

About This Publication

School Schmoool is your radical guide to your often unradical school. University can (and should be) more than an ivory tower, and this agenda highlights exciting ways to bridge the gap between academia and issues outside the classroom.

School Schmoool dates back to 1994. It began as a bi-annual publication that brought together group profiles, articles, and practical resources of use to all students, especially those interested in environmental and social justice issues. It was resurrected as an agenda and resource book in the summer of 2006, and has been connecting the McGill, Concordia, and Montréal communities ever since.

The 2015-2016 edition of School Schmoool has three sections. ‘The Issues’ features articles on a wide variety of topics from an overview of the Black Lives Matter movement to a critique of marriage equality. To keep track of your busy schedule and important dates, we have ‘The Agenda’ section, this year with 13 comics from various artists at the beginning of every month. Finally, if you are looking to plug into some organizing in Montréal, turn to ‘The Groups & Resources’ to read about different local organizations working on various issues. Also included in this section is a resource list providing key phone numbers and websites to projects and services mentioned in the articles, including abortion resources and a listing of anarchist, people of colour, and Indigenous spaces in the city.

We hope this ad-free, non-corporate, autonomous guide will inspire you and help you locate the struggles you want to fight for and find support within.

Xindi and Andrea

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.

Working Groups

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.

Research

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

Popular Education

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 you 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 by joining a working group, planning an event, joining the Board of Directors, or helping 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 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, including: radical childcare, prison justice, art skillsharing, anti-capitalism, migrant justice, radical mental health, anti-police brutality work, queer issues, accessibility, international solidarity and more.

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.

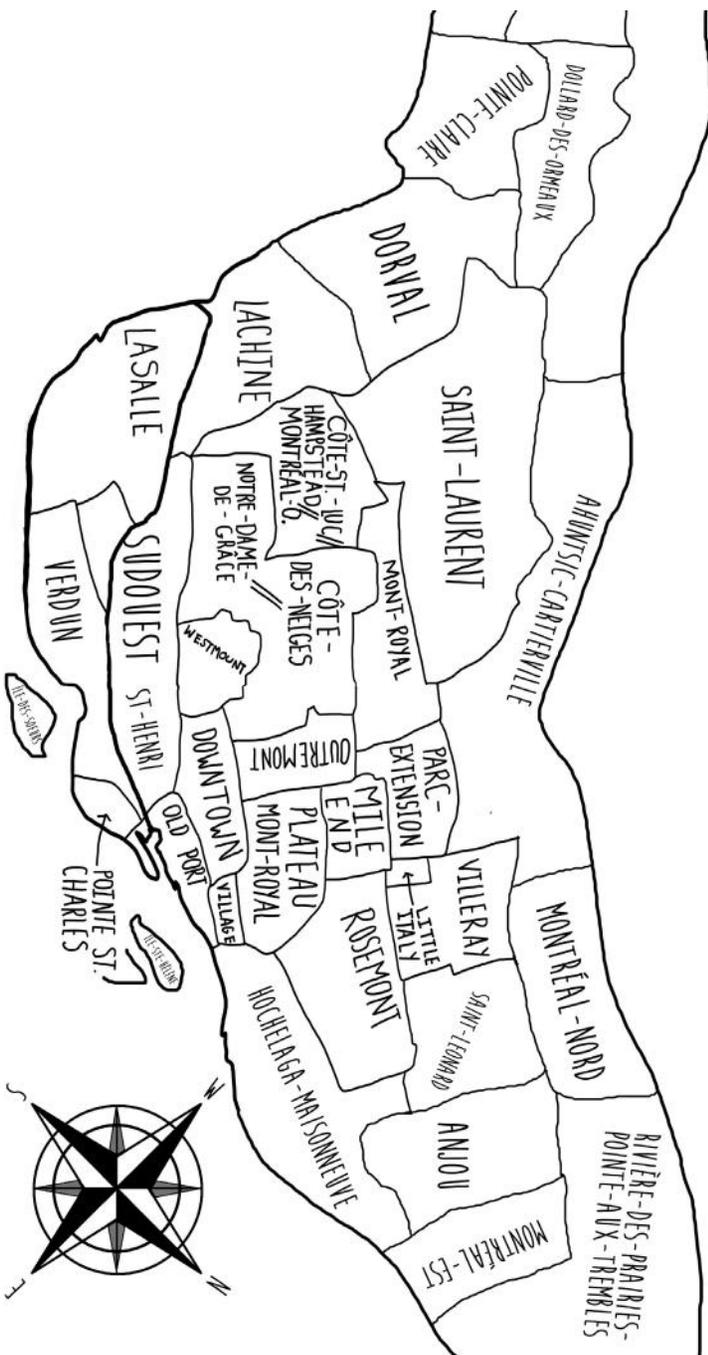
We believe in the power of collective organizing to achieve social justice!



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THE ISSUES



the issues

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Black Lives Matter

©Helen Ogundeji

In a society where white bodies are prioritized and those of any other variation are marginalized, violence and exploitation are commonplace. Black Lives Matter is a campaign that emerged in the summer of 2013 following the acquittal of George Zimmerman in the murder of Trayvon Martin. This group seeks justice for the victims and families affected by police brutality and excessive force by law enforcement (whether it be through physical harm or unequal distribution of legal penalties), as well as to create a “network of organizations advocating to form a national policy specifically aimed at redressing the systemic pattern of anti-Black law enforcement violence in the US.”

Following the recent grand jury decision to not indict police officer Darren Wilson for the murder of eighteen-year-old Michael Brown, Black Lives Matter has generated a notable following not only in the United States, but also throughout North America and beyond.

Here in Montréal, a similar situation unfolded when Alain Magloire, a Black man holding a hammer, was confronted by police and subsequently gunned down in February of 2014. Known by police, Magloire had stayed for a month at Montreal’s Old Brewery Mission, an organization that helps people living on the street. Magloire’s killing has since been attributed to his mental illness. However the question remains as to why the confrontation was not handled less violently.

Nowhere near the first instance of police brutality in Montréal, Alain Magloire’s case reinvigorated the discussion, and reminded Montréalers of a similar event almost 30 years earlier. In 1987, tensions between the Black community and police were at an all time high. On the morning of November 11, 1987, nineteen-year-old Anthony Griffin was shot and killed by a member of the Montréal police force after running to escape police detention. Just as he was turning himself around in surrender, at the instruction of Constable Allan Gosset, Gosset fired and killed Griffin. While the nineteen-year-old’s killing sparked a wider discussion on the use of handguns by police (including an ultimately successful plea to replace .38 police revolvers to .357’s), unnecessary use of force involving any form of police violence remains a huge issue. .

Similarly, in October 2007, 39-year-old Quilem Registre was zapped several times with a Taser stun gun by a police officer, and died in hospital four days after the incident. Upon further investigation, the coroner concluded that the police may have been able to subdue Registre without use of the Taser, reiterating the concerns of Black rights activists throughout the city. Why is inflicting violence on Black bodies an officer’s instinct when called to a scene involving us? It is obvious that more sensitive measures need to be taken. However, this remains under the heading of ‘do better next time’ after Black lives have already been robbed.

Black Lives Matter serves as an incredibly important cause, especially to younger generations of Black bodies. Calling on the mobilization of youth, Black Lives Matter stresses the importance of solidarity and utilizes these all too silenced voices to loudly, passionately, and unapologetically denounce the forces that seek to oppress our spirits.

In a society where white biker gangs freely murder, only to be offered water and phone service by police, where a white domestic terrorist can target and gun down nine church members in the midst of bible study, only to be apprehended non-violently and provided a bulletproof vest, where a white woman can live her adult life in blackface and steal countless opportunities from deserving Black people, where men are killed for walking while Black, where children assaulted for having a pool party while Black--the need for this transformative organization cannot be more clear.

Trans Rights & Trans Lives in Montréal

☪ *Kama La Mackerel*



In December 2013, the Québec National Assembly adopted Bill 35 which modified Article 71 of the Québec civil code. These modifications were progressive in so far as: a trans person seeking to change their name was no longer required to publicly publish their name change in the official Québec Gazette, or to publish their name change (along with their date of birth and their residential address!!) in a newspaper for two weeks. In addition, genital reassignment surgery was no longer required for trans individuals to change their gender markers on their official documents.

These modifications, though progressive, also came with their own problems. First of all, the Québec government has yet to determine how to tangibly implement these changes. The initial proposed regulations stipulated that a person seeking to change their gender marker on an official document must (amongst others): prove that they have lived under the physical

appearance of their gender identity on a daily basis for at least two years, present a letter from a certified medical professional that attests that they are trans, and have a third-party testify under oath that the person has been living under the physical appearance of their gender identity for at least two years.

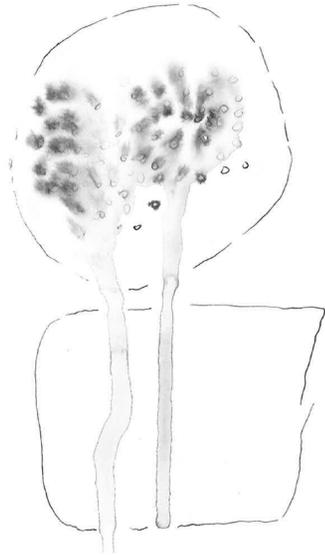
Thankfully, there were public hearings regarding these regulations in May 2015. Based on the hearings, the commission proposed that the requirement to prove that one has been living under the appearance of a particular gender for at least two years be removed and that a letter from a health-care professional no longer be required, but that an adult who has known the trans person for at least six months must certify, under oath, that the trans person is actually serious (!) in their request. The commission also suggested that the government create structures to cater to the needs of trans youth and children, as well as trans migrants who are not covered under the present regulations. How the regulations will be amended and concretely implemented is yet to be determined: as of now, none of the gains from Bill 35 have been put in place.

In Montreal, a grassroots collective of trans activists organized Montréal's first trans march in August 2014. The collective, "Euphorie dans le genre" (www.fiertetrans.com) is also organizing a three day trans pride, including the trans march for August 2015. The resources section of School Schmoool has other links and contacts to organizations and collectives doing trans advocacy and support work in the city.

Despite all the small advancements for the trans communities, it is still mourning and not celebration that permeates the lives and collective existence of trans individuals, particularly trans women of colour, and specifically Black and Latina trans women. Every year, a disproportionate number of trans women of colour are murdered, driven to suicide, incarcerated, and denied access to shelter and health-care. Racist and transmisogynist violence is very much present, even in a city like Montréal. The challenging question is: how is each one of us complicit with this violence and what are we willing to do to be critical of that complicity and challenge such violence?

Against Marriage Equality ☾ Ryan Conrad

With the recent passage of gay marriage nationwide in the United States by a narrow June 2015 Supreme Court ruling, many lesbian, gay, bisexual, and trans (LGBT) Canadians have been congratulating their American counterparts for finally catching up to the rights and privileges already afforded to all Canadians since 2005. The odd Canadian jubilation for American gay marriage was similar to the outpouring of patriotic pride LGBT Canadians showed when the United States finally overturned its ban on openly gay and lesbian service members in 2011. Both were odd displays of cross-border nationalism and a shallow form of liberal solidarity for two unworthy goals.



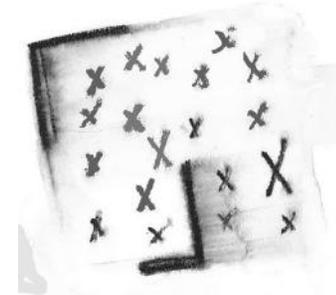
Most liberal LGBTs and their allies argue that we are on some sort of linear progress narrative, hurtling forward through time and space towards a world where LGBTs can be equal and no different than everyone else. But what most people don't seem to be asking is: what are we trying to be equal to? Gay and lesbian service members don't make for kinder, gentler militaries in Canada or the United States, and the imperialist, misogynist, macho, and racist military cultures remain intact on both sides of the border. Gay marriage does not address the need to value all families under the law, from single moms to

multi-generational households, and leaves anyone who doesn't mimic hetero-coupledness outside its bounds of legal protection and economic rights.

If equality means demanding inclusion in deeply inequitable and arguably deadly institutions, then maybe equality is something to rally against, rather than demand. What better queer worlds could we dream up? Worlds where militaries and wars no longer exist, where someone's marital status doesn't impact their ability to access public social safety nets, health care, protect their family, or immigrate? And how do we build a broad-based social and economic justice movement that values difference in order to make these worlds a reality? Check out againstequality.org to join the conversation!

Fight For Nothing. Some thoughts on Queer Nihilism ☾ Edith Doyle

Forward- Before we begin, the writers of this piece would like to acknowledge a number of factors and nuances which frame the form of 'nihilism' we will advocate below. Firstly, that we see the nihilistic lens as inseparable from and foundational to any meaningful queer and insurrectional project, that without this trinity (a Queer, Insurrectional, Nihilist project/trinity) any one of these three lens' becomes isolated, stagnant, and meaningless. Second, that we position our nihilism within the "active" tradition, meaning that we take nihilism (nothingness/the void) as a stimulus to action, to joy, and to love, rather than, as the popular conception of nihilism might suggest, to the passive pursuit of noting/inaction. Finally, we do not see the nihilist lens as solving any problems or generating any solutions. In fact, we don't want any solutions - we understand that this is unpalatable to some, and unfeasible to many. We acknowledge that our nihilism is a product of our particularly nuanced struggles, oppressions, influences, and experiences; we don't ask that queer nihilism work for you, or wish to spread it like some facile ideology; we simply acknowledge its possibility within our own lives and express the raw joy it evokes in our encounters with the world.



"dead in the land of the living" (Nihilism as a tool for breaking from queer stagnation)

In a moment where 'queer theory' has come to mean little more than critical analysis, where 'queering' has become the treasured verb of 'alternative' academics to mean simultaneously anything and nothing, and where bourgeois, cis men would have us believe that now is a time of "post-queer" politics, there is a need for a radical reclamation of what it means to be queer, a need to remember that just because some rich gays can get married, many of us are still 'marked to die'¹ based on our being trans, sex workers, of color and/or poor.

¹ Fag Mob/Fight for Nothing Productions - 'Marked in Contradiction, Complicity, Exit' 2015

Queer Insurrectional Nihilism suggests a framework to reject this reality while also recognizing that many of the solutions offered by the police, the state, and by ‘movement managers’/NGO anarchists², such as “safety” and inclusion are themselves worthy of rejection. By this, it is meant that safety and inclusion are often posited as liberatory, transgressive and desirable means to an end; while in reality the mechanisms necessary to maintain these projects rely on increased hostility, pacification, and oppression of other marginalized people such as trans-women and women of color. Coupled with this rejection of increased hostility, is a total rejection of, and hostility towards the existence of the police, the state and ‘movement managers’. Queer, insurrectional, nihilists view these bodies (police, states, movement managers) as authoritarian, oppressively violent, dogmatic, and (in many cases) as enemy combatants; as such solutions offered by these bodies, and indeed the continued existence of the bodies themselves are to be rejected.

A nihilistic lens suggests that while we should recognize the reality of our own potential destruction/death at the hands of transphobes or police officers as negative, we must also reject our absorption into any positivist project or campaign that would ‘protect’ queers from these experiences whilst still maintaining the bio-political fabric of society at large. Queer, Insurrectional, Nihilism rejects any inclusion/protection within/from society, since there is a recognition that inclusion can only come at the price of someone else’s oppression; instead Queer, Insurrectional, Nihilism endorses an anti social turn, declaring open conflict with society. “The machinery of control has rendered our very existence illegal- and of course, in turn we’ve committed our lives to criminality”³.

“I want to be negated”(Nihilism as a lens for re imagining).

Starting, then, from this stance of “the excluded” and “self-excluding”, queer insurrectional nihilism begins by positioning itself beyond the realms of that which is existent and into imagined realms of possibility. It seeks not to repair, reform, or even engage in the existing paradigm of reality (except in moments of attack against it), but rather to live something unnameable, destructive, and joyous in the margins. To describe this pursuit, let us use the

² By movement managers we mean both groups and individuals who seek to control, manage, or direct the uncontrollable mob, mass of people, or collective anger of those struggling against domination by capital in order to make “coherent movements” and/or “palatable demands” - think ‘Stonewall’, the people organizing general assemblies at occupy, or that dude talking about ‘the movement’ in the last meeting you went to.

