



Le Centre communautaire des femmes sud-asiatiques

YEAR END PARTY PICTURES!

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Qu'en pensez-vous?

What do you think?

- Let us know your thoughts about the bulletin.
- Que pensez-vous de notre journal?
- We encourage you to send in your stories and articles for upcoming newsletters in any language by the 25th of every month to: adisun3@gmail.com
- Écrivez - nous à

adisun3@gmail.com

Re-Criminalizing Same Sex Relations: A Blow To Equality And Dignity

The Peoples' Union for Democratic Rights (PUDR) expresses deep disappointment at the Supreme Court ruling making homosexual relations between consenting adults an offence. In an affirmation of the rights of Lesbian-Gay-Bisexual-Transgender (LGBT) persons, the Delhi High Court in a landmark judgment in 2009 had de-criminalized consensual same-sex relations, taking it out of the ambit of 'unnatural sex' under section 377 of the Indian Penal Code. Ironically in a judgment delivered the day after the celebration of Human Rights Day, the Apex Court has delivered a body blow to the right to equality and the right to life enshrined as guaranteed fundamental rights.

When world over a struggle is being waged for more inclusivity and deepening sensitivity to vulnerable sections of society, the India Apex Court, ironically, has put the stamp of approval on discrimination and violation of the privacy and dignity of LGBT persons. Right to privacy and dignity are integral facets of the right to life under Article 21 of the Constitution. This ruling is likely to result in an increase in harassment of the LGBT community by the police due to the re-criminalizing of same sex relations.

We urge Parliament to take immediate steps to amend the law and de-criminalize consensual same-sex relations.

- D. Manjit and Asish Gupta
(Secretaries)
(pudr@pudr.org, pudrdelhi@gmail.com)

(By Peoples' Union for Democratic Rights [India], 11 December 2013)

CENTRE UPDATE



Centre Hours

Monday & Thursday 9am—9pm

Tuesday, Wednesday & Friday 9am—5pm

The Centre is wheelchair accessible

Le centre est accessible aux fauteuils roulants.

Membership

Have you renewed your membership this year? If not, you can do so by sending the fees to SAWCC.

Volunteers

If you are interested in helping out at the Centre, please contact Homa (Ext. 102 or homa@bellnet.ca) to coordinate a meeting!

SOUTH ASIAN YOUTH (SAY)/JEUNES SUD-ASIATIQUES (JSA)

Upcoming Zine

The SAY collective plans on compiling a zine intended to bring together voices of our diverse and powerful communities fighting against gender-based violence and building healthy communities. More specifically, we hope to learn and share organizing experiences with each other, with the goal of expanding our analyses by learning the different ways in which we work towards ending different forms of gender based violence. The aim is to provide a safe empowering space for these discussions to take place in order to then produce a concrete tool to be shared with others.

École Secondaire Lucien Pagé

On December 15th, Lucien Pagé's Bollywood Dance Group participated in SAWCC's year end show. The girls intend to choreograph a new dance for their school's year end show. This will happen in 2014, during weekly sessions, a space which the girls have described to be fun, and facilitators have identified as being empowering for all involved.



École Secondaire Lavoie

Club de filles and Bollywood Dance at Lavoie High School are ongoing.

SAY Zine Launches!

We are proud to announce that the long awaited zine entitled, "Life Stories on Being a Muslim Woman in Montreal, Struggles and Solidarity" has now been printed. We acknowledge the determination of SAY supporter and friend, Sarah Mostafa Kamel, who worked on the contents of this zine, in collaboration with SAY. Congratulations Sarah!



Furthermore, SAY collective member Zihui's zine entitled "Une Nouvelle Ecole" has also been published. Felicitations Zihui!

Both zines were printed by Katasoho imprimerie & design. Zine distribution will be prioritized in youth spaces. To order a copy, please get in touch with say.jsa@resist.ca



Collective Meetings

We will typically be meeting on Fridays in the new year. If you are interested in finding out more about the collective or in joining, contact us at say.jsa@resist.ca!

