

This cover was printed on Stonepaper. No trees, no water, or bleach are used in its production, Vegetable oil based inks where used for the printing. The inside is printed on Enviro 100 (100% post consumer fiber)



inspiré(e) par
KataSOHO IMPRIMERIE & DESIGN
DESIGN & PRINTING
en appui aux luttes pour la justice sociale
www.katasoho.com • (514) 961-5238



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!

1500 de Maisonneuve Ouest, #204

Montréal, Québec

(our space is wheelchair accessible)

info@qpirgconcordia.org

qpirgconcordia.org

www.facebook.com/QPIRGConcordiaGRIPConcordia

514-848-7585



About this Agenda

School Schmool 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 2014-2015 edition of School Schmool contains three sections: “The Issues” features articles on a broad spectrum of topics that pertain to fighting marginalization and understanding how we can combat systems of power. Following the Issues section, we provided a small resource guide with key phone numbers, websites, and services related to issues in the articles, including resources for people of colour and indigenous people and accessibility services. If you would like to get involved in organizing around these topics, the group profiles section outlines radical organizations that you can contact and get involved with. Finally, to keep track of your busy schedule and important dates, we have “The Agenda” section of School Schmool — this year all hand-drawn!

In putting this agenda together, we wanted to keep in mind certain principles. We think that it's crucial to build connections in our communities and in solidarity with struggles around the world. We don't want activism and struggle to be isolated within the academy. We oppose the institutionalization of radical knowledges and spaces. Although School Schmool is by its nature aimed at students, we want it to also be a resource guide for the wider community, and to serve as an impetus for students to join movements and organizations that exist in Montréal outside of the university setting. We want to encourage active solidarity building within this city. This includes organizing, direct action, and any and all other tactics suitable to the task. We want to dismantle academic elitism in favour of grass roots movements.

Radical movements should always centre marginalized people, and not in a tokenizing way. Their voices and active participation are critical for the legitimacy of any movement or organization claiming to be radical or in favour of social justice. In addition, information should be accessible to the people it pertains to. This publication centres those affected by the issues it discusses, and we have done our best to keep incomprehensible jargon out.

In a world with multiple, gigantic systems of power intersecting in often confusing ways, activism can be an overwhelming prospect. There is so much to fight, and so much to be furious about. Often it can be intimidating trying to figure out where to start and how to get involved. We hope that the articles, resources and groups outlined in this publication will provide an accessible starting point for those of us new to these issues, while also continuing to educate those who have been implicated for many years.

Never give up!

- J and Cera

Thanks and Acknowledgements

coordinators

cera yiu and j manicom

art

covers and dividers - xindi li and nhu ahn ngheim
calendars - sves yeung, emma lightstone, vincent tao, j manicom,
isobel plowright, zini uhrig
illustrations - isobel plowright, gabe gilker, charlotte rollert,
j manicom, xindi li and nhu ahn ngheim

writing

délice mugabo, claire abraham, anonymous anarchists, fancy n. lawless
and gay&angry, cera yiu, kira, becca yu, the prisoner correspondence project,
aimee louw, natasha alexander, lan skandal, status for all! coalition,
aabita-giizhig and otipêmsiw-iskotêw, j manicom, sarah stupar,
leslie anne st-amour, demilitarize mcgill, slingshot organizer collective,
malek yalaoui, aaron vantsintjon, jaggi singh, and sophia starosta.

editors

perry perdue, cassie smith, becca yu, ceceilia macarthur,
carolin huang, brad fougere, keara yim, ashely fortier, noah eidelman,
jamie maclean, emily yee clare

funders (at time of printing)

qpirg mcgill, qpirg concordia, munaca, union for gender empowerment,
the concordia university small grants program, le frigo vert,
institute for gender, sexuality, and feminist studies.
special thanks to the student society of mcgill university for their generous grant!

<3 <3 <3

qpirg concordia and mcgill, the school schmool collective: kira page,
noah eidelman, keara yim, and emily yee clare, andrea figueroa,
maria forti, rad frosh, sabine and chadi at katasoho

anti-copyright! re-print freely in any manner desired!

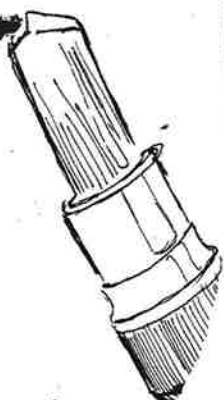
schoolschmool@gmail.com
qpirgmcgill.org/schoolschmool



Table of Contents

The Issues	Page 1
Welcome to Turtle Island	Page 2
Sovereignty and the Lack Thereof	Page 3
“Speaking French Never Protected Me from Racism”	Page 4
From One Person of Colour to Another...	Page 5
Migrant Justice in Support of Indigenous Struggles	Page 6
Longing for Home	Page 7
Intersectional Feminism	Page 8
Get Our Pronouns Right!	Page 9
Trans in Brazil: A Personal Experience	Page 10-11
Not Your Rescue Project	Page 11-12
why harm reduction is fucking bad-ass & revolutionary	Page 12-13
Addiction and Recovery	Page 13-14
Why Should I Become a Pen-Pal to a Queer Prisoner?	Page 14
An Introduction to Montréal's Housing Struggles	Page 15
Anarchy 101	Page 16
Diversity of Tactics	Page 17
Student Strike	Page 18
McGill Military Research	Page 19
Why Accessibilize Montréal?	Page 20
Food Justice 101	Page 21
D.I.Y Emotional Well-Being Tips	Page 22-23
The Resources	Page 24-28
The Groups	Page 30-48
The Agenda	Page 49
Religious Holidays	Page 50

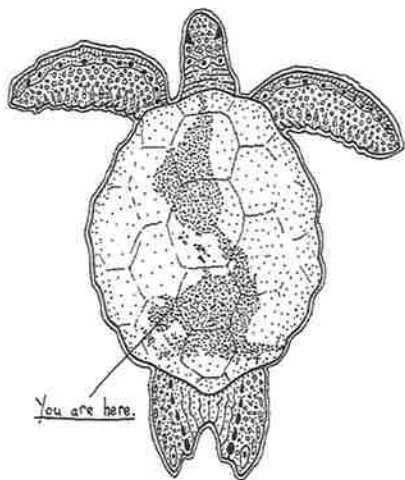
the issues



Welcome to Turtle Island

by Sarah Stupar

Canada is a settler nation. Before this nation existed, many other nations existed here with our own languages, governmental systems, and cultural practices. Colonization was an extremely traumatic process, and it is ongoing. To this day many Canadians hold preconceived notions about what 'Indians' are like, without knowing that there is really no such thing.



The Confederation of Canada led to the creation of the Indian Act, a complex collection of laws that governs all aspects of Indigenous peoples' lives. This, and many other pieces of legislation since, are tools of cultural genocide designed to extinguish the languages and knowledges of multiple ancient nations on this continent. Residential schools established by the government and run by religious groups severed bonds between families and attempted to assimilate Indigenous children, forcing them to adopt Euro-Canadian values and traditions. While an official apology was offered by the Canadian Government for Residential Schools in 2008, it is important to note that there are currently more Indigenous children in foster care than were ever in

Residential Schools. The Government continues to remove Indigenous children from their homes on a regular basis.

The province of Québec is home to eleven Nations: the Abenaki, Algonquin, Attikamek, Cree, Huron-Wendats, Innu, Maliseet, Mi'kmaq, Mohawk, Naskapi, and Inuit. In Montréal the presence of the Mohawk is most deeply felt. The Mohawk people belong to the Iroquois or Haudenosaunee Nation, and call themselves Kanien'kéha in their own language. Kahnawake, a Mohawk community south of Montréal by the Mercier Bridge, has a Pow Wow every July which is open to all, and is a great starting point for those who wish to learn more. Notable Mohawk people include scholar Taïke Alfred, athlete Waneek Horn-Miller and activist Ellen Gabriel. The First Peoples Studies Department at Concordia offers courses on Haudenosaunee language and culture, as well as for Anishinabe and Inuit Peoples. Concordia now offers both a major and a minor in First Peoples Studies.

Indigenous Youth are the fastest growing segment of the population in Canada. Local and national organizations such as Idle No More work to bring Indigenous issues into the public eye. Indigenous people have rights that were guaranteed to us through treaties signed with the Canadian Government, yet the Government routinely fails to keep its promises. Expect to hear more about environmental issues as well as Indigenous Peoples' right to create our own education policy in the future, as these are two issues that will not be going away any time soon.

Sovereignty and the Lack Thereof

by Leslie Anne St-Amour

For many, the only time they consider First Nations sovereignty is during crises such those at Oka or Ipperwash or during protests such as Idle No More. First Nations sovereignty, for those unfamiliar with the term, it is the idea of self-government. One way in which sovereignty can be realized is through nation to nation consultation. The idea of nation to nation consultation is that the Canadian government consult with First Nations on any and all issues which pertain directly to our people or territory. Another form in which the battle for First Nations sovereignty unfolds in Canada is through the land claim system and the fight for land rights. First Nations across the country are claiming land which was never signed over to the Canadian government through treaties. The system of land claims puts the burden of proof on First Nations to provide proof of our traditional and continuing use of land for a claim to be legitimate. Much of the land under claim is currently being used or will be in the near future.

The question of First Nation sovereignty is crucial today because as Canada continues to develop our natural resources, much of the development is happening on land claimed by First Nations and often with little or no consultation. This puts First Nations in a position of depending on companies and the government to benefit from resources on our own land, and in many cases we do not benefit. This lack of proper benefits limits the economic development of our communities, putting them at risk in many ways.

For example, a group of several remote communities in Northern Manitoba could not afford training courses in order to have at least one firefighter on each reserve. Even after an appeal to the Ministry of Aboriginal Affairs, there was no money which could be allocated to the training. Another example of a lack of sovereignty is the current debate over the new Aboriginal Education Law Bill C-33. The bill was created with minimal nation to nation consultation and has deprived, instead of enabled, First Nations from having control over matters related to our own education. These are just two examples of how a lack of sovereignty can have drastic consequences on First Nations. In particular, they demonstrate how resistance needs to be upheld in order to counter these colonial and marginalizing policies enacted by the Canadian government.



“Speaking French Never Protected Me From Racism”: Language Politics and Race in Québec

by Délice Mugabo, Black feminist activist

In 1977, Bill 101 was passed and “les enfants de la loi 101” were born — the children of ‘immigrants’ who have attended and currently attend primary and secondary school in French. This aspect of the bill interests me because of how it applies to my story of “immigration” and how it continues to impact my everyday life and the Black communities that I navigate. I have come to understand that contrary to public discourse, language politics in Québec are less about simply protecting the French language than they are an exercise in settler colonial power.

I was born in Zaire (now the Democratic Republic of Congo) and lived there for the first three years of my life. When my mother, my older sister, and I later moved to Burundi, all the words that I mumbled were in French. We lived for almost two years with my grandmother and it was she and her friends who taught me our language, Kinyarwanda. She had the political and historical sense not to learn French but to teach her granddaughters the language that would connect them with those who loved them the most and who sacrificed for them. For Africans who were colonized by France or Belgium, French isn’t a language in distress, but an extensive system of power that continues to assault our freedom and impede our liberation. Though I infuse it with French and English idioms, I make a point to continue to speak Kinyarwanda to my family and other Rwandans. Too many of us who were raised here have lost our language and will not pass it along to the next generations. Colonialism is well at work when children need intermediaries to relate to their elders.

I arrived in Gatineau in 1987 when I was five years old. Although we were fluent in French, my sister and I were placed in what was then called a “classe d’accueil,” geared at children of “immigrants” with little to no prior knowledge of the French language. I was reminded of that story when, during the 2012 election campaign in Québec, high-profile Parti Québécois candidate Jean-François Lisée said that under a PQ government, “immigration candidates” from France will have an advantage over those from China who also speak French, because the former not only speaks the language, but “lives in French.” That statement made it clear that language politics in Québec are about race and power. Categories such as “Québécois francophones” foster confusion because, in reality, only white people can be included in that category.

National narratives in Québec have always been very creative in excluding race and colonialism from the official discourse. Since Bill 101, we have come to see how language has become the preferred and most acceptable way to (not) speak about race and colonialism in Québec. Without a doubt, language politics have enabled Québec to put forth a narrative of innocence and victimhood that we must keep ungluing to reveal the workings of settler colonial power that remain at the core.

From One Person of Colour to Another...

Tips on Navigating White Supremacy in a University Setting

by Natasha Alexander

Don't be afraid to make mistakes. So often, we are put in the position of "expert of our race" and expected to have all the answers. So often, we have to work so much harder to make our way into university because of obstacles related to our race or class. After doing so much fighting, it can be hard to admit that we're not always experts, not always warriors. Sometimes we're not on our A-game, sometimes we don't have the perfect comeback to that asshole that said that racist thing. If we get too caught up on always being right, it stifles our ability to make mistakes and learn from them.

By the same token, expecting others to be perfect and never make mistakes stifles their ability to learn and grow. By definition allies can't know everything about your experience. So expecting them to know everything is setting them up for failure and setting yourself up for disappointment. It can be frustrating being around people who fuck up and hurt you all the time, but expecting perfection from them isn't gonna ease feelings of isolation, resentment, etc.



Find community. It can be hard, but have faith that people you can relate to are out there. (The internet can help!) Besides meeting people in real life, rediscovering ancestral practices can be very healing and make you feel connected to the POC (People of Colour) who came before you. Remember, there were ancestors that carved space for you to be where you are, and you in this moment are some future person's ancestor!

In order to withstand the pressure from the university or peers to erase your identity, it's vital that you stay in touch with yourself. Take time to stay connected with your own perspective and what you want out of your education.

Recognize your needs and set boundaries so that you don't end up drained by all the well-intentioned white people in your class/program/life. Helping white people unlearn their racism to your own detriment is not sustainable. If you're gonna help white people unlearn their racism, make sure you put your own well-being first.

Again: Don't be afraid to make mistakes. It's so hard to stay on top of school while being triggered by white supremacy, not to mention all the other issues you may have going on in your life. Give yourself time to come into your own. A plant won't grow faster if you tug on it.

Migrant Justice in Support of Indigenous Struggles

(This article is an abridged version of the Statement of Support for Indigenous Struggles and Sovereignty by the Status For All Coalition of Montréal; info: www.statusforall.org)

As migrants, we are displaced from our homelands, due to global capitalism and imperialism. This reflects a global apartheid, whereby the global South is systematically exploited and oppressed, to the benefit of the global North.

However, we believe we cannot speak meaningfully about apartheid globally, and unjust migration policies, without first speaking about the realities of apartheid here in Canada.

From its very foundations, Canada has been based on the theft of Indigenous lands, and the genocide and displacement of Indigenous peoples. In crucial ways, the Canadian state's treatment of Indigenous peoples, historically and currently, is an apartheid system – from the imposition of the Indian Act, band councils and reservation system, to stolen children and residential schools; from the continued theft of lands and resources by governments and corporations, to the cultural appropriation of Native traditions and culture.

Today that legacy continues, whether through the disproportionate rate of incarceration of Indigenous peoples in the racist prison system; through the complicity of Canadian authorities in the disappearance or murder of hundreds of Native women in the last three decades alone; or through resource extraction projects such as the Alberta Tar Sands, which contribute to the ongoing environmental devastation of Indigenous territories.

The very repression, displacement, and migration of communities in the so-called global South is driven by the violent expansion of Canadian foreign policy and its aggressive neocolonial agenda, alongside other manifestations of Western domination such as the WTO (World Trade Organization) and IMF (International Monetary Fund). Capitalist-driven free trade agreements and infrastructure projects facilitate Canadian presence and the expansion of corporate multinationals, mega resource extraction projects, and growing military occupation, creating the conflicts, environmental devastation and economic oppression which forces migrants to leave their communities in the first place. As Canada exploits the land and lives of people in the global South, its borders are increasingly shut to those whom capital has forcibly displaced.

As people displaced by colonialism and neocolonialism, we believe in the importance of allying with all those who survive and resist colonialism today on Turtle Island.

In the face of more than five hundred years of colonialism, Indigenous communities continue to resist and survive. Their multifold and diverse struggles demand our active support, especially in the face of state repression and criminalization. For those of us who are non-native, we have a role within our own communities to further the process of decolonizing Canada. Solidarity doesn't mean just watching with sympathy, but actively listening to, and learning from, Indigenous communities, and resisting the colonial and capitalist ideologies and policies that are responsible for genocide.

Longing for Home

By Malek Yalaoui

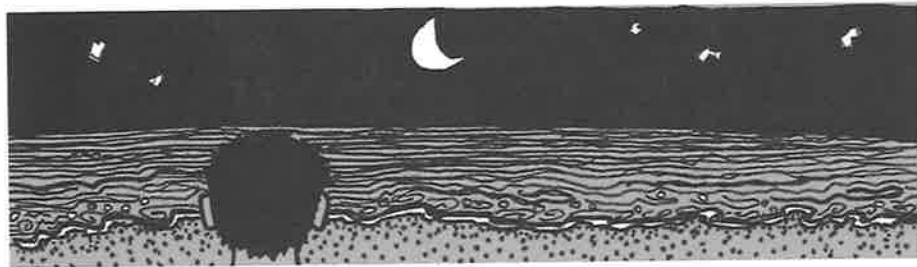
For the white person, there is no place, no culture that they cannot access. Nothing is closed to them.

Not to be confused with cultural appreciation, cultural appropriation occurs when a dominant group, i.e. white people, exploits and steals the customs, costume, and cultures of people of colour for their own use. Appropriation is predicated on the erasure of the original. Erase the history, erase the culture, erase the people. While white people have access to, and entitlement over, the cultures of people of colour, they are always able to return to the safety and privilege of whiteness. It's like going to a scary movie — you are disoriented and a little afraid at first, but there's never any real danger — you can walk out into the safety of the sunny afternoon outside the theatre at any time. You are simply a voyeur posing as a participant. You will never face racial profiling, assault, or fetishization due to the colour of your skin.

Bindis, dreadlocks, “Chinese” tattoos, “Indian” headdresses, yoga, meditation — it's all fair game. Internships to parts of “Africa” are ubiquitous and upon return, we bear witness to tales of epic never-to-be-reciprocated hospitality. Halloween, frosh, and house parties become opportunities to wear and mock every race and culture under the sun. Black music and style was outright stolen by white people to no consequence — from faux-doo-wop to faux-rock to Black voices in white mouths to modern-day millionaires like Iggy Azalea and Macklemore.

For people of colour, we are often left with a sense of alienation from our own selves — our families, our cultures. We are left with this strange ethereal feeling — do I come to my culture, my people, as an insider or an outsider? This is a question that is very difficult to answer. While white people can always return “home,” we never will. White imperialist supremacy, for all its attempts to imitate us, will never truly welcome us. No matter how “civilized” we may become, we will always be the other, the outsider — we will, simply stated, never be white. The so-called luckiest among us are thoroughly assimilated into white culture — it is a must if we want to have any hope of success, let alone survival. In exchange, we lose our languages and any last connections to our family and history.

Everywhere we look, there are white hands all over something of ours — something sacred and once-beautiful. And the tragedy of it is that once those hands touch it, take it, and mold it in their own image, we will never get it back as it was. The original is lost forever — not to natural evolution but ruined by a thief who didn't know what he was stealing or how it was meant to be used. Alienation is the best word I can think of for it. So maybe they're right about us immigrants — maybe we are aliens, longing for a home planet that was long ago destroyed.



Intersectional Feminism

by 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 to address the ways in which Black women were experiencing multiple oppressions such as racism and sexism, and thus were marginalized in both the Black liberation movement and the mainstream feminist movement. What intersectional feminism aims to reveal is 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 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.



Kimberlé Crenshaw

The goal of intersectionality at its core is to highlight the ways in which mainstream feminism often centres white, middle-class, cisgender, 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, inhibiting 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 means not only educating ourselves about other people's needs and struggles, but actively supporting those struggles and fighting alongside as comrades. 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 that has often ignored or outright devalued the many unique and complex struggles and identities that make up feminist movements.

Get Our Pronouns Right!

by “Fancy N. Lawless” and “GaY&ANGRY”

[Authors’ Note: *trans* [sic, without the asterisk] is used in this article to mean any and all people who choose to identify with it and not solely as a cisgender/cissexual man or cisgender/cissexual woman. There are tons of resources explaining how “trans*” is coded with transmisogyny.]

In the context of our cissexist society, pronouns are assumed to be dictated by the (binary) sex a doctor assigns you at birth. This Western medicalized approach to sex/gender has been enforced by colonial white supremacist, disablist, and patriarchal power that continues to be exported as part of ongoing colonial efforts around the world. The violence that this system inspires has been astronomical; it should come as no surprise that cissexism is a tool that is systematically killing us in large numbers through murder and suicide, and from the longer-term effects of discrimination, poverty, criminalization, and degradation. As a result, people who face the compounding violence of cissexism on top of misogyny, racism, classism, disablism, and other forms of systemic oppression are the most heavily targeted.

You may have already heard someone explain this at a trans 101 workshop and it probably satiated your academic curiosity. What cis people still fail to understand is the amount of power contained in gendered pronouns and the harm that can be done to a trans person by using them as a weapon rather than a tool for empowerment. Everyone’s pronouns (yes, including cis people’s) are an ongoing personal choice and never something that you can assume from looking at someone. Not from their body, or their clothes, or from their makeup or body hair (or lack thereof). Never.

Unfortunately, people in our lives will fuck up our pronouns even after being told them, then probably apologize to get back their “Ally Points,” while pointing the finger at “worse” cis people without realizing that they are also part of the problem. What every cis person seems to never fully realize is their day-to-day actions and interactions with trans people can’t be purely innocent or personal because of the power backing them up, and that’s why they matter. Use the correct name and pronouns for us and don’t further “other” us in the process of trying to do so, because getting it wrong (and especially acting like it’s too weird or difficult to get right) means that you are exercising cissexist power over us and it feels like a fucking kick in the teeth.

Beyond that, it’s shitty, but not surprising, when you are a cis person and you say that you “don’t care” about your pronouns. You wouldn’t understand the effort that goes into figuring out which ones to use when you have the privilege of having people correctly gender you all the time. If you want to really “help” trans people, the solution isn’t to become better at identifying and tolerating the exceptions to universal cis-ness, but to do work that helps you understand that your own experience isn’t as “natural” as you’ve been raised to believe and to abolish the system(s) that treat it like it is.



Trans in Brazil: A Personal Experience

By Sophia Starosta

I left Brazil for Montréal as the androgynous, recently graduated sort-of-son of my parents and returned fifteen months later as their newcomer activist daughter. My parents were clumsily yet fully embracing of me, a rare case — since my return, I've met four people who were thrown out of their homes after coming out as trans. Coming home was scary. Not because of my parents, who had witnessed my gender-nonconformity since I was three years old and told me they always kind of saw me as a daughter; what scared me was the violence suffered by trans people, so epidemic in Brazil that it's earned us the title of world capital of reported murders of transgender people. In 2011, ten trans women (mainly of colour) were killed in hate-motivated attacks each month. I come from Rio Grande do Sul, considered one of the safest places for LGBT people, and the area most receptive to the demands of the trans population, yet even here two trans women were murdered in my town in the past six months. If this is the safe space, Brazil as a whole is still immersed in the epidemic of trans killings.

The only trans organization in my city, Igualdade (“Equality”), told me their data says 98% of the trans population in the province (almost entirely women) are sex workers, and most of them are illiterate. The first trans person to get a Master's degree in Brazil got it in 2012. Extreme harassment results in widespread dropping out and homelessness, and many turn to sex work to survive, finding respect and guidance from other trans people. Many dream of working abroad, mostly in Italy, where Brazilian girls are considered the prettiest and can make good money.

In Montréal, for the first time in my life I met older, educated trans people who didn't work in the sex industry. That blew my mind. I never imagined a place where trans people could be professors. It motivated me hugely to come out and finally transition. The first time I tried to access help for trans people, in Brazil, I was 19 and the only “help” was sex reassignment surgery. If you didn't want it or weren't sure, they wouldn't help you. They refused help to girls who had ever masturbated, and to lesbians, because “true transsexuals” are always hetero. Their standards were Jurassic, but there were no alternatives, and no information about trans identities.

At twenty-five I returned, much more certain, already a girl, and uninterested in their “medical” opinions: I know who I am, and I am fine. But my hormones ran out and I wanted to have a doctor taking care of me. I was confident I could at least find a health professional who had treated others like me, but even with the privilege of having health insurance I couldn't find endocrinologists with experience in hormone therapy. I know that I meet their requirements now, but I don't know if they meet mine. Facing all the bureaucracy involved, I turned to the people who provided me with real help in my life: the trans community.

Talking to an Igualdade lawyer and activist, I found out what she took and with a few informal opinions was able to set up a hormone regime. I continue to search through endless bureaucracy for somewhat “professional” healthcare. The situation hasn't changed much; the only difference between my two selves looking for care is that the older me knows about trans community. I searched for it here, because I learned it existed in Montréal first.

Here in Brazil, passing is hard. Gender roles are super traditional, and only beautiful trans women get any respect at all. Being feminine is survival. Being educated is the only chance to get off the streets. Poverty is common. Though privileged, feminine, pale-skinned, and educated, I face aggression beyond constant sexual harassment. South America is already violent, but people identified as trans are particularly targeted and our murder is a huge reality, even if most Brazilians I've talked to are unaware.