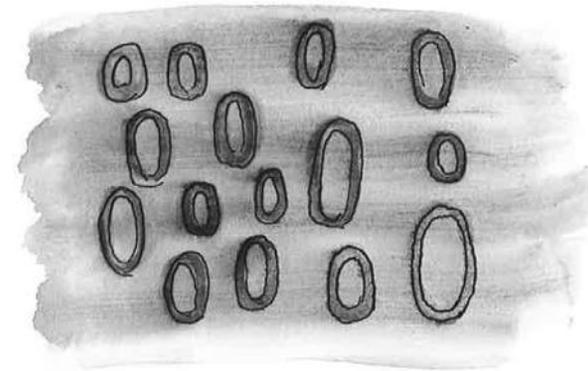
³ ‘Gang of Criminal Queer’ - “Criminal Intimacy” in Total Destroy. Milwaukee, WI: 2009

term “criminal joy” which may take any number of different articulations- from the pursuit of sex with imagined or re purposed/renamed body parts, to the kneecapping of a gay politician/businessman, or a simple physical or mental pursuit into another reality (daydreaming for example).

Coupled with the pursuit of “criminal joy”, a nihilistic approach to gender is one that allows us to look beyond corporeality, to attempt a dismantling of identity, and to explore the possibility of flows of force, removing the “I” or the self as an active creator of experience, and existing instead as a vessel for and embodiment of experience. A practical example of this is the lived experience of some trans women whose womanhood often exists distinct from the supposed ‘reality’ of their prescribed ‘gender’.

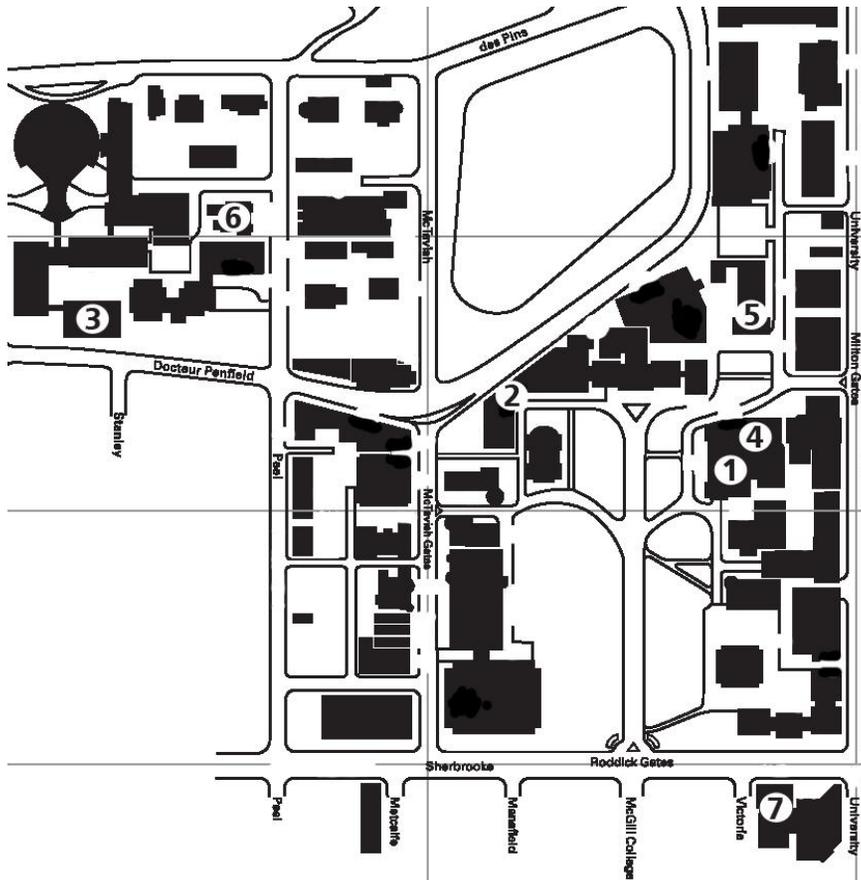
“No Future, Utopia Now” Nihilism as practice of the present)

In talking of re-imagining and breaking from reality, it is important to note that the nihilistic lens rejects prefigurative politics and the putting forward of programs for the future; any attempt to claim the future is misguided and authoritarian. Instead, queer nihilism encourages us to stake a claim on the present, firmly and fully occupying it, not to “be the change we want to see” but rather to take everything we desire here and now. To this end, it is important to understand that queer nihilism is neither a project nor a program but rather a way of existing, a recognition that any demand is co-optable and as such the struggle for “nothing” is to be preferred to the one for something.



Map of Military Research at McGill ☪ Demilitarize McGill

Students and others are organizing to interrupt the University's history of complicity in colonization and imperialist warfare by ending military collaboration at McGill. We oppose research, recruitment, and other activity for military purposes because they are local manifestations of imperialism and settler colonialism.



For more information or to get involved:

www.demilitarizemcgill.com | demilitarizemcgill@riseup.net

(1) Shockwave Physics Group (SWPG), Macdonald Engineering Building. The SWPG has worked closely with Canadian military researchers, and occasionally with the US military, on topics related to thermobaric explosives, an improved version of fuel air explosives that the US military first used in Afghanistan in 2003. Scientific reports for the US military have cited SWPG research as useful for the development of more lethal thermobaric weapons.

(2) Centre for International Peace and Security Studies (CEPSI), Leacock Building. CEPSI is a research institute hosted by the political science departments of McGill and Université de Montréal, and funded by the Canadian military.

(3) Department of Psychology, Stewart Biology Building. In 2010 Prof. Don Taylor received Canadian army funding to apply social psychology concepts to counter-insurgency in failing states. In 2012 he received funding from the Canadian military to investigate young Somali Canadians and their propensity to support terrorism. He did not inform study participants of the funding or intent of the research.

(4) Centre for Intelligent Machines (CIM), McConnell Engineering Building. Research for military and law-enforcement purposes is ongoing at the CIM in areas including automated surveillance and artificial perception.

(5) Office of the Vice-Principal, Research, James Administration Building. In 1988 a three-day occupation of the VP research's office ended with McGill introducing minimal ethical standards for military-funded research. Following a policy review and despite calls for stricter standards, these regulations were removed in 2009.

(6) Institute of Air and Space Law, Faculty of Law, 3690 Peel St. The US Air Force sends students to study Space Law at the IASL, with graduates of the institute frequently going on to work for different military organizations. In 2008 Boeing began a fellowship program through a \$500 000 gift to the Institute.

(7) Computational Fluid Dynamics (CFD) Lab/Newmerical Technologies Int., 688 Sherbrooke St. The CFD lab uses computing to alleviate ice formation on aircraft; Newmerical markets this technology, and has developed solutions specifically for military aircraft, including drones. CFD also collaborates with American university labs partnered with the US Air Force and with CAE, which manufactures flight simulator technology for the Israeli Air Force.

The Quest for the Promised Land: How Canada and Israel perpetuate settler colonialism

© Margaret Gilligan

The settler-colonial projects of the states of Canada and Israel have willingly participated in the dehumanization and massacre of indigenous peoples. Canada's modus operandi was to dehumanize these peoples through assimilation, which they fulfilled via their residential school policy and by forcibly removing indigenous children from their families and putting them up for adoption by settler families. In residential schools, children were not allowed to speak their own language, and were frequently subject to physical and sexual abuse, as well as forced sterilization. At least 4,000 children died as a result of being forced to attend these schools, the last of which closed in 1996.

The state of Israel is also a settler colonial state, and its behaviour suggests an open intent to wipe out Palestinians from the area entirely. The illegal occupation of the West Bank – which leads to indiscriminate home demolitions, sporadic land seizure, severe police brutality against Palestinian civilians, and repeated military sieges – as well as the ongoing blockade on Gaza, reveal a harsh and brutal logic employed by the Israeli government in its attitude towards its Palestinian inhabitants and neighbors. Additionally, the Israeli administration maintains apartheid policies, with over 50 laws sanctioning discrimination against Palestinians living in Israel. It also frequently erases the existence of Palestinians living within the borders of Israel by referring to them as “Arab-Israelis,” in an attempt to hide the fact that Palestinians are the indigenous people to this territory.

Given the overlapping characteristics Canada and Israel share, it is not surprising to see Concordia and McGill universities engage in direct agreements with the Technion - Israel Institute of Technology. Their exchange programs with the Technion are directly representative of this relationship, as well as their collaboration on the development of harmful military technology, such as guided missile research.

In addition to university ties, Canada provides military, financial, and political support to Israel's colonial project. The BDS (Boycott Divestment and Sanctions) Canada movement aims to bring an end to the support that Canada provides the state of Israel. The movement began in July 2005, and

is a call from Palestinian civil society to stand in solidarity with Palestinians in the face of colonialism. It is a growing global movement, and is modeled on the boycott used to end apartheid in South Africa. The Montreal community contributes to BDS through organizing campaigns to boycott institutions profiting off the illegal occupation.

While there are universities all over the world (Canada, Israel, the United States, New Zealand, Australia) that are built on native land (McGill is built on Kahnawake Mohawk land, and the Technion is built on Palestinian land), in our community, these are the institutions that we can directly affect to recognize and end their settler-colonial agendas. For more information on how to get involved with BDS and other anti-colonial initiatives, contact SPHR Concordia, SPHR McGill or KANATA.

SPHR McGill- sphr.mcgill@gmail.com

SPHR Concordia- www.facebook.com/sphr.concordia

Kanata- qipirgmcgill.org/kanata

A Brief History of Union Organizing in Montréal

© Tyler Lawson*

Labour organizing in Montréal began with the formation of decentralized craft unions in the early 19th century. These groups came together to win a ten-hour work day in 1834 and a nine-hour work day in 1872. With industrialization, the shift from commerce to manufacturing, and the city's population doubling between 1871 and 1891, craft unions in Montréal grew. Under the influence of United States-based trade unions, they began to practice collective bargaining, by which wages and work conditions are negotiated between the employer and the union, rather than as individual workers.

In the early 1930s, only about 10% of Québec's workers were unionized, but this figure grew to 26.5% by 1951. In 1949, 5000 workers in Asbestos, Québec voted unanimously in favour of an unlimited strike. The conflict, the longest labour dispute in Québec history, lasted over four months. Unions in Montréal fought the Duplessis government's anti-union legislation through the 1950s, and inspired progressive public sentiment that motivated the Quiet Revolution.

In the early 1960s, public and parapublic sector workers unionized and quickly took action; their illegal strikes for better wages and working conditions in 1963 and 1964 won legal rights to bargain collectively and to strike. Through the rest of the 1960s and 1970s, the province's three central unions – the QFL, CNTU, and CEQ – were explicitly anti-capitalist. In 1972, they created a “Common Front” to increase their bargaining power, and the 210,000 public and para-public employees they represented launched an unlimited general strike, defying government injunctions. By May of that year, over half a million people in the province were on strike, eventually winning public sector workers a \$100 weekly minimum wage. Québec maintained the highest strike rate in Canada through both decades.

In the early 1980s, the organized labour movement in Montréal and across the province began to wane. A global recession led to unemployment and wage decreases that called union efficacy into question. The three central unions abandoned anti-capitalism and adopted models of “conflicting concertation” with management. Repressive legislation deterred union activity among public and parapublic sector workers. Nonetheless, union density remained at about 40% and organized labour found other ways of exercising influence in opposition to public sector wage decreases in the early 1980s and funding cuts to the public services more generally in the late 1990s. The union centrals also came out in support of Québec sovereignty in advance of the 1995 referendum.

Unions in Montréal organized in opposition to the government raising the price of public daycare from \$5 to \$7 in 2003, and the introduction of a 33-month wage freeze for public sector workers in 2005. Some were visibly supportive of students on strike in 2012, and many more have been involved in anti-austerity organizing in 2014-15. In the spring of 2015, talk about student-labour solidarity and a general public service worker strike circulated widely. Let's see what comes of public sector contract negotiations taking place this summer and fall.

** Tyler Lawson is the Collective Agreement Coordinator for the Association of McGill University Research Employees*

Québec's student movement: people power on campus

© Joël Pedheault



For decades, Montréal has had a strong tradition of street protests. Unions, communities, feminist groups, and leftist groups have contributed to this tradition, the student movement being no exception. Since at least the 1960s, student associations in Québec have fought battle after battle with the provincial government to make sure post-secondary education is accessible for people with limited resources. They also fought the privatisation and corporatization of education. Tuition fees for Québécois are among the lowest in North America because of this strong movement. Every time the government announces that it is thinking of increasing university fees, student unions have organized protests and strikes. In the past five decades, eight “general” student strikes (i.e. where multiple campuses and hundreds of

thousands of people are on strike, sometimes for weeks at a time) have taken place.

The most recent general student strike took place in 2012, and was easily the largest student strike in Québec's history. Although the initial goal was to prevent a 75% tuition fee increase, it developed into a movement that made the province almost impossible to govern for months on end. Over time, the government, courts, and police cracked down hard on the protests - which generated even more outrage. The 2012 strike was a partial success in the sense that the governing Liberal Party called an election much earlier than it would have otherwise, as a final resort to get the strike to end, and to take the steam out of a movement that was beginning to threaten the State itself. This strategy worked (the strike didn't last very long past the elections), and the Liberal Party was defeated. However, the Parti Québécois government that came into power as a result still decided to raise tuition fees after the dust had settled.

Over the past decade, McGill and Concordia University students have been participating more and more in Québec's student movement. During the 2012 strike, students organized some of the first ever strikes in these universities, in spite of a tendency for both campuses to be less active in the student movement. These students also held directly democratic general assemblies where any student could participate, breaking with a tradition of careerist student councils making decisions on behalf of the student body. An organizing strategy that worked very well on both campuses was to organize at a very grassroots level: for instance, the Geography department would vote to go on strike, instead of everyone in the Arts and Science faculty.

To continue challenging a power structure that directs education to focus on the needs of the rich, this type of grassroots organizing is a promising strategy for Montréal's English-language universities. But our work doesn't stop as soon as we leave school. Get involved with networks like those centred around the QPIRGs at McGill and Concordia, which connect campus-based movements with the many struggles going on around us--whether they be anti-racist, anti-colonial, anti-capitalist, feminist, or for queer and trans liberation, among many others.

For more information in English about the 2012 student strike, visit thisisclasswar.info.

Temporary Recruitment Agencies, Immigrant Labor And Labor Precariousness In Montréal C Viviana Medina & Manuel Salamanca*

Few people in Montréal are aware of the central role of Temporary Recruitment Agencies (TRAs), also known as Temporary Placement Agencies, in creating labour precarity across Québec, particularly for immigrant workers. Basically, labour precarity is a concept used to describe workers who rely on temporary, "flexible", casual work, who are often not protected by basic labour standards and who are poorly paid and easily exploitable.

Temporary Recruitment Agencies are a "third party" in the usually direct relationship between worker and boss. They are contracted to do the hiring, firing, payment and placement of workers instead of the employer. Employers use TRAs to avoid directly contracting their own employees- and subsequently the legal and economic obligations that come with having workers. Currently in Montréal, there are more than five hundred legal TRAs, and many many more working without an operating license. The industry of temp placement agencies has grown rapidly over the last fifteen years, and so also the importance of TRAs in the labour market overall. Their important place in the labour market means that TRAs are normalizing labour precarity in Québec-- and they are doing so on the basis of the legal and social status of their workers, whether they be poor, white citizens of undocumented women of colour single mothers.

The driving force of TRAs is to provide the cheapest labour possible. TRAs offer this "cheap product" by taking advantage of workers' conditions of vulnerability-- most often derived from their im/migrant and social status.



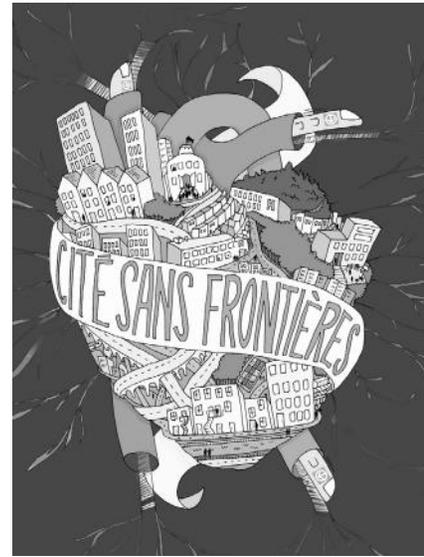
These things include lack of proficiency in English and/or French, lack of or less access to social and health protection (in the case of refugees, refugee claimants and undocumented people), lack of recognized education, skills and diplomas, lack of work permits, or the existence of closed work permits tied to one single employer. Immigrant workers feel like renewable, replaceable, and upgradeable resources who are willing to work under any conditions, and must renounce their social status and education, hiding their qualifications to adapt to the lowest rungs of the labour market. Many of these circumstances are produced directly or indirectly by Québec and Canadian migration policies.

