

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



Two events with NOOR ZAHEER

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"Nationalism and Intolerance in India Today"
Thursday, May 12, 2016, 7 PM at *Alternatives*
3720 Avenue du Parc, 2nd Floor
(co-organized by CERAS)

Lunch meeting with NOOR ZAHEER
at SAWCC, Friday 13th May, 2016, 12pm – 2pm.



NOOR ZAHEER: Educated at Delhi University and the Tashkent Institute of Oriental Studies, Dr. Zaheer is a well-known feminist, author and journalist who writes in Hindi, Urdu and English. She is the president of the Delhi branches of the National Federation of Indian Women and the Indian People's Theatre Association. She has long been a militant activist in the struggle for women's equality, workers' rights and for a secular and socialist India.

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:

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!

NEXT EC MEETING

Monday 30th May

6pm arrive, share food, catch-up

6:30pm meeting begins

All SAWCC members are invited and encouraged to attend to learn in a more hands-on way some of what we do, to participate in discussions and decision-making. Meetings are lively and friendly!

New Year/Varusa pirappu/Nawruz/Boishaki Party

On Friday 22nd April, SAWCC members, friends and volunteers enjoyed a wonderful new year celebration that included several South Asian new year traditions. There was delicious food, songs and dances, cultural interpretation and games. And everyone was dressed beautifully. Being a pedagogical day with many schools closed, there were many children in attendance.



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**

NEW:

YOUNG SOUTH ASIAN WOMEN'S SUPPORT SPACE

This FREE space is for:

- South Asian women
- Ages 17-30 years old
- Peer-to-peer support
- Coming together and sharing stories, struggles and lots of tea!

E-mail the South Asian Youth (SAY) Collective at sawccyouth@gmail.com for more information about meeting times!

We meet at 2110 Mackay Ave.

South Asian Youth (SAY) Collective invites you to our first Young South Asian Women's Support Meet-up! The meeting will be held on **Friday April 15th, 2016 from 6:30—8:00pm** at 2110 Mackay Ave.

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 support meet-ups, please e-mail sawccyouth@gmail.com

Feel free to check out our Facebook event page: <https://www.facebook.com/events/1971589459732171/>

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

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

Interested in joining a dance troupe?
Get in touch with us via email or facebook and let us know your availabilities for practice times. We will be planning a meeting for the end of the month!

The South Asian Youth (SAY) Collective is starting a Dance Troupe!

Interested in connecting with South Asian women and femmes between the ages of 13 and 30?

Ever thought about creating magic with bhangra, salsa and hip hop? We have!

We hope to incorporate a variety of different genres!

This troupe will not have formal instructors, but will be a cool skill-sharing space where we can all have some fun.

Get in touch with us on Facebook, by email, or phone. We plan on meeting up at the end of May.

The SAY Collective can be reached on Facebook: South Asian Youth Collective

By Email:
sawccyouth@gmail.com

By Phone:
514-528-8812 Ext 105

THE SILENCE ABOUT MENTAL HEALTH IN SOUTH ASIAN CULTURE IS DANGEROUS

By: Priya-Alika Elias (September 23, 2015)

On November 14th, 1998, a young Indian man named Neil Grover killed himself. Neil was bright: He was studying to become a doctor and doing well in medical school. His mother said he had always been happy; she couldn't understand why he might have felt the urge to take his own life. His suicide note was as cryptic as the act itself: *I had everything, but life is a double-edged sword. If I tell everything, I will lose everything.*

I repeated the lines to myself over and over, as if I could stumble upon their meaning. But of course I couldn't. He was like Srinivas Akkaladevi—another young South Asian medical student who also committed suicide. His family also couldn't imagine a reason. And both Grover and Akkaladevi were as successful as Sarvshreshth Gupta, the Goldman Sachs analyst found dead after working hundred-hour weeks. The cause of Gupta's death has not yet been determined. His father, Sunil Gupta, wrote of his son: He started complaining "This job is not for me. Too much work and too little time. I want to come back home..." We counselled him to keep going, as such difficult phases were inevitable in a high pressure job. 'Sonny, all are of your age, young and ambitious, keep going,' I would say.