Health is still something we do largely by ourselves — which is not rare even for the cisgender population since public health is very neglected in Brazil. However a lot of progress has been made, mainly in my province, by the work of Igualdade. We can change names easily, there's a public health program for sex reassignment surgery, and more respect from the public services staff. This year many universities in the south of the country announced they are using "social names" instead of "birth names" on school documents and exams. Human rights are changing thanks to the work of trans people ourselves, even if the rate of violence remains appallingly high.

Not Your Rescue Project: Against the Criminalization of Sex Work in Canada

by Lan Skandal

On December 20th, 2013, the Supreme Court unanimously ruled that the laws criminalizing prostitution in Canada were unconstitutional, and gave the government a year to draft new legislation on the issue. The laws that were challenged by *Bedford vs. Canada* criminalized "communicating for the purposes of prostitution," "living off the avails of prostitution," and "operating a common bawdy house." These laws were deemed harmful to sex workers because they make it harder to work in safety, pushing outdoor workers into isolated areas to avoid arrest, criminalizing third parties such as managers, security, and drivers, and making it illegal to operate an indoor venue for sex work.

On June 4th, 2014, the government proposed new legislation, Bill C-36, blatantly spitting in the face of the Supreme Court ruling. This bill reproduces the same problems as the laws that the Supreme Court struck down, and they create even more, adding new sections criminalizing the advertisement and purchase of sexual services.

This is an attack on sex workers. In what kind of fucked up bullshit society is consensual sexual activity between adults



criminalized? In what world is making someone's job more difficult and dangerous a path to liberation? As always, those who will suffer the most from criminalization if this bill passes are the most marginalized sex workers — the people the government claims to be trying to protect. Sex workers are not “victims who need protection” from our “pervert” clients. There is a difference between consensual sex work and sex trafficking and pushing the industry further underground will do nothing to help those who are trafficked and exploited. Rape and forced labour are already illegal. Besides, it's not traffickers or pimps or clients who will suffer the most if these new laws are passed, it's us. Many sex workers will be forced to compromise their safety to avoid arrest, and people will die. Sex work is never going away, and sex workers know best what protections we need. If the government wanted to help us they would let us work without fear of being arrested, let us report abusers to the police without fear of being charged, they would decriminalize our work and grant us the same labour protections as any other industry. They would cease to promote this patronizing rhetoric of rescue and focus on our rights as workers, as human beings worthy of respect, with valuable experience and insight to share.

why harm reduction is fucking bad-ass & revolutionary so don't devalue my labour, bro

by aabita-giizhig kwe and otipêmsiw-iskotêw,
of the Indigenous Women and Two-Spirit Harm Reduction Coalition

• 'm sick of manarchist bros and male warriors acting like certain kinds of activism are more “revolutionary” and transformative than others. in the Haudenosaunee and Algonquin territories where i live (which are often referred to as “montréal”), i see so many bros taking positions within our community that give them the most talk time but which require the least labour. they leave the heavy lifting of childcare, harm reduction, cooking, and support work to the women, trans, and queer folks. undoubtedly, these are the same bros who claim we should be talking about class before race, gender, sex, disability, indigeneity, yet conveniently ignore how class is compounded by these things.

my warrior brothers are so ready to put their bodies on the line to defend Indigenous lands but all too often ignore the Indigenous bodies, their own kin, that have been extracted into institutions like foster care and prisons, or who struggle with substance dependencies.

it's no coincidence that the Anishinaabemowin word for “warrior” is ogichidaa meaning “those who defend / understand the people.” Anishinaabek ogichidaa are individuals who work towards the good of their community. their most important role is taking care of the elderly, the defenseless, those who cannot provide for themselves, and, above all, the children who are the future of our Nations.

why is this work invisibilized within our communities? why have we come to shape our ideas of “successful” movement building under the colonizer's capitalist and patriarchal value system? i often hear taglines such as “prison abolition now” formulated with great urgency and with a “success” or a “win” in mind which is only enacted when we have completely destroyed the state.

when you're Indigenous and the neocolonial state's continued legitimacy is contingent on the ongoing genocide of your body, just fucking surviving is revolutionary; is powerful; is transformative. i'm a nehiyaw-iskwêw / Anishinaabekwe from the Tootinaowaziibeeng Nation, and i'm a bad-ass fucking ogichidaa carrying forward the work of my ancestors with every condom and needle i hand out.

Addiction and Recovery

by J

I'm addicted to alcohol, and I haven't had a drink since January 2013. According to recent psychiatry, addiction is a "chronic neurological disorder" where, among other things, the part of a person's brain responsible for "rewards" is functioning extremely abnormally, leading to active addicts being compelled (literally) to behave in obsessive ways. While this pathologizing model can and should be examined critically, it does reflect my experiences; while in active addiction it very often felt like the "choice" to drink had been made without conscious input from my mind, the way most people don't consciously "choose" to be hungry enough to need to go get something to eat. My ability to make decisions (about booze) is therefore fucked, and while in active addiction, I have little real control over my addictive behaviour. I cannot choose not to be addicted. At most, I can choose to no longer drink any alcohol at all, ever.



But obviously it's not that simple. Apart from withdrawal being dangerous and painful, putting your life back together after years of harm being fucking daunting, and continuous cravings being brutally hard to deal with, coming to a place where you're in a position to quit isn't simple or easy. For many, total abstinence may be the only "cure" but isn't currently a realistic option. If someone doesn't have things like lots of good support, a safe place to stay, access to care, and a basic understanding of their illness, recovery is unlikely to be smooth.

What this means objectively is that it can be easier for comparatively privileged people like myself to recover, and sometimes way more difficult for severely underprivileged people to do so. If you don't have papers you can't detox in a hospital; if you live on the street you can't sweat it out in your bed; if you face racist/colonial barriers it's way harder to access services. It also means that *police and prisons will never resolve addiction*, which is not a criminal or moral issue but one of mental health mediated by structural inequality.

Harm reduction acknowledges this and seeks to provide services to active addicts with the goal of improving their quality of life and helping them keep safe. It proceeds from the idea that it's not only unethical but actually impossible to force an addict to stop being an addict, and that until such time as they *may* recover, they deserve care, safety and respect rather than criminalization and stigmatization.

For those of us who have been able to quit, support from our communities is crucial. We suffer from a “chronic” illness, meaning we’re permanently at risk of relapse. To support us, don’t hold every event in spaces that serve alcohol — a space isn’t “safer” for us if intoxicants are available. If you’re not an active addict yourself, try staying sober with us when you go out sometimes — it helps! Ask people if it’s alright before you crack a beer, use drugs, etc. Finally, never, ever question if someone in recovery is “really” an addict, or pressure them to “just have one!”

Why Should I Become a Pen-Pal to a Queer Prisoner? What’s Prison Abolition?

by The Prisoner Correspondence Project

prisonercorrespondenceproject.com

Prison Abolition: the experiences of those who have been affected by the criminal (in)justice system, along with many studies, show us that prisons do not provide justice or public safety. Prisons are extremely violent and damaging environments that leave people who come out (the vast majority of people in prison will eventually return to their communities) much worse off emotionally, physically, and psychologically than when they entered. Recidivism rates in Canada are estimated at between 50% and 80%. Prisons fail to give healing to victims or accountability to communities. What we need are community-based responses that keep perpetrators accountable and provide self-determination for victims, which at the same time transform the conditions that created violence in the first place (it is also worth noting that over 85% of people in prison in Canada are there for non-violent crimes). Affordable housing; accessible, well-paying and safe jobs; education and health care; personal relationships based on equality not domination — these are the things that keep us safe. Abolition is the idea that prisons cannot be reformed, made more humane, or made more environmentally conscious — they just have to go.

Why should I become a pen-pal to a queer prisoner? While it can be intense at times, corresponding with people in prison often leads to enriching, interesting and engaging relationships. Through these dialogues we (people on the outside) are reminded that people on the inside are just people: people, who deserve to be treated as such, and who are in need of support and human connection. Gender enforcement is very strong in prison, and queer, trans, and gender-nonconforming people face disproportionate levels of harassment and violence from other inmates as well as from prison guards. Writing to a queer person in prison can make a huge difference in their lives, breaking the isolation of imprisonment, and providing a link to the outside world. People most directly affected by state violence often have the strongest critique of state structures, analysis on how to dismantle them, and ideas about how to build for a healthier future. People who have experienced the intersections of various oppressions — such as incarcerated and formerly incarcerated queer people, many of whom are people of colour and poor — are the people that need to be leading movements for justice. Playing a part in helping a queer person in prison (as well as every person in prison) survive is an important and radical activity.

An Introduction to Montréal's Housing Struggles

by Claire Abraham from Project Genesis

In spite of a lull in social movements post-student strike, housing struggles in Montréal remain a vibrant source of resistance, thanks in large part to strong neighbourhood-based comités logement, community groups that organize around local and national issues.

These campaigns aim to ensure the right to decent, affordable housing for lower-income tenants. With the private market's penchant for profit, it's an uphill battle. In Montréal, over 114,000 households pay at least 50% of their income towards housing costs.* For many, this is a serious hurdle to rising out of poverty.

Most of us live in gentrifying neighbourhoods, which means getting involved in housing struggles is important, as it will force you to think critically about your position in local power dynamics. A great place to start is by contacting your local housing committee or following coalitions like the FRAPRU or the RCLALQ online.

Often neighbourhoods have campaigns around specific sites. Last year the Comité BAILS in Hochelaga-Maisonneuve fought against the eviction of dozens of artists from the Lofts Moreau building when the city found it wasn't up to code after years of owner neglect. In Côte-des-Neiges, Project Genesis has been pressing the city to include 2,500 social housing units on the site of the old horse-racing track near Namur metro. On the Plateau, a campaign is underway to prevent the Hôtel-Dieu hospital from being sold to condo developers. In these sorts of local struggles, decisions are often made by borough councils; strong community mobilisation is key to ensuring that local politicians don't just pander to the rich.

Other campaigns target the city as a whole, like pressuring the mayor to acquire and reserve sites for social housing, or the Régie du lentement campaign that targets the way the Rental Board discriminates by prioritizing landlord eviction cases, averaging a forty-five day waiting period, over cases brought forward by tenants for bad housing conditions, which must wait an average of two years.

Just standing up for your rights as a tenant can have an important impact, ensuring that rents stay affordable for those who come after you and that landlords don't mismanage their properties with impunity. Concordia Student Union's Off-Campus Housing and Job Bank can support you in this, as can your local comité logement.

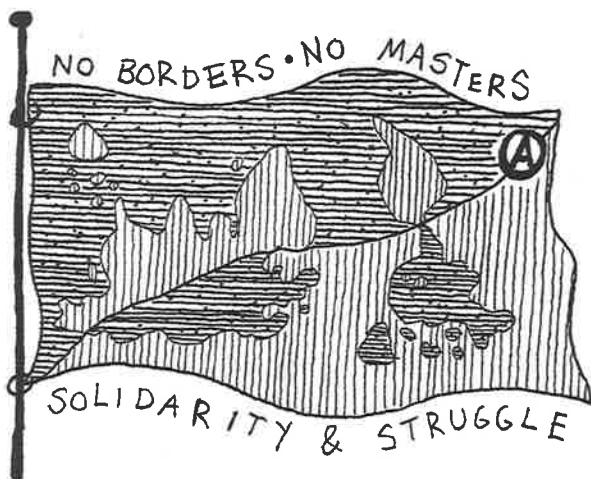
Ultimately, building relationships with existing struggles in your neighbourhood isn't just about acting in solidarity, it's also about recognizing your complicity in the power dynamics of your city. It's about working together to create change.

* http://ville.Montréal.qc.ca/pls/portal/docs/page/habiter_v2_fr/media/documents/Profil_Ville_Montréal_Mai_2009.pdf

ANARCHY 101

by anonymous

Wikipedia says that anarchism is a political philosophy that advocates stateless societies. Sounds kind of boring, right? For us, anarchism is about relationships with people. Anarchism is about caring for each other. It's about living our lives in ways that express our principles. We value self-determination. We try to fight ideas of ownership in all aspects of our lives, because those dynamics creep into our relationships too! We work to figure out the way the world oppresses people and how we want to fight against those systems in our everyday lives. We organize to resist power and hierarchy together! We support each other in ways that make it possible for all of us to stay alive in this shitty world. We work to be better listeners. We fight hierarchies that appear all around us whether it's the state or something more informal and personal. We work on supporting our friends to make the decisions they want to make and we also push each other to fight hard against oppression in this world in the ways that make sense to us. We value how we feel about things, not in a "do whatever makes you feel good" way, but in a "we are emotional people and talking about that shit is important" kind of way. We work on being able to accept criticism thoughtfully. We value doing things collectively and building skills together to deal with conflict and harm within our communities, because fuck the police. Anarchism is about more than just the black bloc and breaking windows. It's about creating community, whatever that word means, and sometimes that happens in the streets!



Diversity of Tactics

by Kira

Despite professed liberatory intentions, social movements often function to reproduce and sustain wealth and privilege. They can be deeply invested in the status quo. They can placate and scapegoat. They can be co-opted, manipulated, and watered down beyond recognition. They can also pose real threats to power; this is when they are repressed or shut down. This problem makes it imperative for us to question the tactics and strategies of our movements and how they intersect with power.

More often than not, the bases on which we seem to be evaluating our tactics are the same ones used by corporations and the state. In too many marches and demonstrations, an action is considered failed if it damages private property, makes bystanders uncomfortable, or jeopardizes a business's ability to make money. Much more dangerously, there have been instances where organizations and individuals have been willing to have their comrades arrested, sabotage others' actions, publicly denounce supposed friends, and threaten to cut funding. In fact, it has become increasingly clear that movements are doing the work of the state, becoming active participants in the criminalization of dissent and destroying movements from the inside.

As an organizing principle, "Diversity of Tactics" gives us a framework for resistance. It gives us space to evaluate our strategies on the basis of concepts like self-determination, community well-being, and anti-oppressive practice, rather than the sanctity of private property, wealth and political authority. It allows for questions like: was this tactic part of a movement that is decentralized and non-hierarchical? Did that tactic move us forward in our goal of real confrontation with power? Does this action understand that people and the planet are more important than wealth? Are these actions linked or connected to broader, popular movements for social change? Were they directed by people who have been directly affected by capitalism, white supremacy, heteropatriarchy, colonialism, and so on?

"Diversity of Tactics" has also been an entry point for many in rethinking political violence. Briefly, in addition to the acts that are easily recognizable as violence, we must begin to recognize structural violence that has been rendered invisible. Put simply, death due to poverty, racism, gendered violence, etc. are real deaths; deaths that are preventable, but which are productive for capitalism, colonialism, and white supremacy. They are murders and real pain. In considering "Diversity of Tactics," bring these two questions together; who are these deaths productive for? And who is loudly defending property and wealth within our movements, and criminalizing those who attack them?

Solidarity is the principle; let's not be afraid!

Student Strike

by Becca Yu

In Québec, students have gone on strike nine times in the last fifty years in response to the government trying to implement tuition hikes or fuck with financial aid. When neoliberal measures that make education increasingly financially inaccessible are announced, students vote in their student associations to strike and to cancel their own classes.

Being on strike is about more than not going to class, and it's more than just students who are involved. It's also a time of community-building, action-planning, and attacking the government until it gives in.

The last student strike of spring 2012 was the longest and biggest one yet. For months, there were actions every day. Demonstrations flooded the streets and manif-actions targeted specific government and capitalist installments. Bank and bridge blockades, government office trashing, occupations, neighborhood assemblies, and art actions, were just some of the things that happened.

But strikes should not be overly glorified.

Striking against a tuition hike is in itself reformist. What does it even mean to win? Blocking a tuition increase doesn't change the inaccessibility of university. It doesn't change the racist, colonialist, ableist, patriarchal foundations of these universities, nor the role that education plays in intentional stratification of society.

Strikes are also a time of trauma. Police brutality is everywhere. The cops and the state are really good at beating us down with brutality and force, heavy charges, exile, non-association, surveillance, and mass arrests. Internally, we destroy each other through racism, misogyny, rape culture, colonialism, and other fucked up dynamics. Adding to these traumatic experiences is the feeling that there is the constant need to keep going and going without time to process anything because there's a strike! and there are things to do! and places to be!

There were powerful moments that we'll never fucking forget: the cops running from us on April 20th, hundreds of thousands of people filling the streets over and over, seeing the same faces every day and feeling like maybe, just maybe, they'll have your back when it comes down to it.

But then there are moments where you realize that sometimes solidarity only goes one way — you support the movement, it does not support you. People around you will prioritize sticking together against the Liberal party as more important than confronting shit within your own organizing — as if they can't happen at the same time. And all the while police brutality is really taking its toll on the physical, mental, and emotional health of you and most people around you. Afterwards, burn-out can last for months, years, or forever.

And then, after months of mobilization and direct action, it'll still be a few student politicians who bargain the strike away. An election can be called, and the majority will turn to the ballot box and to their trust in political parties.

Strikes can be great, empowering, and fucking fun, but also deeply flawed and reformist as a tactic. And if we do want to keep using this method, we should really start taking better fucking care of each other.

McGill Military Research

by Demilitarize McGill



McGill conducts military research, and the researchers engaged in these partnerships are not evil, nor do they work in the dungeon of some Frankenstein-esque fantasy. They are people we walk by on campus and professors who teach our classes. Under the same roofs where we listen to lectures and chat with friends, these academics engage in scientific pursuits that require funding — funding that is provided by the United States, Canada and Israel, and that binds researchers to these states' imperialist interests.

Imperialism refers to the process by which western states, and the economic and political interests they represent, establish their authority over a given territory through organized force. Whether communism or terrorism, there is always an enemy. And whether threats to our safety are real or perceived, wartime always provides a golden opportunity to seize control of a country's natural resources and impose self-serving political structures designed to sustain imperialist exploitation.

McGill provides technical foundations for military conquest through research that supports the development of weapons and software. Since 1967, the Shock Wave Physics Group has developed thermobaric explosives — bombs which ignite the air, killing by explosion or asphyxiation — in collaboration with the Canadian and United States militaries. McGill's Computational Fluid Dynamics lab develops simulation software and anti-icing technology for unmanned aerial vehicles (UAVs), including attack drones used by the United States military. The Aerospace Mechatronics Lab develops software for drones to be used in urban combat operations, with Defence Research and Development Canada providing over \$380,000 for the project. Additionally, between 1999 and at least 2006, McGill's Department of Electrical and Computer Engineering researched the tracking of maneuvering targets, which had a direct application to missile guidance systems. The weapons research is complemented by projects designed to provide ideological support to western militaries. For example, the United States Air Force sends officers with assigned research topics to study space law at McGill's Institute of Air and Space Law.

McGill's engagement in military research represents active complicity in processes that cause death and destruction for the sake of economic profit and political gain. Many students and community members believe McGill's actions are deplorable, and have begun to resist them. Re-forming in 2012 after a previous group by the same name had gone dormant, Demilitarize McGill researches McGill's partnerships, funding and projects. We facilitate walking tours and workshops, and disseminate our research on pamphlets, stickers, and posters. We also conduct banner drops and blockades of military research laboratories. We would like these efforts to continue, and invite anyone who is interested to help in any way they can!

Why Accessibilize Montréal?

by Aimee Louw from Accessibilize Montréal

Why accessibilize Montréal?

Because you can't have a social justice event or movement if a group of people cannot access it because they are left at the bottom of a staircase, without child care, forced out because of lighting, or unable to afford the cover.

Why accessibilize Montréal?

Because queer spaces, premised on an openness to all people and sexualities can't really be queer spaces if they exclude people. Because one inaccessible event, action or meeting is one too many; because hundreds of thousands of Montréalers feel the oppressive weight of ableism in our daily lives and communities. We don't need this injustice replicated in our social justice circles.

Why accessibilize Montréal?

Because access should not be an afterthought. An event organizer whispering, "oh crap, is this place up three flights of stairs?!" or, "we didn't think anyone would need sign language interpreters!" on the day of the event is unacceptable.

Because accessibilizing is integral to struggles against cultural hegemony and oppression.

Accessibilizing is about refusing to hold an event in an inaccessible venue and telling the owners you won't be back until it is made accessible to everyone. It's about moving beyond the exclusionary traditions embedded in the walls of antiquated concert halls. Saying, we will not uphold the segregationist history of the city's architecture.

Accessibilizing is not an act of benevolence undertaken by a "good person." It is a manifestation of your politics in the details of a movement.

Accessibilizing goes far beyond inclusion or accommodation. It involves discussions of access at the outset. It is woven into the fabric of a movement. It is a subversive process that goes against the culture of individual responsibility for individual needs.

The meaning of accessibility is deepened with every year that passes, every uncertainty, every mistake made, every new insight. Because the city is taking active steps to stop accessibility.

Because only seven out of sixty-eight stops in the metro are accessible,
Because accessing quality sign language interpretation is near impossible,
Because scent-free is presented as a courtesy,
Because people feel entitled to ask, "what happened to you?" instead of "how are you?"

Because our involvement in solidarity with other movements depends on our being able to access them.

We are building a movement that will become impossible to ignore. We hope you'll refuse ableism and contribute. This is an invitation. Join us.

Food Justice 101

by Aaron Vansintjon

Food can happen three times a day. But there's a lot more to food than the eating. The alternative food movement has demanded a move away from buying unsustainable, unhealthy, and highly processed food producing towards more local and organic food. But there's even more to food than what we buy, or where we buy it.

For example, many farms that grow organic food also rely on cheap migrant labour, where people have few rights, no access to healthcare, and are at the mercy of inhumane immigration laws that tie migrants to their employers.

Another example: if you go to a farmers' market in Montréal, you might notice that it's mostly attended by wealthy white people who can afford to buy the produce, even though these markets are in neighborhoods consisting of many recent migrants, Black folks, or low-income populations.

Finally, while the organic food movement is mainly concerned with the health impacts of industrial food, it's much less focused on the way industrial food destroys the livelihoods of people all over the world. In Mexico, millions of peasants have been driven from their land, which in turn increased poverty and migration, in turn providing jobs for Canada's local farms.

So while it might feel best to buy locally produced food, it is important to know that it is not accessible to many and can even help to displace people from their own homes. Similarly, food that might seem healthier or better for you may still rely on, and doesn't improve, racist immigration laws and unequal distribution of wealth. Many of the goals of the alternative, organic, and local food movements remain inaccessible to most people, especially Indigenous people, migrants, or communities otherwise affected by structural inequality.

The point is not to demonize people's food purchases or to make people feel guilty about what they buy. It's about coming to terms with the fact that the problem isn't just unhealthy or unsustainable food, it's also that the food system is extremely unjust. The above examples highlight how the food we eat has a lot to do with politics, race, and class, and how, regardless of good intention, food movements can perpetuate inequality within an already unfair food system. As a response to the failures of affluent and privileged food movements, many food activists now rally around food justice, understanding that any food movement must involve and be accountable to those who are already the most affected by the current racist, colonial, and classist food system.

In Montréal and at your university, there are many groups to get involved with that incorporate a food justice framework and go beyond local or organic food. There are also lots of resources available online for those who might want to look further.

DIY Emotional Well-Being Tips

Taken from the 2009 Slingshot Organizer

Standing up against oppression is righteous, but risky, behaviour. It's hard work, both physically and emotionally. A much too large percentage of activists burn out and disappear from their communities because the frustrations and injuries from fighting an uphill battle, of which we may never ourselves reap the rewards, can be demoralizing and traumatic. Sharing our feelings about the difficulties of working on the front lines is a crucial form of solidarity and friendship.

Crisis Prevention

Everyone will eventually have a crisis. For example, if you love deeply, you may one day grieve deeply. The question is, "Are you prepared for your crisis?" It is a good idea to develop your network of support, now. Modern society isolates. Some day you may need a shoulder you can trust to weep on.



Crisis Recovery

Society provides few options for people in crisis other than mental hospitals, religion, and psychiatric drugs. The value of freedom, love and community do not end when you're in crisis. In fact, they can save your life. The key is empowerment — what do you feel really helps? Examples: A mutual support group — simply peers listening to and helping peers as equals — validating, if not 'endorsing,' feelings.

Try to remember to breathe.

Ecopyschology is realizing nature and wilderness are our greatest healers. Spend some time outside the city to get centred and away from pollution, which is in itself mind-altering.

Exercise, dance, biking and physical movement often prove helpful for depression, etc.

Art, writing a journal, making a zine, playing music, singing, and other forms of personal expression are often safe ways to break the silence with others, and even yourself, about inner pain.

Don't neglect your basic human needs: sleeping, eating, shelter, fresh air, etc.

Find a counsellor who actually supports your self-determination. Ask lots of questions, especially about confidentiality, if someone else — such as your parents, boss, or university healthcare — is paying for your therapy.

Practicing meditation or spiritual disciplines may help you relax. (However, joining a cult is not therapeutic, so take care not to have your vulnerability exploited by a seemingly perfectly nice bunch of people who promise to rescue you...)

There is no shame in using psychiatric drugs if you know they work for you.

Many communities have 24 hour crisis hotlines or crisis centres. You can call Action Suicide (514) 723-4000 or 1-866-APPELLE (277-3553) if you're thinking about killing yourself, or SACOMSS (514) 398-8500 or the Montréal Sexual Assault Centre (514) 934-4504 to reach a local rape crisis line for survivors of sexual violence.

Social change: Actually address the stressful factors in your environment. Revolution can heal. If you have loved one in crisis, consider asking them if you and/or their counsellor can hold an emergency gathering or potluck to weave together their mutual support network of trusted friends — and find out what they truly need at this crucial time. However, don't act over their heads.