TRAs, and the employers they contract to, take advantage of these situation. Standard forms of labour abuse when working through a TRA include no payment for work hours, vacations, extra hours, break times, lunch times, and holidays. Delayed payments are common (as well as not being paid at all), no reimbursement for work equipment, insufficient safety and health standards, different pay and labour conditions compared to Québécois or permanent workers, getting paid less than minimum wage, no breakdown of salary information, intensive and exploitative work pace, requiring workers to be immediately available at any time, lack of recognition of skills and education, lack of transparency in contract conditions, payment evasion, racist, sexist and discriminatory practices at work, impossibility of unionizing, no respect for break and lunch times, and much more. All these conditions represent businesses' savings and lower operating costs. Voila! This is the reason for the existence of TRAs!

Despite these injustices, the lack of attention from authorities to TRAs' abuses is astonishing. The current Québec labour code does not guarantee respect for immigrant workers' rights, and there aren't any specific regulations regarding TRAs' activities. Is this lack of attention related to the fact that many sectors of Québec's businesses survive thanks to immigrant's precarious and cheap labour? Work abuses perpetrated by, and thanks to TRAs, are countless, and they are increasing and spreading among Canadians as well. However, the lack of political will of authorities seems to be based on the need for this exploitation.

**Members of the Temporary Agency Workers Association (TAWA) of Montreal.*

Solidarity City Declaration



For thousands of undocumented immigrants across the country, cities such as Montréal, Toronto and Vancouver are sweatshops. Immigrants and refugees work the most precarious and dangerous jobs. The Canadian economy cannot survive without this super-exploited work force, made particularly vulnerable by their lack of permanent status and the threat of deportation.

In order for their labour to provide this windfall for Canadian capital, non-status migrants are forcibly kept in a state of heightened vulnerability, deprived of access to essential services and

basic social and economic rights. This apartheid system is maintained both through laws and regulations and through fear of discovery and deportation.

Everybody should have access to healthcare, education, social housing, food banks, unemployment benefits and any other social welfare regardless of immigration status. Labour norms and human rights should apply equally to all.

At a time when money and corporations can cross borders more easily than ever, these very borders are taking on an ever more deadly character for billions of people around the world. Solidarity City is the name given to the vision that resists this reality, that aims to transform our communities from sites of racist exploitation to places of mutual aid and support.

In order to bring this vision closer to reality, we are asking community organizations and centres, collectives, trade unions, healthcare providers, educational institutions, food banks, shelters, housing co-ops, and everyone else to commit to providing services equally to all, regardless of immigration status. As one important symbolic step, we ask you to endorse this Solidarity City declaration.

By endorsing this declaration, you are agreeing to publicly support the Status for All campaign, meaning opposition to deportations and detentions as well as supporting regularization for all non-status migrants.

Moreover, if your organization provides services, you agree to:

- never ask for information regarding immigration status;
- treat all information regarding other people's immigration status as strictly confidential, and never share it with government agencies;
- not charge fees based on immigration status;
- implement a policy of non-cooperation with the Canadian Border Services Agency, including barring them from your premises;
- work to make sure that labour and other human rights standards are applied equally to all, without regard to immigration status, in our organizations, workplaces, and communities

Faced with fear, isolation, precarity and division, we strike back with solidarity, mutual aid, and direct action.

SOLIDARITY ACROSS BORDERS
www.solidarityacrossborders.org
 438-933-7654 - solidaritesansfrontieres@gmail.com

We encourage Montréal-area organizations and groups to discuss and collectively sign this declaration. If your organization would like to endorse this declaration, get in touch. If you would like to get involved more directly in the Solidarity City campaign, also get in touch!

Prisons in Canada ©Termite Collective



In Laval, a suburb of Montréal, there are three federal prisons and one migrant detention centre. On the island itself, there are three provincial jails. These prisons and jails are sites of repression and violence against people who are locked up, whether through the violence of a bureaucracy that delays release dates, the violence of the strip search that people are subjected to after visiting their loved ones, the violence of forced labour, or the violence of the isolation units.

Prisons magnify systems of colonialism, white supremacy, and gender-based oppression on the outside. Nearly 85% of Indigenous people in federal prisons are imprisoned until they have served two thirds of their sentences, the time when most prisoners are entitled to statutory release. This is compared to 69% for non-Indigenous people in prison. Black prisoners are unemployed at a rate of 7%, while the rate for all prisoners is 1.5%. Generally, Indigenous and Black prisoners face longer sentences, are more likely to land in maximum security prisons, and are more likely to be classified as “dangerous offenders”,

which makes it even harder to be released on parole.

Prisoners with life sentences in Canada actually serve more time on average than prisoners with life sentences in the United States. Lifers generally have a harder time accessing programming on the inside and new prison policies are making it harder to access family visits, compassionate release passes, and work release programs. Contrary to job descriptions, the role of parole officers isn't to support people on parole in finding jobs, housing, or a solid support system. In fact, their role is to scrutinize those newly-released from prison to make sure they don't break any of their parole conditions. These conditions leave people vulnerable to punishment at any sign of perceived 'lack of transparency,' such as failure to disclose to a parole officer every single purchase, phone call, or intimate detail of a partner or ex-partner's life. Parole conditions can also include mandatory urinalysis, complete non-association with anyone who has a criminal record, and mandatory participation in life skills programs. This constant state of surveillance causes stress, especially since any perceived failure to adhere perfectly to the Correctional Service of Canada's release plan results in an automatic return to prison – for as long as five years.

We live in a time when the government of Canada has already built new prisons and new prisoner beds in existing facilities. The Conservatives got elected on a tough-on-crime platform and took over Parliament with the rest of the parties toeing the same line. Acts that used to help prisoners get out earlier, receive their pensions, and potentially get a lesser sentence in the first place, have all been repealed or overwritten in the last five years. There are rumours that Canada is looking to implement life without the possibility of parole. It's always been an important time to fight against prisons and what they represent and that's still true today.



THE AGENDA

RELIGIOUS HOLIDAYS

School Schmoool has struggled with how to approach religious dates in the calendar. 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.

september 2015

- 1 Ecclesiastical year begins (Orthodox Christian)
- 5 Krishna Janmashtami (Hindu)
- 8 Nativity of Mary (Christian)
- 14 The Elevation of the Holy Cross (Eastern Orthodox Christian)
- 14-15 Rosh Hashanah (Judaism)
- 17 Ganesh Chaturthi (Hindu)
- 18 Paryushana Parva (Jain)
- 22 Hajj (Islam)
- 23 Equinox
 - Yom Kippur (Judaism)
 - Ostara (Wicca/Pagan)
- 23-26 Eid al Adha (Islam)
- 27 Meskel (Ethiopian Orthodox Christian)
- 28-Oct 4 Sukkot (Judaism)

october 2015

- 5 Shemini Atzeret (Judaism)
- 6 Simchat Torah (Judaism)
- 13-21 Navaratri (Hindu)
- 14 Hijra (Islam)
- 20 Birth of the Báb (Baha'i)
 - Installation of Scriptures as Guru Granth (Sikh)
- 22 Dasara (Hindu)
- 23 Ashura (Islam)
- 31 All Hallows Eve (Christian)
 - Samhain (Wicca/Pagan)

november 2015

- 1 All Saints Day - Christian
- 9-13 Deepavali (Hindu)
- 11 Diwali (Hindu/Jain/Sikh)
- 12 Birth of Baha'u'llah (Baha'i)
 - New Year (Jain)
- 15 Nativity Fast begins through 12/24 (Orthodox Christian)
- 24 Guru Tegh Bahadur Martyrdom (Sikh)
- 25 Guru Nanak Dev Sahib birthday (Sikh)
- 26 Day of the Covenant (Baha'i)
- 28 Ascension of Abdu'l-Baha (Baha'i)

december 2015

- 7-14 Hanukkah (Judaism)
- 8 Immaculate Conception (Catholic Christian)
- 12 Advent Fast begins (Orthodox Christian)
 - Feast Day of Our Lady of Guadalupe (Catholic Christian)
- 8 Bodhi Day (Buddhist)
- 21 Solstice
 - Yule (Christian/Wicca/Pagan)
- 23 Mawlid an Nabi (Islam)
- 25 Christmas (Christian)
- 26 Zarathosht Diso (Zoroastrian)

january 2016

- 1 Gantan-sai (Shinto)
- 5 Guru Gobindh Singh birthday (Sikh)
- 6 Feast of the Epiphany (Orthodox Christian)
 - Dia de los Reyes (Christian)
 - Nativity of Christ (Armenian Orthodox Christian)
- 7 Feast of the Nativity (Orthodox Christian)
- 13 Maghi (Sikh)
- 17 World Religion Day (Baha'i)
- 20 Timkat (Ethiopian Orthodox Christian)
- 24-27 Mahayana New Year (Buddhist)
- 25 Tu BiShvat (Judaism)

february 2016

- 3 Setseben sai (Shinto)
- 8 Chinese New Year (Confucian/Daoist/Buddhist)
- 10 Ash Wednesday (Christian)
- 12 Triodion (Orthodox Christian)
- Vasant Panshami (Hindu)
- 15 Nirvana Day (Buddhist/Jain)
- 26-Mar 1 Intercalary Days (Baha'i)

march 2016

- 2 - 20 Nineteen Day Fast (Baha'i)
- 8 Maha Shivaratri (Hindu)
- 20 Equinox
 - Ostara (Wicca/Pagan)
 - Palm Sunday (Christian)
- 21 Norooz (Persian/Zoroastrian)
 - Naw-Rúz (Baha'i)
- 23 Holi (Hindu)
 - Magha Puja Day (Buddhist)
- 24 Purim (Judaism)

- Hola Mohalla (Sikh)
- 25 Good Friday (Christian)
- 27 Easter (Christian)
- 28 Khordad Sal (Zoroastrian)
- 30 Mahavir Jayanti (Jain)

april 2016

- 8 Hindu New Year (Hindu)
- 8-15 Ramayana (Hindu)
- 14 Baisakhi (Sikh)
- 15 Ramanavami (Hindu)
- 21 First Day of Ridvan (Baha'i)
- 22 Hanuman Jayanti (Hindu)
- 22-23 Theravadin New Year (Buddhist)
- 23-30 Passover (Judaism)
- 23 Lazarus Saturday (Orthodox Christian)
- 24 Palm Sunday (Orthodox Christian)
- 29 Ninth Day of Ridvan (Baha'i)
 - Holy Friday (Orthodox Christian)
- 30 Mahavir Jayanti (Jain)

may 2016

- 1 Easter (Orthodox Christian)
- Beltane (Wicca/Pagan)
- 2 Twelfth Day of Ridvan (Baha'i)
- 3 Saints Philip & James (Christian)
- 5 Lailat al Miraj (Islam)
 - Yom HaShoah (Judaism)
- 15 Visakha Puja (Buddhist)
 - Pentecost (Christian)
- 21 Lailat al Bara'ah (Islam)
- 23 Declaration of the Bab (Baha'i)
 - Lailat al Bara'a (Islam)
- 26 Lag B'Omer (Judaism)
- 29 Ascension of Baha'u'llah (Baha'i)

June 2016

- 6 Ramadan begins (Islam)
- 9 Ascension of Jesus (Orthodox Christian)
- 12-13 Shavuot (Judaism)
- 16 Guru Arjan martyrdom (Sikh)
- 19 Pentecost (Orthodox Christian)
- 20 Solstice
 - First Nations Day (Canadian Native People)
 - Litha (Wicca/Pagan)
- 26 All Saints (Orthodox Christian)

July 2016

- 1 Lailat al Kadr (Islam)
- 7-9 Eid al Fitr (Islam)
- 9 Martyrdom of the Bab (Baha'i)
- 13-15 Obon (Buddhist/Shinto)
- 19 Asalha Puja Day (Buddhist)
- 23 Emperor Haile Selassie I birthday (Rastafari)
- 24 Pioneer Day (Mormon Christian)

August 2016

- 1 Lammas (Christian)
 - Lughnassad (Wicca/Pagan)
 - Fast in honor of Holy Mother of Lord Jesus (Orthodox Christian)
- 5 Ganesh Chaturthi (Hindu)
- 6 Transfiguration of the Lord (Orthodox Christian)
- 14 Tish'a B'av (Judaism)
- 15 Assumption of Blessed Virgin Mary (Catholic Christian)
 - Dormition of the Theotokos (Orthodox Christian)
- 18 Raksha Bandhan (Hindu)
- 25 Krishna Janmashtami (Hindu)

September 2016

- 1 Ecclesiastical year begins (Orthodox Christian)
- 6-15 Paryushana Parava (Jain)
- 8 Nativity of Mary (Christian)
- 10 Hajj Day (Islam)
- 11-14 Eid al Adha (Islam)
- 14 Elevation of the Holy Cross (Christian)
- 22 Equinox
 - Mabon (Wicca/Pagan)
 - Michael and All Angels (Christian)
 - Meskel (Ethiopian Orthodox Christian)





lundi
monday
31

mardi
tuesday
1

mercredi
wednesday
2

jeudi
thursday
3

vendredi
friday
4

*McGill classes begin
Rad Frosh begins thru Sep 6*

samedi
saturday
5

dimanche
sunday
6

1995 Jean-Piere Lazotte, homeless, beaten to death by Montréal police

notes

Lined area for taking notes, consisting of approximately 25 horizontal lines.



lundi
monday
7

Statutory holiday, classes cancelled (McGill & Concordia)

mardi
tuesday
8

*Concordia classes begin
☾ Venus retrograde ends*

mercredi
wednesday
9

2002 Concordia's Palestine solidarity protest, speech by Israeli PM cancelled after

jeudi
thursday
10

vendredi
friday
11

samedi
saturday
12

dimanche
sunday
13

2006 Dawson College shooting RIP

notes

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41



lundi
monday
14

mardi
tuesday
15

mercredi
wednesday
16

jeudi
thursday
17

☾ Mercury retrograde begins

vendredi
friday
18

14th Annual Pow W'ow, Lower Field (McGill)

samedi
saturday
19

dimanche
sunday
20

notes

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lundi
monday
21

*Concordia DisOrientation week thru Sep 25
Add/ drop deadline (Concordia)*

mardi
tuesday
22

Add/ drop deadline (McGill)

1946 4000 workers march in Valleyfield QC to protest arrest of Madeline Parent, union organizer and McGill alumna

mercredi
wednesday
23

jeudi
thursday
24

♄ Pluto retrograde ends

vendredi
friday
25

GENDER B(L)ENDER: queer open mic

samedi
saturday
26

dimanche
sunday
27

1990 Oka crisis ends in 1990 after 78-day siege in Kanehsatake

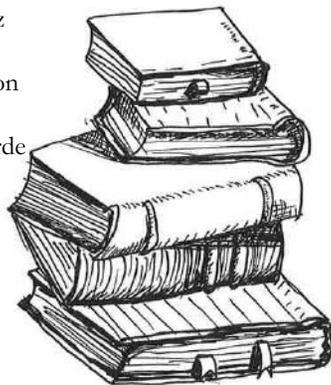
notes

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Reads and Tunes

Fiction

- The Almanac of the Dead* by Leslie Marmon Silko
- The Dispossessed* by Ursula Leguin
- Fledgling* by Octavia Butler
- The Brief and Wondrous Life of Oscar Wao* by Junot Diaz
- 100 Years of Solitude* by Gabriel Garcia Marquez
- The House of the Spirits* by Isabel Allende
- Red Mars (Mars Trilogy)* by Kim Stanley Robinson
- Islands of Decolonial Love* by Leanne Simpson
- Zami: A New Spelling of My Name* by Audre Lorde
- If Beale Street Could Talk* by James Baldwin
- Stone Butch Blues* by Leslie Feinberg
- The Diving Pool* by Yoko Ogawa
- A Small Place* by Jamaica Kincaid
- The God of Small Things* by Arundhati Roy
- Lonely Hearts Killer* by Tomoyuki Hoshino
- Lighthouse Keeping* by Jeanette Winterson
- We the Animals* by Justin Torres



Zines

- Terror Incognita
- MIT Guide to Lockpicking
- Nailbiter: An Anxiety Zine #1-2
- Undoing Borders: A Queer Manifesto
- Midnight Kitchen: Writing About Race
- Designed To Kill: Border Imperialism
- Not Straight Not White Not Male by rosi
- This Is About More Than Who We Fuck # 1-3
- If I can't dance, is it still my revolution? by AJ Withers
- The Flatbush Rebellion: RIP Kimani "Kiki" Gray,
gone but never forgotten
- Against Innocence: Race, Gender & the Politics of Safety
by Jackie Wang
- Who is Oakland? Anti-Oppression Activism,
the Politics of Safety, and State Co-optation
- When Language Runs Dry? A Zine for People
with Chronic Pain and their Allies



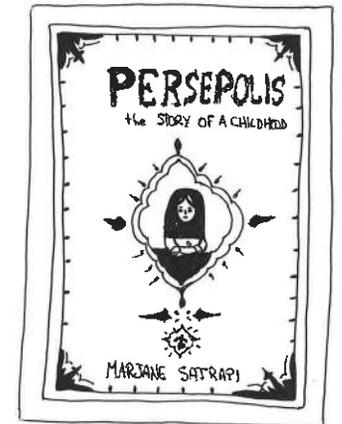
MATHILDE VANGHELWUE

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 mathilde.vg@gmail.com

Reads and Tunes (cont.)