Keep going is the message we hear over and over. Walk it off. There's a running joke in the movie *My Big Fat Greek Wedding*: The protagonist's father is always saying "Put some Windex on it," as a way to heal whatever ails. It's a cure-all medicine, and none other is needed. *Tough it out* is the lesson. It is something you're used to hearing in South Asian culture, where having a high pain threshold is something to brag about, where only a certain kind of pain is permissible. In the end, we never find out if the Windex works.

A few weeks ago, I sat in the drawing room of a grand house in India, listening to a group of parents talk about their children abroad. "Ravi heard from LSE," said one mother casually, spooning peanuts into her mouth. "He's been offered a job at McKinsey, and you can imagine the kind of starting salary they offered him... but he wanted to go to grad school first. He's just *thrilled*."

Another mother: "Akanksha only just finished med school and now she's saying 'Mummy, maybe I'm applying for a Ph.D at Yale.' They're never satisfied with what they're doing: it's all about how many more degrees they can rack up..."

As they went around the circle, the stories of accomplishment formed a chorus. If you listened, you could pick out certain repeated words: *Harvard; doctor; investment banking; award; fellowship; lawyer; \$200,000 per year*. Though they were careful not to brag outright, all had stories of success—academic, professional, personal—to share. There was only good news. In listening to them, you heard the future of *our people*, the model minority in America. It was composed of degrees, moving to the big city, raises for their sons, suitable boys for their daughters, moving to the suburbs, retiring at sixty-five in matching woolly jumpers, and raising children who would dream the same.

If I tell everything, I will lose everything.

Snooping for secrets in strange bathroom cabinets is a trope in popular culture; growing up, I remember seeing it in American movies and TV shows and wondering at it with the wide-eyed wonderment of children who have no context for what they see. Our house had no medicine cabinets, no hidden pills for shameful ailments. What was there to snoop for? What would a snoop even find? All we had was a battered tin box on my mother's desk that held aspirin and bandages.

These were for small pains: cutting your big toe open while playing cricket with the boys, or bruising your knee when you decided to climb the guava tree in the garden. If you had a headache, Mama gave you cough syrup and checked your temperature. If your temperature was above a hundred degrees, you got to stay home from school. If you had a bigger pain, if the bigger pain didn't go away, you went to the doctor. Big or little, it was always physical. What other kind of pain could there be? For years, I didn't know.

There is little data on depression in the South Asian community. According to the Asian and Pacific Islander American Health Forum (APIAHF), South Asian Americans—especially those between the ages of 15-24—were more likely to exhibit depressive symptoms. Another APIAHF report found that there was a higher rate of suicide among young South Asian American women than the general U.S. population. However, the report said, South Asian Americans had the lowest rate of utilization of mental health services—which is a conclusion that should come as no surprise to anyone raised in the desi community.

Immigrant South Asians are particularly prone to depression and related mental health issues. A 2004 study examined the qualitative effects of immigration on the mental health of 24 Hindi-speaking women who had lived less than five years in Canada. Many of the women polled were in agreement on one fact: They had not experienced mental health issues of any kind in India. "You see in India you are always busy with your family members (and) relatives. And here you feel more lonely, feel more loneliness," said one woman. Another said that she hadn't known what depression meant until she immigrated to Canada. "The pains and aches here most of them we never even heard of them... Our mothers, grandmothers never even knew or heard about (what) we are getting at a young age."

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The vocabulary of certain aches was inaccessible to them, said the women, but they now had to find words to speak about their pain. This was in part because of particular stressors unique to the immigrant experience—most of all, the absence of the supportive community the women had in India—but part of it was due to the simple fact that Canadians went to the doctor more. “In India, we would only visit the doctor when we are sick,” another woman said. “Here, even if you are healthy, you still go for a check up.”

