

In Montreal on unceded Kanien'kehá:ka [Mohawk] territory

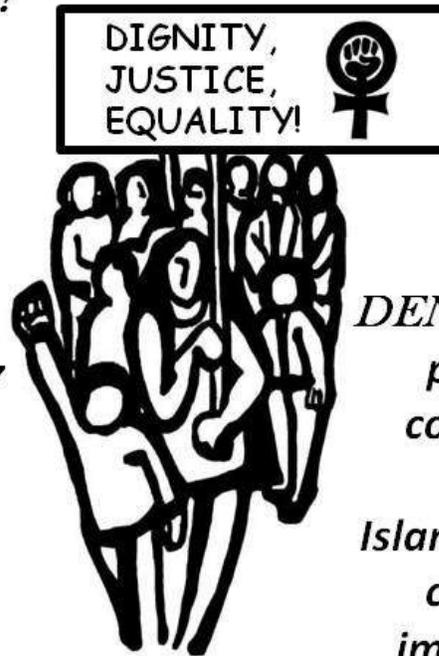


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On INTERNATIONAL WOMEN'S DAY 2016

We DEMAND!
DIGNITY
JUSTICE
PEACE
EQUALITY
STATUS
PROSPERITY
FOR ALL



& we DENOUNCE
patriarchy
colonialism
racism
Islamophobia
capitalism
imperialism

join us on 8th March 2016

as we take to the streets

6pm, [departure point to be announced]

8th March Committee of Women of Diverse Origins

wdofdo.wordpress.com; wdofdo@gmail.com;

www.facebook.com/WDO.FDO.Quebec/

**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:

sawccbulletin@gmail.com

- Écrivez -nous à

sawccbulletin@gmail.com

CENTRE UPDATE



Centre Hours/heure d'ouverture

Monday & Thursday/lundi & jeudi 9am—5pm

Monday & Thursday/lundi & jeudi 9am—9pm (as of September 7th, 2105)

Tuesday, Wednesday & Friday/mardi, mercredi & vendredi— 9am-5pm

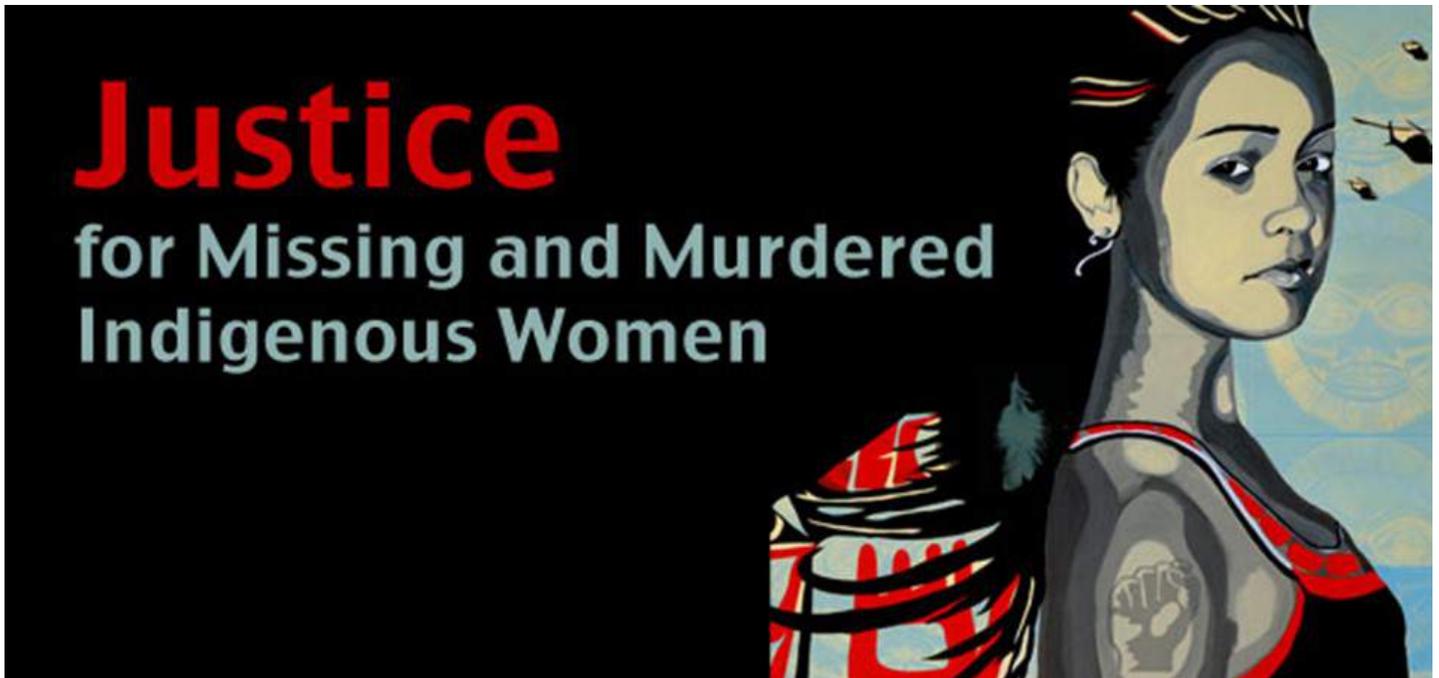
The Centre is wheelchair accessible

Le centre est accessible aux fauteuils roulants.