Graphic Novels & Comics

- Persepolis* by Marjane Satrapi
- Fun Home* by Alison Bechdel
- Skim* by Jillian Tamaki
- Boy's Club* by Matt Furie
- Gang Bang Bong
- Wweeirrdd Magazine



Podcasts & Radio Shows

- The Read
- Two Brown Girls
- Welcome to Night Vale
- The Ex-Worker
- Venus on CKUT
- Prison Radio Show on CKUT
- Queer Corps on CKUT
- Metis in Space
- Against the Grain
- No One Is Illegal Radio on CKUT

Non-Fiction

- The Argonauts* by Maggie Nelson
- Ordinary Affects* by Kathleen Stewart
- Assata: An Autobiography* by Assata Shakur
- Settlers* by J. Sakai
- Failure of Non-violence* by Peter Gelderloos
- Our word is our weapon* by Subcomandante Marcos
- Disability Politics and Theory* by AJ Withers
- I Love Dick* by Chris Kraus
- Borderlands/La Frontera: The New Mestiza* by Gloria Anzaldua
- Open Veins of Latin America: Five Centuries of the Pillage of a Continent* by Eduardo Galeano
- The Bridge Called My Back: Writings by Radical Women of Color* ed. by Cherrie Moraga and Gloria Anzaldua
- Women, Race, and Class* by Angela Davis
- Ban en Banlieue* by Bhanu Kapil*
- The Little Edges* by Fred Moten*
- AIRY BABY: AN EQUAL TO THE ATE NIPPLE? // I worry / I don't / Believe in Books / or do only //* by Debbie Hu*
- Canto General* by Pablo Neruda*

*poetry

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

DIMANCHE
SUNDAY
LUNDI
MONDAY
MARDI
TUESDAY
MERCREDI
WEDNESDAY
JEUDI
THURSDAY
VENDREDI
FRIDAY
SAMEDI
SATURDAY

OCTOBRE
OCTOBER

Know Your Rights! © Gentrify this! Zine



[This is an excerpt from the pamphlet *Gentrify This!*, an analysis of current processes of gentrification in Montreal. -Ed.]

Knowing your rights as a tenant is an important first step in resisting gentrification. Like any other set of laws, of course, Québec's housing legislation is deeply tied in with systems of power and privilege that generally benefit the wealthy over the poor. Still, knowing what your landlord can and cannot legally get away with can go a long way toward keeping rents down in your neighbourhood and getting much-needed repairs done. Most importantly, being well-informed as to the proper legal relationship between landlord and tenant will prevent you from being manipulated and keep the lines of conflict clear – your landlord is not your friend, and generally shouldn't be trusted or relied upon. Here are just a few things all student-tenants interested in fighting gentrification should know:

You have the right to refuse a rent increase.

If you have signed a twelve-month lease, as most tenants have, your lease likely renews automatically every July 1st. If the landlord wishes to increase the rent, they must inform you, in writing, at least three months in advance of this date. You have a month in which to respond. Your landlord may very well try to negotiate in person, but never sign anything on the spot! Further, 'Section G' of your lease should indicate the rent of the previous tenant. If your rent is higher than the amount indicated, you have 10 days after signing the lease to apply to the Régie du logement for a 'rent fixation' hearing. If your landlord has not filled out section G, or you discover the previous tenants' rent



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 mathilde.vg@gmail.com

Know Your Rights! (cont.)

was actually lower than indicated, you have two months to apply for the same hearing. When you move out of an apartment, it's important to make sure you leave a copy of your old lease for the new tenant, because landlords will often try to take advantage of this situation to greatly increase the rent.

If you decide to move, transfer your lease directly to the new tenant.

Transferring your lease instead of terminating it means that the new tenant assumes the rights and responsibilities for the apartment in question and the terms of the lease –including the rent – remain the same (subject to the minor increases permitted by law for tax increases, repairs, etc.). This is one of the most effective tools for keeping the rent down.

Keep up the pressure to get repairs done. If you do them yourself, charge the landlord!

The landlord is legally responsible for all repairs to your apartment, be it urgent repairs (such as frozen pipes or mold problems) or major renovations. Let your landlord know of needed repairs as soon as possible, either by registered mail or by telephone with a witness present. In the case of urgent repairs, give the landlord 48 hours to do the repairs. If they don't respond in this time, you can do them yourself and deduct the amount from your monthly rent (keep your receipts to prove your expenses!).

Be careful here, though: what you consider urgent and what the law considers urgent might be different things. If you haven't paid your full rent and the Régie du logement rules against you, you could be evicted. If there's any doubt, contact your local housing committee (see below) before proceeding.

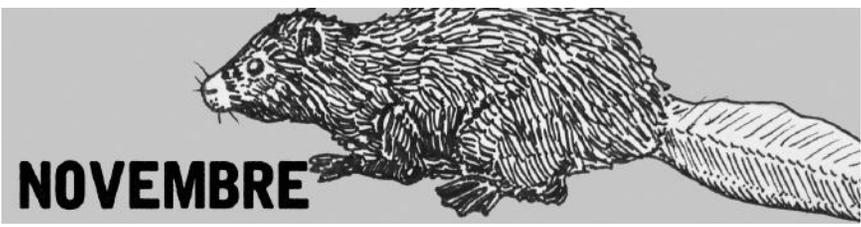
These items are just the tip of the iceberg that is the tenants' rights movement. The best strategy is to make sure you're accompanied through the process by someone from your local housing committee or from a housing service at your university.

For more information, consult :

- "Tools for Defending Rights" - Regroupement des comités logements et associations locataires du Québec (RCLALQ): www.rclalq.qc.ca
- Off-Campus Housing and Job Bank of the Concordia Student Union: hojo.csu.qc.ca
- The Régie du logement du Québec: www.rdl.gouv.qc.ca
- Housing Committees and Tenants' Associations

1	2	3	4	5	6	7
DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI 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					

NOVEMBRE
NOVEMBER



lundi
monday
16

1987 CKUT received its license to broadcast

mardi
tuesday
17

☾ Neptune retrograde ends

mercredi
wednesday
18

jeudi
thursday
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vendredi
friday
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samedi
saturday
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dimanche
sunday
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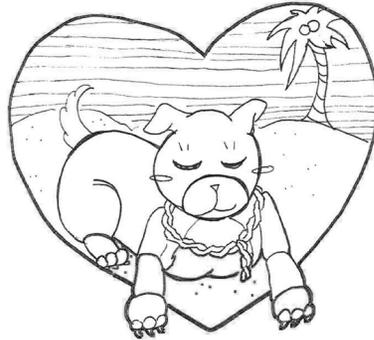
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Not always an afterthought: an intro to understanding accessibility

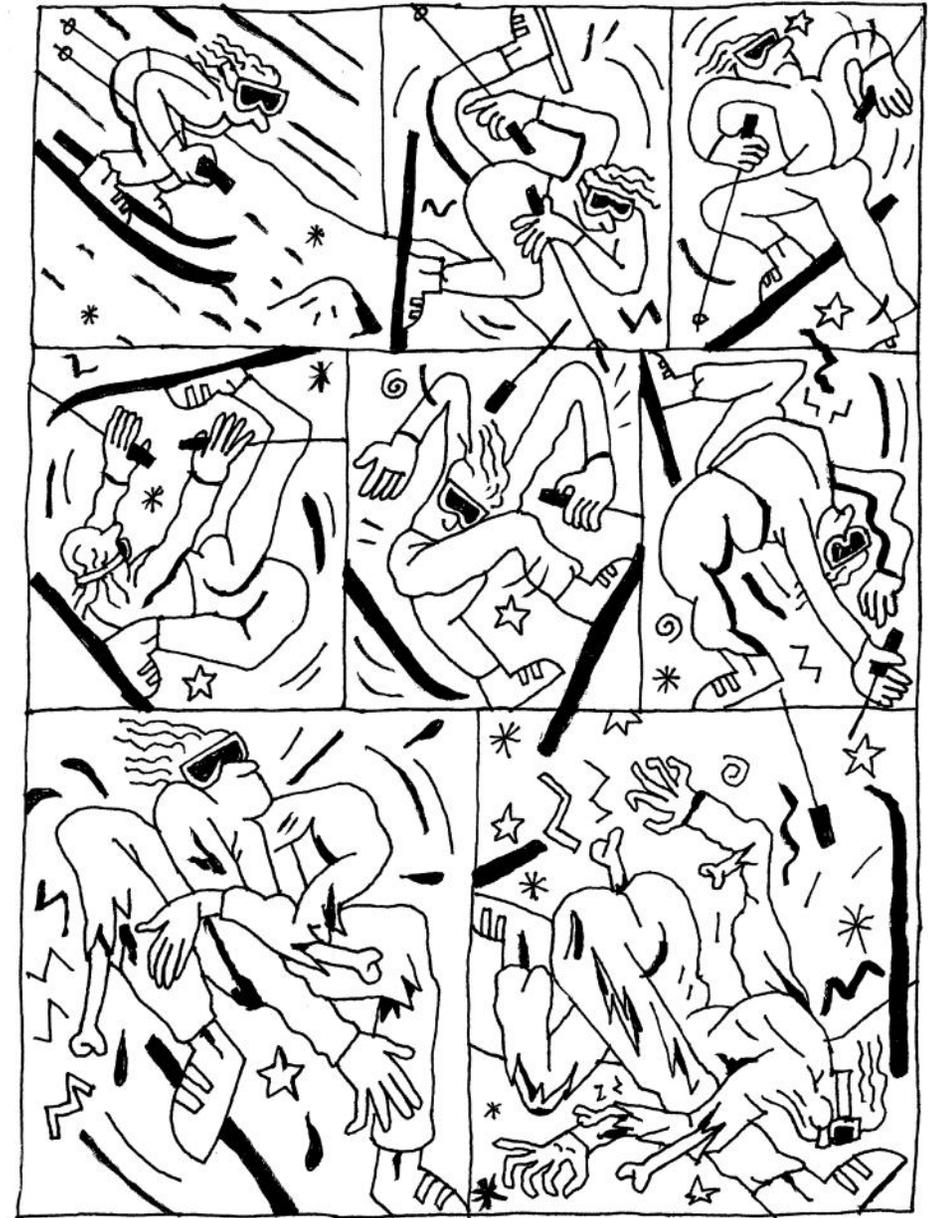
© Anonymous

Understanding accessibility is about knowing that there are all kinds of barriers that prevent people from living their lives in the ways they need and want to. Put differently: if someone cannot do something or access a resource that they need, society makes it seem like it's that person's fault, instead of acknowledging that lack of access is the result of that person or group of people being shut out of a resource or community.



When (or, more accurately, if) accessibility is discussed and actions are taken to increase access, it's often in very limited ways. All too often in communities, groups, spaces, etc., where folks do have an awareness of the need to make things accessible, it's still treated as an afterthought or only done if it's convenient. Quite frankly, that sucks and it's bullshit. By not working to try to make things as accessible to as many people as possible, what you are communicating (whether you mean to or not) is that you don't prioritize the participation and involvement of those people in whatever it is you are doing. It's usually not possible to make things 100% accessible to 100% of people 100% of the time, but that's absolutely not a reason not to try to make things as accessible as possible.

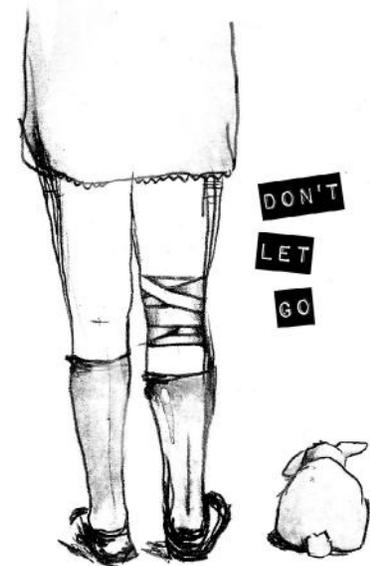
If it seems really obvious to you that accessibility (and inaccessibility) is a societal problem, please also consider this: simply knowing that ableism (discrimination based on ability/discrimination against disabled people) and inaccessibility are problems is not the same as actually addressing those problems. In order to try and make things accessible to people, it's helpful to ask yourself and those around you questions that highlight barriers that may exist in a given situation. For this it's also important to keep in mind that accessibility can be really broadly defined: it includes a necessary focus on ability/disability, but also needs to include considerations of factors such as race, gender, and



class (especially given that experiences of disability are inseparable from these other aspects of people's lives). Some helpful questions to start off with might be: Who is here and who isn't here? For the people who are here, how accessible are things to them? Are their needs being overlooked or not taken seriously? For the people who are not here, why not? Do people not come to your meetings because the meeting space isn't physically accessible? Does the meeting space only have fluorescent lighting? Are your events always at times that make it impossible for people with jobs or people with kids to attend? Will participants be reimbursed for travel costs? Is your collective comprised almost entirely of white people and/or men? These are only a few examples of the kinds of questions that it's important to be asking ourselves and each other when trying to figure out how to make the things we are doing more accessible in concrete and meaningful ways.

If you want to know more, check out:

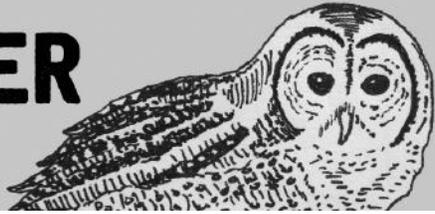
- stillmyrevolution.org/2015/07/08/how-and-why-movements-need-to-be-inclusive
- autisticboya.com/2015/07/how-not-to-plan-disability-conferences
- leavingevidence.wordpress.com/2011/02/12/changing-the-framework-disability-justice
- curemontreal.org/accessibility
- www.cvbn.ca/en/node/39528 (accessibility checklist by DAWN Ontario)



6	7	8	9	10	11	12
DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

**DECEMBRE
DECEMBER**

DECEMBER



lundi
monday
7

Last day of classes (Concordia & McGill)

mardi
tuesday
8

mercredi
wednesday
9

Exams begin (Concordia & McGill)

jeudi
thursday
10

2002 Mohamed Harakat is detained under security certificate in Toronto

vendredi
friday
11

samedi
saturday
12

dimanche
sunday
13

1968 FLQ sets off a bomb in Westmount

notes

79

An Introduction to Radical Mental Health © Coco Z.



For decades now, medical and psychiatric institutions have upheld a violent, exclusionary model of mental health. They insist upon an essentialist, medicalized understanding of mental health (i.e. “chemical imbalances in the brain”), locating the causes of and solutions to our problems in the individual. This belief, that we are individually responsible for our mental health, is motivated by the same ideology behind austerity measures and increased fragmentation of community.

When societal responsibility is shifted onto the individual, the flaws inherent in our social systems are masked. This process relies on the mainstream medical model of psychiatry, which serves to punish those of us whose experiences with the world fall outside of its metric of acceptance and respectability. This model works by creating a “hierarchy of health” that puts people who need to be “cured” of their mental illnesses and/or disabilities at the bottom, in an effort to invalidate their experiences and manage their existence.

Radical Mental Health (cont.)

Who benefits from having mentally ill people silenced? The psychiatric institution has a history of pathologizing entire groups of people - queer, trans, women, Black, and poor - in order to justify the oppressive dominance of people in power who benefit from (patriarchy, white supremacy, and heteronormativity).

Radical mental health, then, is a way of looking at mental health that attempts to diverge from this violent system of marginalisation. The perspective acknowledges the flaws of the medical model and how mental health intersects with a variety of anti-oppressive movements.