Evade The Brain Police

If you find yourself threatened with psychiatric coercion, it's a good time to get real calm, real fast. Authorities — shrinks, doctors, cops, schools — tend to provoke, and then diagnose your "reactions" of fear, despair, and anger. So when they provoke, act even more calm. Know your rights, get a lawyer, and find help real soon.

Resources

Sexual Health

- Info-santé: dial 811 to speak directly to a nurse
- Online: sexualityandu.ca; scarleteen.com
- Head & Hands (for those aged 12-25): 5833 Sherbrooke W, 514-481-0277 (for medical clinics, info, and education)
- McGill Health Services (for McGill students): Ste 3300, Brown Building, 3600 McTavish, 514-398-6017
- Concordia Health Services (for Concordia students): 1550 De Maisonneuve W., Room GM-200, 514-848-2424 ext 3565
- Shag Shop: next to McGill Health Services, 514-398-2087

Mental Health, Crises, Sexual Assault, Suicide, etc.

Suicide

- Action Suicide 514-723-4000
- 1-866-APPELLE (277-3553)

Sexual Assault

- SACOMSS 514-398-8500
- Montréal Sexual Assault Centre 514-934-4504

Mental health & Counselling (McGill)

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

Mental Health & Counselling (Concordia)

- Counselling & Development:
SGW Campus: 1455 de Maisonneuve W., H-440. 514-848-2424 ext 3545

Loyola Campus: 7141 Sherbrooke St. W., AD-103. 514-848-2424 ext 3555

- Peer Support Program:

SGW Campus: 2090 Mackay, Annex Z, room 02 (downstairs). 514-848-2424 ext. 2859

Loyola Campus: 7141 Sherbrooke St. W., Guadagni Lounge cc 408

- Concordia Applied Psychology Centre offers sliding scale talk therapy. psychology.concordia.ca/appliedpsychologycentre.php. Psychology Building, PY-111, Loyola Campus (7141 Sherbrooke West). 514-848-2424 ext 7550.
- The Centre for Gender Advocacy has a peer support & advocacy programme. They're at 2110 Mackay. 514-848-2424 ext. 7431.

Community Mental Health Centres

- **Projet Suivi Communautaire** offers psychosocial support to residents of the south-west. projetsuivicommunautaire.com
- **AMI Québec** offers counselling and support. [514-486-1448](tel:514-486-1448). info@amiQuebec.org
- **Argyle Institute**: non-profit counselling and therapy. argyleinstitute.org; [514-931-5629](tel:514-931-5629)

Community Crisis Centres

- **TRACOM**. Psychosocial crisis intervention services for adults. [514-483-3033](tel:514-483-3033)
- **Chez Pops**. Day centre for youth experiencing homelessness or other crises. Offers meals, shelter, legal advice, drug counselling and crisis intervention. 1662, Ontario Street East.

Radical Groups

- **Radical Sobriety**: a weekly radical recovery/sobriety group by and for queers, punks, weirdos and anarchists. Everyone is welcome, oppressive bullshit is not. Text J at [514 349 2580](tel:514-349-2580) to get in touch.
- **Radical Safe Spaces**: a radical therapeutic collective. radicalsafespaces@gmail.com

People of Colour and Indigenous People

- **Native Friendship Centre**
2001 St. Laurent. Website: nfc.org.
Phone: [514-499-1854](tel:514-499-1854);
toll-free: [1-855-499-1854](tel:1-855-499-1854).

Also located at the NFC is the Inter-Tribal Youth Centre (ityc.nfcm.org).

- **Native Women's Shelter**

Email: nakuset@gmail.com.
Website: nwsm.info.
Phone: [514-933-4688](tel:514-933-4688);
toll free: [1-866-403-4688](tel:1-866-403-4688).

- **Montréal Anarchist People of Colour Distro**

A zine distro that highlights work by people of colour and Indigenous people, specifically highlighting anarchist struggles for racialized people. We also host a caucus and a dinner during the Montréal Anarchist Bookfair.

- **Ste.-Emilie Skillshare Collective**

Hosts monthly "POClucks," game nights, and other events for self-identified people of colour and Indigenous people. Locations will be rotating until further notice.

Email: info@steemilieskillshare.org for more info.

- **No One Is Illegal Montréal**

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

Website: nooneisillegal-Montréal.blogspot.ca

Email: nooneisillegal@gmail.com

- **Indigenous Women and Two-Spirit Harm Reduction Coalition**

An Indigenous collective running under a non-hierarchical, Indigenous feminist framework.

Email: ndn.harmredux@gmail.com

- **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.

indigenousnetwork.mcgill.ca

- **Concordia Aboriginal Student Resource Centre**

Support and programs for First Nations, Métis and Inuit students. SGW Campus, H-641, 1455 de Maisonneuve West.

Phone: [514-848-2424](tel:514-848-2424) ext. 7327

Website: concordia.ca/students/aboriginal.html

- **McGill Racialized Students Network (RSN)**

Mission is to build support networks and foster skill-building and dialogue opportunities for Indigenous and Racialized students.

Email: racializedstudentsnetwork@gmail.com

Zines: Colours of Resistance; How to Stage a Coup; Evolution of a Race Riot; Writing About Race; Readin & Fightin 1-3; Shotgun Seamstress; Mixt zine!; Native Punx Unite!

Books: *Color of Violence*, ed. Incite! Women Against Violence; *The Bridge Called my Back: Writings by Radical Women of Color*, ed. Cherrie Moraga and Gloria Anzaldua; *Conquest* by Andrea Smith; *Wretched of the Earth* by Franz Fanon; *The Colonizer and the Colonized* by Albert Memmi; *Women, Race, and Class* by Angela Davis; *Sister Outsider* by Audre Lorde

Websites: coloursofresistance.org; peopleofcolor.tumblr.com; incite-national.org; nativeappropriations.blogspot.ca; apihtawikosisan.com; reseaumtlnetwork.com; kahnawake.com

Queer & Trans

- **L'Astérisik – Safer Space for LGBT Youth**

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

- **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 <http://p10.qc.ca>. Anonymous listening line: [514-989-4585](tel:514-989-4585)

- **Jeunesse Lambada**

Friday night drop-in group, support, activities for gay, lesbian and bisexual youth (French).

algi.qc.ca/asso/jlambada

- **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](tel:514.847.0067) ext. 207

astteq@yahoo.ca

astteq.org

facebook.com/transsolidaire

- **Aide aux transsexuelles et transsexuels du Québec (ATQ)**

Nonprofit supporting trans folks in Québec. Confidential help centre and other services.

Administration: [514.591.9038](tel:514.591.9038),
admin@atq1980.org

Listening line: [514.254.9038](tel:514.254.9038),
ecoute@atq1980.org

Website: atq1980.org

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

Services and support for queer and trans immigrants and refugees.

Website: agirMontréal.org

- **Queer McGill**

Discussion groups, social activities, listening line for McGill students and non-students.

Admin: [514-398-2106](tel:514-398-2106)
Queer Line: [514-398-6822](tel: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/

- **Projet/Project Interaction**

Individual and group counseling for gay, lesbian, bisexual and two-spirited people, advocacy and community organizing initiatives, training and educational initiatives. [514-398-7055](tel:514-398-7055).

Legal Aid

- **Mile End Legal Clinic.** 99 Bernard West, Montréal.

Phone: [514.507.3054](tel:514.507.3054).

Email: mile_end_law@yahoo.ca

Website: justiceMontréal.org

- **Community Legal Aid.** 425 de Maisonneuve West, Bureau 600.

Phone: [514-864-2111](tel:514-864-2111)

Website: ccjm.qc.ca

Accessibility Services

- Access Centre for Students with Disabilities (Concordia):
1455 de Maisonneuve West,
Room H-58.

[514-848-2424](tel:514-848-2424), ext. 3525

acsinfo@concordia.ca

- Office for Students with Disabilities (McGill): 3459 McTavish Street, Redpath Library Building, Suite RS56.

[514-398-6009](tel:514-398-6009)

disabilities.students@mcgill.ca

- Template for Accessibility Audits by RAMP Vancouver (constantly updated Google Doc — can also be found just by searching Google for it):

<https://docs.google.com/spreadsheets/cc?key=0As1n0augDG8kdEVGNtGQIVrci03cEtDTnZVSmJtbkE&usp=sharing#gid=0>

Housing Rights

- FRAPRU: www.frapru.qc.ca
- RCLALQ: www.rclalq.qc.ca
- Comité BAILS: <http://logement-hochelaga-maisonneuve.org/>
- Project Genesis: www.genese.qc.ca
- Comité logement Plateau Mont-Royal: <https://sites.google.com/site/comitelogementplateau/>
- HOJO: www.hojo.csu.qc.ca

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](http://514.563.1487),
maisonnormanbethune.ca

Food Assistance List

(taken from peoplespotato.com)

- Food assistance by neighbourhood
www.arrondissement.com/sud_ouest/s1-alimentation
- City of Montréal
ville.Montréal.qc.ca/portal/page?_pageid=5798,39859692&_dad=portal&_schema=PORTAL
- CSSS food assistance list
www.santeMontréal.qc.ca/chercher-une-adresse/mots-cles/?motcle=0021
- Québec Collective Kitchen Group
www.rccq.org/fr/les-cuisines-collectives/liste-des-membres/au-canada/au-Québec.html#region6
- The social economy committee list
www.economiesocialeMontréal.net/le-repertoire
- Québec food banks
www.banquesalimentaires.org/277-membres_affilie





the groups

The First People's House

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.

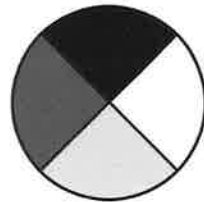
First Peoples' House's temporary address is at 3641 University. You can call us at 514-398-3217. Our website is mcgill.ca/fph. We're on facebook at [groups/6063708337](https://www.facebook.com/groups/6063708337) and on twitter at [@mcgill_fph](https://twitter.com/mcgill_fph).



FIRST PEOPLES' HOUSE
LA MAISON DES PEUPLES AUTOCHTONES

The Indigenous Women and Two-Spirit Harm Reduction Coalition

The Indigenous Women and Two-Spirit Harm Reduction Coalition is an Indigenous collective which provides free harm reduction resources, referrals and services to Indigenous women and Two-Spirit peoples in Montréal. Services include free safer sex materials as well as free gear for intravenous and inhalation drug use. Individuals can also inquire for support, referrals and materials on topics affecting them such as hormone access, prison resources, resources for homelessness and sex work resources. Please inquire for a current list of services, for a list of in-person service days or for resources and referrals: ndn.harmredux@gmail.com



Anti-Colonial Solidarity Committee

The Anti-Colonial Solidarity Committee works in direct solidarity with Indigenous organizers and communities fighting for land, freedom and self-determination, from an anti-colonial and anti-capitalist perspective. We have organized efforts in opposition to the 2010 Olympics, supporting Indigenous-led efforts in particular. We have also been active in support of other Indigenous self-determination efforts, including direct solidarity work with communities in Kanehsatake, Akwesasne, Tyendinaga, Kahnawake, Six Nations, Grassy Narrows, and Nitassinan. Contact us at www.indigenoussolidarityMontréal.net.

KANATA

KANATA is dedicated to providing a safe space and avenue for dialogue with Indigenous and non-Indigenous peoples on issues pertaining to Indigenous culture in North America. We seek to expand Indigenous Studies at McGill by

publishing student research papers, artwork, and other content on these topics in our Journal, creating a platform for interactive presentation and exchange in our Peer-to-Peer Conference, and lobbying for an official major program in Indigenous studies. Like us on Facebook: KANATA - Indigenous Studies and follow our twitter: @KANATAMcGill.

Barriere Lake Solidarity

Barriere Lake Solidarity is a collective that supports political efforts of the Algonquins of Barriere Lake, a community four hours north of Montréal that has been active in defending their way of life on their traditional territories, protecting forests from clear-cut logging, and responding to the Canadian government's interference in their traditional governance system. We do popular education and outreach to potential community allies, offer material and organizing support to community efforts, and at times organize demonstrations or direct action with community members. BLS can be contacted at barrierelakesolidarity@gmail.com.

No One Is Illegal Montréal

No One Is Illegal 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. For more information or to get involved email nooneisillegal@gmail.com or check out nooneisillegal-Montréal.blogspot.com.



Solidarity Across Borders

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 on the basis of solidarity and mutual aid. Contact us at solidaritesansfrontieres@gmail.com.



Temporary Agency Workers Association

Temporary Agency Workers Association is a workers collective actively engaged in connecting foreign and temporary agency workers to unite against workplace injustices. They work to end unfair temporary agency practice and ensure quality workplace standards that foster respect, equality, and security for foreign/temporary agency worker communities. Contact them at iwc_cti@yahoo.com.



CIEM (Colectivo de Inmigrantes Españoles en Montréal)

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

Tadamon!

Tadamon! (Arabic for "solidarity"), is a Montréal-based collective that works in solidarity with struggles for self-determination, equality, and justice in the "Middle East" and in diaspora communities in Montréal and beyond. Tadamon! strives for a world in which every human being is free to live and flourish in dignity and justice. Contact us for more information at info@tadamon.ca.

Dignidad Migrante

Dignidad Migrante is a group of Spanish-speaking immigrant workers and their allies who are fighting against labour exploitation. We fight for the right of access to basic services and equal opportunities for all, regardless of their immigration status. We are anticapitalist (1) and feminist. We also work with communities who do not speak Spanish who share our struggle for migrant dignity.

OUR OBJECTIVES

- Bringing workers (2) together in Montréal who face injustice and exploitation in the workplace, regardless of their employment status.
- Create a space where people of this community feel safe and can organize to fight against exploitation and injustice in the workplace.
- Workers (2) should not have to depend on a work permit to work. We demand to legislate a new law to ensure that



Dignidad Migrante

everyone can work, regardless of their immigration status implied. This is to ensure that all working men and women have equal rights.

- Raising awareness about the labour-immigration problem using popular education methods.

(1) *We are anti-capitalist because we believe injustices are rooted in capitalism.*

(2) *Including those who are excluded from the labour market because of certain barriers that exist within the system*

Cordillera People Support Group

We are in the process of exploring the interests, needs, and experiences of Indigenous Filipinos in the community and 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 participatory action-based research and unite on what actions we can take that are needed to change our common issues.

Projet Accompagnement Solidarité Colombie (PASC)



The PASC is a collective based in Québec which works to create a direct solidarity network with Colombian communities and organizations that struggle for life, dignity and autonomy. Aside from international accompaniment, our solidarity work involves contributing to anti-capitalist and other social struggles that target economic imperialism throughout the Americas. We're online at pasc.ca.

South Asian Women's Community Centre

SAWCC/CCFSA, the South Asian Women's Community Centre of Montréal (Centre communautaire des femmes sud-asiatiques) has been serving women of South Asian origin and their families since 1981. (South Asia includes India, Pakistan, Bangladesh, Sri Lanka, and, for SAWCC purposes, Afghanistan, Nepal, Bhutan and a few other outlying places.) SAWCC workers can help women in English, French and most major languages of the subcontinent. The empowerment and independence of women is a particular focus. Services include front-line help for new arrivals (for example, with immigration, health care, settlement, translation, and basic learning



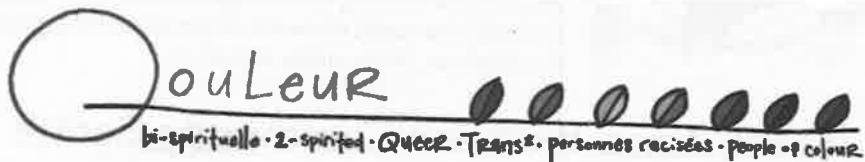
to cope in North America). Classes in English and French as second languages, a summer day camp for children, and information sessions. SAWCC is also politically active, lobbying government on issues such as refugee rights, violence against women, and racism. There are many opportunities for students to volunteer with activities such as teaching ESL, or helping to organize events. SAWCC's very active youth wing, SAY (South Asian Youth), is active in schools, especially on issues related to girls' empowerment. Contact us online at sawcc-ccfsa.ca.

8th March Committee Women of Diverse Origins

We are an alliance of grassroots women's organizations representing the diversity of cultural communities in Montréal. Since 2002, we have organized an International Women's Day march and event that reflects our militant stand and our awareness about the world context and the role of our own struggles and actions. We seek to share our experiences, widen our understanding, and broaden women's solidarity both locally and globally. Our website is wdofdo.wordpress.com/

Qouleur Collective

We are a volunteer-run, not-for-profit group comprised of Two-Spirited and LGBTTTQ Indigenous and racialized people/people of colour in Montréal. Our mission is to create dialogue around issues that affect our communities through artistic, social, cultural, and political events and activities. Our online presence is at qouleur.ca.



Centre for Gender Advocacy

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. Contact us at genderadvocacy.org or call 514-937-2110.



Union For Gender Empowerment

The Union for Gender Empowerment 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. Our website is unionforgenderempowerment.org, and we can be reached by email at unionforgenderempowerment@gmail.com and by phone at (514) 398-2569

Queer Between the Covers

The Queer Between the Covers (QBTC) book fair collective aims to provide access to queer written materials in 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.

Further information about our mandate and vision can be found at queerbetweenthecovers.org and the collective can be contacted at queerbetweenthecovers@gmail.com.



ASTT(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



Action Santé Travesti(e)s &
Transsexuel(e)s du Québec

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. Contact info@astteq.org

Rock Camp for Girls

Rock Camp for Girls Montréal is a volunteer-run, not-for-profit, five-day music camp where girls from ages 10-17 learn and practice instruments, form a band, write an original song together, and perform at the Showcase Concert. Through collaborative music composition and performance, as well as non-music workshops based in feminist and anti-oppression frameworks, Rock Camp aims to foster the development of self-esteem, skill-building, critical thinking and empowerment. Rock Camp is a space where girls discover and express their talents, and become leaders in creating their own kind of cultural production through music. The goal is for girls to rock in all aspects of life. We're online at www.girlsrockMontréal.com.



Montréal Childcare Collective

The Childcare Collective, offers strategic childcare in response to the fact that childcare is frequently overlooked and underappreciated. We aim to assist parents, caregivers, youth and children, including, but not limited, to low-income communities, non-status and immigrant communities, communities of colour, and queer and trans communities. We're online at childcarecollective.blogspot.com

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 Québec. 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. You can check us out online at rapliq.org.



Accessibilize Montréal!

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 *What is Accessibility*, and *Accessibilizing Language*, we challenge mainstream perceptions of disability, and through advocacy and direct action we protest transit and systemic discrimination. Join us in our fight against ableism and a celebration of diversity! We're on facebook at /access4mtl.

Mad Pride Collective

We're a fabulous collective by and for folks identifying as mad, sad, crazy, hyper-emotional, 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. You can see what we're up to online at madpridemtl.tumblr.com.

SACOMSS

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 offered at the beginning of each semester.



The Centre is located in the Shatner Building, 3480 McTavish, Room B-27, and can be contacted at 514-398-8500, by email at main@sacomss.org, and online at www.sacomss.org or on facebook at /sacomss.

Head & Hands

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:



head & hands
a2mains

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.

We're online at headandhands.ca. You can get in touch at info@headandhands.ca, call us at 514-481-0277 or come to see us at 5833 Sherbrooke West.

CACTUS Montréal



CACTUS
M O N T R E A L

CACTUS Montréal is a community organization for the prevention of blood-borne and sexually transmitted infections (BBSI). We work with injecting and inhaling drug users, sex workers, and trans people. We promote their

health, their well-being and their inclusion in society. We assist these individuals through various prevention, awareness and educational services and activities. We remain active in our community to defend their rights and to give voice to their needs and concerns. Harm reduction guides all our interventions. Our approach, pragmatic and humanistic, places the participation of people at the core of our action. You can get more information online at cactusMontréal.org

STELLA

Stella is an organization by and for sex workers in Montréal. Our goals are:

- to provide support and information to sex-workers so that they may live in safety and with dignity;
- to sensitize and educate the public about sex work and the realities faced by sex workers;
- to fight discrimination against sex workers;
- to promote the decriminalisation of sex work.

Not only do we run a drop-in centre reserved for sex-workers, but we also produce Bad Tricks and Assaulters Lists included into our monthly Bulletin, a health-education prison project with sex workers behind bars, a free, anonymous and confidential medical clinic with Doctors of the World (Médecins du Monde) twice a month, a floating legal clinic, free access to STI prevention materials, Stella Positive, a meeting and activity group for HIV positive sex workers, legal and medical accompaniments, harm-reduction-based support and prevention materials for sex workers who use drugs, art workshops, community meals, and much more. We reach thousands of sex workers every year, through outreach shifts with street-level sex-workers, escorts, masseuses and dancers.

Stella favours empowerment and solidarity by and amongst sex workers, since we are committed to the idea that each of us has a place in society, and that rights are worth defending.

Collectif opposé à la brutalité policière (COBP)

The Collective Opposed to Police Brutality (COBP) is an autonomous group that includes victims, witnesses and others who are concerned about police brutality and all abuses perpetrated by the police. The COBP's goal is not just to denounce harassment, violence, intimidation, arrests and abuse by the police, but also to raise awareness about our rights, and to support victims of police violence. Check out our website at www.cobp.resist.ca.



Justice for the Victims of Police Killings Coalition

Our 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. Our website is 22octobre.net.

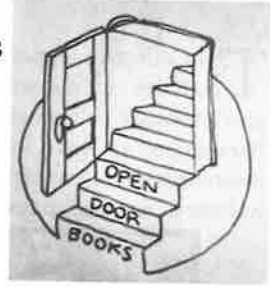
The Prisoner Correspondence Project

The Prisoner Correspondence Project is a collectively-run initiative based out of Montréal, Québec. It coordinates a direct-correspondence program for gay, lesbian, transsexual, transgender, gendervariant, two-spirit, intersex, bisexual, and 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 queers and transfolk. Contact us at info@prisoner-correspondenceproject.com.



Open Door Books Montréal

We are part of an informal network of Books to Prisoners programs throughout North America. ODB seeks to support and work in solidarity with imprisoned communities. We believe that prisons and the (in)justice system act as institutions of social control and oppression, further targeting marginalized communities as a result of patriarchy, racism, homophobia, transphobia, classism, ableism and an ongoing history of colonization. Our website is opendoorbooks.wordpress.com.



Re-Con

We are a prisoner-initiated re-integration program created in 1999, 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. Our main goal to establish links between prisoners and the community after a long period of incarceration and isolation. Contact QPIRG Concordia for more information at info@qipirgconcordia.org.

Certain Days Freedom for Political Prisoners Calendar Collective

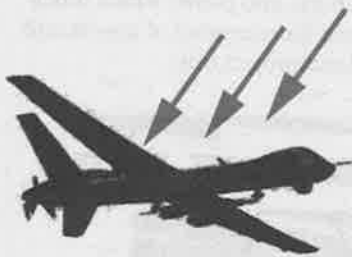
The Certain Days Political Prisoner Calendar Committee works to support, educate about and fundraise for political prisoners through the production of a yearly calendar. The calendar is a project produced by organizers in Montréal and Toronto, with the support of 3 political prisoners in upstate New York. We work

with an anti-imperialist, anti-racist, feminist, queer and trans positive perspective to help free our movement's political prisoners. We're online at certaindays.org.

certain
DAYS: freedom for
Political Prisoners
Calendar

Demilitarize McGill

Demilitarize McGill organizes to interrupt the University's history of complicity in colonialization and imperialist warfare by ending military collaboration at McGill. We are students and community members who have used research, popular education and direct action to impede military research at McGill. We strive to be anti-hierarchical, anti-oppressive, and self-critical in our organizing. We welcome new members, new ideas, and any questions you might have! Contact us at demilitarizemcgillnow@gmail.com.



DEMILITARIZE MCGILL

MICLA

MICLA is a research collective based out of McGill University, investigating the consequences of Canadian mining in Latin America. MICLA members carry out and share research, assist community groups and sponsor activism around this issue. MICLA's work seeks to change the status quo of extractivism, which has resulted in environmental destruction, violation of community sovereignty and the erosion of traditional livelihoods in communities across Latin America.



MICLA

C-Uni-T

C-Uni-T is a bilingual, multidisciplinary collective of students and community members committed to the pursuit of accessible education informed by anti-colonial and critical race discourses. Our mission is to create spaces for dialogue between members of the Montréal's Black communities and members of the McGill community, in which the diversity of experiences and strengths of Black communities are centered.

C-Uni-T's website is c-uni-t.org. We can be contacted at c.unit.forum@gmail.com or through our Facebook page at <http://www.facebook.com/C.Uni.T.Collective>.

SEDE Office

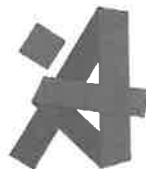


The Social Equity and Diversity Education (SEDE) Office is committed to fostering a fair and inclusive environment that respects the dignity of each member of the McGill Community. Through events, information campaigns, workshops, consultations, and print and electronic media, we strive to raise awareness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

Check out our website for more information: www.mcgill.ca/equity_diversity. We're located at 3610 McTavish, Suite 12. We can be reached by phone at 514-398-2039 and by email at equity.diversity@mcgill.ca.

AMUSE

The Association of McGill University Support Employees 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. In fact, around 35% of casual employees are non-students. In total, our approximately 1500-strong members make up about 55% of McGill's non-academic employees. For more information, support, or ways to get involved see www.amusemcgill.org or email communications.amuse@gmail.com.