Volunteers

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

Solidarity March



organized by Centre for Gender Advocacy

Sunday 14th February

3pm

Departure: Metro St. Laurent

[SAWCC will be there]

EC Meeting

The February EC meeting will be on Monday 22nd February at 6pm. All members are welcome to attend.

The Vagina Monologues

Marianopolis College students present:
The Vagina Monologues
2 shows
Friday 19 February, 7pm
Marianopolis College, Student Lounge
4873 Westmount Avenue (corner Claremont)

&

Sunday 27 February, 2pm
St James Anglican Diocese
1439 rue Ste-Catherine oust (between MacKay & Bishop)

Tickets: \$10 for students; \$15 for general public
beneficiaries: South Asian Women’s Community Centre & WomenAWARE



The Vagina Monologues

The award-winning play is based on V-Day Founder/playwright Eve Ensler's interviews with more than 200 women. With humor and grace the piece celebrates women's sexuality and strength. Through this play and the liberation of this one word, countless women throughout the world have taken control of their bodies and their lives. For more than sixteen years, The Vagina Monologues has given voice to experiences and feelings not previously exposed in public.

SAY/JSA UPDATE



Log on to Facebook and check out: Don't Touch Me: An Anthology for more information on our new anthology project!

We also have a NEW group on Facebook, check us out! Search: **South Asian Youth (SAY) Collective**

There a small library located in the Youth Space in the back and we're on the lookout for a bookshelf! If you have any leads, please let us know at sawccyouth@gmail.com

South Asian Youth (SAY) Collective invites you to our first Young South Asian Women's Support Meet-up! This support space will be FREE and held for women ages 17-30 who identify as South Asian. Meet-ups will be 1.5 hours long at a time that is accessible for as many people as possible. Snacks will be provided

Our purpose is to create a space to share our story and experiences and offer each other peer support. If you would like to attend our first support meet-up, please e-mail sawccyouth@gmail.com by February 15th. Feel free to check out our Facebook event page: <https://www.facebook.com/events/1971589459732171/>

Please email as Facebook attendance will not be take into account!

We aim to provide safe(r) spaces that are inclusive, anti-racist, sex-positive, and LGBTQ, queer and trans positive.



One of our girls groups is working on a photography project. Right now we are experimenting with taking pictures of ourselves and altering those images in ways that portray our power, creativity and joy.

Fourteen years ago in Gujarat



Fourteen years ago in Gujarat a genocide occurred. The victims were Muslims and women were singled out for the most brutal forms of sexualized violence. Children were also not spared. What made the violence and killing even more shocking was government complicity. Till today most of the victims have not received justice. One of those who is fighting valiantly and persistently is Zakia Jafri.

Zakia Jafri fights Narendra Modi in 'final' court battle over deadly riots

AHMEDABAD, India | By Rupam Jain Nair

Zakia Jafri, a frail 76-year-old, has begun what may be the last legal battle to pin blame on Prime Minister Narendra Modi for deadly riots that shook Gujarat when he was chief minister, and claimed her husband's life.

Modi denies any involvement in the 2002 unrest, one of the worst outbreaks of religious violence in independent India. In 2013, a panel appointed by the Supreme Court said there was insufficient evidence to prosecute him. It was the third investigation to come to the same conclusion.

Since then, the prime minister has shed his international image as a hardline Hindu nationalist, adopted the mantle of progressive economic reformer, won a landslide election in 2014 and earned a place at the high table of global leaders. His government has also cracked down on NGOs and rights workers, including activist Teesta Setalvad, who has been helping Jafri gather evidence to overturn previous court rulings in Modi's favour and bring him to trial.

At around the time the Gujarat High Court agreed to hear the case last month, the Central Bureau of Investigation (CBI) probing alleged fraud raided the home and offices of Setalvad, who has represented dozens of victims of the riots and won several convictions.

None of that deterred Jafri, whose late husband, a lawmaker for the Congress party now in opposition, was hacked to death by a Hindu mob in riots that killed at least 1,000 people, most from India's sizeable Muslim minority. "My case is not just against the foot soldiers," said Jafri, worn down by 13 years of campaigning, including her failed Supreme Court bid to prosecute Modi two years ago.

Hers is the last case still in the court system filed after the riots that tries to implicate Modi.

"It is against those who allowed the foot soldiers to operate," she told Reuters in an interview in Ahmedabad, commercial capi-

Fourteen years ago in Gujarat (cont'd)

tal of Gujarat where her husband was slain.

"It is against those who created the situation for the foot soldiers to get provoked and enabled them to operate. It is against Modi."

"CHAIN OF COMMAND"

Setalvad is trying to show Modi turned a blind eye to the violence.