Radical mental health also means understanding that alternative models of well-being exist, and that people support and take care of themselves in a variety of ways, with or without psychiatric intervention. It means challenging the voices of authority in medical systems and demanding that our stories and experiences be taken as seriously as theirs. It also means celebrating the growth and resilience of community and holding ourselves accountable for the well-being of each other.

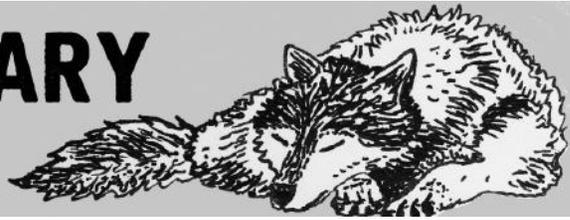
Based on these premises, there are a number of mental health skills, as well as coping strategies that anyone could use. It is helpful, for example, to first identify the indicators of your stress and anxiety: how do I know I am heading towards not being okay? If there are objects, activities, places, people that help alleviate stress, it may be useful to write those down and keep your notes as a reminder, so that the next time you notice yourself becoming overwhelmed, you could quickly identify your own needs. For example answering questions like do I want to be away from people or be near them? What kind of music or food helps in this situation? Who can I talk to, if I want to talk to someone?

Alongside these notes, you may find it helpful to also keep a list of daily activities you could do to take care of yourself, such as eating a certain kind of food. It is beneficial to be reminded that there are things we could control in a stressful situation. It may be a good idea, finally, to exchange these notes with a friend or several friends, so that you know how to best take care of each other, keeping in mind that people like to be supported in different ways!

	DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENDREDI FRIDAY	SAMEDI 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	29	30

JANVIER JANUARY

JANUARY



lundi
monday
25

mardi
tuesday
26

☾ Mercury retrograde ends

mercredi
wednesday
27

jeudi
thursday
28

vendredi
friday
29

GENDER B(L)ENDER: queer open mic

1969 "Computer Riots" begin as over 200 students occupy Concordia's computer centre to protest anti-Black racism at the university

samedi
saturday
30

dimanche
sunday
31

notes

Herbal Medicine 101 ☾ Catinka

In a world where visits to the doctor's office may not be easy or accessible, learning about herbal medicine can allow you to take your health into your own hands and have fun doing so! While the modern Western healthcare system offers many essential things, learning to make your own plant-based medicine can be relatively cheap, empowering, and pharmaceutical-free. Plants are available all around you and medicinal herbs can be found at several health food stores/herbal dispensaries across Montréal. If possible, it's best to consult an herbalist about specific needs, but there are also many great herbal medicine resources online that will walk you through the steps of making your own tinctures, salves, oils, and balms. When you're buying herbs, be sure to ask about dosages and contraindications (ie. numerous herbs shouldn't be used during pregnancy, lactation, and with certain prescription drugs).



Useful herbs for colds and flus to have on hand:

You know that “old wives tale” about garlic and ginger being good for you when you're feeling under the weather? It's true! Get those cheap at your local grocery store and work them into your diet, especially in the colder months. You can also find useful herbs for colds and flus in tincture form (*a lot of tinctures have an alcohol base so if you don't want to ingest alcohol be sure to check what the tincture is made of). You could try black elderberry, cayenne, eucalyptus, or Myrica cerifera.

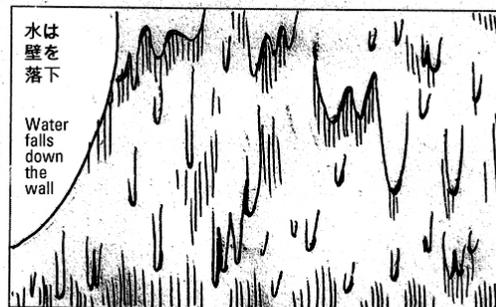
Urinary tract infections:

Liquid intake is important when you have a UTI so try making herbal teas using: kinnikinnick/bearberry (*Arctostaphylos uvaursi*), buchu (*Barosma betulina*), or marshmallow root.

Relieving tension/promoting sleep: lavender, linden/limeflower, chamomile, valerian, skullcap, or passionflower.

Depression and stress: St. John's Wort (*Hypericum perforatum*). St. John's can be a very potent herb. Be sure to look into side effects and contraindications.

ALARM



Herbal Medicine (cont.)

Montreal can get very cold so chilblains aren't uncommon. You can easily make an ointment with cayenne powder (available at any grocery store). You can apply it sparingly to the topical parts (not on open wounds) affected by the cold!

Time for a liver cleanse? Milk Thistle (*Silybum marianum*) is a wonder herb. It both protects and restores the liver. Take it in tincture form just before bed and you will be all set (the liver does its restoring at night).

Menstrual pain reducing combo: valerian, cramp bark, black cohosh

Interested in herbs for gender transitioning?

They're out there! Unfortunately there hasn't been a ton of research done in this area (don't worry, people are working on it). You could look into work done by people like Dori Midnight and the Third Root Collective. There are a lot of different herbs that can alter secondary sex characteristics (voice, hair growth, etc.), shift hormone levels, and increase estrogen, testosterone and/or progesterone! If you're doing hormone replacement therapy or undergoing surgery, there are many affordable herbal support options out there

Resources in Montreal:

- www.alchimisteenherbe.com
- www.bottineauxherbes.com
- www.cityfarmschool.com
- www.lefrigovert.com

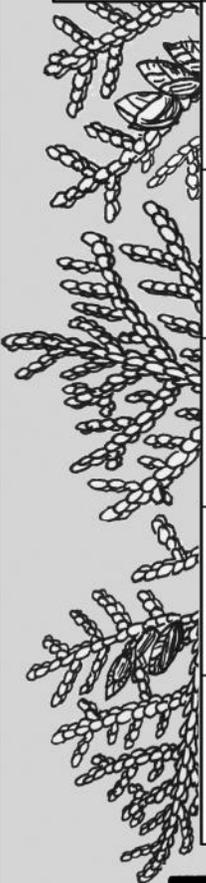
Further reading:

- www.henriettesherb.com
- botanical.com/botanical/mgmh/mgmh.html
- www.swsbm.com/HOME PAGE/HomePage.html
- herb.umd.umich.edu



• Kinnikinnick, *Arctostaphylos uva-ursi*, Bearberry.

DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
7	8	9	10	11	12	13
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21	22	23	24	25	26	27
28	29					



FEVRIER FEBRUARY

Dealing with the Police @COBP*



We have to rely on ourselves to know our rights and ensure that they are respected. The police systematically abuse their power, particularly when confronting marginalized individuals: the poor, racialized people, youth, and anyone questioning authority. The information below is based on Canadian laws as well as on rules and regulations applying to police forces in Québec.

Identifying Yourself

Your identity is your own. You are under no obligation to identify yourself to a police officer except in the following cases:

- if you are under arrest;
- if you are driving a motor vehicle, you must show your driver's licence as well as the vehicle's registration – remember: passengers do not have to identify themselves;
- if you are found at night in a public place (park, street, etc.). According to some municipal by-laws, people who refuse to identify themselves can be charged with vagrancy;
- if you take the metro and use a reduced rate pass: in this case, police and metro security may only ask you for your "Privilege" card to ensure that you have the right to the reduced rate.

Other than these exceptions, you are never obliged to speak to the police. If cops call out to you, you can pretend you haven't heard them and peacefully continue on your way. If they insist and ask you to identify yourself or to come with them, ask them: "Am I under arrest?" If you are not, you must firmly but calmly tell them that you don't have to and/or will not identify yourself and/or follow them.

The police have to identify themselves. According to their own code of conduct, the police are required to identify themselves and/or wear badges with their names and ID numbers on them.

[It is important to remember that these are legally true, but in practice, the police often flagrantly disobey these laws and will make things harder for people who are asking them to follow the rules. At the end of the day, you are the best placed to decide what is safe for you to do in your interactions with the police. -Ed].

Demonstrations

Depending on the type of demo or action, it might be a good idea not to speak about it on the phone or any place where you might be overheard.



WHEN I'M ANXIOUS, THE SNAKES IN MY STOMACH SPRING TO ATTENTION.



IT IS EXHAUSTING AND NAUSEATING, BUT THEY ARE MY PROTECTORS AND THE FIRST TO KNOW THINGS.

Dealing with the Police (cont.)

Protecting your identity

The identification division of the Montréal Police “accompanies” demos, rallies, etc., with the sole purpose of identifying demonstrators, activists, organisers, and speakers. You can choose to wear a mask or a disguise in order to protect your identity. Wearing a mask will attract the attention of police, especially of undercover cops, as well as of the media. Being masked or disguised “with the intent to commit a crime” is a specific criminal offence. A disguise might also frighten some demonstrators.

What to bring:

Pen and paper: These are handy to take detailed notes of any incident that might occur during the event. For example, if there are arrests, you may want to jot down the names of the people arrested, their phone numbers, friends to contact, details of the arrest, actions of the police, identification numbers of the police cars, descriptions of the police, and, if possible, their names and badge numbers as well as the names and phone numbers of anyone who witnessed the arrests.

Cameras: You can photograph the license plates of all undercover cop cars, take pictures of the police, those who might be police and suspected provocateurs, and photograph any incident (arrests, police brutality, etc.).

Tape recorder: A tape recording of a cop’s remarks and statements is a valuable addition to photos and videotapes.

What not to bring:

Leave your address book or any other documents that may contain sensitive information at home. Don’t bring any illegal drugs or anything that cops might consider to be a weapon. Choose beforehand which ID you’ll bring, and leave the rest at home.

Undercover cops

Don’t expose an undercover cop on your own, since you might then be accused of “obstruction.” Discreetly and calmly spread the word to people you know. Then you may collectively decide to circle the cop while chanting, pointing fingers, and jumping. Usually, the undercover cop won’t stick around. Never forget that the person beside you may be an undercover, so watch what you say.

Voluntary dispersing

The end of the demo is always your most vulnerable time. Always leave in groups, because if people have been targeted for arrest, this is generally the time police are able to easily proceed with those arrests.

For more information, including on what to do if you do get arrested, check out the zine/booklet “Guess What: We’ve got rights!?” by COBP” available at the QPIRGs



DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
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		

MARS MARCH



MARS

McGill Reading Week thru March 4th

lundi
monday
29

mardi
tuesday
1

mercredi
wednesday
2

jeudi
thursday
3

vendredi
friday
4

samedi
saturday
5

dimanche
sunday
6

notes

Lined area for notes, consisting of 20 horizontal lines.



lundi
monday
7

mardi
tuesday
8

2007 Cops attack Montréal International Women's Day march

mercredi
wednesday
9

jeudi
thursday
10

vendredi
friday
11

samedi
saturday
12

Study in Action thru Mar 13

dimanche
sunday
13

notes

Lined area for notes.



lundi
monday
14

mardi
tuesday
15

International Day Against Police Brutality

2002 2nd largest mass arrest of Montréal anti-police brutality demo: 371 people arrested

mercredi
wednesday
16

jeudi
thursday
17

vendredi
friday
18

samedi
saturday
19

dimanche
sunday
20

notes

Lined area for notes, consisting of 20 horizontal lines.



lundi
monday
28

1969 McGill Français demonstrations begin: 15,000 people take to the streets to resist McGill's elitism and Anglocentrism

mardi
tuesday
29

mercredi
wednesday
30

jeudi
thursday
31

vendredi
friday
1

1989 300 people, mostly Kanien'kehá:ka ('mohawk'), march through Oka to oppose a golf course expansion into a sacred area and graveyard

samedi
saturday
2

dimanche
sunday
3

notes

Lined area for notes, consisting of multiple horizontal lines.



Sexual Health: Barriers & Beyond

© Jos Porter

Protection... If you're having penetrative sex, condoms are your best bet to protect against sexually transmitted infections (like HIV and chlamydia). You should just keep in mind that they don't offer complete protection against STIs that are spread through skin-to-skin contact (like herpes and HPV). If you're enjoying the penis-in-vagina variety of sex, condoms are also very effective at preventing pregnancies (when used properly and consistently). But what if you're having other kinds of sex? Here are some other ways to protect yourself and your partner(s):

- **Avoid unprotected contact** with areas where there are bumps, sores, rashes, or broken skin. This includes avoiding the mouth if cold sores (aka herpes) are present.
- **Wash sex toys** before using them on yourself and/or sharing them with someone else. Use a condom on sex toys if you're sharing them or haven't had a chance to wash them properly.
- **Condoms** are also great for oral sex on a penis! Condom taste doesn't turn you on? Try a non-lubricated and/or flavoured condom.
- **Dental dams** are great for oral sex on a vulva or anus.
- **Use lube** when having penetrative sex!! Not only does it feel good, it helps prevent condoms from breaking and skin from tearing. Oil-based lubes can break down the latex in condoms, so make sure to use water-based or silicone lube with condoms.
- If you're doing stuff with your hands, avoid swapping fluids with people (the ol' "this hand is for me, this other hand is for you" trick is great). **Consider using gloves** if there is any broken skin on the hands.

Get tested! Do it regularly (e.g. annually), even if you're in a steady relationship. Do it more often if you've had unprotected or potentially risky sex with someone. Definitely get checked out if you're having possible symptoms. Just keep in mind – many people don't show noticeable symptoms, so don't make any assumptions about your (or your partners') sexual health! Ask your clinic what you're being tested for (a Pap test doesn't tell you anything about your HIV status!) and make sure you understand how your results will be communicated afterwards. A routine STI screen includes testing



Sexual Health (cont.)

for: HIV, syphilis, hepatitis B, chlamydia, and gonorrhea. Genital warts (caused by HPV) and herpes are usually visually diagnosed when people present symptoms. Pap smears test the health of cervical cells; abnormalities are almost always the result of an HPV infection. Additional tests may be done depending on symptoms. Medical professionals may recommend some or all tests based on the risk factors you disclose to them. Make sure you get the tests that you wanted or go somewhere else!

Always carry condoms (or anything else you may need)!! Hot sex could be waiting for you around the next corner, so come prepared. You can get free condoms at most health clinics, CLSCs, Head & Hands, and at tons of student spaces on Montreal university campuses (QPIRGs, the UGE, Queer McGill, the Centre for Gender Advocacy, etc.). The Shag Shop (online McGill store) sells condoms, lube, gloves, and dental dams for cheap. You can make your own dental dam by cutting the tip off a condom and then cutting it up the side, or by cutting the fingers off a glove and cutting it up the side.

Resources:

- **McGill Health Services (for McGill students):** Suite 3300, Brown Building, 3600 McTavish, (514) 398-6017, www.mcgill.ca/studenthealth/healthservices
- **The Shag Shop:** www.mcgill.ca/healthymcgill/shagshop, (514) 398-2087
- **Concordia Health Services (for Concordia students):** 1550 De Maisonneuve W., Room GM-200, (514) 848-2424 x3565, www.concordia.ca/students/health
- **Head & Hands (for 12-25 year olds):** medical clinics, info and education, free condoms and lube. 5833 Sherbrooke West, www.headandhands.ca, (514) 481-0277
- **Spot Clinic:** rapid, free, anonymous HIV testing for men who have sex with men, 1223-A Amherst, (514) 529-SPOT, www.spotmontreal.com
- **The Centre for Gender Advocacy:** free condoms, lube, etc. on the Concordia campus, 2110 Mackay, www.genderadvocacy.org
- For general sexual and reproductive health info: www.sexualityandu.ca
- **Info santé line:** dial 811 to speak directly to a nurse (free 24/7 service)
- Or go to www.santemontreal.qc.ca to find a clinic/hospital near you

3	4	5	6	7	8	9
DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

APRIL AVRIL





lundi
monday
11

mardi
tuesday
12

Last day of classes (Concordia)

2012 Freddy Gray died a week after incurring injuries at the hands of police officers in Baltimore, USA. Baltimore Riots ensued.

mercredi
wednesday
13

2012 Paola Ortiz is granted legal status in Canada and returns to her family in Montréal after her refugee claim was refused in 2011

jeudi
thursday
14

vendredi
friday
15

*Last day of classes (McGill)
Exams begin (Concordia)*

samedi
saturday
16

☾ *Mars retrograde begins*

dimanche
sunday
17

notes

Lined area for taking notes, consisting of approximately 25 horizontal lines.



lundi
monday
18

Exams begin (McGill)
☾ *Pluto retrograde begins*

mardi
tuesday
19

mercredi
wednesday
20

2001 Summit of the Americas begins in Quebec City; more than 10,000 people demonstrate in a 'Carnival Against Capitalism'

jeudi
thursday
21

vendredi
friday
22

samedi
saturday
23

1980 SPVM raid David Bath House and arrest
61 people

dimanche
sunday
24

notes

Lined area for taking notes, consisting of approximately 25 horizontal lines.



lundi
monday
25

mardi
tuesday
26

mercredi
wednesday
27

jeudi
thursday
28

vendredi
friday
29

samedi
saturday
30

Exams end (Concordia)

dimanche
sunday
1

2014 Eric Garner died from a chokehold by
NYPD officers | May Day

notes

Lined area for taking notes, consisting of approximately 25 horizontal lines.