ASSOCIATION of
MCGILL
UNIVERSITY
SUPPORT
EMPLOYEES

ECOLE

ECOLE is a sustainability-centered community space that will be launching in September 2014. Housed on rue University in the Milton Parc neighbourhood, ECOLE aspires to be a space that facilitates a culture of social, environmental, and economic sustainability at McGill University and its surrounding communities through research, teaching, experimentation, exploratory living practices, and collaboration with student and community groups. We invite you to drop by the house for a visit, join us for a film screening or workshop, use our space for meetings and events, and talk with us about your ideas for making our campus more sustainable! We're at 3559 rue University, Unit 1. Contact us at mcgillecole@gmail.com or check us out online at www.mcgillecole.wordpress.com.

Concordia Community Solidarity Co-op Bookstore

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 Québec, 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

The co-op is located at 2150 Bishop Street (Metro Guy-Concordia). Store: 514-848-2046 / Office: 514-848-7445. coopbookstore@gmail.com. Web: www.coopbookstore.ca. Facebook: /ConcordiaCoopBookstore. Twitter: Coop_Bookstore.

Concordia Greenhouse

The Concordia Greenhouse Project is a collectively run, consensus-based, non-profit organization. It uses the Henry H. Hall Building rooftop greenhouse as an all-organic space geared towards community, education and sustainable horticulture. The Greenhouse is a year-round green space that hosts workshops, projects and events 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.

Open September - April. For more information on location, hours, programs and services please visit www.concordiagreenhouse.com



Concordia
GREENHOUSE

People's Potato

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!

To get involved, please contact peoplespotato@gmail.com or visit <http://peoplespotato.com>



La Patate du Peuple
the People's Potato

Le Frigo Vert

Le Frigo Vert is a local, non-profit, collectively run, natural and organic health food co-operative. 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 fifty cent coffee, samosas, and falafel sandwiches!

Le Frigo is located at 2130 Rue Mackay, and can be reached at 514-848-7586

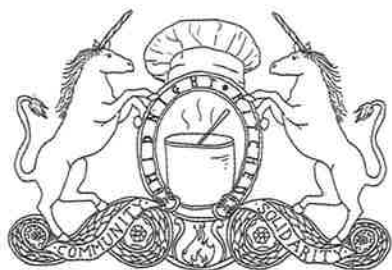
Campus Crops

Campus Crops is a collective dedicated to sharing skills and knowledge to grow fresh produce in the city, and to think critically about the politics surrounding food production and land use. They run a volunteer-based garden as well as workshops, barbecues, and other events in and around McGill's downtown campus.

Campus Crops can be contacted at campuscrops@gmail.com.

The Midnight Kitchen

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. For more information about us, visit our blog at themidnightkitchen.wordpress.com.



Santropol Roulant

We believe that good food has the power to change lives and make the world a better and happier place. Come help us cook, package and deliver meals to people living with a loss of autonomy. If you have a green thumb, garden at one of our two urban agriculture sites or at our peri-urban farm. Or, fix bikes in our bike shop, compost kitchen waste on-site, or help us with a special project or an event. We're always looking for new volunteers and friends to join us and have a laugh with us as we learn and work together to improve food security and nourish Montréal and Montréalers.

For more details, visit our website at www.santropolroulant.org, subscribe to our newsletter, or follow us on Facebook or Twitter at /SRoulant! We're located at 111 Roy, corner Coloniale, in the Plateau.

**Convergence des luttes
anticapitalistes / Anti-
Capitalist Convergence
(CLAC)**

La Convergence des luttes anticapitalistes – Montréal
est un espace de convergence et de coordination
pour le milieu anticapitaliste radical de la région de



Montréal. La CLAC a le mandat de porter publiquement le discours anticapitaliste par l'organisation de diverses campagnes et manifestations, dont la mobilisation anticapitaliste du 1er mai à chaque année. La CLAC est un espace explicitement anticapitaliste, antipatriarcal, antiautoritaire et anticolonialiste. clac-Montréal.net.

École-libre radicale de Mtl Rad School



The Rad School 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! Check us out online at ecolelibre-freeschool.org.

The Flat

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're online at theflat.wordpress.com. You can contact us at theflat.bikecollective@gmail.com or come see us at 3480 McTavish, SSMU Building B-02.

Southwest Solidarity Network

The Southwest Solidarity Network is a vounteer group of residents of Côte-Saint-Paul, Ville-Émard, Verdun, Pointe-Saint-Charles, Saint-Henri, Little Burgundy, and Griffintown, who believe in standing up to landlords and bosses. Our goal is to support each other in our individual struggles and build solidarity through collective organizing to deal with specific job, housing, and other problems caused by the rich and powerful. Are you having problems with your landlord or boss? Join us! Let's fight to win. You can email us at info@solsudouest.net or give us a call at 438-863-9929.

Centre Social Autogéré de Pointe-Saint-Charles

Le Centre social autogéré a réussi à se réappropriier le Bâtiment 7, un ancien bâtiment industriel de Pointe-Saint-Charles, après plusieurs années de lutte populaire. Avec d'autres acteurs réunis au sein du Collectif 7 à nous, il vise à rénover, aménager et occuper le Bâtiment 7 au cours des prochaines années, afin d'en faire un lieu d'activités sociales, culturelles et politiques autogérées. Notre site web c'est centresocialautogere.org.



Assemblée Populaire et Autonome de Montréal (APAM)

L'Assemblée populaire autonome de Montréal vise à se réapproprier des enjeux qui affectent l'ensemble de nos communautés. Faire entendre notre voix, participer d'égal à égal au processus de décision et mettre en œuvre des moyens concrets de revendiquer ainsi que de participer directement au progrès social; c'est cette volonté qui nous a poussées à créer cet espace public. Notre site web: apa-Montréal.info.



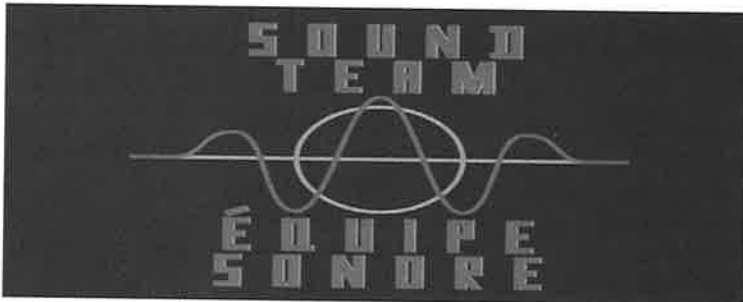
Montréal Media Co-op



The Montréal Media Co-op provides grassroots coverage of politics, social movements and community initiatives in Montréal. They want to engage mass participation in media production, contributing to a coast-to-coast network that can challenge the corporate and state media. The Media Coop network also publishes The Dominion, a grassroots national newspaper. Contact us at coopmediaMontréal@gmail.com.

Équipe Sonore / Soundteam

Équipe Sonore/Soundteam provides sound services for Montréal area community groups that cannot afford to pay professional rates. We build, maintain and operate P.A. systems for community events, rallies, conferences and performances. We also strive to 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. Contact us at equipesonore.wordpress.com.



Sidetracks

We are a superstar screenprinting team of volunteers whose mandate is to make screenprinting accessible to projects and organizations working for social change. Sidetracks was born out of the Ste-Emilie Skillshare and works to uphold its mandate. Check us out on facebook at /sidetrackscollective.



Ste-Emilie Skillshare

The Ste-Emilie Skillshare is a community art collective devoted to empowerment, self-determination and collective liberation. It is 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. Get more information at steemilieskillshare.org.

Montréal Anarchist Bookfair Collective

The Montréal Anarchist Bookfair — and month-long Festival of Anarchy (May 2015) — 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 the 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. Get more info at anarchistbookfair.ca.

MONTREAL ANARCHIST BOOKFAIR 2014

FREE! WELCOME TO ALL

SATURDAY MAY 24 & SUNDAY MAY 25 10 AM - 5 PM

NO BORDERS

For anarchists and people curious about anarchism
Bookshelves, workshops, films, discussions
and activities, art exhibits and more

Lionel-Groulx
Centre culturel Georges-Verger
2460 rue Wellington
Montréal, Québec

CERA
2315 rue Duquesne
Montréal, Québec

www.anarchistbookfair.ca 514-679-5800

Free children's bring your own! Contact us for further accessibility needs.

CKUT

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 3rd 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!

Contact us at volunteering@ckut.ca!

CJLO

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.

Get in touch at manager@cjlo.com!

1690 AM



.COM



Religious Holidays

School Schmool 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 the revolution (or a collective meeting)!

September 2014

- 1- Ecclesiastical Year begins (Orthodox Christian)
- 7- His Holiness Sakya Trizin's Birthday (Buddhist)
- 8 - Nativity of Mary (Christian)
Nativity of the Theotokos (Eastern Orthodox Christian)
- 14 - The Elevation of the Holy Cross (Eastern Orthodox Christian)
- 16 and 17 - Simchat Torah (Jewish)
- 22 - Mabon (Wicca)
- 24-26 - Rosh Hashanah (Jewish)

October 2014

- 3-4 - Yom Kippur (Jewish)
- 5-13 - Navaratri (Hindu)
- 9-15 - Sukkot (Jewish)
- 14 - Hajj Day (Islam)
Duserra (Hindu)
- 15-18 - Eid al Adha (Islam)
- 16 - Shemini Atzeret (Jewish)
- 17 - Simcat Torah (Jewish)
- 20 - Birth of B'ab (Baha'i)
Installation of the Scriptures as Guru Granth (Sikh)
- 23 - Diwali (Deepavali, Hindu, Jain and Sikh)
- 25 - Al Hijra - 1st Muharram (Islam)

November 2014

- 1 - All Saints' Day (Christian)
Samhain-Beltane (Wicca)
- 2 - All Souls' Day (Christian)
- 12 - Birth of Baha'u'llah (Baha'i)

- 15 - Advent/Nativity Fast begins (Eastern Orthodox Christian)
- 17 - Guru Nanak Dev Sahib Birthday (Sikh)
- 21 - The Presentation of the Theotokos to the Temple (Eastern Orthodox Christian)
- 24 - Guru Tegh Bahadur Martyrdom (Sikh)
- 26 - Day of Covenant (Baha'i)
- 28 - Ascension of 'Abdu'l Baha (Baha'i)

December 2014

- 1 - First Sunday of Advent (Christian)
- 8 - Bodhi Day (Buddhist)
Immaculate Conception (Christian)
- 17-24 - Hanukkah (Jewish)
- 21 - Yule (Wicca and Christian)
- 25 - Christmas (Christian)
The Nativity of Christ (Eastern Orthodox Christian)
- 26 - Zarathosht Diso (Zoroastrian)

January 2015

- 1 - Gantan-sai (Shinto)
- 3 - Mawlid an Nabi (Islam)
- 5 - Birthday of Guru Gobind Singh Sahib (Sikh)
- 6 - Feast of Epiphany (Christian and Eastern Orthodox Christian)
Feast of Theophany (Eastern Orthodox Christian)
Nativity of Christ (Armenian Orthodox)
- 7 - Feast of the Nativity (Orthodox Christian)
- 13 - Maghi (Sikh)
- 14 - Makar Sankranti (Hindu)

February 2015

- 2 - The Presentation of Our Lord to the Temple (Eastern Orthodox Christian)
Imbolic-Candlemas (Wicca and Christian)
- 4 - Vasant Panchami (Hindu)
Tu B'shvat (Jewish)
- 15 - Nirvana Day (Buddhist)
- 17 - Shrove Tuesday (Christian)
Maha Shivaratri (Hindu)
- 18 - Ash Wednesday (Christian)
- 19 - Chinese New Year (Confucian, Daoist, Buddhist)
World Religion Day (Baha'i)
- 23 - Clean Monday (Eastern Orthodox Christian)
- 26-March 1 - Intercalary Days (Baha'i)

March 2015

- 5 - Purim (Jewish)
- 6 - Hola Mohalla (Sikh)
- Holi (Hindu)
- 20 - Ostara (Wicca)
- 21 - Narouz (Zoroastrian)
- Naw Ruz (Baha'i)
- Chandramana Yugadi (Hindu)
- 25 - The Annunciation (Eastern Orthodox Christian; Christian)
- 26 - Khordad Sal (Zoroastrian)
- 28 - Rami Navami (Hindu)
- 29 - Palm Sunday (Christian)

April 2015

- 2 - Holy Thursday (Christian)
- 3 - Holy Friday (Christian)
- Mahavir Jayanti (Jain)
- 4 - Lazarus Saturday (Eastern Orthodox Christian)
- 4 - Theravadin New Year (Buddhist)
- Hanuman Jayanti (Hindu)
- 4-11 - Pesach (Jewish)
- 5 - Easter (Christian)
- Palm Sunday (Eastern Orthodox Christian)
- 6 - Easter Monday (Christian)
- 8 - Buddha's Birthday (Buddhist)
- 9 - Holy Thursday (Eastern Orthodox Christian)
- 10 - Holy Friday (Eastern Orthodox Christian)
- 12 - Pascha (Easter) (Eastern Orthodox Christian)
- 13 - Bright Monday (Eastern Orthodox Christian)
- 14 - Baisakhi (Sikh)
- Souramana Yugadi (Hindu)
- 15 - Lord's Evening Meal (Christian, Jehovah's Witness)
- 21 - First Day of Ridvan (Baha'i)
- 25 - The 11th Panchen Lama's Birthday (Buddhist)
- 29 - Ninth Day of Ridvan (Baha'i)

May 2015

- 1 - Beltane (Wicca)
- 2 - Ascension of Our Lord (Eastern Orthodox Christian)
- Twelfth Day of Ridvan (Baha'i)
- 4 - Buddha Day - Visakha Puja (Buddhist)
- 7 - Lag B'Omer (Jewish)
- 13 - Lailat al Miraj (Islam)
- 21 - Declaration of the Bab (Baha'i)
- 24 - Pentecost (Christian)
- 24-25 - Shavuot (Jewish)

- 29 - Ascension of Baha'u'llah (Baha'i)
- 31 - Pentecost (Eastern Orthodox Christian)

June 2015

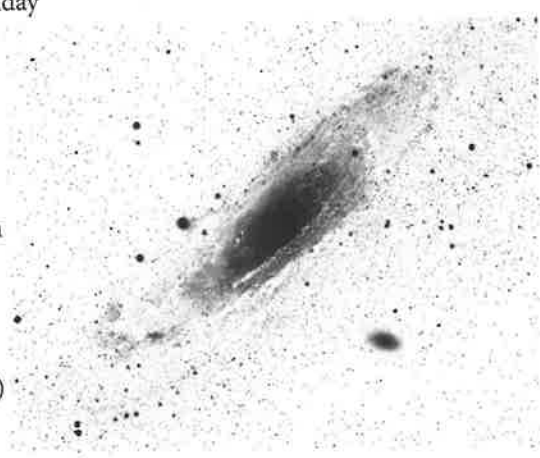
- 1 - Lailat al Bara'ah (Islam)
- 8 - Holy Apostles Fast (Eastern Orthodox Christian)
- 16 - Martyrdom of Guru Arjan Dev Sahib (Sikh)
- 18 - Ramadan (Islam)
- 21 - Litha (Wicca)
- 30 - Synaxis of the 12 Apostles (Eastern Orthodox Christian)

July 2015

- 2 - Asalha Puja day (Buddhist)
- 9 - Martyrdom of the Bab (Baha'i)
- 13 - Ulambana (Buddhist)
- Lailat al Kadr (Islam)
- 18-21 - Eid al Fitr (Islam)
- 23 - Emperor Haile Selassie birthday (Rastafari)
- 26 - Tisha B'av (Jewish)

August 2015

- 1 - Fast in honor of Mother of Jesus (Orthodox Christian)
- Lammas - Christian
- 6 - Transfiguration of the Lord (Orthodox Christian)
- 13-15 - Obon (Shinto)
- 15 - Assumption of the Blessed Virgin Mary (Christian)
- Dormition of the Theotokis (Orthodox Christian)
- 29 - Raksha Bandhan (Hindu)



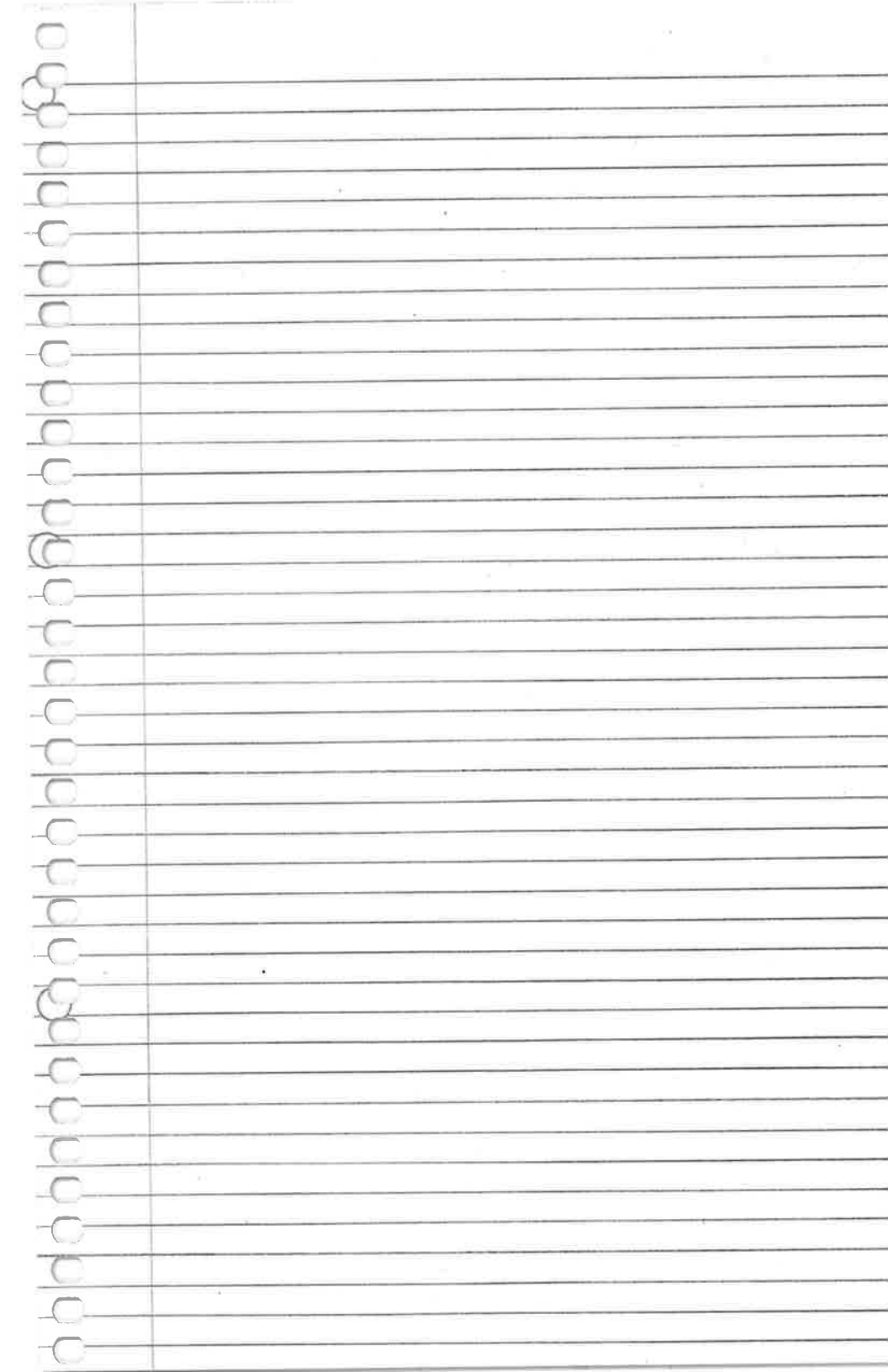
SEPTEMBER

2014

Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

31 AUGUST	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	1 OCTOBER	2	3	4





SEPTEMBER

monday

1

Labour Day - universities closed

tuesday

2

2004 - McGill Professor files patent for parts of thermobaric explosive.
Fall term begins

wednesday

3

thursday

4

SEPTEMBER



friday

5

1995 - Jean-Pierre Lizotte, a homeless man, is beaten to death by Montréal police constable Giovanni Stante on St-Laurent; Stante is never charged.

saturday

6



Sunday

7

SEPTEMBER

monday

8

1931 - Coal miners strike in Estevan, Saskatchewan for union recognition. Three of the strikers then killed in clashes with the RCMP

tuesday

9

1907 - A general strike of Vancouver's Asian workers follows anti-Asian riots in Vancouver.
2002 - Speech by Israeli Prime Minister Benjamin Netanyahu is cancelled after Palestine solidarity protest at Concordia.

wednesday

10

thursday

11

SEPTEMBER

friday

12

saturday

13

2006 - Dawson College shooting. R.I.P.

Sunday

14

SEPTEMBER

monday

15

Add/drop deadline (Concordia)

1963 - White supremacist terrorists murder 4 Black girls in Birmingham, Alabama.

2004 - McGill withholds \$78000 in student fees from CKUT radio.

September 15-19 - Indigenous Awareness Week at McGill.

tuesday

16

Add/drop deadline (McGill)

wednesday

17

thursday

18

Indigenous Homecoming event, Faculty Club (McGill)

SEPTEMBER



friday

19

13th Annual Pow Wow, Lower Field (McGill)

saturday

20

Sunday

21



SEPTEMBER

monday

22

Disorientation at Concordia starts and ends on the 26th.

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

tuesday

23

wednesday

24

1999 - 288 Montréal high school students are arrested during a strike against reductions of teachers' services.

thursday

25

SEPTEMBER



friday

26

1990 - In the Kanesatake land dispute, the remaining people in the treatment centre burn their weapons and leave after 78 day siege. Many are badly beaten by the army; ceremonial masks are stolen.

saturday

27



Sunday

28

SEPTEMBER

monday

29

tuesday

30

wednesday

October 1

Last day to apply for re-evaluation of summer courses (Concordia)

thursday

October 2

OCTOBER

2017

SUN

Sep 28

5

12

19

26

MON

29

6

13

20

27

TUE

30

7

14

21

28

WED

Oct 1

8

15

22

29

THU

2

9

16

23

30

FRI

3

10

17

24

31

SAT

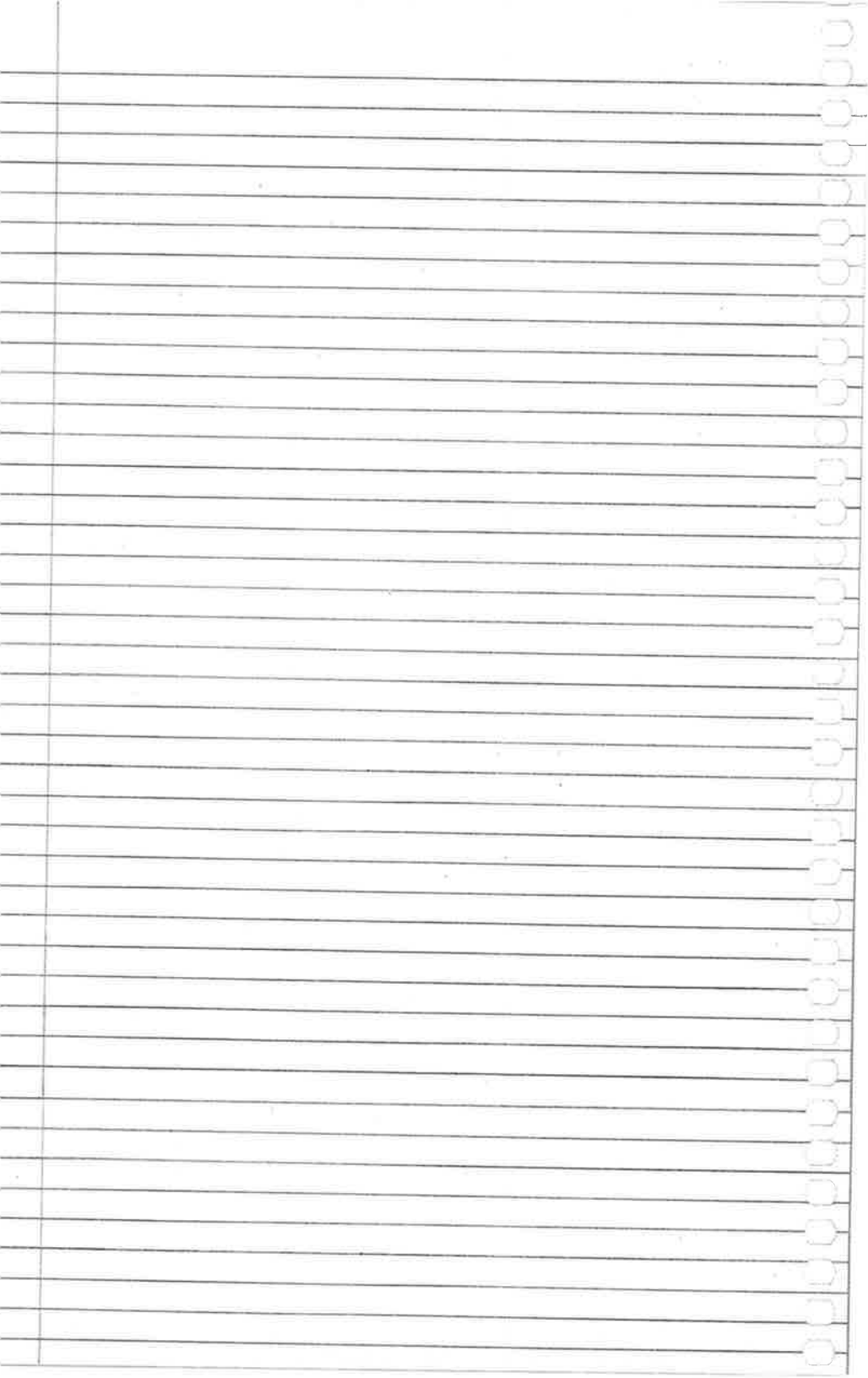
4

11

18

25

Nov 1



OCTOBER

Friday

3

Saturday

4

2002 - The Préfontaine housing squat is raided by Montréal police.