"We are trying to establish a chain of command responsibility. Our task is to show that an individual in the position of power could be administratively or criminally culpable," said Setalvad.

The Prime Minister's Office declined to comment on the challenge, because the case is underway. Modi's ruling Bharatiya Janata Party (BJP) also declined comment.

Setalvad said she pored over testimonies of victims, policemen, bureaucrats, politicians and members of hardline Hindu organisations to piece together Modi's role in the riots.

She examined Modi's phone records and police intelligence reports as well as evidence from policeman Sanjiv Bhatt. Bhatt was a state intelligence officer during the riots and has previously given testimony claiming Modi told officials to allow Hindus to vent their anger for the deaths of 59 Hindu pilgrims in a fire on a train in the Gujarat town of Godhra, after clashes between Muslims and Hindus at the station.

Last month the central government expelled Bhatt from the police force. He is challenging the move in court. Interior Ministry officials in New Delhi said the decision to probe Setalvad's bank transactions and sack Bhatt were not related to the case against Modi.

"It is a coincidence that our orders came at the exact same time when the court case started in Gujarat. They are using the victim tag to hide their mistake," said a senior bureaucrat at the ministry.

For her part, Setalvad denies accusations by the Gujarat government that she and her husband used money from victims of the riots to enrich themselves.

GRIM MEMORIES

The Gujarat High Court began hearing Jafri's petition, which names Modi as the prime accused, this month. She is seeking a criminal trial against him and 58 others for the month-long bloodshed.

For more than a decade the riots tainted Modi's international reputation. The United States revoked his visa in 2005 over the violence and he only travelled there again after last year's election. Later this week he embarks on his second U.S. trip since taking office.

Lawyers involved in Jafri's case said it would take months for the proceedings to conclude, and that it could eventually reach the Supreme Court.

Modi may not be losing sleep yet, although he did inquire who would be presiding over the case, one official in his office said, speaking on condition of anonymity.

Sonia Gokani, the veteran judge in charge, has handled scores of cases related to the riots, handing down several convictions. For Jafri, what could be her last battle against Modi will bring back painful memories.

She saw her husband, Ehsaan, making desperate calls to the police before being dragged out of his ancestral home by sword-wielding men. Within minutes he was stripped and killed.

"This case is not just about my husband, it is the final attempt to seek justice for thousands of Muslims who expected Modi to save them."

(Zakia Jafri, whose late husband, a lawmaker for the Congress party which now sits in opposition, and was hacked to death by a Hindu mob in riots, offers prayers inside her son's house in Surat, India, September 15, 2015.
Reuters/Amit Dave)

Tue Sep 22, 2015

<http://in.reuters.com/article/narendramodi-zakia-ehsan-teesta-riots-idINKCN0RL2G720150922>

Immigrants Aren't Responsible for Rape Culture in Germany

By Stefanie Lohaus and Anne Wizorek
January 8, 2016

This article originally appeared on VICE Germany.

Ever since New Year's Eve, German media have largely been discussing the violence at Cologne's central train station in terms of a rape culture that was imported into Germany—simply because the perpetrators in this case looked "Arab" or "North African," according to witnesses. The only point being, of course, that the men weren't white.

That's an idea that renders sexualized violence and theft harmless by trivializing and exorcizing both notions. The fact that our society and its institutions aren't in any position to protect those affected by the violence and identify its culprits doesn't in any way mean that there's never been sexualized violence in Germany before. In fact, Germany's rape culture is deeply rooted in our collective psyche.

Sexual assaults and even rape happen every year at big events like Oktoberfest. "The way to the toilet alone is like running the gauntlet: within 50 feet, you can be sure to tally three hugs from drunken strangers, two pats on the ass, someone looking up your dirndl, and some beer purposely splashed right down your cleavage," wrote Karoline Beisel and Beate Wild in 2011, in the *Süddeutsche Zeitung*. An average of ten reported rapes take place each year at Oktoberfest. The estimated number of unreported cases is 200.

A 2004 study on the living conditions, security, and health of women in Germany, showed that 13 percent of German women have experienced a form of criminal sexualized violence. The scandal is that only 8 percent of these women filed a complaint with the police. If you include multiple complaints, then the figure decreases to 5 percent. That means that an incredible 95 percent of women in Germany who experience sexual violence don't report it to the police.

According to German law, in order to get a conviction for sexual assault, the victim must prove that they resisted the violence.

Yet the media would still rather talk at length about false accusations, even if they are rare. Depending on the statistics and the country, they account for between 1 and 9 percent of all reported cases—in Germany that number lies between 3 and 5 percent.

The reason behind all that is that in German law, the victim's behavior plays a big role when it comes to sexual assault. In order to get a conviction, the victim must prove that they resisted the violence. This is a completely absurd requirement, largely based on numerous myths about how sexualized violence is carried out. That's why a victim freezing in shock—a common and natural reaction to violence—often leads to the perpetrator being acquitted. Just imagine that the burden of proof for theft lay on whether the person robbed had adequately defended themselves: "Sorry Miss, you didn't hold on to your purse tight enough, it's your own fault."