Come to a SAWCC Executive Council MEETING!

All Executive Council (EC) meetings of SAWCC are open to all members. Members are encouraged to attend and participate in SAWCC discussions and decision-making. It's a great way to learn of new initiatives and make a tangible contribution to the organization. The next EC meeting will be on *Monday 13th January 2014*. We arrive at 6pm, share some food and the meeting starts at 6:30pm.

SAWCC BRIEF TO NATIONAL ASSEMBLY ON CHARTER

SAWCC submitted a brief to the National Assembly of Québec concerning Bill 60 "Charter of Quebec Values". The brief followed on the first statement issued by SAWCC in September 2013, after which a brainstorming session was held in a meeting attended by many SAWCC members, with the objective of bringing out a more detailed document on the issue. This eventually developed into the brief that was submitted by us on 20th December, the end result of a collective SAWCC effort. The complete brief is appended to the Bulletin, as an attachment.

KALPONA AKTER VISITS SAWCC—By Dolores Chew



SAWCC was happy and honored to jointly organize with the Immigrant Worker's Centre, a brunch meeting with Kalpona Akter of Bangladesh Center for Worker Solidarity (BCWS). Kalpona, who is the founder and Executive Director of BCWS was visiting Canada to meet with unions to advocate on behalf of Bangladesh garment workers.

She was very happy to visit SAWCC and said she felt completely at home in surroundings that felt very familiar; similar to theirs at BCWS. She talked about BCWS, the work they do, and her personal story also came out. Life circumstances forced her and her brother (she was 12, he was 10) to go and work in a garment factory. By age 15 she was the head of

the union in the factory and by age 16 she had been fired.

Founded in 2001 by Kalpona and two other former garment workers, the Dhaka-based BCWS conducts labor rights and leadership training for garment workers and advocates for their rights. BCWS members have been subjected to serious repression for their work – including the detention of Kalpona and two other leaders of the group, the murder of one of their leaders, Aminul Islam, and the revoking of the organization's legal status – but international solidarity has helped to win Kalpona and her co-workers' release and to regain the organization's legal status. Recently, the BCWS has been providing support to the victims of the Rana Plaza building collapse, in which over 1,100 garment workers were killed and over 1,600 injured, lobbying for compensation for all the victims of the disaster, and for brands and retailers to sign the Accord on Fire and Building Safety in Bangladesh.



SAWCC YEAR END PARTY!



The party was a grand success, despite fears that due to the heavy snowstorm folks might not turn up. However, close to 100 people were there and everyone enjoyed themselves. We were treated to many enjoyable performances. There was great music. Two zines were launched. And as ever, the food was delicious and plentiful.

YARN BOMBING ON INTERNATIONAL MIGRANTS DAY: JUSTICE FOR THE AWAN FAMILY

FREEDOM FOR ALL MIGRANTS

On December 18, 2013, Lamp-posts surrounding the Citizenship and Immigration Canada office were covered in brightly coloured yarn this morning, as part of a yarn-bombing action held by members of the Awan Family Support Committee and the Collectif No Borders. The action took place on International Migrants Day, a day observed to commemorate the collective struggles of migrants worldwide. It also aims to highlight the struggle of the Awan family for status, justice and dignity.

Since August 2013, Khurshid Begum Awan has courageously defied a deportation order and taken refuge in a Montreal church. As such, she has been forced to miss numerous medical appointments, has been subjected to intimidation by the CBSA, and has endured tremendous stress on a daily basis. In her time behind church walls, knitting has become an important part of Mrs. Awan's daily life. Not only does it enable her to pass the time, but it has also been a way for her to care for those she loves.

"One thread combined together makes a shirt. Just as people keep warm with such clothes, they are protected", said Khurshid Begum Awan, from the church in which she is taking sanctuary. "Similarly, my family and I want to be protected from violence and injustice."