Sunday

5

Monday

6

Tuesday

7

2001 - Canada begins the invasion of Afghanistan.

2013 - McGill University denied right to restrict Access to Information by Commission de l'accès à l'information.

Wednesday

8

Thursday

9

QPIRG Concordia Annual General Meeting (AGM)

OCTOBER

Friday

10

Saturday

11

1869 - Beginning of Red River Rebellion in present-day Manitoba.

Sunday

12

Monday

13

Statutory Holiday - Concordia closed

Tuesday

14

1982 - Direct Action (AKA the Squamish Five) blows up cruise missile manufacturing plant in Toronto.

Wednesday

15

Thursday

16

Deadline to withdraw from courses without refund (McGill)
1970 - 3000 students gather in Montréal in support of the FLQ.

OCTOBER

Friday

17

1970 - Pierre Trudeau invokes the War Measures Act; thousands of political dissidents and citizens arrested.
2013 - RCMP violently raid peaceful blockade by members of the Elsipctog Mi'kmaq First Nation protesting shale gas fracking in Rexton, NB. 40 are arrested.

Saturday

18

Sunday

19

Monday

20

Tuesday

21

Wednesday

22

1977 - Montréal cops raid gay bar Truux; arrest 146 men and administer compulsory STI tests.

Thursday

23

1844 - Louis Riel is born.

OCTOBER

Friday

24

Saturday

25

1996 - Protestors shut down Toronto's public transit system over spending cuts.

Sunday

26

Last day for withdrawal from Fall courses (Concordia)

Monday

27

2009 - 3 years, 9 months and 22 long days after taking sanctuary in St-Gabriel's church in Montréal, Abdelkader Belaoui is finally free, having won his struggle for status in Canada.

Tuesday

28

Wednesday

29

Thursday

30

OCTOBER

Friday

31

Halloween

Saturday

November 1

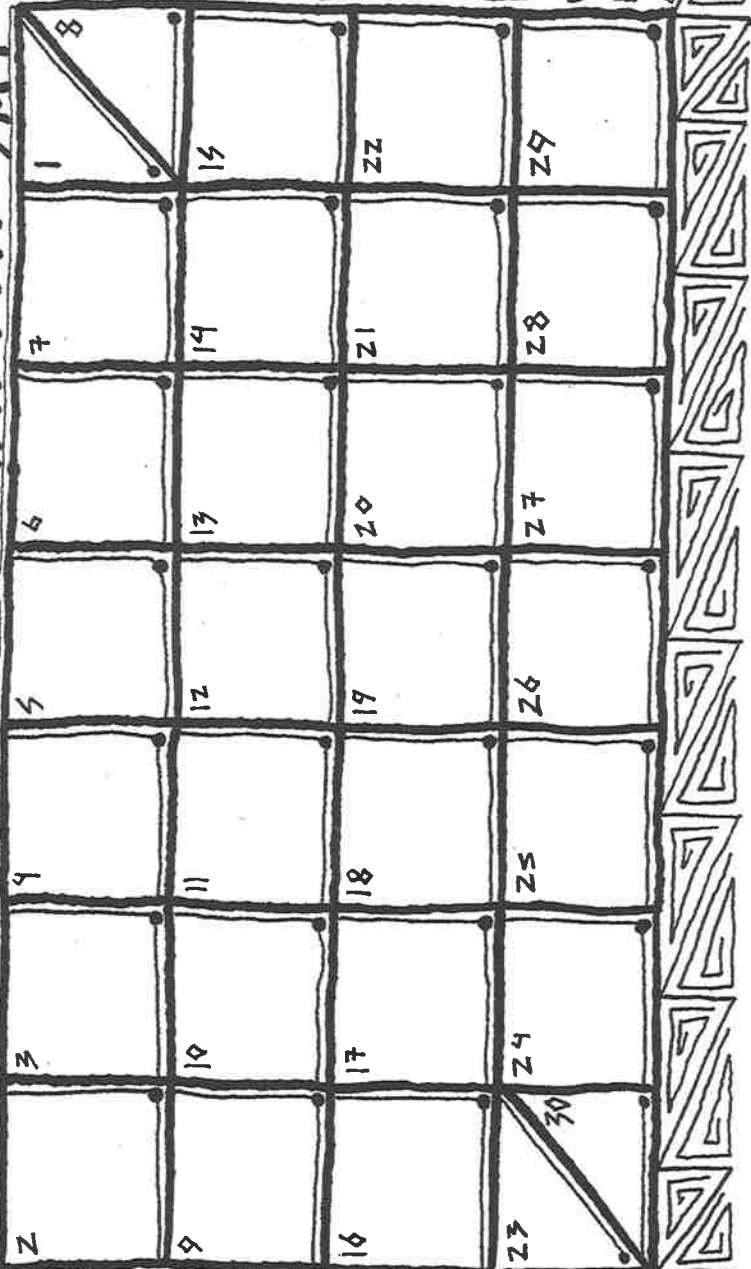
Sunday

November 2

2006 - SSMU bans blood drive in Shatner Building due to discriminatory screening policies.

NOVEMBER

SVN · AON · IVES · WEDS · THUR · FRI · SAT · SUN · MON · TUE · WED · THUR · FRI · SAT · SUN



NOVEMBER

Handwritten text in a vertical column on the left side of the page, possibly a list or index. The text is partially obscured by a vertical line and is difficult to read due to the image quality and orientation.



V NOVEMBER

MONDAY 3

TUESDAY 4

WEDNESDAY 5

THURSDAY 6





NOVEMBER

FRIDAY

7

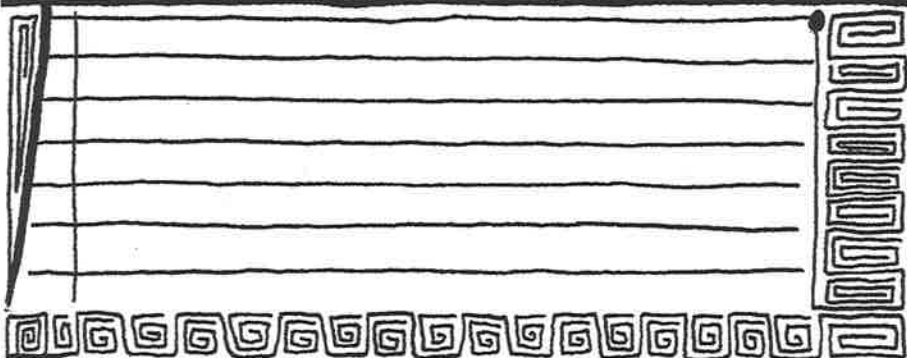
Culture Shock at McGill starts today and ends on the 8th.

SATURDAY

8

SUNDAY

9





7 NOVEMBER

MONDAY

10

2011 - First massive student demonstration in lead-up to 2012 strike. Approx. 100 riot cops enter McGill campus in response to peaceful occupation of James Administration Building. Students and community members beaten with batons, tear-gassed, pepper-sprayed and arrested.

TUESDAY

11

1987 - Anthony Griffin, a Black youth, shot in the head and killed by Montréal cops.

WEDNESDAY

12

2007 - Students across Québec begin 3-day strike against unfreezing of tuition rates; Dawson College becomes first ever Anglo school to participate in a student strike.

THURSDAY

13





NOVEMBER

MONDAY

17

TUESDAY

18

WEDNESDAY

19

THURSDAY

20



NOVEMBER

FRIDAY

21

SATURDAY

22

SUNDAY

23

1968 - RCMP arrest 114 in an anti-war demo at Simon Fraser University.

Hand-drawn grid for notes, consisting of a vertical line on the left and five horizontal lines across the page.



NOVEMBER

MONDAY

24

TUESDAY

25

1983 - Taking job action, the Canadian Union of Postal Workers announce they are cutting postage costs on Christmas cards from 82 cents to 10 cents.

WEDNESDAY

26

THURSDAY

27



NOVEMBER

FRIDAY

28

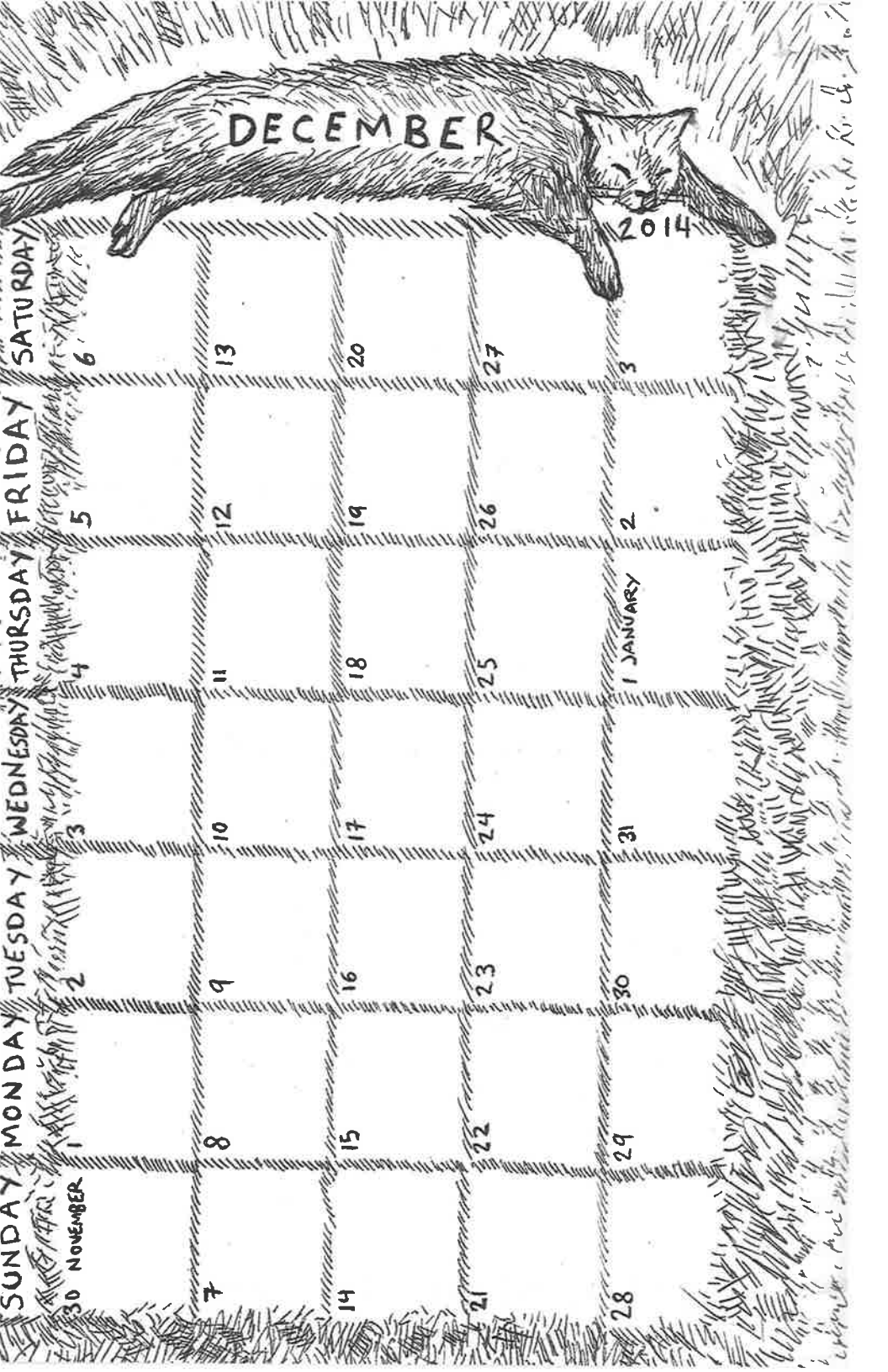
SATURDAY

29

SUNDAY

30

Hand-drawn grid with horizontal lines and a vertical line on the left side.



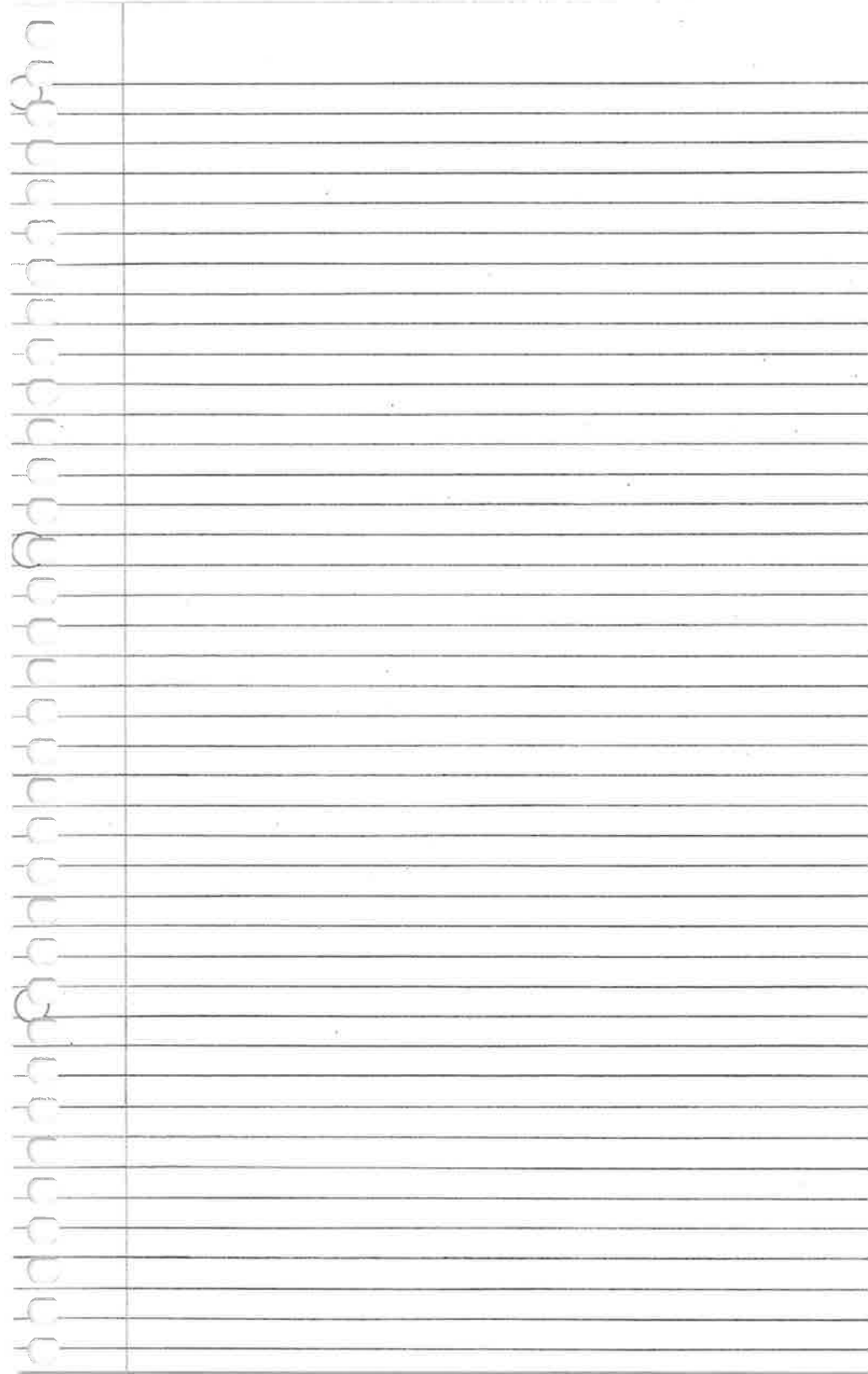
DECEMBER

2014

SUNDAY NOVEMBER 30
 MONDAY 1
 TUESDAY 2
 WEDNESDAY 3
 THURSDAY 4
 FRIDAY 5
 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	1 JANUARY	2	3

Handwritten notes and scribbles on the right side of the calendar, including the date '1 JANUARY' and various illegible markings.





MONDAY

1

Last day of classes, Fall term; last day to apply for Québec Resident status for Fall term (Concordia)
2006 - After leaving his morning prayer, Mohamed Anas Bennis is killed by two Montréal police bullets.

TUESDAY

2

Make-up for classes scheduled on October 13 (Concordia)
1978 - After 3rd general student strike, Québec Education Minister announces important changes to the financial aid program.

WEDNESDAY

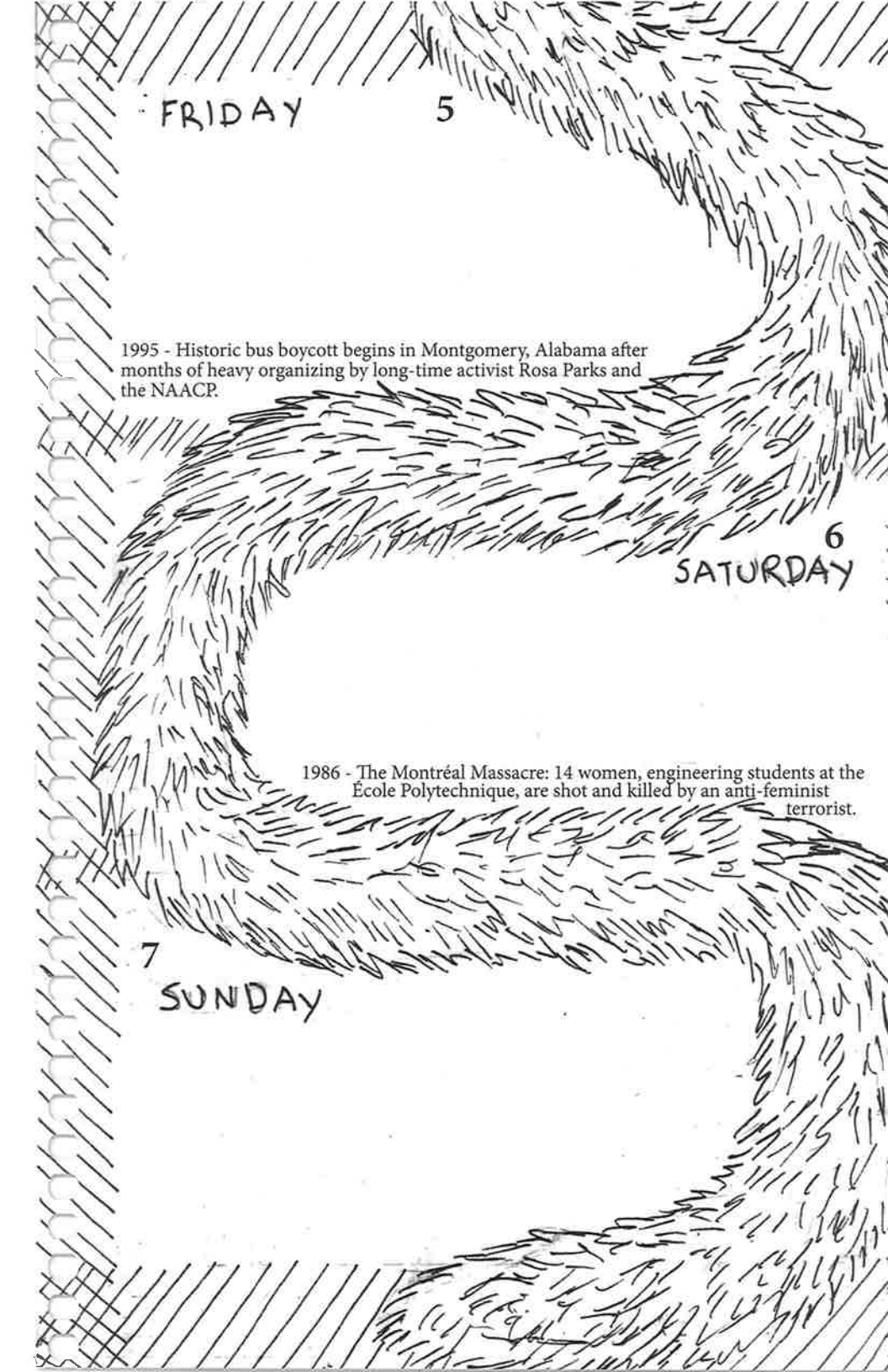
3

Exams begin (Concordia)
1997 - The comité-des-sans-emploi raid a fancy buffet at the Queen Elisabeth Hotel and share the food among more than one hundred supporters.

THURSDAY

4

Last day of classes, Fall term (McGill)



FRIDAY

5

1995 - Historic bus boycott begins in Montgomery, Alabama after months of heavy organizing by long-time activist Rosa Parks and the NAACP.

6
SATURDAY

1986 - The Montréal Massacre: 14 women, engineering students at the École Polytechnique, are shot and killed by an anti-feminist terrorist.

7

SUNDAY



MONDAY

8

Exams begin (McGill)

TUESDAY

9

WEDNESDAY

10

2002 - Mohamed Harkat is detained under a security certificate in Toronto.

THURSDAY

11

FRIDAY

12

13
SATURDAY

14
SUNDAY

MONDAY

15

TUESDAY

16

WEDNESDAY

17

THURSDAY

18

Exams end (Concordia)

FRIDAY

19

Exams end (McGill)

20

SATURDAY

21

SUNDAY

MONDAY

22

TUESDAY

23

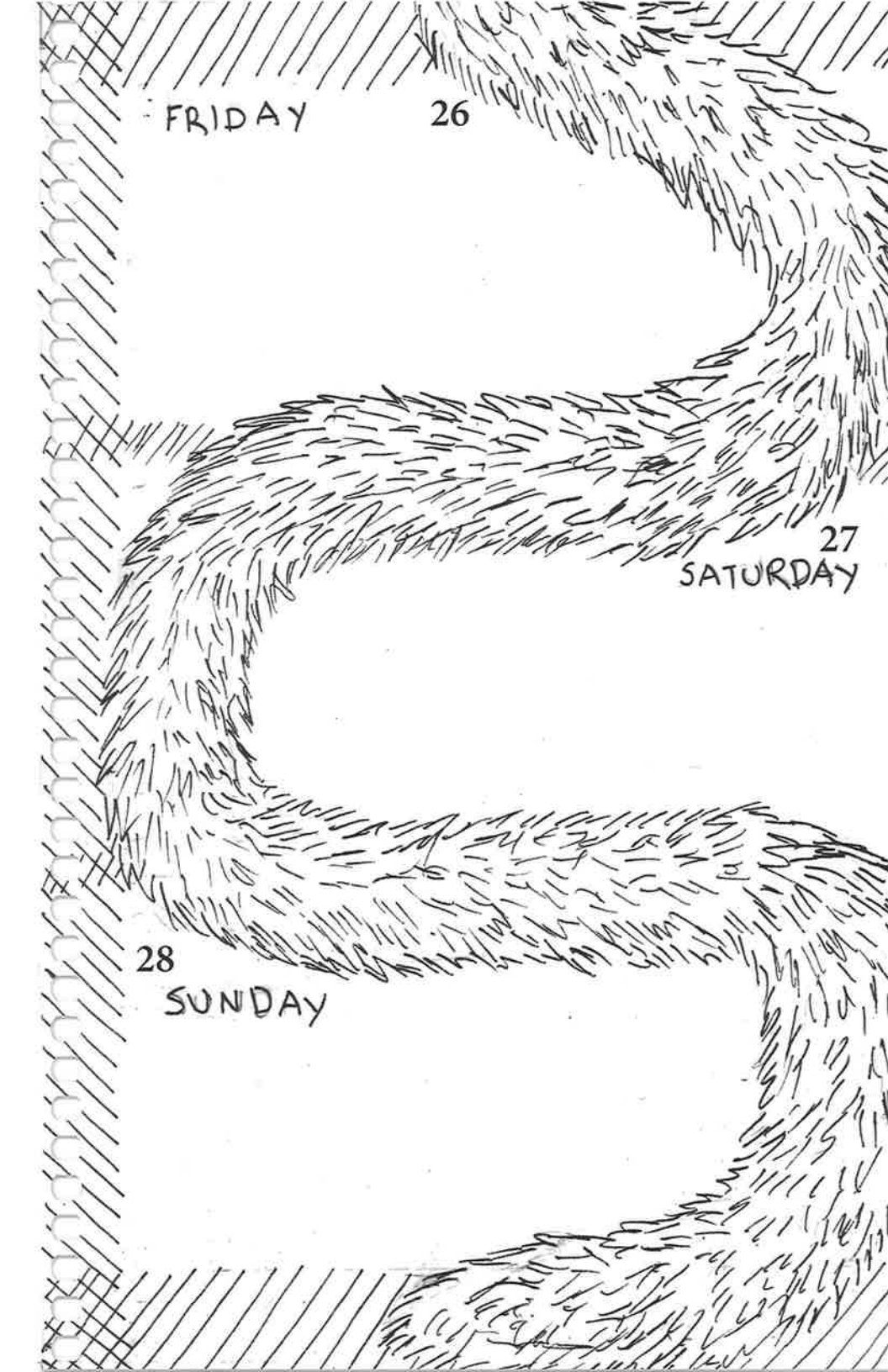
WEDNESDAY

24

THURSDAY

25

Statutory Holiday



FRIDAY

26

27
SATURDAY

28

SUNDAY

MONDAY

29

TUESDAY

30

WEDNESDAY

31

1966 - Opening of ASK community centre in Vancouver to "serve the homosexual community;" the first such centre in Canada.