Amid all this, the perpetrator's skin color or religion is irrelevant. With what happened in Cologne, we'll have to see whether those sexual assaults end up being as thoroughly investigated as the property theft that occurred simultaneously. To date, 90 women have filed complaints according to Zeit Online, with 75 percent of them concerning sexual offenses. Two of them are rape cases.

Nobody's denying that people with immigrant backgrounds or of the Muslim faith are also guilty of committing sex crimes. But to act as if their cultural background has "programmed" them to do so, while making all sorts of excuses and downplaying the crimes of white Germans, will always be racist rabble-rousing.

The clearest thing to come out of the debate around what happened in Cologne as of yet is that Germany has a sexism issue and a racism issue. Both are deep-rooted and were not "imported." It's our responsibility as a society to move towards a culture that celebrates mutual consent and respects boundaries. And that applies to all people, because one sexual assault is one too many—no matter where it took place and who it involved.



Police officers patrol in front of the main station of Cologne, Germany, on Wednesday. AP Photo/Hermann J. Knippertz

Naga Mothers turn peacemakers by Anindita Ghosh



They say women cause wars. Then the examples offered range from Helen of Troy, Cleopatra to Draupadi—all mythical legends. Recorded history does not name a single woman at the forefront of terror and war. However, it does say that women and children are the worst hit in troubled times. **Femina's new campaign, Women for Peace**, throws the spotlight on soldiers who form the army of white flags.

When talks break down, law and order crumbles and neighbours turn against each other, it's time to bring in the real guns: mums on a mission. Dr Rosemary Dzuwichu and the Naga Mothers' Association have brokered peace where soldiers fear to tread. Femina finds out how this small band of mothers is facing down the machines of war.

For Dr Rosemary Dzuwichu, 52, life has always been about juggling two different kinds of realities. On the one hand, she is a woman of words, a widely respected academic, on the other, she is a woman of action as advisor to the Naga Mothers' Association (NMA), an influential organisation in Nagaland that works for gender justice, the political empowerment of women and peaceful solutions to the conflicts in the region. From teaching American literature at Nagaland University in Kohima to conducting tricky negotiations with armed groups in Nagaland...it's all in a day's work for Rosemary.

With her parents involved in the Naga Cause (the separatist movement fighting for the establishment of a 'Greater Nagaland' comprising Naga-inhabited areas within India and Myanmar), Rosemary was deeply affected by the resistance. "My mother, Alhouu Albina Dzuwichu, was one of the founding members of the NMA and grandmother, Zeliezhuu Sorhie, was one of the first women leaders of the Naga National Council (NNC)—both were leaders and had a huge influence on me." Over the years, Rosemary's devotion to the NMA and her role there has grown.

'All we wanted was to give these boys a decent burial'

When the NMA was launched in 1984, one of the key aims of this consortium of mothers was to combat drug addiction, alcoholism, and other issues that troubled Naga youth. Today, while they still work in these areas, peacemaking and women's rights have become their key focus. Women in Naga society have traditionally been peacemakers between warring families and clans. The NMA is continuing this role by mediating and negotiating with the armed groups, the Army, the government and various other warring factions.

Rosemary and her colleagues are at the forefront of these volatile negotiations and their lives are constantly under threat. During the Mao Gate conflict of 2010, for instance, the NMA was the first to reach the spot. Two students were killed by security forces at the Manipur-Nagaland border when Nagas rose against the barring of a leader of NSCN-IM (National Socialist Council of Nagaland-Isak Muivah), Thuingaleng Muivah, from visiting his village, Somtal, in Ukhrul district by the government of Manipur. "No one had managed to enter the town. I contacted some Meitei friends and after talking to the Manipur Home Minister, we were finally allowed in after a week. By the time, the bodies of those two boys were already rotting inside police station," says Rosemary. "This was one of the most terrifying experiences we've had. Thousands of people were waiting outside the police station, refusing to take the bodies and declaring a full-scale war on the

Naga Mothers turn peacemakers (cont'd)

armed commandos. And in the middle of this, we, a small group of Naga mothers, were trying to negotiate and bring out the bodies of those two boys so that we could have a decent burial for them.”

The war within

For the NMA, however, working as peacemakers has not only been about asking for a repeal of the draconian Armed Forces (Special Powers) Act (AFSPA, which grants special powers to the Indian Armed Forces in “disturbed areas”), and speaking out against the atrocities of the armed forces, but also about looking at their own Naga resistance movements and demanding the justice that is due to women. “Once, we approached one of the armed groups to discuss the shooting of one of the Naga women. It was a very tense situation because we had hundreds of women following us and demanding that those cadres be handed over to the district administration so that action could be taken against them as per the Indian Constitution. They refused to hand over the guilty cadres to the Army. So we tried to negotiate with the Naga Collective leadership who assured us that they would take action against the culprits,” says Rosemary.