De-Mystifying Anarchism Ⓒ *l'ombre noire*

Anarchism represents a set of ideas and practices that assert an uncompromising resistance to capitalism, the state, and all forms of oppression, while simultaneously promoting core ideas of mutual aid, collective and individual self-determination, grassroots democracy, and autonomy.

Anarchism embraces social revolution, understanding that fundamental changes for justice and dignity don't come from modifications to structural exploitation, but rather by aiming to overthrow systems of oppression. In the words of anarchist and feminist activist Emma Goldman (1869-1940), "Anarchism stands for direct action, the open defiance of, and resistance to all laws and restrictions, economic, social, and moral."

Lorenzo Kombo Ervin, author of *Anarchism and the Black Revolution*, adds, "Anarchists believe the state and capitalist authority will be abolished by the means of direct action: wildcat strikes, slowdowns, boycotts, sabotage, and armed insurrection."

Anarchists don't separate the means from the end. Our practices and the relationships we create should reflect and prefigure the society we seek. For these reasons, anarchists are suspicious of political parties, hierarchy-based leaders, vanguards, and nation-states as vehicles for social justice.

Put differently, there is no separation within anarchism between theory and practice. Anarchism is the fight for collective liberation. It's not just embodied in ideas, but also in our organizing, including day-to-day struggles for survival and to reduce harm.

There are rich historical examples of anarchist struggles on a mass scale, including the Haymarket Riot in Chicago of 1886 (a working class uprising that is a direct precursor to the 40-hour work week), the Russian Revolution of 1917 (before the Bolshevik coup), and the Spanish Revolution of 1936.

In current social movements, anarchist ideas and practices are reflected in many different ways: in alternative education and child-rearing, de-schooling, do-it-yourself/do-it-ourselves music and art, anti-war and anti-capitalist

Police man: the folk hero of real America



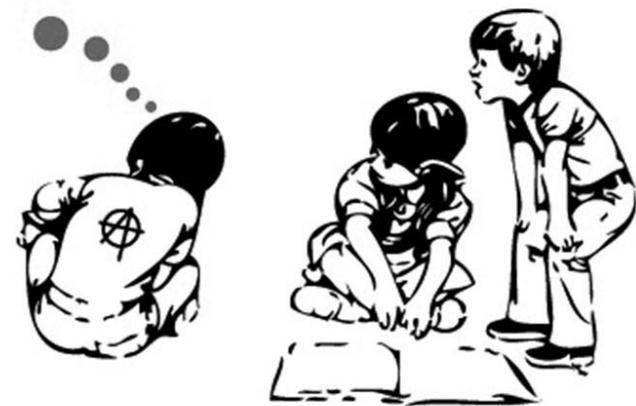
ALWAYS
wag tha bird!

De-Mystifying Anarchism (cont.)

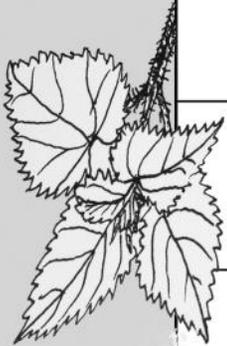
movements, migrant justice, prison abolition and various international solidarity movements (from Oaxaca to Palestine to Kurdistan to the Mapuche territories).

Importantly, anarchism isn't about creating more anarchists, but emphasizing the day-to-day practice of anarchist values, whether it's specifically called anarchist or not. This idea is succinctly expressed by Julia Paredes of Mujeres Creando, an indigenous-feminist anarchist group based in Bolivia: "We're not anarchists by [anarchist agitator and writer] Bakunin or the [Spanish anarchist trade union] CNT, but rather by our grandmothers, and that's a beautiful school of anarchism."

Readers of School Schmoor are encouraged to engage anarchism on their own terms. Some suggestions: get involved with local organizing, check out the annual Montreal Anarchist Bookfair (May 28-29, 2016, www.anarchistbookfair.ca), or visit the DIRA Anarchist Library and L'Insoumise Anarchist Infoshop, both located at 2035 St-Laurent.



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DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
8	9	10	11	12	13	14
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22	23	24	25	26	27	28
29	30	31				



MAY / MAI

MAY



lundi
monday
23

Statutory holiday
☾ Mercury retrograde ends

1914 Canadian government refuses 376 Indian immigrants on the Komagata Maru
2012 Largest mass arrest in Montreal: 518 people arrested

mardi
tuesday
24

mercredi
wednesday
25

jeudi
thursday
26

vendredi
friday
27

GENDER B(L)ENDER: *queer open mic*

samedi
saturday
28

Anarchist Bookfair thru May 29

II

dimanche
sunday
29

notes

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Intersectional Feminism Cera Yiu

“The view that women experience oppression in varying configurations and in varying degrees of intensity. Cultural patterns of oppression are not only interrelated, but are bound together and influenced by the intersectional systems of society. Examples of this include race, gender, class, ability, and ethnicity.” - Kimberlé Crenshaw



The term “intersectionality” was coined by Black legal scholar Kimberlé Crenshaw in 1989. It originated from the Black feminist movement in order to address the ways in which Black women were experiencing multiple oppressions such as racism and sexism, and were marginalized from both the Black liberation movement and the mainstream liberal feminist movement. Intersectional feminism aims to explain that people’s identities are complex, multi-layered, and overlapping. One cannot attempt to examine these oppressions in isolation because they inform each other. For example, a working-class woman of colour cannot experience her life separately as racialized, as a woman, and as working-class. She lives her life simultaneously



Intersectional Feminism (cont.)

as a working-class woman of colour. An intersectional approach to feminism acknowledges these layered identities, and how they impact people’s personal, social, and political interactions with the world.

The goal of intersectionality at its core is to highlight the ways in which mainstream feminism often centres on white, middle-class, cisgendered, and able-bodied people and does not reflect the ways in which women’s experiences are influenced by other identities, oppressions, and backgrounds. Subsequently, its focus on “women” often translates to cis women and therefore excludes and erases trans* women and non-binary people from feminist spaces and communities, which inhibits the much-needed solidarity work amongst people who experience gender oppression and misogyny.

Intersectionality can be a fancy term that is often used without a real understanding of what it means and the responsibilities it entails. As such, an intersectional feminist movement must be built on a commitment to community, accountability, and solidarity for all people who experience gender oppression. This does not only involve educating ourselves about other people’s needs and struggles, but also entails actively supporting those struggles and acting as allies.. Even further, as people who also have overlapping privileges, we must be accountable for the ways in which we uphold and perpetuate systems of domination such as white supremacy, settler colonialism, transmisogyny, classism, heterosexism, and ableism. Finally, an intersectional feminist movement needs to be anti-colonial and centre trans women of colour – Black women and Indigenous women – whose work have laid the foundations for anti-racist and trans-inclusive feminisms.

Intersectional feminism provides the framework necessary for us to work towards the liberation of ourselves and our communities, without relying on mainstream feminist thought, which has often ignored, or outright devalued, the many unique and complex struggles and identities that make up other feminist movements.

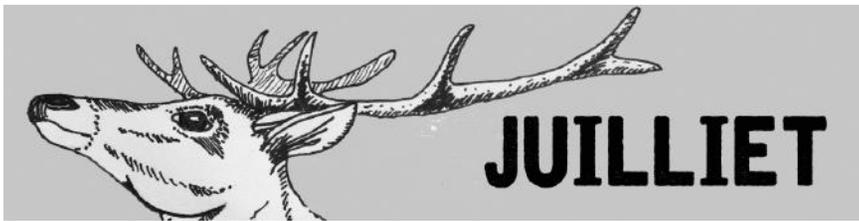
DIMANCHE SUNDAY	LUNDI MONDAY	MARDI TUESDAY	MERCREDI WEDNESDAY	JEUDI THURSDAY	VENREDI FRIDAY	SAMEDI SATURDAY
5	6	7		1		4
12	13	14		8		11
19	20	21		15		18
26	27	28		22	24	25
				29		
				30		

JUNE / JUIN



MATHILDE VANGHELWE

mathilde van gheluwe
mathilde-vg.tumblr.com
mathilde.vg@gmail.com



lundi
monday
18

mardi
tuesday
19

1914 Vancouver authorities attempt to board the ship Komagata Maru and are beaten back by Sikh immigrants who refuse to leave the harbour

mercredi
wednesday
20

jeudi
thursday
21

vendredi
friday
22

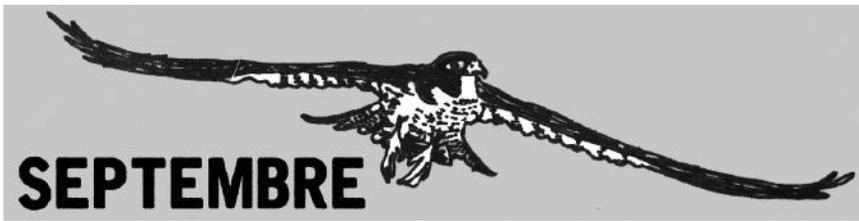
samedi
saturday
23

dimanche
sunday
24

notes

Lined area for notes, consisting of 20 horizontal lines.





lundi
monday
29

mardi
tuesday
30

mercredi
wednesday
31

☾ Mercury retrograde begins

jeudi
thursday
1

vendredi
friday
2

McGill classes begin

samedi
saturday
3

dimanche
sunday
4

notes

Lined area for taking notes, consisting of 20 horizontal lines.



lundi
monday
19

mardi
tuesday
20

mercredi
wednesday
21

jeudi
thursday
22

vendredi
friday
23

samedi
saturday
24

dimanche
sunday
25

☾ Mercury retrograde ends

notes

Lined area for notes, consisting of multiple horizontal lines.



lundi
monday
26

☾ *Pluto retrograde ends*

mardi
tuesday
27

mercredi
wednesday
28

jeudi
thursday
29

vendredi
friday
30

samedi
saturday
1

dimanche
sunday
2

notes

Lined area for notes, consisting of 20 horizontal lines.

The Community-University Research Exchange (CURE)

facilitates research collaborations between grassroots community groups and university students. Community groups can make research requests, and students can undertake that research, often for class credit. CURE is rooted in the community-based social justice research model, based on the idea of research as a tool of social transformation. CURE is a core project of QPIRG Concordia & QPIRG McGill.

Students: Get in touch about how to link your classroom experience with local community organizations and their research requests. There are more than 75 projects in the CURE database for students to consider.

www.curemontreal.org

Scarlet Solidarity is a group for and by student sex workers at McGill. Through info and skill-shares, resource collection and dissemination, and connections with organizations in the city, Scarlet Solidarity seeks to empower and support members of the McGill community who engage in sex work.

scarletsolidarity@gmail.com

Tadamon! (Arabic for “solidarity”), is a Montreal-based collective which works in solidarity with struggles for self-determination, equality and justice in the ‘Middle East’ and in diaspora communities in Montreal and beyond. Tadamon strives for a world in which every human being is free to live and flourish in dignity and justice.

info@tadamon.ca



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 solidarity and mutual aid.

solidaritesansfrontieres@gmail.com



The Association of McGill University Support Employees (AMUSE)

is a labour union that represents ‘casual’ or ‘temporary’ employees at McGill. This includes both students and non-students in part-time and full-time positions, making up a total of 55% of McGill’s non-academic employees. In lobbying for our members, we fight against the measures of precarious employment so common in large institutions. We work to inform our community about labour conditions, on campus and beyond.

amusemcgill.org
communications.amuse@gmail.com



Lakas-Paggawa (Labour Power)

Exploitation does not stop at permanent residency. The immigration sponsored children of former migrant workers (LCP) are joining the work force 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 Paggawa will pool together young Filipino workers and provide them the venue and resources to start the fight back. Social transformation not integration is the fighting call for the day!

project.anakbayan@gmail.com

Le Frigo Vert is a local, non-profit, collectively run, natural and organic health food cooperative. Our membership is comprised of all students at Concordia University as well as individuals from the greater Montréal community. Members pay into the cooperative in exchange for discounted prices in the store and access to our other services. A large part of our mandate is to provide accessible, low cost, healthy food to our membership. One of our top priorities is to provide food essentials at a low price. We carry this out through assigning our lowest mark-ups to bulk, medicinal, and produce items. We also offer healthy and affordable food for students who are on the go: the most popular being our 50 cent coffee, samosas, and falafel sandwiches!

2130 Rue Mackay
(514) 848-7586

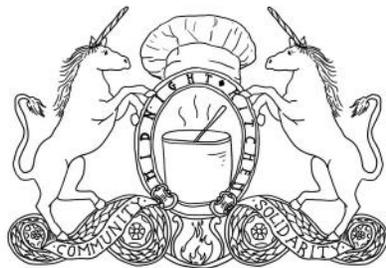
The Prisoner Correspondence Project

is a collectively-run initiative based out of Montréal, Quebec. It coordinates a direct-correspondence program for gay, lesbian, transsexual, transgender, gendervariant, two-spirit, intersex, bisexual & queer inmates in Canada and the United States, linking these inmates with people outside of prison. It also coordinates a resource library of information and aims to make prisoner justice and solidarity a priority within queer movements on the outside through events like film screenings, workshops, and panels which touch on the broader issues relating to criminalization and incarceration of queer and trans people.

prisonercorrespondenceproject.com

The **Midnight Kitchen** serves pay-what you can vegan lunches at 12:30 every weekday in the Shatner building (SSMU) located on 3600 rue McTavish. As part of our social and political programming, we also organize educational events and workshops, support direct action and grassroots organizing, have a radical library, and distribute a newsletter each semester. We also cook in solidarity for political and community-based events that are keeping within our anti-oppression and political mandate. We're always looking for new volunteers and collective members! You can volunteer by emailing us at midnightkitchencollective@gmail.com or filling out a volunteer form at our kitchen, located on the third floor.

midnightkitchencollective@gmail.com
themidnightkitchen.wordpress.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, pay-what-you-can 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!

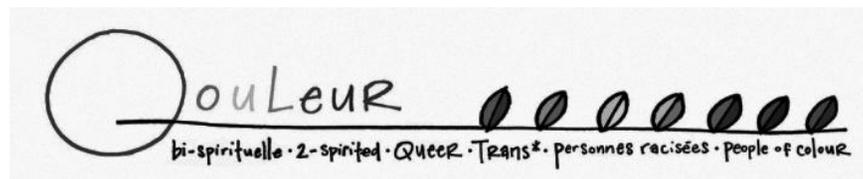
peoplespotato@gmail.com
peoplespotato.com



Qouleur

We are a grass-roots collective of artists, performers, writers and political activists based in Montréal, Quebec who have decided to volunteer our time and energy to bring awareness of racialized queer identities and experiences to the wider public. We work to bridge the gaps between communities and create an open space for voices that all too often go unheard.

www.qouleur.ca



MONSTER ACADEMY: Free Mental Health School for Montreal Youth is a social justice-oriented workshop series designed to provide accessible, anti-oppressive mental health skills training to youth aged 16-25.

monsteracademytm@gmail.com



CKUT is McGill's kick-ass campus-community radio station. CKUT broadcasts live on *90.3FM* and can be live-streamed or downloaded from ckut.ca. Our programming covers very diverse musical genres, news, arts and culture. As a non-commercial, alternative station what you hear on our airwaves is unlike what you get from mainstream media. The best part is, people just like you make our radio programming - McGill students and Montréal community members! If you would like to get involved, come up to 3647 University. We have orientations every 1st Thursday of the month at noon, 3pm, and 6pm. There is a wealth of knowledge, skills, and hands-on-experience to be gained at CKUT. Come by and learn how to make radio!

90.3 fm
ckut.ca | music.ckut.ca

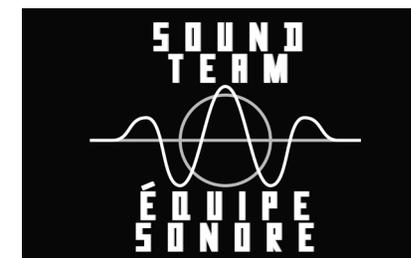
The **Asian Arts' Freedom School** is a community-based popular education collective whose mission is to use the creative arts and anti-oppressive methods to bring together racialized, Indigenous, mixed-race, and People of Colour identified individuals in order to build solidarity and share practical skills for organizing, peer support, art creation, and survival.