The installation will also feature clay figurine inserts, aiming to assert organizers' collective vision for tightly-knit communities and their hope that no others will slip through the cracks of the immigration system. Organizers are holding this action to demand status for Khurshid Begum Awan, and freedom for all migrants.

Source: Justice for the Awan family- soutienfamilleawan.org

Photos: Thien V - quelquesmoments.tumblr.com

TEMPORARY FOREIGN WORKERS' ASSOCIATION (TFWA) founded in Québec

SAWCC congratulates the Immigrant Workers' Centre (IWC) on the timely founding in November 2013 of the Temporary Foreign Workers' Association (TFWA). The IWC is a long-standing friend and ally of SAWCC and we often work together.

In the words of the IWC, the TFWA Association "will work to organize, support, and advocate for the welfare and rights of all migrant workers in Québec. The [TFWA](#) is being built as a permanent worker-led organization under the umbrella of the [IWC](#).

"Canadian Labour has seen an increase in foreign workers, many of whom are exploited by their employers and prevented from organizing and/or unionizing in their workplace. Due to their status as temporary workers in Canada, many are in precarious situations with little to no support."

Temporary foreign workers from all over Quebec attended the launch of the TFWA. "Currently there are members in Trois Rivières, Chicoutimi, Sainte-Adèle, Granby, Portneuf, Plessisville, Montréal, and Québec City. These workers hail from a variety of countries including Tunisia, Guatemala, the Philippines, Spain, Italy, Mauritius, Bangladesh, and Indonesia. Moreover, temporary workers are found working in many major industries in Quebec, such as linguistic testing labs, telecommunications, aerospace and machine parts production, slaughterhouses, landscaping, restaurants, industrial laundry, and recycling plants."

(<http://iwc-cti.org/launching-tfwa/>)

Reclaiming Citizenship, Rejecting Double Punishment

Deepan Budlakoti Speaking Tour -- January 2014

**Tuesday, 21 January
6pm Dinner
7pm Panel Discussion**

**New Chancellor Day Hall, McGill Faculty of Law
3644 Peel, room 201, Montreal (Peel metro)**

with:

Deepan Budlakoti

Alex Popovic, spokesperson for the Dany Villaneuva support committee
and others

Featuring the short film, "Twice Removed: Double Punishment and Racial Profiling in Canada", by Lillian Bector.

whisper translation fr-en ** childcare ** wheelchair accessible

Deepan Budlakoti is an Ottawa-born construction worker and activist who is pitted in an incredible battle against the Conservative government over his entitlement to citizenship. Using its policy of double punishment, the government is attempting to deport him to his parents' homeland, India, a country where he has never lived and does not have citizenship.

Deepan is currently travelling across Canada to tell his story and seek support. He will be speaking about his experiences in criminal prison, in immigration detention, and his current conditions as a stateless person.

His struggle connects to issues of criminalization, racial profiling, prisons, immigration detention and, more broadly, identity and borders.

In Montreal, Deepan will be joined by Alex Popovic, who has been supporting Dany Vilaneuva in his struggle against double punishment. Lillian Bector's short film, "Twice Removed: Double Punishment and Racial Profiling in Canada" tells the story of Nicholas, a Montrealer who was deported to Guyana on double punishment after more than 30 years in Canada, leaving behind his entire family.

Event in Montreal organized by:
Solidarity Across Borders
No One Is Illegal - Montreal
McGill RadLaw

Tour organized by:
Justice for Deepan Committee
www.justicefordeepan.org
justicefordeepan@gmail.com
fb.com/justicefordeepanbudlakoti

LETTER: MADELEINE PARENT WOULD NOT HAVE WANTED HER NAME ASSOCIATED WITH THE VALUES CHARTER

A letter signed by many of Madeleine Parent's friends, allies and sisters in struggle was published in *La Presse* and *The Gazette* in November 2013, to protest the Québec government's inclusion of her name in the preamble to their Charter of Values, as a way of justifying it. (The letter is reproduced below.) Subsequently, Madeleine's name was removed from the preamble.