THURSDAY

Jan 1

Statutory Holiday

2006 - Adbdelkader Belanouni takes sanctuary in a Montréal church to resist deportation (granted status in October 2009).

JANVIER

dimanche /
sunday

lundi / monday

mardi / tuesday

mercredi / wednesday

jeudi / thursday

vendredi / friday

samedi /
saturday

4

11

18

25

5

12

19

26

6

13

20

27

7

14

21

28

1

8

15

22

29

2

9

16

23

30

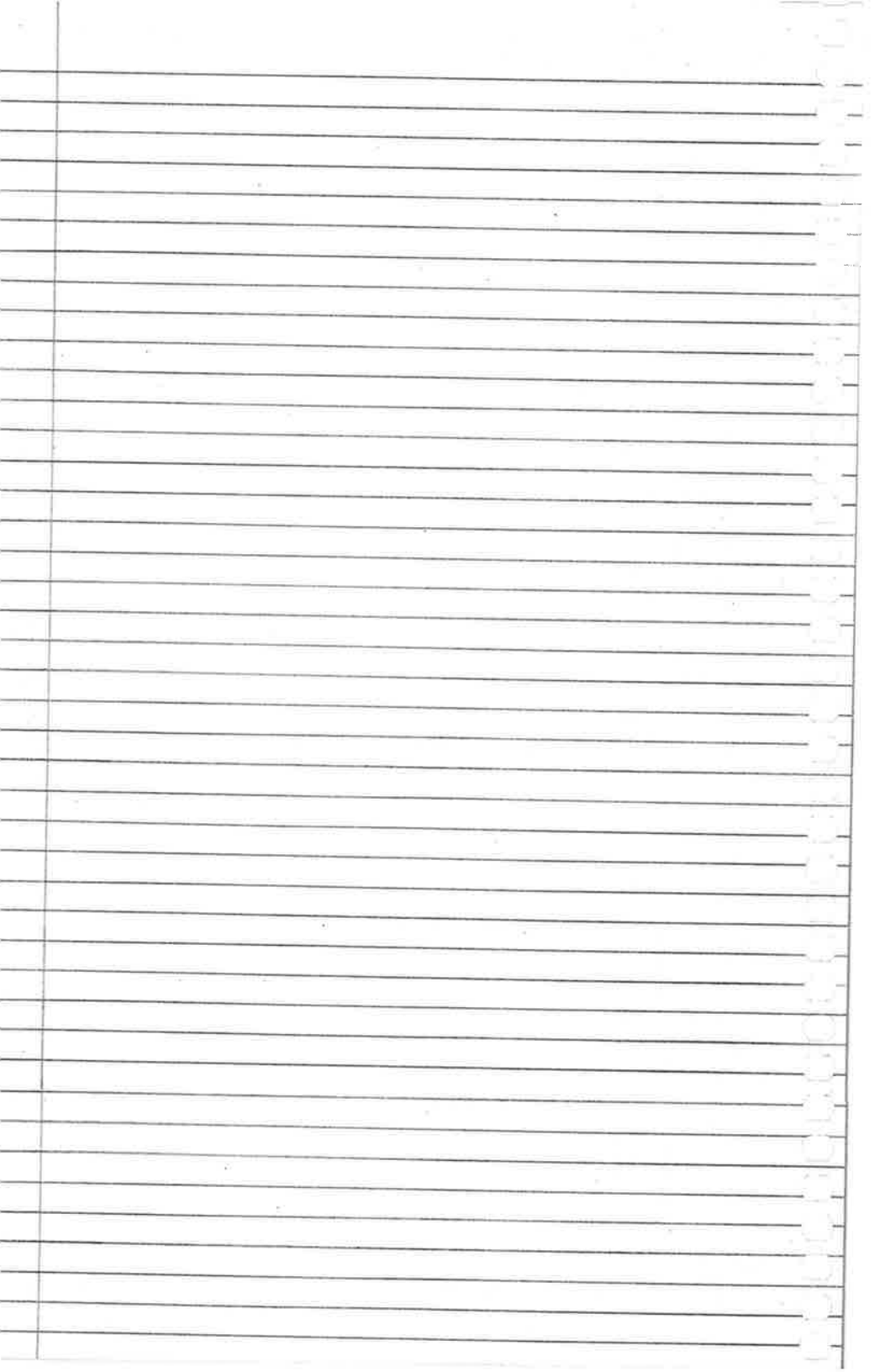
3

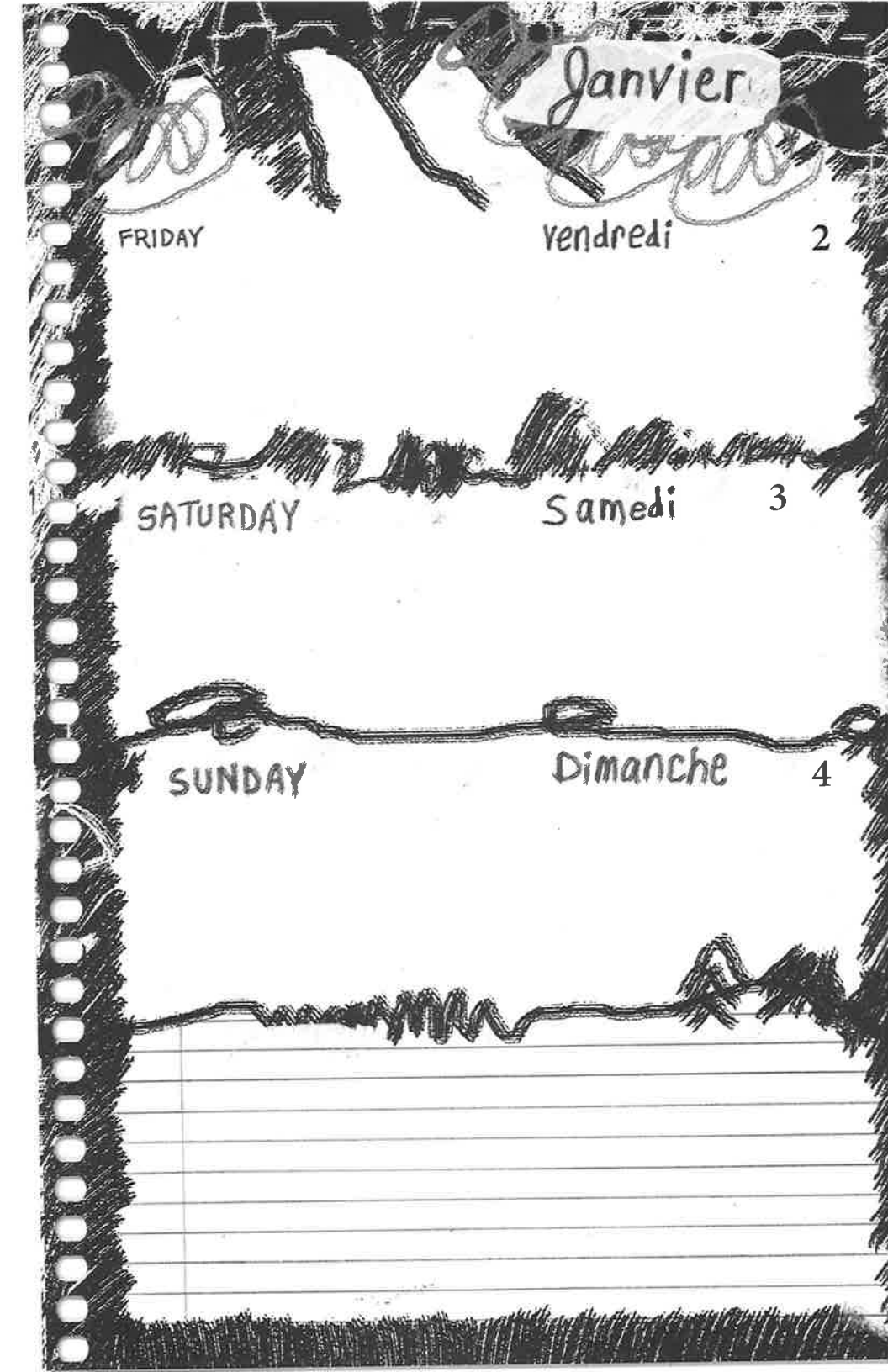
10

17

24

31





Janvier

FRIDAY

Vendredi

2

SATURDAY

Samedi

3

SUNDAY

Dimanche

4

January

MONDAY

Lundi 5

Winter term classes begin (McGill)

TUESDAY

Mardi 6

1970 - Africville, NS: The final house in the oldest black community in Canada is bulldozed after the entire community is displaced and destroyed.

WEDNESDAY

Mercredi 7

Winter term classes begin; late registration/course change period begins (Concordia)

THURSDAY

Jeudi 8

Janvier

FRIDAY

Vendredi

9

Deadline for submissions to the STUDY IN ACTION Undergraduate and Community Research Conference

SATURDAY

Samedi

10

SUNDAY

Dimanche

11

1993 - AGSEM receives union certification from the Québec Labour Commission.

January

MONDAY

Lundi 12

TUESDAY

Mardi 13

WEDNESDAY

Mercredi 14

THURSDAY

Jeudi 15



Janvier

FRIDAY

Vendredi

16

1991 - US, Canadian, and other imperialist forces
attack Iraq and impose economic sanctions.

SATURDAY

Samedi

17

SUNDAY

Dimanche

18

January

MONDAY

Lundi 19

TUESDAY

Mardi 20

Add/drop deadline (Concordia and McGill).

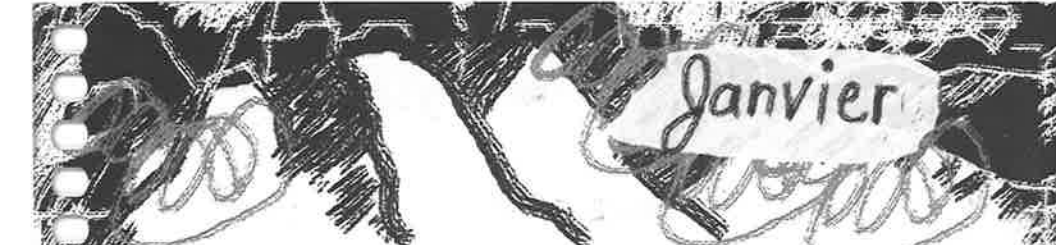
1983 - BC: 5 arrests related to actions by Direct Action
and Wimmin's Fire Brigade.

WEDNESDAY

Mercredi 21

THURSDAY

Jeudi 22



Janvier

FRIDAY

Vendredi

23



SATURDAY

Samedi

24



SUNDAY

Dimanche

25



January

MONDAY

Lundi 26

TUESDAY

Mardi 27

WEDNESDAY

Mercredi 28

THURSDAY

Jeudi 29

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



Janvier

FRIDAY

vendredi

30

SATURDAY

Samedi

31

SUNDAY

Dimanche

Feb 1

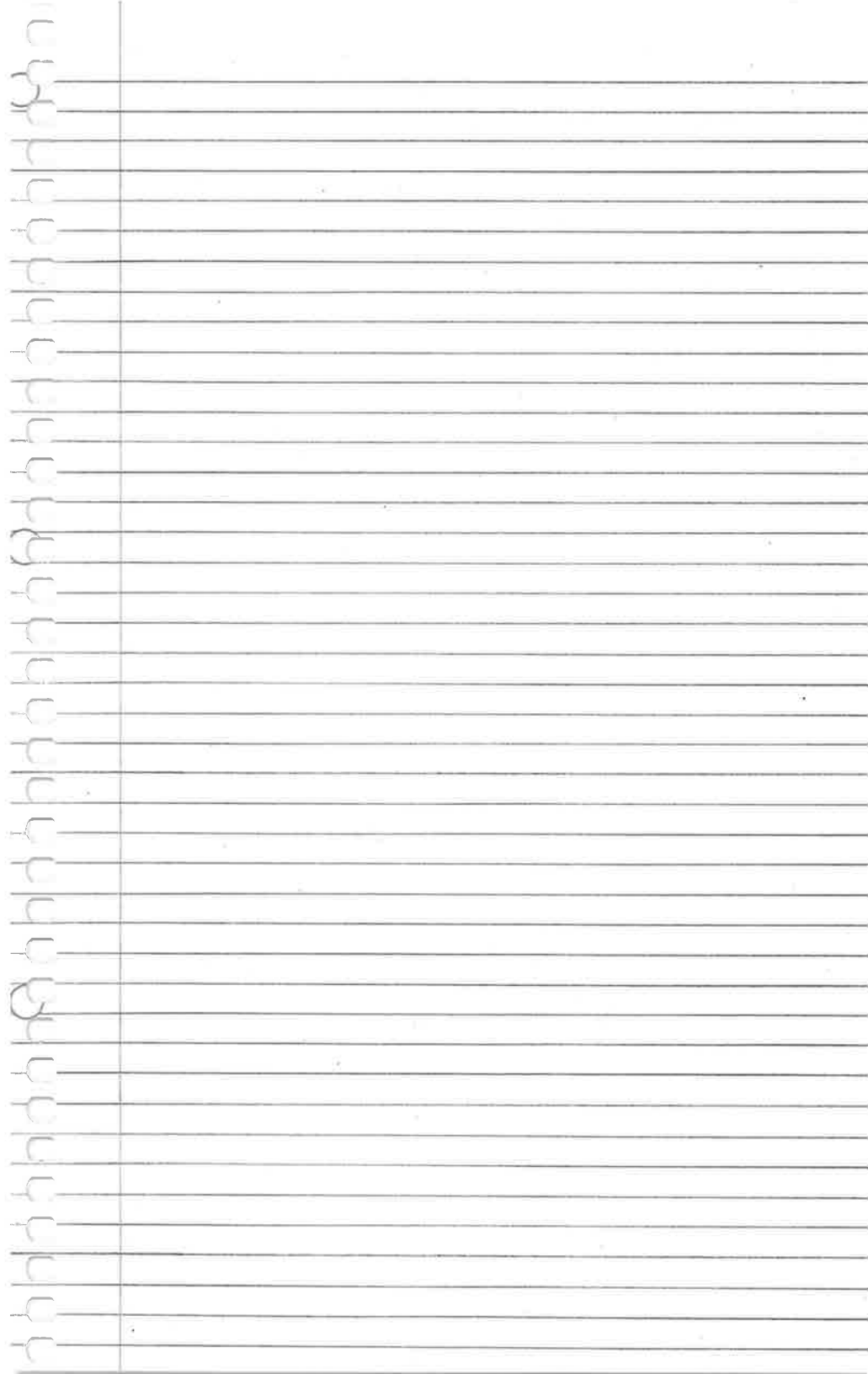
Last day to apply for re-evaluation of Fall courses (Concordia).
2005 - Canada introduces Civil Marriage Act, becoming 4th country
to sanction same-sex marriage.

FEBRUARY



SUN	MON	TUE	WED	THU	FRI	SAT
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





FEBRUARY

MONDAY

2

TUESDAY

3

WEDNESDAY

4

FEBRUARY

THURSDAY 5

FRIDAY

6

1976 - Leonard Peltier captured by Canadian police and extradited to U.S.

SATURDAY 7

2012 - Dozens of McGill students occupy James Administration building's lobby and 6th floor. Occupation of 6th floor lasts 5 days, under the name of #6party.

SUNDAY

8

FEBRUARY



MONDAY

9

1928 - Emma Goldman travels to Montréal where she gives lectures in Yiddish- one on birth control and one on art and revolution.

TUESDAY

10

WEDNESDAY 11

FEBRUARY

THURSDAY 12

FRIDAY

13

2012 - Déclenchement de la grève!

The first wave of the student strike begins.

SATURDAY 14

SUNDAY

15

2007 - No One Is Illegal protests the racist "reasonable accommodation" debates in Montréal.

FEBRUARY



MONDAY

16

1977 - Nationally co-ordinated protests take place against the CBC after their refusal to air gay public service announcements.

TUESDAY

17

2012 - Cégep du Vieux-Montréal is occupied and barricades are built; but police eventually evict and charge occupiers under the Criminal Code.

WEDNESDAY 18

FEBRUARY

THURSDAY 19

FRIDAY

20

SATURDAY 21

1965 - Malcolm X is assassinated at the Audubon Ballroom in Harlem.

SUNDAY

22

FEBRUARY

MONDAY

23

Mid-term break begins (Concordia)

TUESDAY

24

2005 - Waves of student strikes begin, Collège du Vieux-Montréal is occupied, followed a few days later by Collège St-Laurent. The strike boasts 230,000 students at its peak.

WEDNESDAY 25

2010 - 500 Montréal artists sign a declaration against Israeli apartheid

FEBRUARY

THURSDAY 26

1942 - Canadian government begins internment of
21,000 Japanese Canadians.

FRIDAY

27

Concordia closed

SATURDAY 28

2006 - McGill evicts the campus sexual assault centre
from its night office.

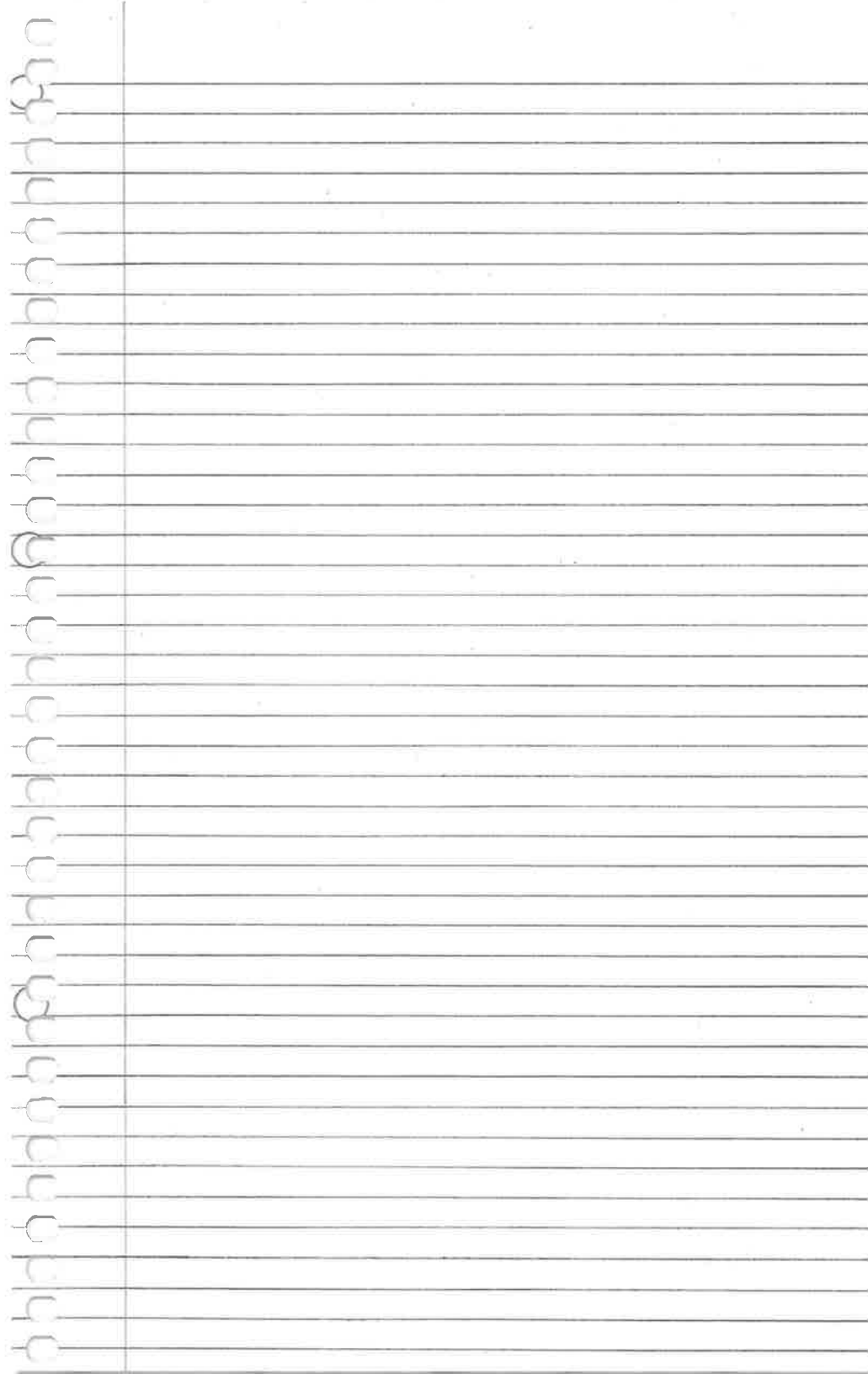
SUNDAY

March 1

Midterm break ends (Concordia)

MARCH 2015

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





MONDAY

2

Reading Week begins (McGill)

TUESDAY

3

WEDNESDAY

4

THURSDAY

5

2003 - McGill undergrads join in the North American student strike against the war in Iraq.



FRIDAY

6

1925 - 12,000 Nova Scotia coal miners begin a five-month strike.

SATURDAY

7

2012 - Riot cops use tear gas, batons, and sound grenades for the first time during the strike. Student Francis Grenier is blinded in one eye by a sound grenade. A support demo that evening attacks an SPVM station and vandalizes police cruisers.

SUNDAY

8

Last day for academic withdrawal from 2-term and Winter-term courses (Concordia)

2007 - Cops attack Montréal International Women's Day march; several women are beaten and one person is arrested.



MONDAY

9

TUESDAY

10

WEDNESDAY

11

1990 - Kanien'kehá:ka people set up a roadblock at the Chemin du Mille as the municipality lifts the moratorium on the golf club expansion project. A petition is also put forward with 1276 signatures against the project.

THURSDAY

12

FRIDAY

13

SATURDAY

14

2014 - SPVM called onto campus to end Demilitarize McGill blockade of Aerospace Mechatronics Lab.

SUNDAY

15

2002 - Largest mass arrest of Montréal anti-police brutality demo: 371 people arrested.



MONDAY

16

TUESDAY

17

WEDNESDAY

18

2014 - The Taiwanese Legislature is occupied by protestors against the Cross-Strait Service Trade Agreement (CSSTA).

THURSDAY

19



FRIDAY

20

SATURDAY

21

STUDY IN ACTION Undergraduate and Community Research Conference
starts today and ends on the 22nd.

SUNDAY

22

2012 - First "national" march supporting the strike with over
300,000 people demonstrating in Montréal. Massive marches
held on the 22nd day of the months following.



MONDAY

23

TUESDAY

24

2010- McGill Senate removes regulations on research with military or potentially harmful applications.

WEDNESDAY

25

2013 - A group of Cree youth arrive at Parliament Hill after trekking more than 1,600 km in support of the Idle No More movement. This walk was called "Journey of the Nishyuu."

THURSDAY

26

2012 - The first semaine de la perturbation économique (week of economic disruption) to stop the tuition hikes begins



FRIDAY

27

SATURDAY

28

1969 - McGill Français demonstrations begin. 15,000 people take to the streets to resist McGill's elitism and Anglo-centrism.

SUNDAY

29



MONDAY

30

TUESDAY

31

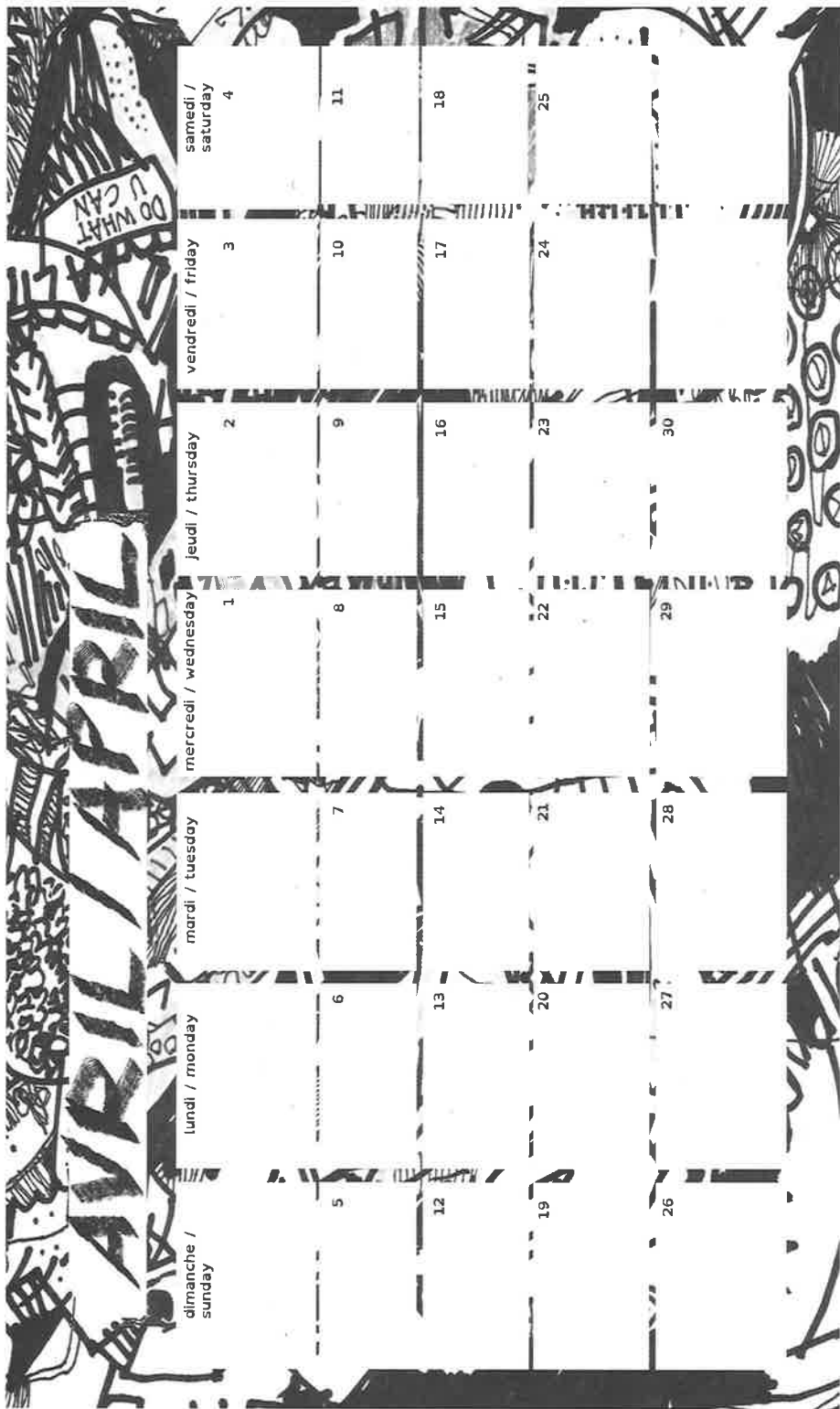
WEDNESDAY

April 1

Last day to apply for Québec Resident status for Winter 2015 term (Concordia)
1989 - 300 people, mostly Kanien'kehá:ka ('mohawk'), march through Oka to
oppose a golf course expansion into a sacred area and
graveyard.