(514) 848-7583

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 disseminate and democratize 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



Projet Accompagnement

Solidarité Colombie (PASC) is an anti-imperialist collective based in Montréal that aims to create a direct solidarity network with Colombian organizations and communities in resistance that struggle for Life, Dignity and Autonomy. Our work in Colombia consists mainly of accompaniment to communities and support to political prisoners.

In Canada, we strive to build awareness of the Colombian popular resistance and the links between economic interests and State terrorism, and also denouncing the Canadian war profiteers in Colombia (mainly CIDA and corporations). We participate in community events with our photo exhibits, video documentary and different workshops, while distributing journals and brochures.

www.pasc.ca
info@pasc.ca
514-966-8421

Colectivo de Inmigrantes Españoles en Montréal (CIEM)

We are a group of immigrants from Spain, and Spanish descended individuals, allies & friends in Montréal who raise awareness about the current worldwide neoliberal establishment and its pro-austerity policies. We also collaborate with immigration groups in Montréal aiming to improving their status and rights.

ciemMontréal9@gmail.com



Formed in 1998 as a merger between CRSG and CFLI, two former stations, **CJLO** 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 DJ's spinning for your listening pleasure. Whether you are interested in Rock, Alt, Hip-Hop, RPM, Punk, Metal, Jazz, Blues, World, Country or Talk and Sports, CJLO has something for you, and is always looking for more on air talent.

manager@cjlo.com



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

info@howlarts.net

Filipino Indigenous Peoples'

Organization in Quebec is a newly formed group. We are in the process of exploring the indigenous Filipinos in the community, their general and specific issues close to them. Our objective is to gather information on issues of their concerns and share experiences between each other. Later on, we can develop a scientific analysis and unite on what actions we can take that are needed to change our common issues.

agnesmcalgo@gmail.com



No One Is Illegal-Montréal

(NOII-Montréal) is part of a worldwide movement of resistance, struggling collectively for the self-determination of migrants and indigenous peoples. We are in active confrontation with a colonial system built on the dispossession and genocide of indigenous peoples, as well as racist anti-immigrant laws. We struggle and organize for the right of peoples to maintain their livelihoods and resist displacement, as well as to migrate freely. We organize as a part of the resistance movement within the walls of Fortress North America.

nooneisillegal@gmail.com
nooneisillegal-Montréal.blogspot.com

C-Uni-T is a collective of students and community members committed to the pursuit of accessible education informed by anti-colonial and critical race discourses. Members pursue projects and organize events in which the diverse experiences and strengths of Black people and communities are centered, and that create opportunities for dialogue and collaboration between university students and members of local Black communities. C-Uni-T is a working group of QPIRG McGill and QPIRG Concordia.

www.c-uni-t.org
c.unit.forum@gmail.com

Women of Diverse Origins is a grassroots anti-imperialist women's network that organizes public events particularly around International Women's Day, to educate and discuss the links between global policies and the situation of women locally, share experiences of struggle and mobilize against injustice and for the right of all to live with dignity.

www.wdojdo.wordpress.com

my ACCESS

The **Office for Students with Disabilities (OSD)** works in collaboration with students, faculty and staff to create an accessible and inclusive campus experience.

Students who encounter barriers in their learning environment are encouraged to contact the OSD to set up an appointment with an Access Adviser.

The process for determining accommodations is a collaborative one. During the first appointment (which can be either face to face or virtually), the Access Adviser will engage in a discussion to identify and remove barriers in a student's academic experience.

(514) 369-6009
students.disabilities@mcgill.ca
www.mcgill.ca/osd

The McGill **Black Students' Network (BSN)** is a service of SSMU, available to the entire McGill and Montréal communities. Our mandate is to sensitise the McGill community to issues concerning Black peoples, and to assist in the successful integration of Black students into campus and Montréal life. While we are dedicated to addressing the needs and interests of Black students on campus, all interested students irrespective of race, culture, or creed are encouraged to participate in our numerous events and activities. Throughout the year, we organize political discussions, parties, the famous Soul Food Friday, Coffee Hours, and more.

bsnmcgill@gmail.com
www.ssmu.ca/bsn

McGill Black Students' Network



Re-Con is a prisoner-initiated re-integration program created in 1999. The group is made up of people serving a life sentence at the Federal Training Center in Laval, formerly incarcerated members now serving their sentence on parole, and outside volunteers. It is Re-Con's main goal to establish links between prisoners and the community after a long period of incarceration and isolation. We aim to diminish the effects of institutionalization through personal development workshops and by introducing those incarcerated to community resources which may help them re-integrate into society upon their release from prison. To this end, weekly meetings that take place both inside and outside the prison focus on exploring the various services, resources, and networks available outside the prison walls.

recon.ftc@gmail.com

Accessibilize Montréal! 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 like Why Accessibilize Montréal, and Gender; Disability and Sexuality: Real Talk with Accessibilize Montréal, we 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 a respect of diversity!

www.mouvementexclusif.org
 Facebook: [access4mtl](https://www.facebook.com/access4mtl)



Temporary Agency Workers Association (TAWA)

is a workers collective actively engaged in connecting foreign and temporary agency workers to unite against workplace injustices. They work to end unfair recruitment agency practices and ensure quality workplace standards that foster respect, equality, and security for foreign/temporary im/migrant agency worker communities. TAWA also includes in their work the development of women leadership inside workplaces.

tawa.mtl@gmail.com

The **Rad School/ Ecole Libre** provides a space for children to pursue their own interests, explore at their own pace and participate in a democratic community. They are encouraged to learn what they are passionate about, to explore, question, discover and grow! This working group is focused on making student centered learning available to everyone, freedom in education for all! If you are interested in getting involved with this project, please visit our website.

www.ecolelibre-freeschool.org
Montréal@ecolelibre-freeschool.org



Barriere Lake Solidarity

is a volunteer collective that supports Barriere Lake, an Algonquin community 4 hours north of Montréal, which has been trying to regain control over their traditional territories, protect their forests from clear-cut logging, and fend off the Canadian government's interference in of their traditional governance system. We raise funds, provide communications support, do popular education, and use a variety of campaign strategies to support the community.

barrierelakesolidarity@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. We work towards empowerment, self-determination and collective liberation. The collective aims to be run by and for people who are trans, two-spirit, queer, Indigenous and/or people of colour* and friends. As a collective of activists and artists, we work within an anti-oppression framework toward social and economic transformation. We share skills and resources to create art in the spirit of self-representation and revolution.

sidetracksteam@gmail.com

Facebook: *Sidetracks Screenprinting Collective*

ASTTE(e)Q Action Santé Travesti(e)s et Transsexuel(le)s du Québec

is a project of CACTUS Montréal, and was founded in the late nineties in order to encourage the health and well-being of trans people through access to resources and support. The organization aims to develop and strengthen trans people's social and medical support networks. We also work to educate health and social service providers regarding transsexuality and gender variance. We provide information about the medical, social, and legal aspects of trans people's lives and transitioning.

info@astteq.org



RAPLIQ

The authorities define a disability as an abnormal physical and mental behaviour. We wish to stress that the concept of normality is a human invention that appeared at the beginning of the 19th century when statistics came of age. The tragedy that strikes us, 'the disabled', does not reside in the condition of our bodies or that of our spirits, it arises from our being oppressed, excluded and marginalized as a result thereof. We are not asking to be 'standardized' or to be 'normalized'. We do not want, nor do we require, charity. We, disabled activists or identified as such, together with our allies, create a space where we can freely support each other, react, show up, respond and celebrate life. We join forces to pave the way for an inclusive Quebec. We hereby undertake to promote inclusion by every conceivable non-violent means of action and resistance. We have chosen to no longer condone the intolerable.

http://www.rapliq.org



The Union for Gender

Empowerment (UGE) is a trans-positive feminist organization. We coordinate an alternative library; a co-op stocking pay-what-you-can ecologically responsible menstrual products, DIY sex toys, safer sex supplies, and gender empowerment items; and a zine library and distro. The UGE also runs trans 101/allyship and anti-oppression workshops for other organizations and projects, and maintains a resource binder with information about abortion services, counselling, and queer/trans-friendly health services in Montréal.

Our office and lounge space is a wheelchair-accessible safe(r) space for people of all genders, and is equipped with a microwave, dishes, a kettle, and lots of tea! Stop by to eat lunch and hang out!

You can find us in room 413, on the 4th floor of the Shatner University Centre at McGill University.

unionforgenderempowerment.org

unionforgenderempowerment@gmail.com

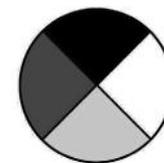
(514) 398-2569

The Centre for Gender Advocacy

is an independent, student-funded, Concordia University organization, mandated to promoting 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 work to achieve our mandate within a feminist framework that challenges systemic oppressions. Through on-going programming, campaigns, resources, services, and advocacy, the Centre for Gender Advocacy works in support and 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.

(514) 937-2110

www.genderadvocacy.org



The Indigenous Women and Two-Spirit Harm Reduction

Coalition is an Indigenous collective. We organize within an Indigenous feminist and Two-Spirit framework. We work in collaboration with Santé Publique and are cleared to distribute harm reductive materials in Tioitiia:ke (Montréal). Examples of harm reductive materials include needles, straight shooters, and other materials for safer drug use. We also distribute sexual health materials such as pregnancy tests and safer sex materials.

ndn.harmredux@gmail.com

The **Concordia Community Solidarity Co-op Bookstore** is an independent and not-for-profit co-operative bookstore in downtown Montréal, on Concordia University's downtown campus. As the only co-operative bookstore serving an Anglophone community in Quebec, and the only academically affiliated Solidarity Co-operative, we have been busy breaking barriers and offering an alternative to corporate-run book stores over the last 11 years. Membership is \$10.00 for life! \$5.00 if you're a Concordia Undergraduate. No need to be a student to be a member – everyone is welcome! Membership is not required, but has its benefits - such as member discounts and the opportunity to vote at our annual general meetings. Services:

- Used Textbook Consignment
- Artisan Consignment (CDs, DVDs, Zines and all things handmade)
- Newsletter
- Button Making
- Individual Ordering

Products:

- New & Used Books
- Sustainable Products
- School Supplies
- Independent Media
- Specialization(s) in:
 - Gender Studies
 - Queer Theory
 - Sustainable Development

2150 Bishop Street (Metro Guy-Concordia)
 Store: (514) 848-2046
 Office: (514) 848-7445
coopbookstore@gmail.com
www.co-opbookstore.ca
 Facebook: *ConcordiaCoopBookstore*
 Twitter: *Coop_Bookstore*



The **Open Door Books (ODB) Montréal collective/ Livres-Accès Montréal** is part of an informal network of Books to Prisoners programs throughout North America. ODB seeks to support and work in solidarity with imprisoned people. We believe that prisons and the (in)justice system act as institutions of social control and oppression, further targeting marginalized people as a result of patriarchy, racism, homophobia, transphobia, classism, disableism, and colonialism.

opendoorbooks.wordpress.com

The **Anti-Capitalist Convergence (CLAC)** of Montréal is a convergence and coordination space for the radical anticapitalist milieu of the Montréal area. The CLAC's mandate is to put forward an anticapitalist analysis on a public platform through the organization of a variety of campaigns and protests, including the yearly May 1st anticapitalist mobilization. We adopt an antiauthoritarian approach and respect the principles set out by the People's Global Action. The CLAC is an explicitly anticapitalist, antiauthoritarian and anticolonial space.

www.clac-Montréal.net

Head & Hands is an NDG organization that is committed to the physical and mental health of our community's youth. We offer a number of medical, social, and legal services including:

- Information and referrals
- Medical clinics and STI testing
- The Sense Project sex education program
- Legal assistance, accompaniment, and lawyer consultations
- Social counseling with couples, families, and individuals
- The Young Parents Program
- The Jeunesse 2000 youth drop-in centre
- Street work and needle exchange
- Our emergency food pantry
- Workshops on legal rights, safer drug use, babysitting and other social topics such as self-esteem, body-image, and boundaries

Our approach is harm-reductive, holistic, and non-judgmental.

5833 Sherbrooke W., H4A 1X4
 (514) 481-0277

headandhands.ca
info@headandhands.ca



The **Sexual Assault Centre of the McGill Students' Society (SACOMSS)** is a volunteer-run organization committed to supporting and empowering survivors of sexual assault and their allies through direct support, advocacy, and outreach. We aim to provide an accessible, non-judgemental, safer space with services open to everyone and provided free of charge, although we are currently only able to offer our services in English. For those interested in volunteering with one of our branches (Support Line and Drop-In Centre, Support Groups, Advocacy, Outreach), trainings are usually offered at the beginning of each semester.

Shatner Building, 3480 McTavish, Room B-27
 (514) 398-8500
www.sacomss.org
main@sacomss.org
 Facebook: *sacomss*

The **South Asian Women's Community Centre/Centre communautaire des femmes sud-asiatiques (SAWCC)** is located in Montréal, occupied Kanien'kehá:ka (Mohawk) Territory. SAWCC has been serving women of South Asian origin and their families since 1981. SAWCC workers offer support to women in English, French and several South Asian languages. The empowerment and independence of women is a particular focus. Services include front-line help for new arrivals (for example, navigating the immigration and refugee, as well as health-care systems, supporting settlement, offering translation services, and how to navigate public transit). Classes in English and French as second languages, as well as a summer day camp for children. Since the beginning, SAWCC was founded as a political and feminist space, and has been active in efforts rooted in anti-racist feminism, migrant justice, refugee rights, efforts towards ending violence against women, learning to be allies with Indigenous struggles for self-determination, and intergenerational organising. South Asian Youth (SAY) is rooted in SAWCC. It is specifically geared to facilitating safer spaces for racialised youth, primarily of South Asian origin. SAY is inspired by collective strength and visions of transforming society through horizontal (non-hierarchical) and grassroots organising. Amongst other things, SAY facilitates discussions and workshops around sexual health, safer spaces, self and collective care. There are many opportunities for students to volunteer at SAWCC/SAY.

sawcc-cfjsa.ca
sawcc@bellnet.ca
sawccyouth@gmail.com



The **Montréal 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.

childcarecollective.wordpress.com

Mad Pride Montréal

We're a fabulous collective by and for folks identifying as mad, sad, crazy, hyper-emotional, neuroatypical, mentally ill/different, psychiatric survivors/consumers and/or questioning. We meet regularly for mad hangouts and support groups, we have a mental health distro and we participate in/ give workshops on radical mental health.

madpridemtl.tumblr.com



FIRST PEOPLES' HOUSE
 LA MAISON DES PEUPLES AUTOCHTONES

The **First Peoples' House** at McGill University is situated on traditional Kanienkehaka territories. The First Peoples' House, part of Student Services, is dedicated to promoting and supporting Indigenous student success and well-being in a culturally relevant environment. Playing many roles, including those of residence, gathering place and resource centre, the First Peoples' House is first and foremost a community. We work in partnership with McGill and Indigenous communities to support all students in their academic success, personal growth and professional development. We promote an inclusive environment and value collaborations.

3505 Peel, H3A 2B3

(514) 398-3217

Facebook: First Peoples' House

Twitter: mcgill_fpb

Demilitarize McGill

Students and others are escalating a campaign to shut down weapons research, military recruitment, and other kinds of military collaboration on campus. Often coming together under the banner 'Demilitarize McGill!', we believe we can interrupt McGill's history of complicity in colonization, imperialist warfare, and other forms of violence on which the Canadian state depends. We strive to resist hierarchies and all forms of oppression in our organizing. We're interested in meeting people who might want to get involved, and we welcome new ideas and any questions you might have!

demilitarizemcgill@riseup.net



The **Social Equity and Diversity Education (SEDE)** Office is committed to fostering a fair and inclusive environment that respects the dignity of each member of the McGill Community. Through events, information campaigns, workshops, consultations, and print and electronic media, we strive to raise awareness and understanding by members of the University community on matters of equity, diversity, discrimination and harassment.

3610 McTavish, Suite 12

(514) 398-2039

mcgill.ca/equity_diversity

equity.diversity@mcgill.ca





The **Concordia Greenhouse** 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 raising 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.