We are Madeleine Parent's close friends and family. We are also feminists, trade unionists and organizations, and we have fought shoulder to shoulder with her for social justice. We are writing today to express our profound disappointment concerning the gratuitous reference to Ms. Parent in the Charter of Quebec Values.



As Donna Mergler (an activist academic who has known Madeleine Parent since childhood) and Andrée Lévesque (a historian and author of a book on Madeleine's life) have stated: "It is regrettable that, in order to garner support for its plan and defend its positions, the government is using the names of people who are no longer with us." (Le Devoir, September 18, 2013)

According to the Charter of Quebec Values, "Quebec women of all origins and belief systems must enjoy the same rights, the same respect and the same opportunities for success as do men." However, further on, the document quite obviously opens the door to discrimination. The idea, for example, that a highly competent and skilled woman could lose her job in the public service because she wears a hijab, would have horrified our friend. Indeed, Madeleine fought ardently alongside these same women so that their full rights as intelligent, worthy and competent citizens could be recognized.

Madeleine valued differences in other people. She always sought to know them better and to remove obstacles to democratic and social participation. She fought in solidarity with First Nations groups, cultural communities and racialized people to face down both systemic and State-imposed discrimination. And she was on the front lines defending the rights of all men and women to a decent job in a non-discriminatory, healthy and safe environment. This was her life's work.

Therefore, we hereby request that Madeleine Parent's name be removed from any statement associated with the charter. Neither she nor the other pioneers of feminism should bear any responsibility for this government's actions.

Cynthia Kelly, friend and neighbour; Réjeanne Priestley, friend and partner in struggle since 1950; Judith Newman (born in 1943), a friend since I was a child; Élise Boyer (born in 1944), a friend since I was a child; Anne Powell, cousin of Madeleine; Deborah King-Powell, cousin of Madeleine; Lynn McDonald, co-activist in the women's movement since 1972; Rose Marie Whalley, *La Voix des Femmes*; Madeleine Bachand, friend and partner in struggle since 1980; Ellen Gabriel, Mohawk of Kanehsatà:ke, Aboriginal human rights activist; Martin Duckworth, filmmaker and friend since 1985; Marguerite Taillefer, friend since the 1980s; Shree Mulay, feminist friend and admirer of Madeleine; Laurell Ritchie, longtime colleague in the union and feminist movements; John Lang, longtime colleague in the union movement; Michèle Asselin, president of the *Fédération des femmes du Québec* from 2003 to 2009; Judy Rebick, former president of the National Action Committee on the Status of Women; May Chiu, lawyer and Chinese community activist; Irène Ellenberger, activist and trade unionist; David Fennario, Montreal playwright and actor; Anne Caines, friend and community organizer; Cécile Latizeau, neighbour and friend; Christine Paré, friend; Elvira Flores, friend; Marilyn Keddy, friend; Ghislaine Patry-Buisson, friend from Lachute; Blanche Roy, feminist and trade unionist; Bill Clennett, friend and human rights activist; Jarrett Rudy, professor of history, McGill University; Marjorie Griffen Cohen, professor of political science, Simon Fraser University, and longtime friend; Mela Sarkar, secretary of public relations, South Asian Women's Community Centre; Dolores Chew, president of the South Asian Women's Community Centre; Diane Shea, friend and member of the South Asian Women's Community Centre; Viviane Michel, president of Quebec Native Women; Fiel Salazar, president of the Filipino Women's Organization in Québec

Tess Tesalona, Immigrant Workers Centre (of which Madeleine was honorary president); Tess Augustin, Migrant Canada; Marie Boti, founding member of Women of Diverse Origins; Alexa Conradi, president of the *Fédération des femmes du Québec*; Judith Murray, Terra Images; Rahul Varma, artistic director, Teesri Dunya; Dipti Gupta, Teesri Duniya.