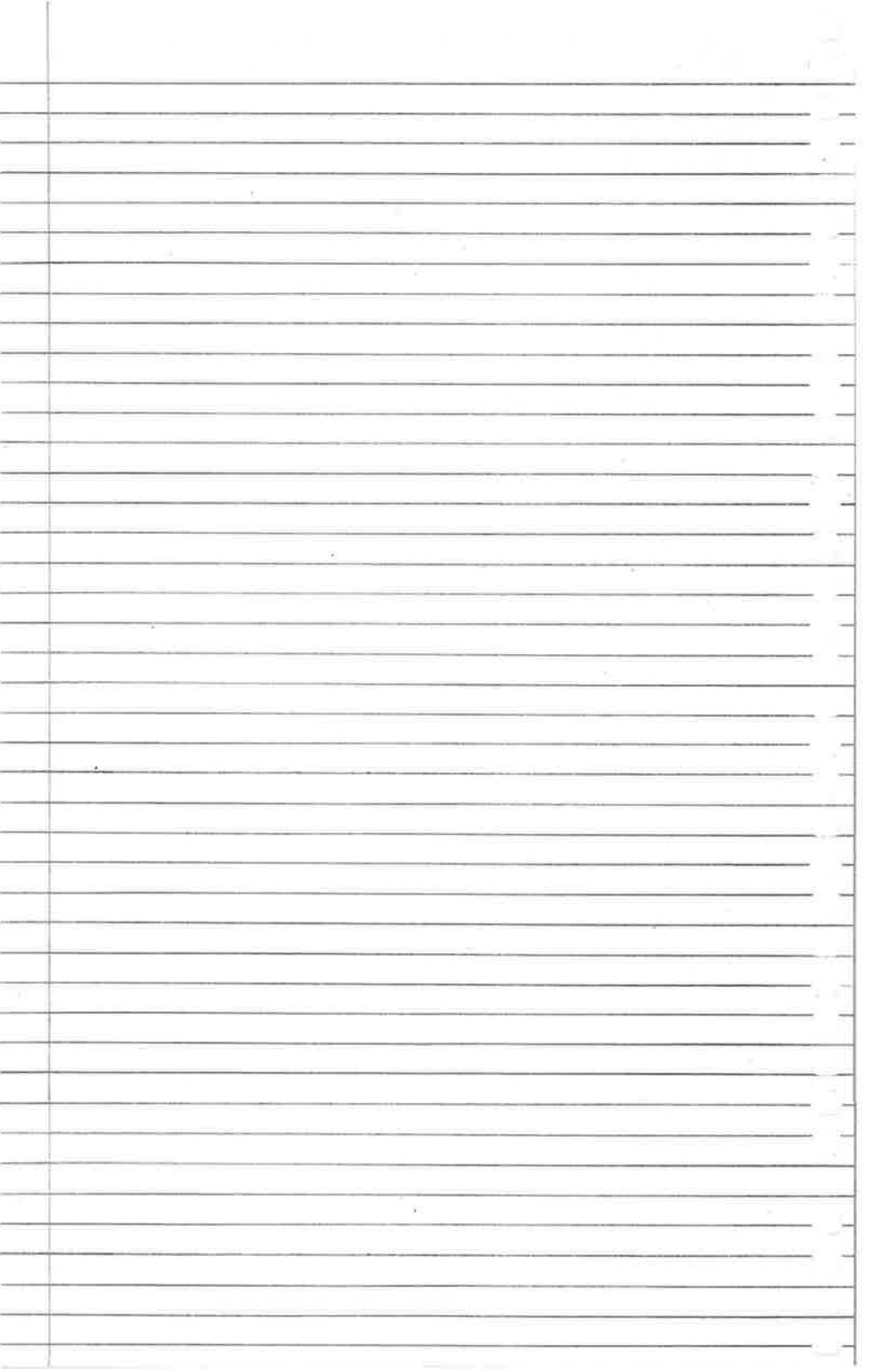
THURSDAY

April 2



APRIL

dimanche / sunday	lundi / monday	mardi / tuesday	mercredi / wednesday	jeudi / thursday	vendredi / 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		





AVRIL

FRIDAY

vendredi

3

Statutory Holiday - Concordia closed

SATURDAY

Samedi

4

Concordia closed
2012 - National Bank shareholders meeting disrupted by
student protesters, leading to
mass arrests.

SUNDAY

Dimanche

5

Concordia closed



APRIL

6

MONDAY

Lundi

Statutory Holiday - Concordia closed

7

TUESDAY

Mardi

8

WEDNESDAY

Mercredi

9

THURSDAY

Jeudi



AVRIL

FRIDAY

vendredi 10

SATURDAY

Samedi 11

SUNDAY

Dimanche 12

2012 - Disruptive demos leave from Square-Victoria every hour for 12 hours, each with a different destination. Cégep students block the Viau bridge.



Lined writing area with horizontal lines for notes.



APRIL

13 MONDAY

Lundi

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

14 TUESDAY

Mardi

15 WEDNESDAY

Last day of Winter term classes
(Concordia and McGill)

Mercredi

Make-up day for classes scheduled on April 3 and 4 (Concordia)

16 THURSDAY

Jeudi

Exams begin (McGill). Make-up day for classes scheduled on April 6 (Concordia).
2012 - Bags of bricks are left on metro rails at locations throughout the city as part of the disruptive tactics of the student strike, shutting down the metro; huge noise demo in solidarity with those facing judicial repression in connection with the strike held at Tanguay Women's Prison.



AVRIL

FRIDAY

vendredi 17

Exams begin (Concordia)

SATURDAY

Samedi 18

SUNDAY

Dimanche 19



APRIL

20

MONDAY

Lundi

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

21

TUESDAY

Mardi

22

WEDNESDAY

Mercredi

1972 - Indigenous protestors end 6 month occupation of Indian Affairs office in Edmonton.

23

THURSDAY

Jeudi

1980 - Montréal police raid the sauna David Bath House and arrest 61 people.



AVRIL

FRIDAY

vendredi 24

SATURDAY

Samedi 25

1845 - Hundreds of rioters set fire to the Canadian Parliament, then in Montréal, while members of the legislative assembly sit in session.

SUNDAY

Dimanche 26



APRIL

27

MONDAY

Lundi

28

TUESDAY

Mardi

29

WEDNESDAY

Mercredi

Exams end (McGill)

1992 - Acquittal of 4 white police officers in the Rodney King case sparks biggest U.S. riot since the Civil War.

30

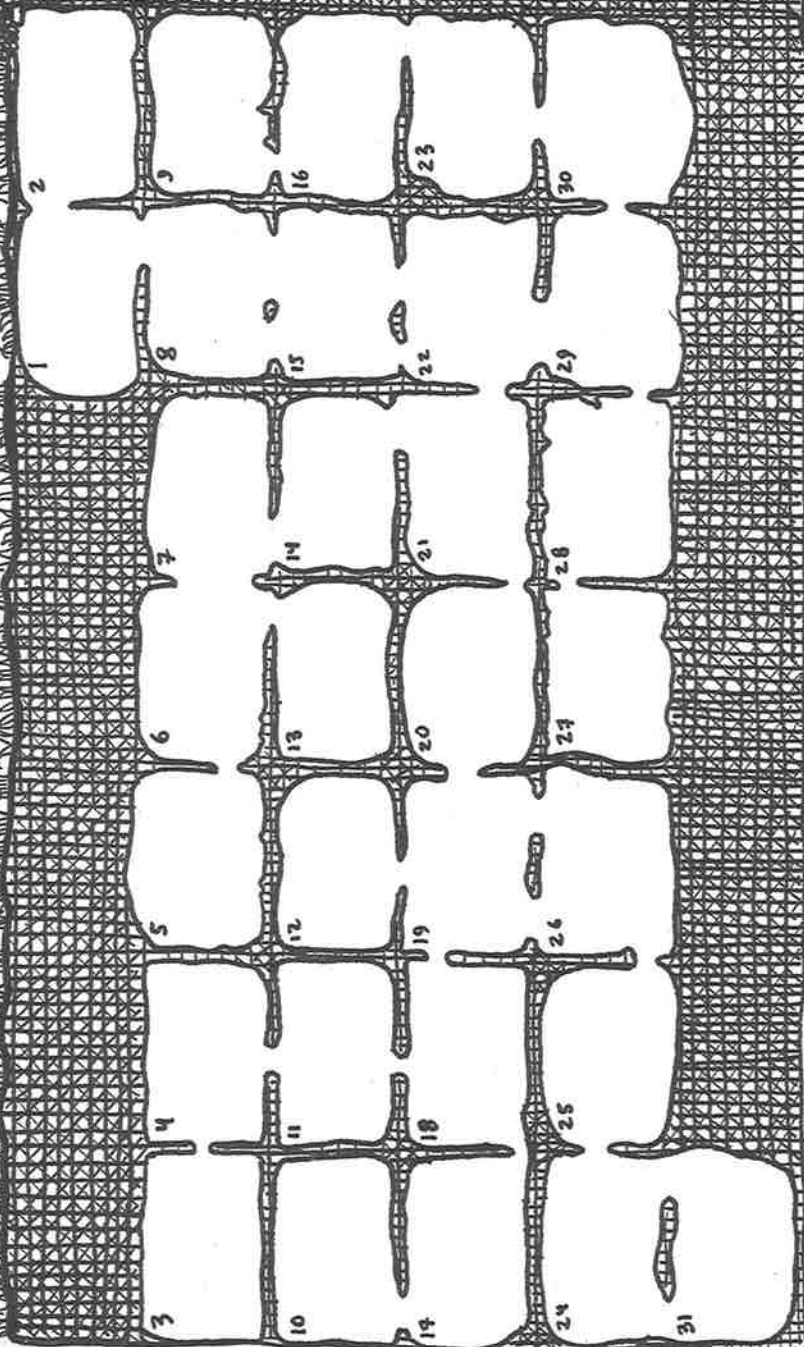
THURSDAY

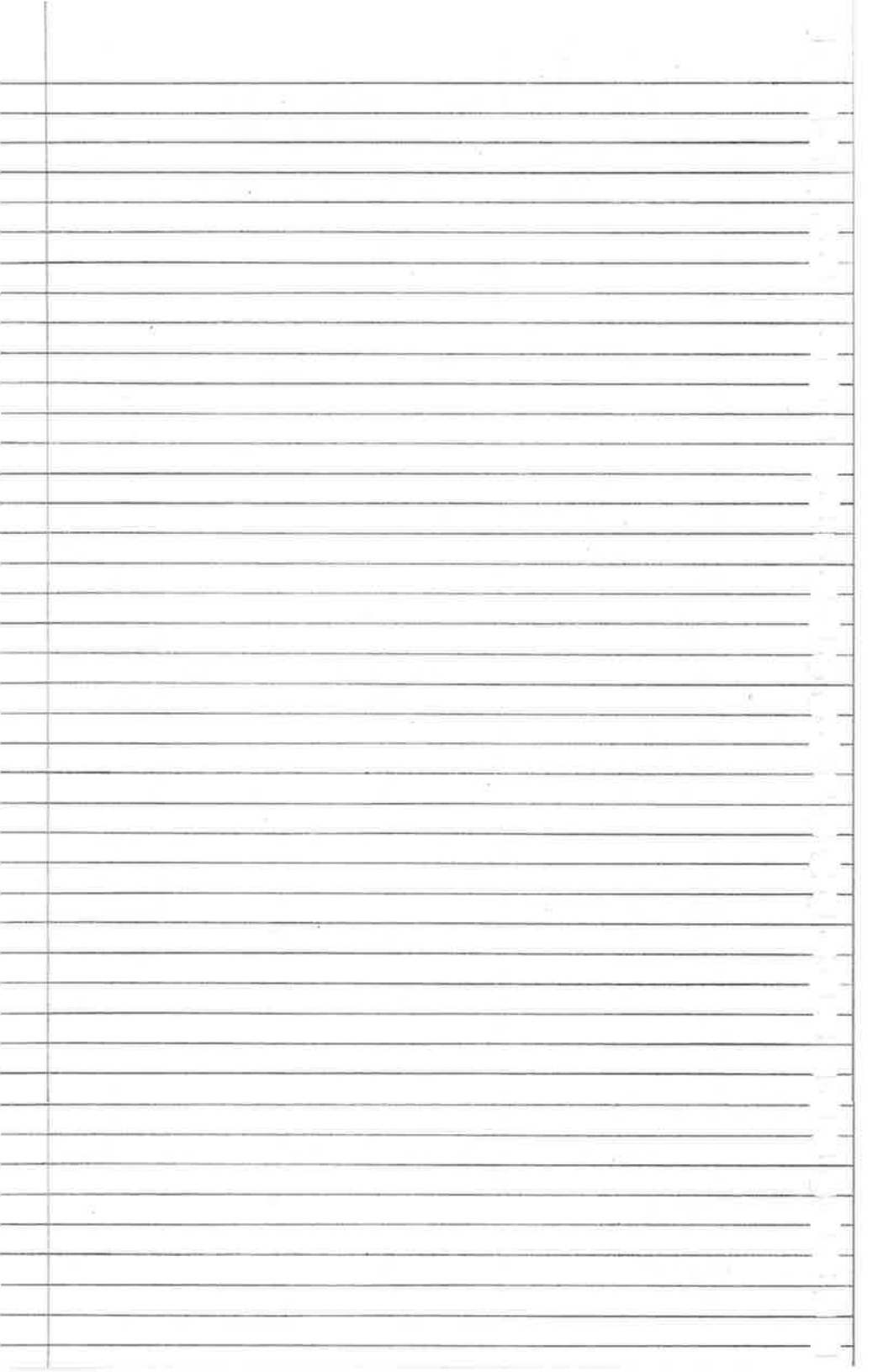
Jeudi

MAY 2015



sun mon tues weds thurs fri sat





MAY 2015

FRIDAY

May Day!

SATURDAY

Exams end (Concordia)

SUNDAY

MAY 2015

MONDAY

4

2012 - The battle of Victo: student militants and the SQ face off in Victoriaville at the site of the Liberal convention. The McGill/Concordia bus is stopped on the highway on the way back to Montréal; all inside are held for ten hours, arrested, and criminally charged.

TUESDAY

5

WEDNESDAY

6

THURSDAY

7

MAY 2015

FRIDAY

SATURDAY

SUNDAY

2012 - Smoke bombs detonate along all metro lines, shutting them down. Those arrested become the first in Canada to be charged with committing a 'terrorist hoax'.

MAY 2015

MONDAY

11

1983 - A mob of 100 fishermen burns and sinks two fisheries patrol boats in Nova Scotia to protest lobster quotas.

TUESDAY

12

WEDNESDAY

13

THURSDAY

14

1976 - Montréal police raid Neptune Sauna, arresting 89 men in "clean up" for the Olympics.

MAY 2015



FRIDAY

15

1885 - Insurgent Louis Riel is captured, effectively ending the Métis rebellion in Saskatchewan
Last day to apply for late completion of Winter courses (Concordia)

SATURDAY

16

SUNDAY

17

MAY 2015

MONDAY

18

Statutory holiday, universities closed
1985 - Philly cops bomb MOVE (a radical Black liberation movement) killing 11 and destroying 65 homes.

TUESDAY

19

WEDNESDAY

20

THURSDAY

21

MAY 2015



FRIDAY

22

2012 - In Canada's largest act of civil disobedience in history, 100,000-400,000 people march to mark the 100th day of the strike, in violation of Law 78.

SATURDAY

23

1914 - The Canadian Government refuses the 376 Indian immigrants on Komagata Maru to disembark in Vancouver.

SUNDAY

24

1917 - Montréalers demonstrate in large numbers against impending forced conscription into the war.



MAY 2015

MONDAY

25

TUESDAY

26

WEDNESDAY

27

THURSDAY

28

MAY 2015

FRIDAY

29

SATURDAY

30

SUNDAY

31

1982 - A BC hydro substation on Vancouver Island is destroyed and the action claimed by Direct Action; \$4.5 million dollar damage.

June 2025

Sun mon Tues wed Thurs Fri Sat

may 31

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

July 1

2

3

4

Handwritten text in a vertical column on the left side of the page, possibly a list or index. The characters are small and difficult to read, but appear to be a sequence of letters or numbers.

June 2025 

monday

1

1970 - Dr. Henry Morgentaler arrested in Montréal for performing illegal abortions.

tuesday

2

wednesday

3

thursday

4

1989 - The Chinese government deploys 200,000 troops to Beijing's Tiananmen Square resulting in the deaths of between 500 and 2,500 anti-government protestors.

June 2025

Friday

5

Saturday

6

Sunday

7

June 2015

monday

8

tuesday

9

wednesday

10

thursday

11

1990 - 500 heavily armed police attack Kanien'kehá:ka people in Kanehsatake. Community members erect a road block in opposition to the expansion of a golf course further onto their territory.

June 2025

Friday

12

Saturday

13

Sunday

14

1972 - Front de liberation homosexuel opens new gay centre with a dance that is broken up by a police raid. Charges are dropped but the centre's attendance falls and it folds soon after.

June 2025

monday

15

Last day to apply for re-evaluation of Winter courses (Concordia)
2000 - OCAP begins days of action with Queens' Park police riot.

tuesday

16

1976 - Beginning of Soweto riots against new education laws; turns into a mass collective rejection of apartheid by thousands of Black South African working class youths.

wednesday

17

thursday

18

2005 - Solidarity Across Borders' march on Ottawa begins, demanding regularization of all non-status persons, an end to deportations and detentions of migrants, and the abolition of security certificates.

June 2025

Friday

19

1982 - Vincent Chin, a young Chinese-American man, beaten to death by two white auto workers in Detroit, MI.

Saturday

20

Sunday

21

National Aboriginal Day

1734 - Marie-Joseph Angélique, a Black slave convicted of setting a massive fire in Montréal, is tortured and hanged. She became an important figure in the history of resistance to slavery in Canada.

June 2025 

monday

22

tuesday

23

wednesday

24

Statutory Holiday

thursday

25



June 2025

Friday

26

1975 - Two FBI agents shot dead in confrontation with American Indian Movement fighters at Pine Ridge Indian Reservation in South Dakota; Leonard Peltier convicted of their murder and given consecutive life sentences.

Saturday

27

Sunday

28

1969 - Police raid the Stonewall Inn, inciting mass demos and riots by the gay and trans community. Led by trans women of colour like Sylvia Rivera, it is considered the single most important event leading to the gay liberation movement.

June 2025 

monday

29

tuesday

30

wednesday

July 1

Statutory Holiday

1923 - Chinese Exclusion Act went into effect, banning almost all Chinese immigration to Canada.

thursday

July 2



July

Sunday
June 28

Monday
29

Tuesday
30

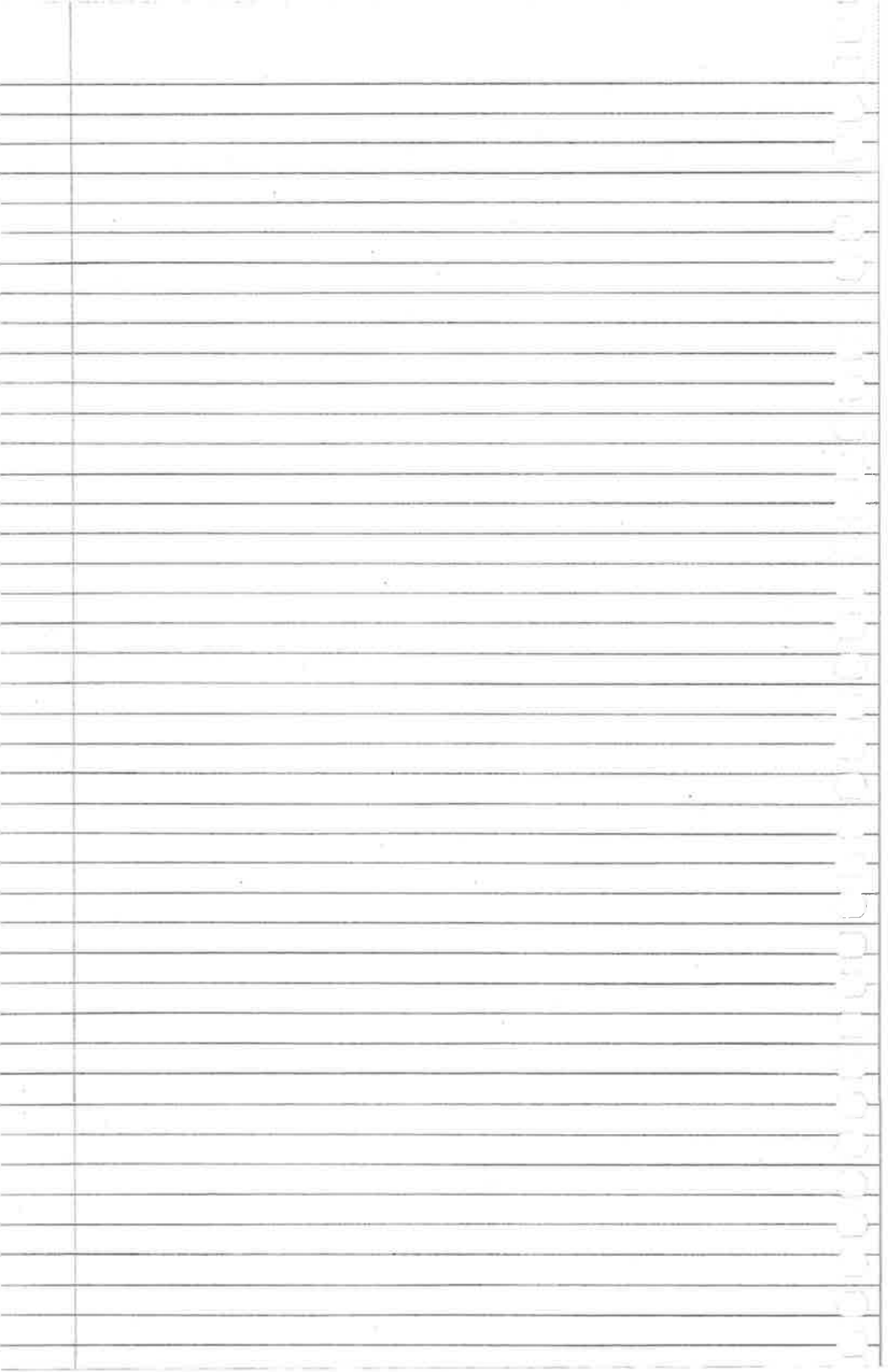
Wednesday
July 1

Thursday
2

Friday
3

Saturday
4

5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	August 1



July

Friday

3

Saturday

4

Sunday

5

Monday

6

Tuesday

7

Wednesday

8

Thursday

9



July

Friday

10

Saturday

11

1990- The Oka crisis begins as SQ police attack Kanien'kehá:ka people defending their land in Kanehsatàke.

Sunday

12

Monday

13

2013 - George Zimmerman was acquitted for the racially motivated murder of high school student Trayvon Martin.

Tuesday

14

Wednesday

15

1990 - SPVM raid the Sex Garage loft party in Old Montréal with over four hundred queers in attendance.

Thursday

16



July

Friday

17

Saturday

18

Sunday

19

1914 - Vancouver authorities attempt to board the ship Komagata Maru and are beaten back by its Sikh immigrant passengers who refuse to leave the harbour.

Monday

20

1885 - The trial of Métis rebel Louis Riel begins in Regina. He is later found guilty of treason and hanged.

Tuesday

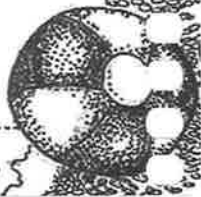
21

Wednesday

22

Thursday

23



July

Friday

24

Saturday

25

1755 - The Great Expulsion is authorized in Halifax. Thousands of Acadians are deported from Nova Scotia by the Crown.