“That was a lesson for all of us—we learnt a lot from the kind of negotiations that we had to do, in the middle of the night and most of the day, with the knowledge that our lives were at risk.” Gender justice and women’s rights are a huge priority for the NMA because contrary to popular perception, gender discrimination is rife in Naga society. From filing cases in court to meeting the prime minister on his recent visit to Nagaland during the Hornbill Festival to discuss it, NMA has been doing a lot to raise awareness on the issue.

Listen to your mother

Rosemary has a bone to pick with people who label women like her. “It’s ironic that here, when you speak up for women’s rights, you are either identified as an Indian agent or looked at with suspicion by the Army for having access to the armed groups.” And she offers a very valid reason for the fact that the NMA enjoys this access: mothers enjoy an exalted position in Naga society. “In all the negotiations that we have had, whether it was with the Army or the armed groups, at no time has the NMA ever been disrespected or mistreated. In the Naga society, the definition of a girl or a woman is very different from a mother. The fact that you may not be very old but that you belong to an organisation that is to do with mothers, gets you instant respect and a kind of a platform from where you can speak about what you think should be spoken.”

Rosemary, of course, has the twin advantages of being a teacher and a mother. “Today, when the outside world talks of Naga armed cadres, they don’t realise that we have very highly educated young men who have joined the movement. I have students from the university who are leaders of the movement. And they listen to me as a mother and as a former teacher. And it is good that we use that kind of leverage to get our words across. We do not want any more violence or killings...we have to speak the language of peace.”



Peace is for everyone

The NMA currently has thousands of members across Nagaland, and one of their main concerns is to find a solution that is gender-just and inclusive. “With the peace process dragging on, the conflict has affected everyone. And any solution that comes out of negotiation needs to be inclusive. When you look at peace processes across the world, the sustainable ones have been those that have taken women’s voices into account. We don’t want another breaking of the ceasefire and a return to conflict and the armed atrocities that we have been subjected to all these years.”

One of the biggest successes for the NMA is the fact that Khesheli Chishi, former president of NMA, is now in the Forum for Naga Reconciliation, an influential body that has been asking the armed groups to come together, in peace and unity. “We have reached out to the various armed groups as well as the government. In our last meeting with the Union Minister of State for Home Affairs Kiren Rijiju, he commented that the NMA is one civil organisation of the North East that still has credibility. And that speaks volumes about the kind of effort that we have made, across various barriers.”

<http://femina.in/campaigns/naga-mothers-turn-peacemakers-3572.html>

How to deal with the sexual assaults in Cologne and Hamburg.

<http://www.okwonga.com/>
January 6, 2016

For any woman, the sight must have been terrifying. On New Year's Eve in the German city of Cologne, groups of drunk and aggressive men surrounded them in the town centre, groping and mugging them. The estimates are that there were between 500 to 1000 attackers, and the early indications are that their efforts were co-ordinated. A minister described these events as a "completely new dimension of crime". According to Wolfgang Albers, the police president, "sexual crimes took place on a huge scale." He continued: "The crimes were committed by a group of people who from appearance were largely from the north African or Arab world."

The volume of sexual violence against women worldwide is extraordinary: it is horrifying, heartbreaking, and finally it is enraging. Whether women are in public or in the supposed safety of their own homes, the offences committed against them are off the scale. To quote the United Nations, "It is estimated that 35 per cent of women worldwide have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives. However, some national studies show that up to 70 per cent of women have experienced physical and/or sexual violence from an intimate partner in their lifetime". (My italics.) The Cologne assaults, then, did not occur in isolation, but as a particularly severe eruption of a situation which, in global terms, has always been volcanic.

If that sounds dramatic, then so be it: after all, the statistics and the eye-witness accounts are stark enough. As the Guardian reports:

One of the victims, identified only as Katja L, told the Kölner Express: "When we came out of the station, we were very surprised by the group we met, which was made up only of foreign men... We walked through the group of men, there was a tunnel through them, we walked through... I was groped everywhere. It was a nightmare. Although we shouted and hit them, they men didn't stop. I was horrified and I think I was touched around 100 times over the 200 metres." One investigator told the Kölner Express: "The female victims were so badly pushed about, they had heavy bruises on their breasts and behinds."

The Guardian continues:

"The attacks have been the main talking point on Twitter in Germany, with some people accusing the media of a cover-up and others expressing their concern that the incident would be seized on by anti-refugee groups."

In the ensuing conversation, there is a very real danger that the women assaulted will disappear from view, quickly buried beneath a tug-of-words between the Right and the Left. In fact, it has already happening. So let us reiterate the facts. Scores of women were set upon by up to a thousand men in a public place. Ninety of them made complaints to police. There were also sexual assaults of a similar fashion in Hamburg on the same night. The level of entitlement that these men felt towards the bodies of their victims is appalling.

These events are proving particularly controversial because the Chancellor, Angela Merkel, has within the last twelve months admitted something like a million refugees from Africa and the Arab world – the same demographic dominant among the young men who carried out these assaults. Merkel's policy is therefore being blamed by many for the influx of sex attackers. On a point of accuracy, it must be noted that many of these attackers were already known to the police, and were not drawn from the recently-arrived refugees. (UPDATE: The Cologne police, in a fresh report issued a few hours ago, have stated that the majority of the attackers comprised freshly-arrived refugees.)