POLITICS OF VISIBILITY: INDIA'S QUEER MOVEMENT AND IPC-377—By Sonia Joseph

In 2009, I was living and working in Bangalore, India when the Delhi High Court handed down its historical judgment to pull out the teeth from IPC 377 and de-criminalize consensual sexual acts. As a queer woman connected in various ways to queer activist spaces, I remember that day well. Everywhere I went, we greeted each other with a joyful, “did you hear?” even as we knew the answer.

There were celebrations and parties all day; panels and seminars all year that filled us with the legal language that was fast becoming commonplace --- “reading down”, “repealed”, “against the order of nature”. Heated discussions on the worthiness of pouring so much energy into repealing a law that had only rare and isolated consequences for sexuality and gender minorities in India --- was briefly laid aside in the immediate euphoria of the moment. Why be cynical when Goldman Sachs now had a “LGBT group” within their corporate offices in India? There were cheeky and cleverly disguised suggestions to same sex loving on television ads now. And then there were the pride marches. Every year, with increasing exuberance and abandon, cities all over India were unfurling that rainbow flag, dancing and having a good time. The nation-state seemed poised to embrace the queer project as part of its march forward into a shining and modern India. India’s queer movement had officially become visible and proud through the traction found in a legal courtroom.

Meanwhile, in a poor locality in Bangalore called Dasarahalli, with an especially high population of gender and sexuality minorities, things have been changing even faster. Rental hikes and luxury bungalows have mowed down formerly affordable housing and driven many residents to the outskirts of the city or out of state. There was news of hamams closing down, sometimes because of the changing local neighborhoods, sometimes after too many police raids. In 2008, the detention and torture of several activists from a local NGO called Sangama gained international attention, including from Human Rights Watch. Police had beaten and driven out nearly 100 hijra residents from their homes and were systematically conducting gender cleansing of hijra communities. [<http://www.hrw.org/en/news/2008/11/18/india-stop-social-cleansing-bangalore>.] If violent gentrification and economic shifts were not displacing communities, the state police were intent on purging the visibly poor and anyone else who have no role to play in shining India.

Fast forward to 2013 and nearly every single Indian newspaper (and most of the foreign ones too) used a photo-op of a satin, multi-colored rainbow to announce the Indian Supreme Court decision to criminalize homosexuality. It hurt. We had come unmasked, with the paint washed off our faces, ready to be told that the sex we were having was not against nature (those of us with no penises got to be included by proxy). Instead we are insulted, told we were miniscule and our troubles unworthy of national attention. And then there was the embarrassment.

India was supposed to join the global momentum set up by the politics of queer visibility and let Indian queers come out of the closet. Instead we learn that the Indian Supreme Court was content with the colonial relics left to us by the British. There are many other such relics that have not as of yet merited global rage.

In 2011, the Alternative Law Forum (Bangalore) called a meeting to discuss a proposed amendment of the Karnataka Police Act of 1964 that would now include pieces of another colonial law called the ‘Hyderabad Eunuchs Act’ (which in turn was a derivation of the colonial-era ‘Criminal Tribes Act’). Laws designed to not only criminalize hijra communities, but to legalize the police violence that was already terrifyingly ordinary. Among other draconian measures, the law required hijra residents to register at the nearest police station.

In 2010, a sudden (although not new) spate of suicides in the hijra community in Bangalore caused enough widespread alarm that it merited a concerned discussion on counseling and hotlines during pride march planning. Later it was found that many of the cases that were originally believed to be suicides, were badly-disguised murders. No one was arrested. No judge presides over the murders of trans* women. The truth is difficult to unearth with the pervasiveness of gender and sexuality minorities who do not believe their lives are worth living. The normalization of suicide ideation has become another treacherous survival tool that manages the raw grief of losing too many of our friends, lovers and family.

Continued...