The Concordia Greenhouse is located on the 13th floor of the Hall Building, 1455 de Maisonneuve West, and is open to the public September - April.

concordiagreenhouse.com

Facebook: Concordia Greenhouse

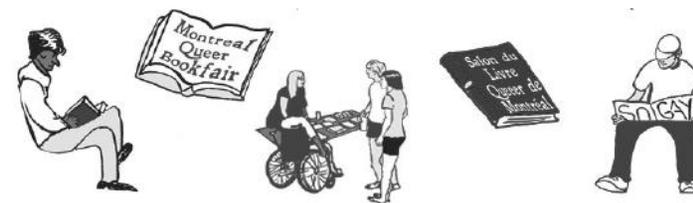
The **Justice for the Victims of Police Killings- October 22 Coalition** brings together directly affected families and friends of the victims of police killings, as well as their allies. Our main goals and purpose as a coalition are to remember the victims who lost their lives due to police violence, impunity and abuse; and to support their families and friends in any way we can. The Coalition follows from years of struggle and support for the families and friends of police killing victims. The Coalition currently involves the family members

and friends of Anas Bennis, Claudio Castagnetta, Ben Matson, Quilem Registre, Gladys Tolley, Jean-Francois Nadreau and Fredy Villanueva, all of whom died as a direct result of police actions and interventions. We continue to reach out to family and friends of other victims of police killings.

www.22octobre.net

The **City Farm School (CFS)** 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 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 great public interest, promoting a strong focus on experiential learning and the cultivation of a can-do spirit.

info@cityfarmschool.com



The **Queer Between the Covers (QBTC)**

book fair 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 organizes an annual book fair during Pervers/cité alternative pride festival as part of a radical response to the continued commercialization and depoliticization of mainstream pride events in the city. We also maintain a year-round zine distro and put on literary events every few months. Through this work we aim to create spaces to foster the growth of new and existing queer communities. We are supported by QPIRG Concordia.

queerbetweenthecovers.org

queerbetweenthecovers@gmail.com

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 3 political prisoners in New York State. We work with an anti-imperialist, anti-racist, feminist, queer and transliberationist perspective to help free our movement's political prisoners.

www.certaindays.org

The **Flat** is a collective that encourages cycling through the sharing of knowledge and tools. We have everything you need to learn how to fix your bike. All persons and bikes welcome - no experience necessary! We seek to make bicycling more accessible, provide a welcoming environment, minimize our environmental impact, and promote a greater sense of community. We are always looking for volunteers to teach bike repair to others.

The Flat est un atelier de réparation de vélos coopératif visant à encourager le cyclisme par le partage de connaissances et d'outils. Nous avons tout ce que vous avez besoin pour apprendre à réparer votre vélo. Tout le monde et tous les vélos sont bienvenus. Aucune expérience nécessaire! On cherche à rendre le cyclisme plus accessible, offrir un environnement accueillant, minimiser notre impact sur l'environnement, et encourager un meilleur esprit communautaire. On est toujours à la recherche des bénévoles pour apprendre la réparation des vélos.

theflat.bikecollective@gmail.com

theflat.wordpress.com

3480 McTavish

SSMU Building B-02

**SALON
DU LIVRE
ANARCHISTE
DE MONTRÉAL**



**MONTRÉAL
ANARCHIST
BOOK FAIR**

The **Montréal Anarchist**

Bookfair— and month-long Festival of Anarchy (May 2016) — bring together anarchist ideas and practice, through words, images, music, theatre and day-to-day struggles for justice, dignity and collective liberation. The Bookfair and Festival are as much for people who don't necessarily consider themselves anarchists, but are curious about anarchism, as they are spaces for anarchists to meet, network and share in a spirit of respect and solidarity. All are welcome. The Bookfair and Festival are together one of the largest anarchist events in North America, and for the past decade, an important gathering and reference point for anti-authoritarian ideas and practice. This year's Montréal Anarchist Bookfair will take place on May 28 & 29, 2016.

www.anarchistbookfair.ca

The **Collective Opposed to Police**

Brutality (COBP) is an autonomous group that brings together the 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 abuse of power and inform the public about their rights with regards to the police, but we also provide support to the victims by helping them with filing a complaint with the police ethics board and in facing abusive accusations.

www.cobp.resist.ca

The **Contempt of Court Legal**

Clinic is a project by and for people active in social movements. Our goal is to support people facing legal repression as a result of actions that share an affinity with our political principles.

Our project is based on solidarity and we intend to complement existing legal support initiatives. We recognize the legal skills and experience of people engaged in social struggles. We want to share our experience of the justice system, both theoretical and lived, in the context of monthly or bimonthly clinics, through individual support, and through events like workshops on particular infractions or accusations. Our objective is to contribute to building enduring power in relation to the justice system. If you are facing charges, if you want to respond to state violence in the courts, or if you want to share your experiences and offer support, you're welcome to join us! We are a working group of QPIRG Concordia.

www.outrageautribunal.net



Abortion/Pregnancy Resources

Grossesse-Secours (Pregnancy-Help Center)

79, rue Beaubien Est, Montreal QC (Beaubien Metro) | (514) 271-0554
info@grossesse-secours.org

Non-judgemental, anonymous and confidential phone line, open from 9-5pm, Monday to Friday. You can also set up an appointment with a counselor to do a pregnancy test and talk about your options.

Head and Hands

5833, rue Sherbrooke O, Montréal, QC (Vendôme Metro, Bus 24) | (514) 481-0277
Free counseling services and clinic for youth under 25. Free pregnancy tests available. Contact them for drop-in times.

Le Centre de Santé des Femmes de Montréal

3401 Avenue de Lorimier, Montréal, QC (514) 270-6114

They offer an information session about abortion, if you want to learn more about this option. They provide morning after pills and abortion services, and have a supportive, non-judgemental approach.

CLSC des Faubourgs-Youth Clinic

66, rue Sainte-Catherine Est Montréal, QC (Berri-UQAM Metro) | (514) 527-2361
Youth Clinic which provides counseling about pregnancy options and also provides abortion services to youth under 18.

The Point-St-Charles Community Youth Clinic

1955 Centre Street, Montréal, QC (Charlevoix metro) | (514) 937-9251 x 6257 or 6260
You can meet a nurse at the Youth Clinic (up to 24 years old) to get a free pregnancy test and discuss your options. Drop-ins hours for the youth clinic are Mondays and Wednesdays, from 2:00 to 6:00 p.m.

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Sexual Health

Info-santé - 811 to speak directly to a nurse

Sexuality and U - www.sexualityandu.ca

McGill Health Services

Ste 3300, Brown Building, 3600 McTavish, Montreal, QC | (514) 398-6017
For McGill students

Shag Shop

next to McGill Health Services
(514) 398-2087

Concordia Health Services

1550 De Maisonneuve W., Room GM-200, Montreal, QC | (514) 848-2424 ext 3565
For Concordia students

Head & Hands

5833 Sherbrooke W, Montreal, QC (514) 481-0277
For medical clinics, info, and education for those aged 12-25

Sexual Assault

**Sexual Assault Centre Of McGill
Student Society (SACOMSS)**
(514) 398-8500

**Sexual Assault Resource Centre at
Concordia**
(514) 848-2424 x 3353

Montreal Sexual Assault Centre
(514) 934-4504

Community Mental Health Centres

Project Suivi Communautaire
projectsuivicommunautaire.com
Offers psychosocial support to residents of
the south-west.

Argyle Institute
(514) 931-5629 | argyleinstitute.org
Non-profit counselling and therapy

AMI Québec - (514) 486-1448 | info@amiquebec.org | Offers counselling and support.

Mental Health & Counselling

**McGill Counselling (Downtown
Campus)**
Brown Student Services Building, 4th floor.
3600 McTavish | (514) 398-3601

**McGill Counselling (Macdonald
Campus)**
Student Service Centre (Centennial Centre)
(514) 398-7992

McGill Mental Health Clinic
5th Floor, Brown Student Services Building,
3600 McTavish | (514) 398-6019
Drop-in, Monday through Friday, 9 a.m. to
3:30 p.m.

The Center for Gender Advocacy
2110 Mackay, Montreal |
(514) 848-2424 x7431
Has a peer support and advocacy centre.

**Concordia Counselling &
Development:**
SGW Campus - 1455 de Maisonneuve W.,
H-440 | (514) 848-2424 x 3545
Loyola Campus: 7141 Sherbrooke St. W., AD-
103 | (514) 848-2424 x 3555

Concordia Peer Support Program
SGW Campus: 2090 Mackay, Annex Z, room
02 (downstairs) | (514) 848-2424 x 2859
Loyola Campus: 7141 Sherbrooke St. W.,
Guadagni Lounge cc 408

**Concordia Applied Psychology
Centre**
Psychology Building, PY-111, Loyola Campus
- 7141 Sherbrooke Street W.
(514) 848-2424 x 7550
Offers sliding scale talk therapy.

Community Crisis Centres

TRACOM

1662, Ontario Street E, Montreal, QC | (514) 483-3033

Psychosocial crisis intervention services for adults. Chez Pops. Day centre for youth experiencing homelessness or other crises. Offers meals, shelter, legal advice, drug counselling and crisis intervention.

Suicide

Action Suicide
(514) 723-4000

**L'Association Québécoise
de Prévention du Suicide**
1 (866) APPELLE (277-3553)

Legal Aid

Mile End Legal Clinic
99 Bernard West, Montréal
(514) 507-3054 | info@melc.ca
justicemontreal.org

**McGill Legal
Information Clinic**
(514) 398-6792
licm.mcgill.ca

Community Legal Aid
425 de Maisonneuve West,
Bureau 600 | (514) 864-2111
ccjm.qc.ca

**CSU Legal Information
Clinic**
(514) 848-7474 x 7375
legalclinic@csu.qc.ca
csu.qc.ca/lic

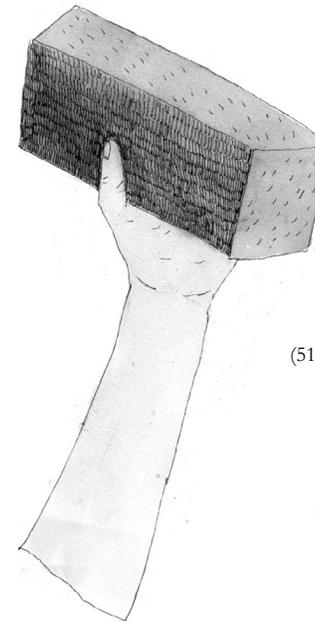
McGill Student Advocacy (514) 398 4384

Accessibility Services

**Access Centre for Students with
Disabilities - Concordia**
1455 de Maisonneuve West, Room H-58.
(514) 848-2424 x 3525 | acsdinfo@concordia.ca

**Office for Students with Disabilities-
McGill (OSD)**
3459 McTavish Street, Redpath Library
Building, Suite RS56 | (514) 398-6009
disabilities.students@mcgill.ca

Template for Accessibility Audits by RAMP Vancouver
constantly updated Google Doc - can be found just by searching Google for it.



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People of Colour Resources

No One Is Illegal Montréal

A grassroots migrant justice collective open to self-identified People of Colour and Indigenous peoples.
nooneisillegal-montreal.blogspot.ca

Montréal Anarchist People of Colour Distro

A zine distro that highlights work by people of colour and Indigenous people, specifically highlighting narchist struggles for racialized

people. We also host a caucus and dinner during the Montréal Anarchist Bookfair.

Qouleur

An annual, volunteer-run 2QTPOC festival in Montreal celebrating racialized and Indigenous queer identities and experiences through the arts.
www.qouleur.ca
qouleur.collective@gmail.com

Indigenous People Resources

Native Friendship Centre

2001 St. Laurent, Montreal QC
(514) 499-1854
toll-free: 1 (855)499-1854
nfcem.org | itcy.nfcem.org
Also located at the Native Friendship Centre is the Inter-Tribal Youth Centre.

Native Women's Shelter

nakuset@gmail.com | nwsm.info
(514) 933-4688 | toll free: 1 (866) 403-4688

Indigenous Women and Two-Spirit Harm Reduction Coalition

An Indigenous collective running under a non-hierarchical, Indigenous feminist network.
ndn.harmredux@gmail.com

Concordia Aboriginal Student Resource Centre

Support and programs for First Nations, Métis and Inuit students. SGW Campus, H-641, 1455 de Maisonneuve West.
(514) 848-2424 x 7327
concordia.ca/students/aboriginal.html

Indigenous Resource Portal at McGill

McGill's Indigenous Resource Portal is 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.
indigenousnetwork.mcgill.ca

Queer & Trans

L'Astérisik – Safer Space for LGBT

Youth
1575 Amherst
A shared space between Project 10, Jeunesse Lambada, and the Montréal Youth Coalition Against Homophobia.

Project 10

Works to promote the personal, social, sexual and mental well being of lesbian, gay, bisexual, transgender, transsexual, two-spirit, intersexed and questioning youth and adults 14-25. For a list of services visit p10.qc.ca
Anonymous listening line: (514) 989-4585

Aide aux transsexuelles et transsexuels du Québec (ATQ)

Nonprofit supporting trans folks in Quebec. Confidential help centre and other services.
Admin: (514) 591-9038
admin@atq1980.org
Listening line: (514) 254-9038
ecoute@atq1980.org | atq1980.org

Action Gay, Lesbienne, Bisexuelle, Trans et Queer pour Immigrants et Réfugiés (AGIR)

Services and support for queer and trans immigrants and refugees | agirmontreal.org

Jeunesse Lambda

Friday night drop-in group, support, activities for gay, lesbian and bisexual youth (French).
www.algi.qc.ca/asso/jlambda

Action santé travesti(e)s et transsexuel(le)s du Québec (ASTT(e)Q)

ASTT(e)Q aims to promote the health and well-being of trans people through peer support and advocacy, education and outreach, and community empowerment and mobilization.
300 Ste. Catherine East, Montréal.
(514) 847-0067 x 207 | info@astteq.org
astteq.org | facebook.com/transsolidaire

Queer McGill

Discussion groups, social activities, listening line for McGill students and non-students.
Admin (514) 398-2106
Queer Line (514) 398-6822
queermcgill.ca

Queer Concordia

On-campus resource centre and safe space for those who are queer, lesbian, gay, trans, two-spirited, bisexual, asexual, intersex, questioning and allies. Suite P-102, 2020 Mackay | queerconcordia@gmail.com
facebook.com/groups/QC.MTL

Acknowledgements

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xindi li and andrea figueroa

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dividers, banners & months: leah girardo

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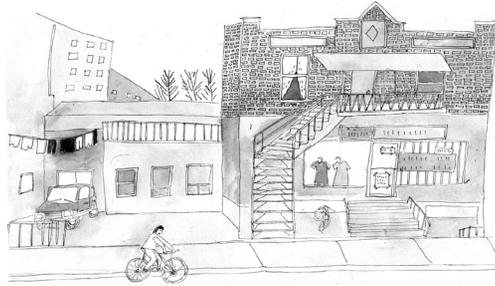
catinka, coco z., vivi, jos porter, gentrify this! zine, tyler lawson, demilitarize mcgill, samia, edith doyle, ryan conrad, margaret gilligan, kama la mackerel, helen ogundeji, papâmâstêw-otipëyimisîwiskwêw, the termite collective, joël pedneault, viviana medina, manuel salamanca, solidarity across borders, cera yiu, jaggi singh

editors

cera yiu, sheyla chilliak, becca yu, ralph haddad, cem ertekin, anna vail, nhu nghiêm

special thanks to

qpirg-mcgill, qpirg-concordia, the whale factory, sabinè and chadi at katasoho



Housing Rights

FRAPRU - www.frapru.qc.ca

RCLALQ - www.rclalq.qc.ca

HOJO - www.hojo.csu.qc.ca

Project Genesis - www.genese.qc.ca

Comité BAILS

logement-hochelaga-maisonneuve.org

Comité Logement Plateau Mont-Royal

sites.google.com/site/comitelogementplateau

Food Assistance List

Food Assistance by Neighbourhood

www.arrondissement.com/sud_ouest
(alimentation)

City of Montréal

ville.montreal.qc.ca (aide alimentaire)

CSSS Food Assistance List

www.santemontreal.qc.ca

Québec Collective Kitchen Group

<http://www.rccq.org/>

The Social Economy Committee List

www.economiesocialemonreal.net

(le repertoire)

Québec Food Banks

www.banquesalimentaires.org

Anarchist and Anti-capitalist Spaces

La Déferle

anarchist social space
1407 rue Valois | au1407.org

DIRA

anarchist library
2035 Boulevard St. Laurent

l'Insoumise

anarchist bookstore
2033 St. Laurent, insoumise.wordpress.com

Maison Norman Bethune

bookstore and info distro
1918 rue Frontenac | (514) 563-1487
maisonnormanbethune.ca