Sunday

26

Monday

27

Tuesday

28

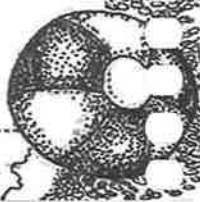
2003- Montréal police arrest 238 protesters in relation to demonstrations against the World Trade Organization.

Wednesday

29

Thursday

30



July

Friday

31

Saturday

August 1

1834 - Formal abolition of slavery in Canada.

1993 - Montréal hosts LGBT arts and music festival Divers/Cité for the first time.

Sunday

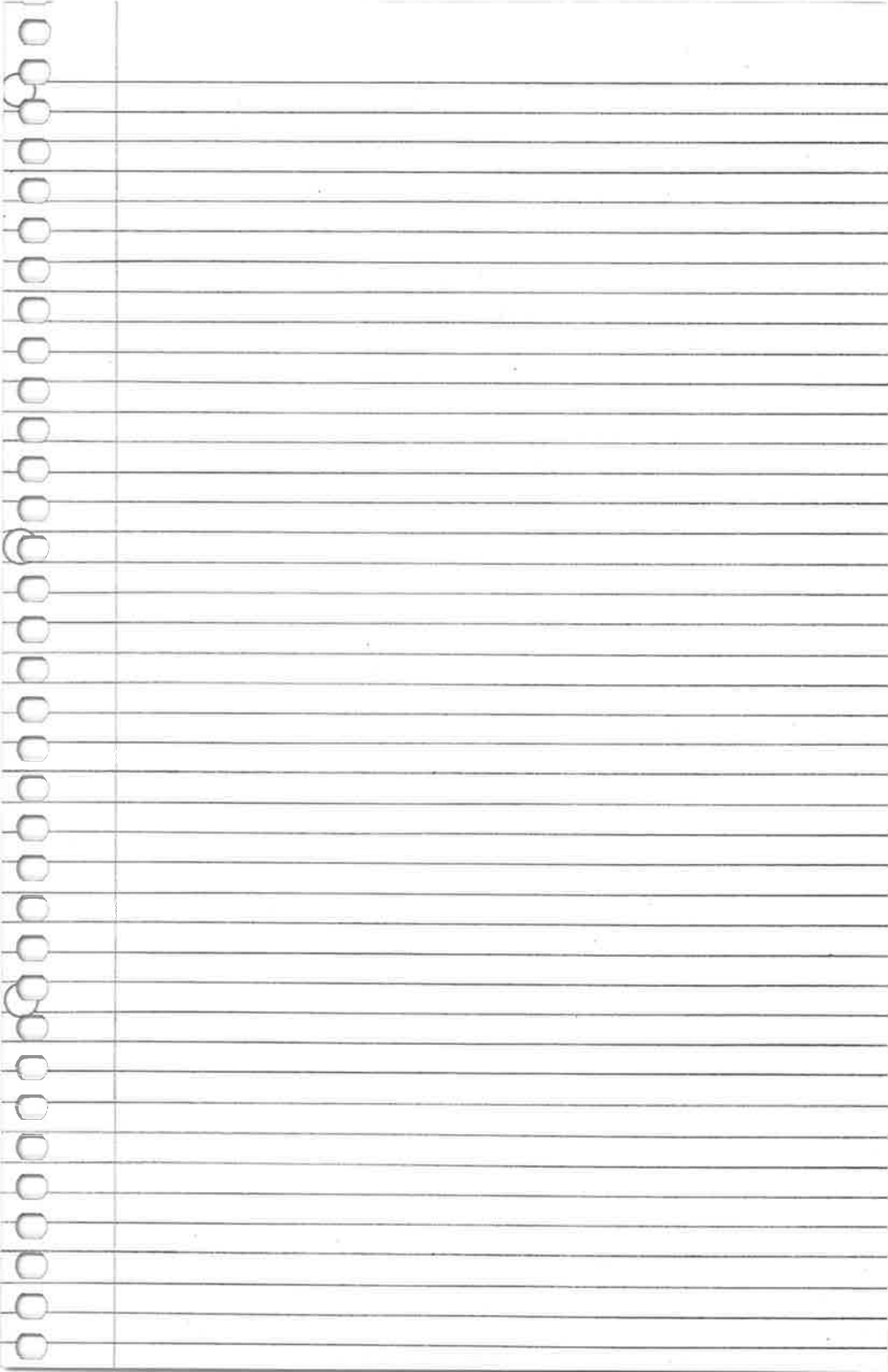
August 2

AUGUST 2015

S M T W T F S

26 JULY	27	28	29	30	31	1 AUG
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	31					





AUGUST 2015

MONDAY

3

TUESDAY

4

WEDNESDAY

5

2007 - Pervers/Cité is launched as a queer summer festival in contrast to
Divers/Cité's white-washed, corporatized gay agenda.

THURSDAY

6

AUGUST 2015

FRIDAY

7

SATURDAY

8

2008 - Montréal North riot takes place following the murder of Fredy Villanueva by Montréal police and in the context of constant racial profiling of marginalized communities

SUNDAY

9

AUGUST 2015

MONDAY

10

TUESDAY

11

WEDNESDAY

12

THURSDAY

13

AUGUST 2015

FRIDAY

14

SATURDAY

15

SUNDAY

16

1933 - Anti-semitic Christie Pits riot breaks out in Toronto after a baseball game.
Nazi-sympathizing "Swastika Clubs" are involved.

AUGUST 2015

MONDAY

17

TUESDAY

18

WEDNESDAY

19

THURSDAY

20

AUGUST 2015

FRIDAY

21

SATURDAY

22

SUNDAY

23

AUGUST 2015

MONDAY

24

TUESDAY

25

WEDNESDAY

26

THURSDAY

27

2005 - Sexual assault takes place during a McGill football team hazing ritual and prompts much rhetoric, little action from the administration.

AUGUST 2015

FRIDAY

28

SATURDAY

29

SUNDAY

30

AUGUST 2015

MONDAY

31

1968 - Grade school students occupy school in Montréal suburb, demanding reforms!

TUESDAY

September 1

WEDNESDAY

September 2

THURSDAY

September 3

AUGUST 2015

FRIDAY

September 4

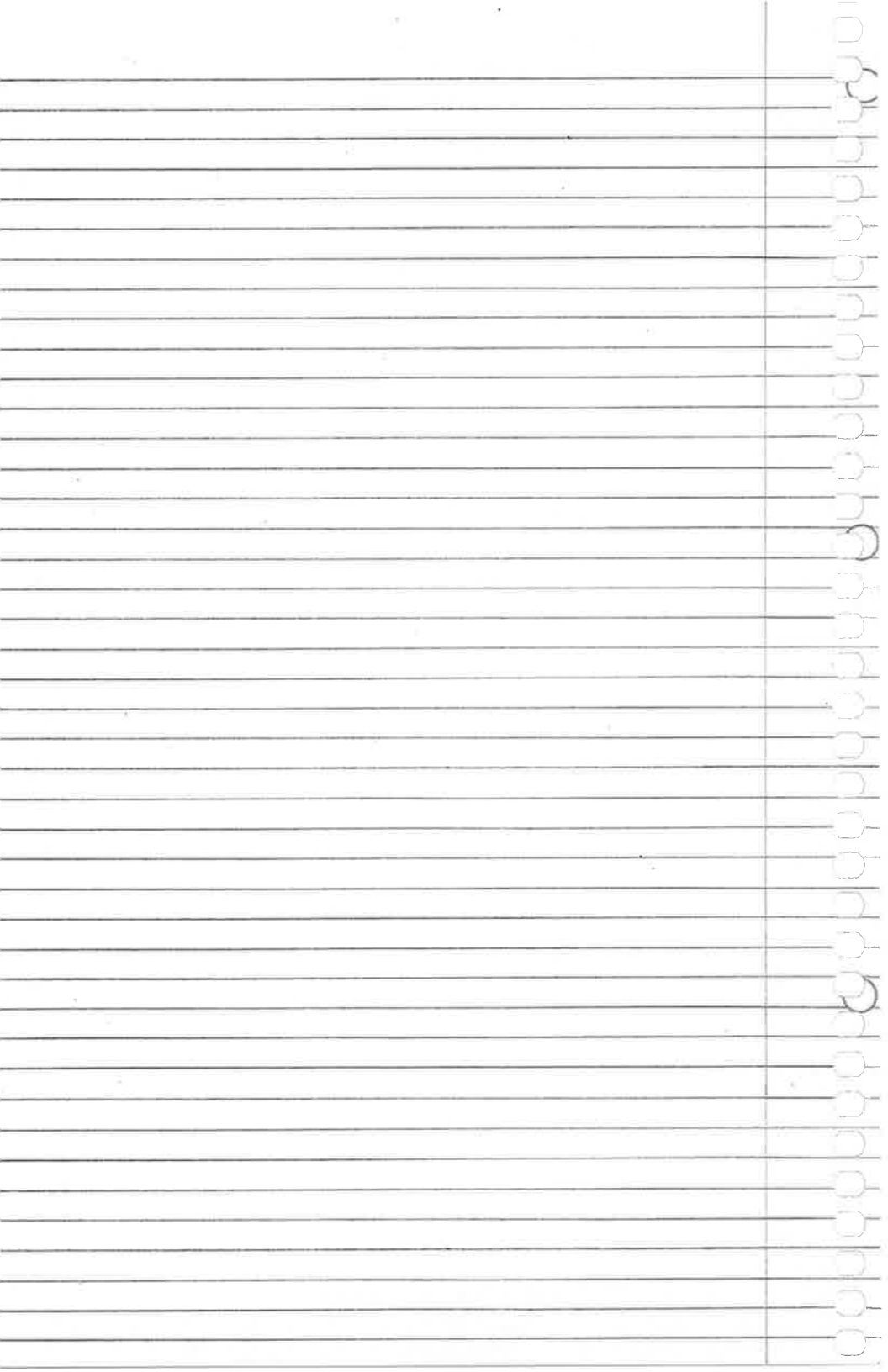
SATURDAY

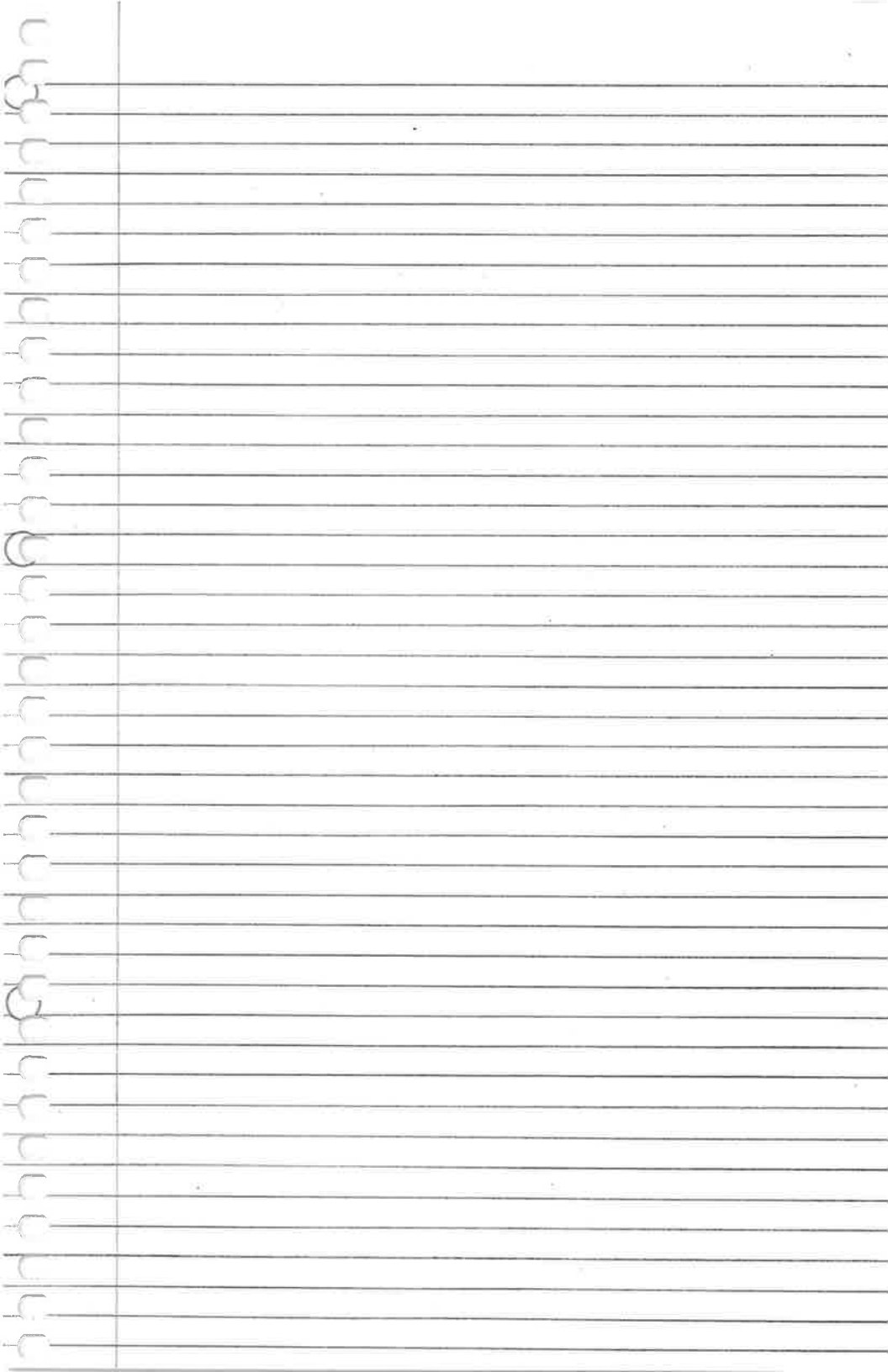
September 5

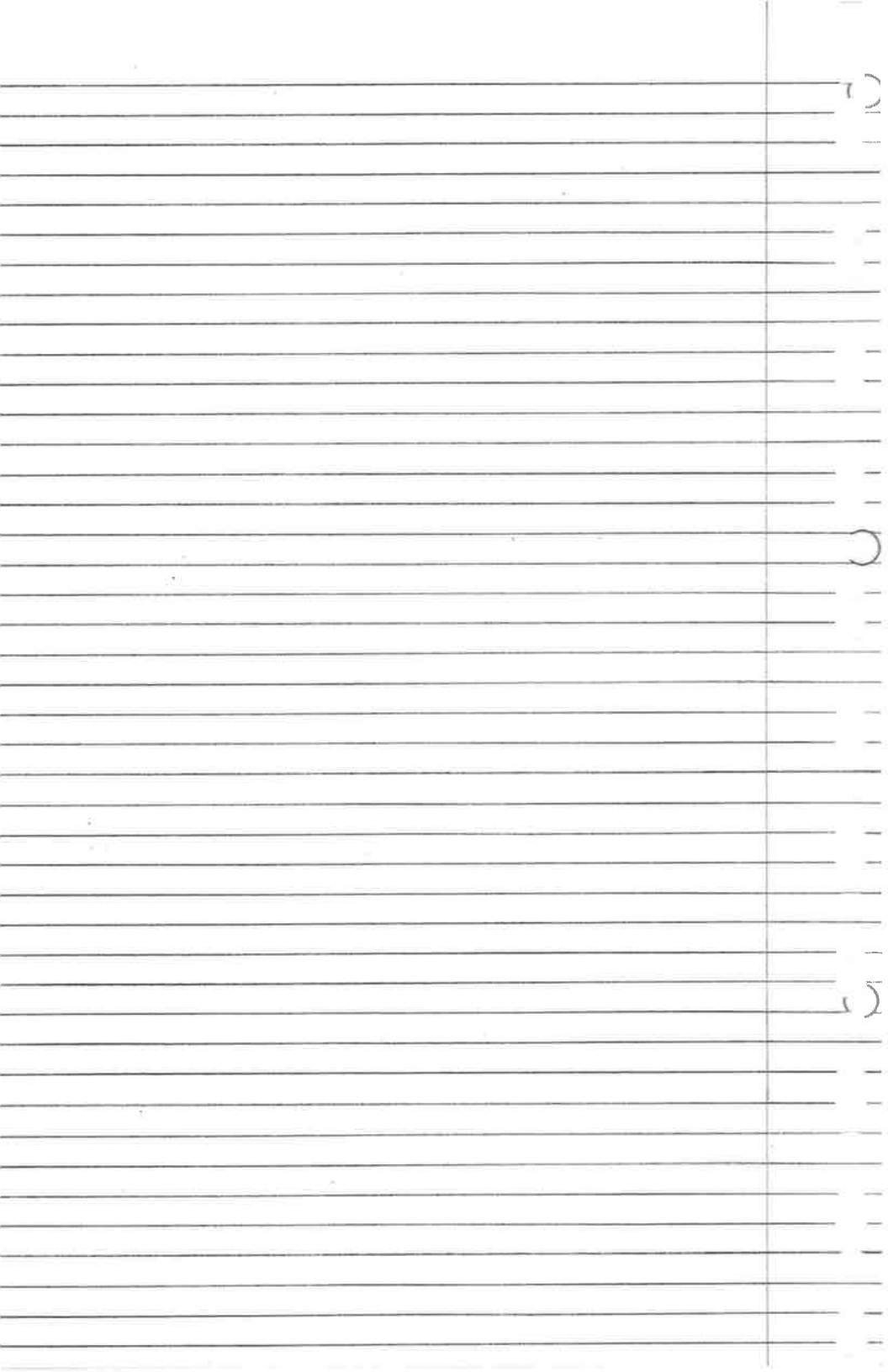
SUNDAY

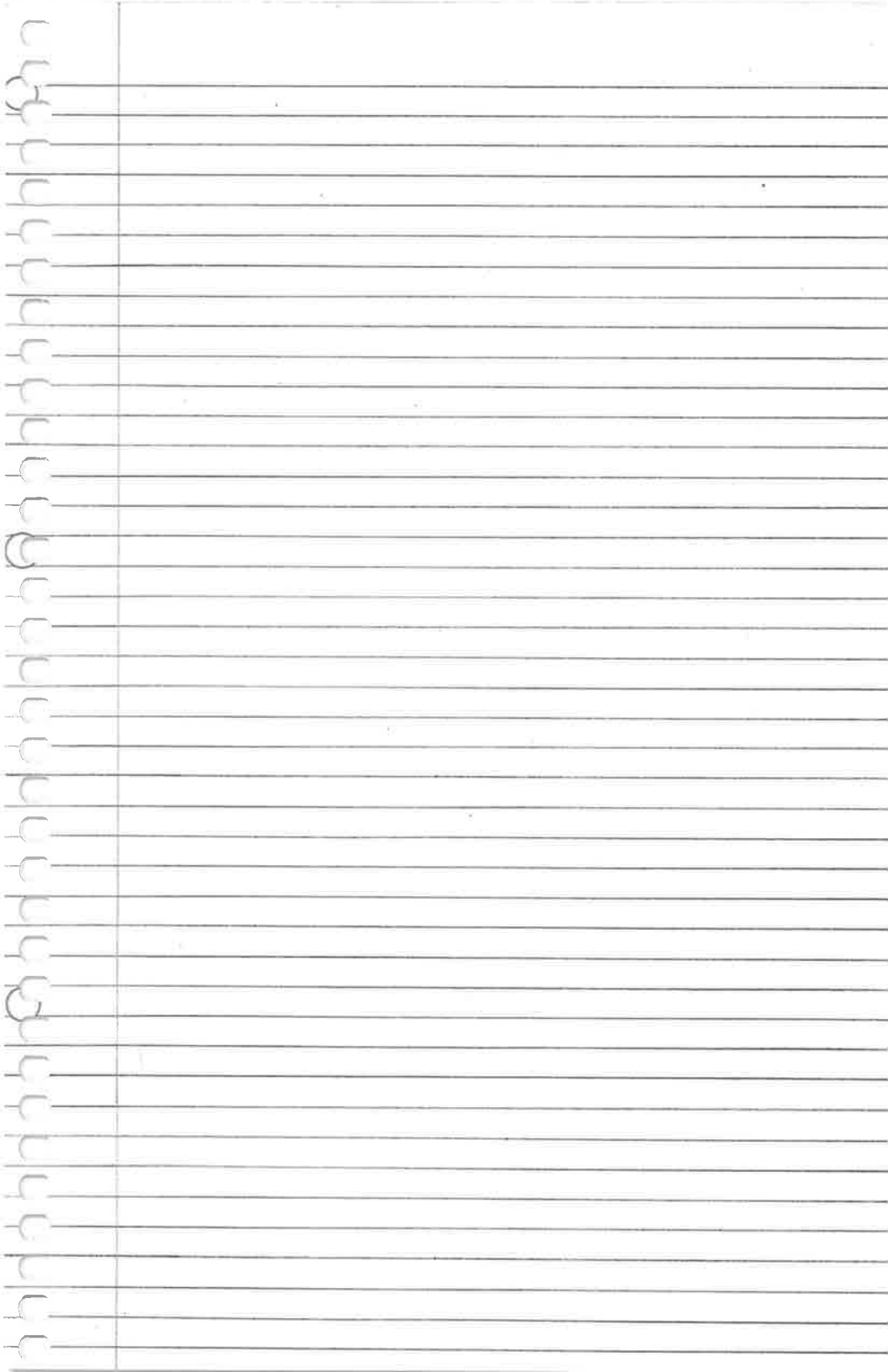
September 6

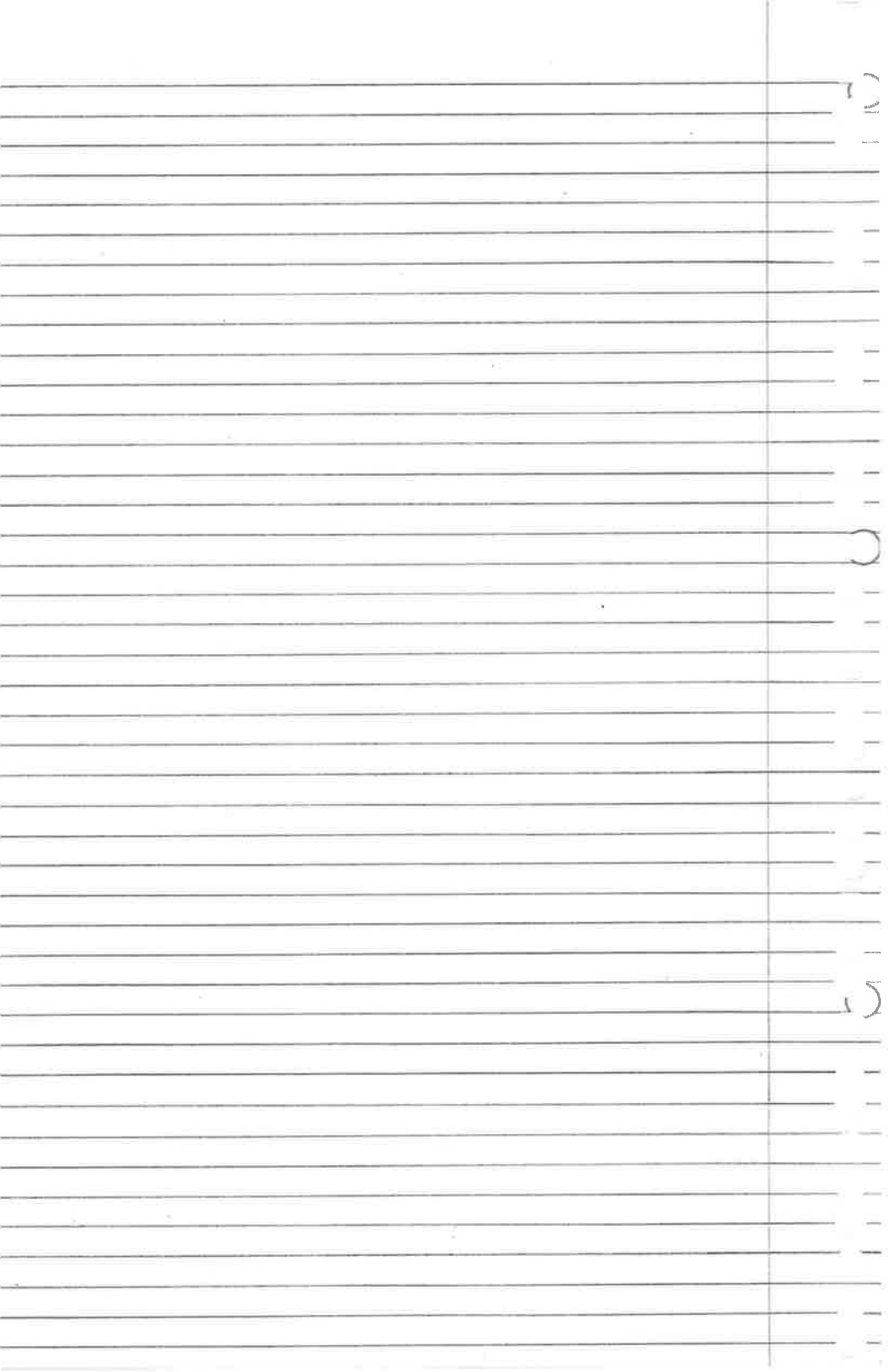
Get your new School Schmoool!!!!











This cover was printed on Stonepaper. No trees, no water, or bleach are used in its production. Vegetable oil based inks were used for the printing. The inside is printed on Enviro 100 (100% post consumer fiber)



Imprimé par
KataSOHO IMPRIMERIE & DESIGN
DESIGN & PRINTING
en appui aux luttes pour la justice sociale
www.katasoho.com • (514) 961-5238