The politics of visibility and outrage about criminalizing 377 demand that India, as a nation, acknowledge its LGBT citizens. It matters less whether those who lay no claim within liberal India's progression towards modernity --- have a stake in these political appeals to the state.

While section 377 had nothing to say about the sex happening among queer women and trans* masculine people, the state and family have not been so silent about the topic. The court and family have other ways to ensure that women and trans* people do not matter, and remain miniscule. Laws related to kidnapping, Habeas Corpus proceedings, missing persons reports are routinely deployed to "legally" restrict relationships and autonomy. If these brave queer people manage to fight these legally sanctioned proceedings in a courtroom, and manage to win, there is always intimidation, blackmail, threats and violence. Among many in the queer community, marriage is an institution that represents the primary hetero-patriarchal force used to take away power, choices and rights.

Within the frame of available visible narratives, arguably the most invisible group of gender minorities in India are female-to-male trans* masculine men -- and in particular those who come from poor and working-class communities. Around 2008, I remember watching an episode on a popular, local Kannada talk show on trans* men. The episode featured a minor female celebrity as host -- resplendent in gold and iridescent sari -- who would spend two full episodes "interviewing" a working-class, Dalit trans* masculine person. She spent two days attempting to convince them of the abnormality of their gender expression, punctuated with knowing asides and looks to the TV viewer. There was the usual fetishistic curiosity about their gender and sexuality, alongside a liberally progressive, feminist message. (The Dalit trans* masculine person was unknowingly insulting women by not agreeing to be one.)

What was particularly vile were the two big "reveals" during the show. One was a typically sensational audience reaction to the interviewee as someone who was "really a woman". The second "reveal" was when this person was forced into a sari and trotted out in front of the camera. The show includes backstage shots of them crying silently as they wear the sari. Make no mistake --- this was an act of violence against a gender minority for the sake of popular entertainment and mass consumption.

On Dec. 15th, a Global Day of Rage was mobilized by groups and activists in nearly 40 cities all over the world to send a carefully enraged middle finger to the Indian Supreme Court. From the very beginning, there was little reason to believe that striking down IPC-377 would have meaningfully changed anyone's lived realities. Even before Indian Supreme Court's decision this year, IPC-377 was being used to harass and humiliate sexuality minorities. But now the state has a new, freshly sharpened tool against those most vulnerable to state violence and repression. Despite being in the law books for 150 years, no one had really heard of IPC-377 before 2001, when the Naz Foundation filed a lawsuit in the Delhi High Court. There is comfort in knowing that IPC-377 is very difficult to prosecute successfully as it demands proof of the poorly defined act of "carnal intercourse against the order of nature." But it is hard to tell how lower courts and the police will wield this newly validated piece of legislation. As we grapple with how the Indian Supreme Court decision ripples out into the community, much of India's sexuality and gender minorities continue to struggle within the politics of visibility, irrespective of section 377.

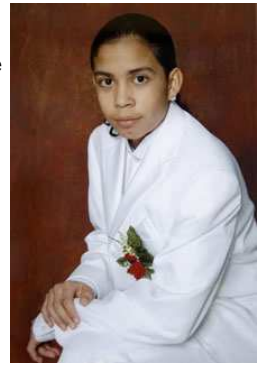
December 17, 2013

Sonia Joseph is a writer and an activist currently living in Brooklyn, New York. She can be reached at mailcellardoorblog@gmail.com

Countercurrents.org

FREDY VILLANUEVA – CORONER’S REPORT & RECOMMENDATIONS

Five years after 18-year old Fredy Villanueva was shot dead by police officer Jean-Loup La-pointe , ad hoc coroner and Quebec Court Judge André Perreault lay the blame squarely on the police, in his 143-page report released in December. While Fredy was killed, two others were also hit, Denis Méas in the shoulder and Jeffrey Sagor-Métellus in the back.



The coroner’s report contains a long list of recommendations, that include:

That a document be produced on the proper use of police force, including when a police officer should initiate physical contact — or not — and when he or she is authorized to take his gun out of its holster.

