamon! strives for a world in which every human being is free to live and flourish in dignity and justice.

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## SUSTAINABILITY

### Sustainability Action Fund

The Sustainability Action Fund (SAF) is a Concordia University fee-levy granting organization for students who want to develop projects in sustainable infrastructure, community-building, and education around social and environmental sustainability issues. The SAF provides significant financial support to a diversity of projects with an active effort to empower the Concordia community and develop a culture of sustainability on campus and beyond.

safconcordia.ca

## **The McGill Office of Sustainability** (M)

(514) 398-2268 / sustainability@mcgill.ca

Provides the strategic guidance, support, and resources to transition McGill into an institutional model of sustainability for society. In partnership with students, staff, and faculty, we advance McGill's vision for sustainable research, education, connectivity, operations, and governance.

1010 Sherbrooke Street West, suite 1200  
mcgill.ca/sustainability

## **Sustainable Concordia** (C)

514-848-2424 ext. 5829

We are an organization that builds and measures culture and practices of sustainability at Concordia University in solidarity with the global community. We believe that fundamental changes need to be implemented. We believe that universities have a moral responsibility to educate their graduates with the knowledge, skills, and values to effectively develop a thriving, secure, and civil society; and to do that, a commitment to sustainability must be demonstrated as well as taught.

sustainableconcordia.ca

## **SOS Territoire**



SOS Territoire est une groupe de recherche et d'action pour la protection du territoire dans une perspective écologique et dans un rapprochement entre les autochtones et non-autochtones.

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The Learning from the Land Collective

Mercure à la mer

moohk

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Stella

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## ARTWORK AND COMICS

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Heart of Joy and Pain, p.86, – Maria Trujillo @heartarte

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Untitled photos, p.56,112 – Surah Field-Green

Nuclear Plant Workers, p.231 – Ai Ikeda

Go Home, p.190 – Hikaru Ikeda

Janet Mock and Sylvia Rivera colouring pages, p.138, 214 – Ens

Deer Woman, p.124 – ChiefLady Bird @chiefladybird

Berlin no.1, p.6 – A.S. Krause

Untitled photos, p.17 – Kenny Thunder @kennythunder\_\_\_

Gender Euphoria, p.25 – Emciel

Conspiracies, p.164 – Kenny Cole

Embroidered patches, p.74,152,176 – Fat Kitty Rising @fatkittyrising

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