This conversation will inevitably be dominated by the issue of race, so we may as well go there. In racial terms, Germany is not particularly diverse, and the majority of the black and Arab people you see tend to be working-class. There are all sorts of economic reasons for that, one being that those arriving from Africa and the Middle East find it very difficult to get papers or work once they are here. In Berlin, where I live, the overwhelming majority of black men you see every day are poor, homeless, or selling drugs by Görlitzer Bahnhof or Warschauer Strasse, two of the city's busier train stations. And when I say the overwhelming majority, I would say something like eighty per cent, if not more. And, at the risk of sounding uncharitable, I don't think that as many people as I would like are concerned with the socio-economic nuances of why these black men are so poor. I think that there is instead a tendency, more widespread that many people might like to acknowledge, to regard black men as inherently untrustworthy or criminal.

I say this partly because of my own experiences in the city, and from speaking to several other friends who are non-white. A friend from West Africa, when visiting the city, found it so difficult to secure an AirB&B apartment that he had to ask someone to do it on his behalf. The stories of black people struggling to find rooms and flats in the city are legion – not that it is easy to rent in Berlin anyway, given the popularity of this place, but the tales of discrimination do all start to stack up after a while. More mundanely, I am struck by how often – even on the most crowded of trains – white Berliners will leave a space next to me, somehow fearing the prospect of sitting next to a male of African appearance. And if that sounds paranoid, then it was only something I first noticed when a sympathetic white man, shaking his head with bemused laughter, pointed it out to me. For those who might think that I am being overly sensitive, I will say that I am merely stating facts. I love this city, and life here

How to deal with the sexual assaults in Cologne and Hamburg (cont'd)

is well worth dealing with these inconveniences. But these instances have made me realise that the cultural expectations of black men in some parts of Germany are already dangerously low. And now we have these attacks in Cologne, one of the worst incidents of its nature that I can recall.

So, what to do with all of this analysis? Well, it is actually simple. Let's just keep sticking up for the women. As far as being a black man of African descent goes, the racists in Germany and elsewhere hate us anyway. They thought we were rapists and perverts and other assorted forms of sex attacker the second they set eyes on us. They don't care about the women who were attacked in Cologne and Hamburg, except to prove the point that we are the animals that they always thought – or hoped – we were. In return, I don't care about them. Nor am I too bothered by the people who don't want to sit next to me on the train. Fear of the unknown is a hard thing to unlearn. I am most concerned, by far, with the safety of the women who may now be more frightened than ever to enter public spaces. I don't think that women have ever felt particularly comfortable walking through crowds of drunk and aggressive men at night, regardless of the race of those men. But groups of young men of North African and Arab origin, whatever their intentions, will most likely endure more trepidation from women than before.

So here's what I propose we do. Why don't we just start with the premise that it is a woman's fundamental right, wherever she is in the world, to walk the streets and not be groped. And why don't we see this as a perfect moment for men, regardless of our ethnic backgrounds, to get genuinely angry about the treatment of women in public spaces: to reject with fury the suggestion that we are somehow conditioned by society forever to treat women as objects, condemned by our uncontrollable sexual desires to lunge at them as they walk past. Let's do our best to challenge the rampant misogyny which has gone on worldwide for far too long, and reject whatever lessons of sexist repression we may have been taught. Because women are tired of telling us about this, and exhausted of fighting a battle that for too long has gone overlooked.

Quand la violence policière tue

Nous en avons assez des enquêtes partiales des corps policiers, mais le Bureau des enquêtes indépendantes, toujours inactif, n'est pas sans lacunes

12 décembre 2015 | Samir Shaheen-Hussain - Militant pour la justice sociale et pédiatre urgentiste, professeur adjoint en médecine à McGill. Alexandre Popovic, Anne-Marie Gallant, Nazila Bettache et Raven Dumont-Maurice ont contribué à la rédaction de ce texte.

Dans mon travail quotidien aux urgences pédiatriques, je vois les effets néfastes des diverses formes de violence structurelle — capitaliste, coloniale, patriarcale, hiérarchique — sur les jeunes. Les impacts de cette violence systémique sur la population m'ont poussé à militer dans des mouvements pour la justice sociale, notamment contre la violence et l'impunité policières.

Donc, lorsqu'une amie m'a informé que son cousin, Brandon Maurice, un adolescent de Maniwaki, avait été tué par balle par un agent de la Sûreté du Québec (SQ) tôt le matin du 16 novembre, j'étais sous le choc, et enragé. La violence gratuite causant un décès à la suite d'une intervention policière — que la victime soit jeune ou plus âgée — est simplement révoltante.

Le décès de Brandon est passé presque inaperçu dans les médias. Pourtant, un jeune de 17 ans tué par la police dans le cadre d'une intervention routière banale est une nouvelle qui mérite d'être relayée, surtout lorsqu'on considère l'historique de violence policière au Québec, où plus de 50 personnes (marginalisées pour la plupart) sont mortes dans le contexte d'interventions policières depuis 2005.