That the Public Safety Department review its guidelines that tell an officer to aim at an aggressor’s torso — essentially aiming to kill.

That the type of weapon and ammunition used should not allow the firing of three to eight bullets within a second and a half after a first shot is fired.

That police officers be trained in dealing with members of visible minorities.

The coroner also made recommendations to the city of Montreal, among them that it should put into place a plan of action to fight against poverty and social exclusion in Montreal North.

“The coroner does not believe, as the city of Montreal argued before him, that this goes beyond the coroner’s mandate given that the problem is such that a trivial police intervention can transform itself into a high-risk situation involving loss of life.”

Among the recommendations, those for the Education Department — that it should ensure youths be taught proper ways to behave when approached by police -- is problematic because it does not take into account the responsibility of the police in a situation of unequal power.

(from *Montreal Gazette* 18 December 2013)

IDENTITY CRISIS-By Radhika Sundar

Rani is enrolled in the English classes at SAWCC. Her classes are scheduled two days a week, for a total of 5 hours a week. To attend her classes Rani takes public transport from Côte-des-Neiges to Mount Royal. Although Rani looked forward to the English classes, she did not like taking the public transport. She was accompanied by the SAWCC community the first day. On the second day she was expected to take the train by herself. This was very traumatic for her. She couldn’t sleep well and woke up at wee hours in the morning. The thought of walking alone and taking the metro made her nervous. The more she thought about it the more anxious she felt. Her thoughts were racing now.. “What if I get lost? How will I ask someone for the way? My English is very bad. I should have discussed this with my teacher yesterday. I should have written the sentences so that I can ask someone for the directions”. She was wide awake now and could not stop thinking about the consequences. She continued to live with these thoughts. She was scared. She was then reminded of the day she lost her parents and sister... She started to cry as the thoughts were too overwhelming for her to handle. She called the SAWCC center and informed them that she was sick and would not attend class that day. After making this call, she felt tired and started to sleep.

On the third day, Rani decided to do the same. She called the center to inform them that she was sick. This time the community worker who answered the phone probed further, asking about her illness and offering to take her to the clinic and act as an interpreter to see the doctor. Now Rani explained her predicament and the community worker enquired whether Rani would be willing to be accompanied by another student who lived in the same area. Rani was relieved to know that and waited for this other person in front of her apartment. After an hour, she saw this other woman in a head scarf, dressed elegantly who asked her, “Are You Rani?”. Rani nodded and together they walked to the Metro....

Agoraphobia is often associated with immigration. The severity of the symptoms often depend on the integration process of the immigrant. Rani like most immigrants feels a initial fear of the new society and questions her identity. With the right support system she is able to overcome her first level of anxiety and gain a better understanding of herself.

Centre Communautaire des femmes sud-asiatiques

South Asian Women's Community Centre
1035, rue Rachel est, 3ième étage.
Montréal, QC H2J 2J5

Phone: 514-528-8812
Fax: 514-528-0896
E-mail: sawcc@bellnet.ca

31 years of sisterhood, strength, struggle and success 1981-2013

www.sawcc-ccfsa.ca

Jan 10—SAY meeting 530PM

Jan 13— Executive Council Meeting
at 6 00 PM

Jan 14—Information session on
household budget

Jan 21— Information session on Inter-
net Security

Jan 21— Reclaiming Citizenship: Din-
ner and Panel Discussion

Jan 28— Sewing activity

Jan 31— Potluck!

10 Jan— Réunion du collectif des
Jeunes sud-asiatiques (JSA) 5h30

13 Jan- Réunion du conseil adminis-
tratif à 18h00

14 Jan—Session d'information sur la
gestion du budget familial





21 Jan—Session d'information sur
la sécurité d'internet

21 Jan- Réclamer la citoyen-
neté:Dîner et table ronde

28 Jan— Activité de coudre

31 Jan— Potluck!

January 2014

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