Que l'enquête entourant la mort de Brandon soit confiée au Service de police de la Ville de Montréal (SPVM) n'est rien de moins que scandaleux ! Ces enquêtes étant foncièrement partiales, nous risquons de ne jamais savoir ce qui s'est réellement passé. Pour quelle raison la police est-elle intervenue ? Pourquoi avoir entamé une poursuite policière ? Pourquoi le policier a-t-il dégainé son arme ? Pourquoi a-t-il tiré ? Lorsque Bruno Jolivette, l'oncle de Brandon, affirme qu'on « est censé avoir des gens pour nous protéger, pas pour nous tuer ! », la question qu'il soulève est : « Qui nous protège de la police ? » La famille et les amis de Brandon ont probablement beaucoup d'autres questions méritant des réponses claires. Bien que celles-ci ne ra-

Quand la violence policière tue (cont)



Photo: Jacques Nadeau Le Devoir La violence gratuite causant un décès à la suite d'une intervention policière est simplement révoltante.

commencent à peine à cicatriser que le cauchemar d'une autre commence.

Je fus engagé dans la Coalition Justice pour Anas durant sa campagne publique (2007-2012). La famille Bennis demandait simplement une enquête publique, exhaustive et indépendante pour éclaircir les circonstances mystérieuses entourant le décès d'Anas afin qu'elle puisse faire son deuil. En guise de réponse, elle s'est butée constamment à un traitement méprisant. Après une campagne publique acharnée, une enquête du coroner fut octroyée en 2008. Elle s'est déroulée en 2011, mais seulement après que la Ville de Montréal et la Fraternité des policiers et policières de Montréal ont échoué à la faire annuler en cour !

Cependant, l'enquête du coroner n'a jamais remis en question l'enquête policière menée par le Service de police de la Ville de Québec (SPVQ). Les agents impliqués n'ont pas été contre-interrogés sur leur version des faits. De plus, la coroner n'a jamais pris en considération le rôle potentiel joué par le profilage racial et religieux dans l'action des policiers.

Pourtant, la procédure d'enquête appliquée au Québec lors d'incidents impliquant des policiers a été maintes fois critiquée pour son manque d'impartialité, d'imputabilité, de transparence et de crédibilité, notamment par la protectrice du citoyen du Québec. L'omertà qui existe au sein des forces policières rend futiles leurs enquêtes et n'assure en aucun cas que justice soit rendue. Le SPVM, le SPVQ et la SQ sont les corps policiers chargés des enquêtes sur les incidents de décès impliquant la police au Québec ; ils ne sont pas des exceptions à cette tendance.

L'enquête policière du SPVM à la suite du décès, l'année passée, de Nicholas Thorne-Belance, âgé de 5 ans, illustre cette réalité. Nicholas était avec son père en voiture quand ils ont été happés par une autopatrouille banalisée de la SQ roulant à une vitesse deux fois supérieure à celle permise. Initialement, aucune accusation n'a été portée. L'impunité inhérente à cette décision a soulevé la colère de la famille et l'indignation de la population. Le mandat de réviser l'enquête a été confié à un comité sans policiers, ce qui a éventuellement abouti à une accusation criminelle contre le policier fautif.

mèneront pas Brandon à la vie, leur absence ne rajoutera que de la rancœur à leur deuil. Une enquête publique indépendante et transparente serait un point de départ.

Dix ans plus tard

Le décès de Brandon est survenu presque dix ans jour pour jour après le décès d'Anas Bennis, un jeune homme de 25 ans tué par le SPVM dans le quartier de Côte-des-Neiges, le 1er décembre 2005. Les plaies pour une famille

Quand la violence policière tue (cont)

Plusieurs croient que le Bureau d'enquête indépendant (BEI) — créé en 2012, mais toujours inactif — est une solution. Cependant, le BEI a des lacunes, notamment le fait que d'anciens agents de la police feront partie des équipes d'enquête.

Enjeu de santé publique

Nous devons avoir une tolérance zéro pour les bavures policières. Le prix à payer — la vie humaine — est trop cher. Le milieu militant qui lutte contre la violence policière a soulevé depuis des années les impacts que celle-ci a sur les individus et les communautés marginalisés. Plusieurs prônent carrément le désarmement des forces policières dans une optique de justice sociale.

Les réalités économique, politique et sociale ont des impacts tangibles sur la santé, le bien-être et la dignité. Aux États-Unis, le mouvement Black Lives Matter a poussé des intervenants à voir la violence policière comme un enjeu de santé publique. Nous devons entamer cette discussion ici, afin que les contextes économique et sociopolitique dans lesquels les interventions policières se déroulent soient abordés. Plutôt que de se fier à des enquêtes policières bidon, notre société pourrait mieux prévenir les bavures policières en cernant la violence structurelle et les injustices systémiques en amont et en s'y attaquant. On ne peut tout simplement pas se permettre que des jeunes comme Anas Bennis, Nicholas Thorne-Belance, Brandon Maurice et beaucoup trop d'autres continuent de mourir aux mains de la police.

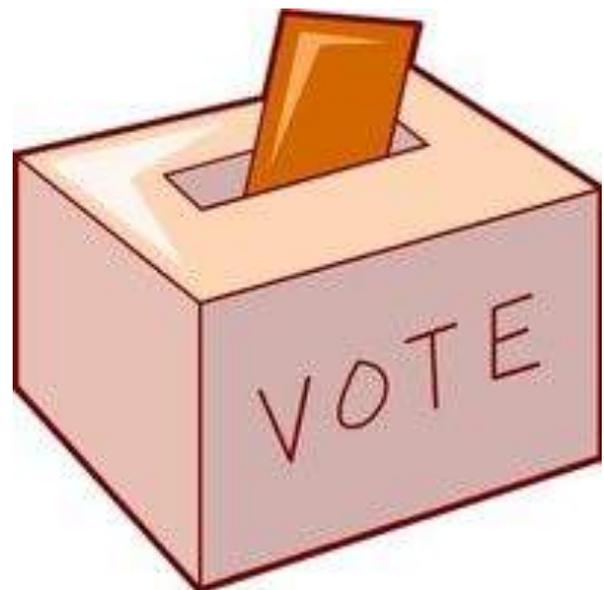
<http://www.ledevoir.com/societe/actualites-en-societe/457791/quand-la-violence-policiere-tue>

Membership form

Please see the membership form on the following page.

This summer marks an election year. People who have been members for one year qualify to run for office.

Please renew your memberships by printing and filling out the form.



Centre South Asian
communautaire des Women's
femmes Community
sud-asiatiques Centre



1035 rue Rachel Est
3ème étage
Montréal, Qc. H2J 2J5
Téléphone:514-528-8812
Télécopier:514-528--0896
e-mail: sawcc@cam.org

MEMBERSHIP FORM APRIL 1, 2014 - MARCH 31, 2015

Members: There are three categories of membership:-

- (a)**Full members:** Any woman, aged 18 years or over, resident in the Greater Montreal area, but specially of South Asian origin, who agrees with the objectives stated in the letters patent and adheres to the by laws, may become a full member, and shall have the right to vote three (3) months after becoming a member, and she may stand for office after at least one year of becoming a member. Any non resident full member is not eligible to stand for office, but will be eligible to vote in person
- (b)**Affiliate members:** Any Individual who does not meet the above criteria may become an affiliate member. Affiliate members shall not have the right to vote, nor shall they have the right to stand for office.
- (c)**Honourary members:** Any woman rendering outstanding service to the organization can be nominated by ten (10) voting members of the organization who shall send the nomination to the executive council at least sixty (60) days before the annual general meeting . The executive shall circulate the nomination to the membership with the notice of the Annual general meeting. Honourary membership shall be given by two-thirds majority vote at a properly convened annual general meeting of the members. Honourary members shall have the right to vote and the right to stand for office.

PLEASE PRINT THE FOLLOWING INFORMATION:

Name: -----

Address:-----

Postal code: -----

Phone (work): -----

(home): -----

Country of origin: -----

No. year in Canada: -----

Female: ----- Male: -----

I would like to be informed of the following activities of the South Asian Women's community Centre:

Language classes: _____

Pot-luck lunches: _____

women's income-generating co-op: _____

drop-in activities: _____

films: _____

workshops: _____

meetings: _____

Signature: _____

date: _____

I would like to offer my services to South asian women's community centre (Some areas of volunteer work: phone-tree networking; translation/interpretation; teaching; visiting house-bound women; escorting women who cannot speak English or french to doctors, hospitals, etc.; helping summer day-camp counsellors. Writing and working on **Shakti**, quarterly publication of the organization.

Please list areas of work you are interested in:

Languages spoken:

Mother tongue: _____

Other-languages: _____

Membership fee:

\$15.00 for salaried people _____

\$ 7.00 for non-salaried people _____

Donation: _____

Email: _____

**South Asian Women's Community Centre
Centre communautaire des femmes sud-asiatiques**

1035 Rachel East (3rd floor A)
Montreal, Quebec
H2J2J5

Phone: 555-555-5555

Fax: 555-555-5555

Email:

someone@example.com sawcc@bellnet.ca

www.sawcc-ccfsa.ca

Feb 2nd—Info session on Diabetes symptoms and complications (10:30AM)	2 fev—session d'information sur le diabète (10h30)
Feb 16th—Info session topics TBD (10:30AM)	16 fev—session d'information (sujet à déterminer) (10h30)
Feb 22nd—EC meeting (6:00PM)	22 fev—Réunion du Conseil exécutif de CCFSA (18H00)
Feb 23rd—Info session on Financial advisor job opportunity at Sun Life Insurance (10:30AM)	23 fev—session d'information sur l'opportunité d'emploi au Sun Life (10h30)
Feb 26th—Potluck lunch (12:00PM)	26 fev—Dîner communautaire (12H00)

February 2016

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	29					