The women spoke of using Indian home remedies for pain: going to the doctor or taking traditional medication was always a last resort. Although they now needed treatment more than they ever had, they could not afford it and were uncomfortable with the notion of seeking medical help more regularly.

Two doctors at the University of Missouri discussed this strange reluctance to seek medical help in American South Asians and their “minimalistic attitude towards medication” in general. According to Dr. Nidhi Khosla, one of the causes of this trend was that doctors in the South Asian region of the world don’t usually ask patients about their pain, physical or otherwise. “In South Asian culture,” Dr. Khosla said, “it is common for patients not to report their pain to avoid burdening others or being seen as weak.” In a particularly illuminating remark, Dr. Khosla explained that South Asian doctors did not use the same pain scales as doctors in the United States. Health care providers in the U.S. asked patients to rank their pain on a scale from 1 to 10, which is incomprehensible to South Asian patients: There’s no reason for a South Asian patient to go to a doctor, the cultural belief goes, unless she’s experiencing severe pain. Participants in Dr. Khosla’s study said that it was fairly common to be given “low-dose pain medications such as Tylenol after surgeries like Caesarean sections and gallbladder removals.” The study confirmed what I had already learned as a child: Pain management is a priority only for white people.

So many of my conversations with white friends start with the phrase *My therapist said*. So many of my white friends will tell me “I’m doing terrible, man,” when I ask how they’re doing. *My girlfriend dumped me. I can’t find a job. I’m really sad about my granddad dying*. They display an emotional honesty that I find equal parts repulsive and endearing. It didn’t seem to matter if I’d known them years or if I’d only just met them in the lunch line: They didn’t mind talking about it to a stranger—it was almost as if they thought it was nothing to be ashamed of. They were eager to provide details of their aches, to enumerate their weak places. I was a witness to events I never consented to see.

As a child, when something bad happened to me, I never wanted to talk about it. Confession was a staple of white culture, I thought: That was why they worked their pain out in therapy and Mead notebooks. Some of them made their pain into art, writing memoirs or confessional television shows. It was the white way.

But that was not the brown way: The brown way preferred silence. In a community that valorizes endurance, stoicism is the lionized mode of existence—especially when the community in question, is in America and subjected to the social pressure of conforming to a model minority stereotype. To admit to cracks within the community would be to question the status that Indian Americans enjoy within mainstream society. The pressure to live up to this perceived social position has been directly cited as one of the reasons that young South Asian women do not call for police assistance or social services in cases of domestic violence.

I spoke to a friend recently, a young Indian man, who told me definitively that he didn’t experience any racism in the United States. I think he sensed my skepticism. “I mean, people give you looks and say things... but I haven’t experienced actual racism,” he added. I remember my brother telling me that he’d been called a Paki plenty of times in London, but that it wasn’t racism like “other people experienced.”

Some of them made their pain into art, writing memoirs or confessional television shows. It was the white way.

This tendency to underestimate, smooth over, and finally deny pain is what keeps young brown people from calling things by their true names. We live in a world where the only metric is other people. Other people, we are told, have it so much worse than we do—so shut up. And so, what other people might perceive as a crisis point is not treated as one.

An investigation of psychological distress in South Asian women in the UK revealed that crucial mental health services were routinely accessed at a point of desperation, when it is often too late. The stigma surrounding the breaking of silence in desi communities means that people within them have a higher risk of resorting to self-harm and suicide. A similar experiment conducted in Toronto concluded that there was a pattern of “delayed help-seeking” with South Asian women in abusive marriages. In that experiment, women said that they would wait to seek help until the point when “pani sar se guzar jata he”—translated literally, it means “the point when water crosses over your head”. Although there were a variety of complex reasons for this delayed help-seeking (for instance, the lack of social support abroad, as well as marriage obligations), the women cited the culture of enforced silence as an important cause.

And more important than other people always having it worse than we do, other people in our desi communities are always

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watching. South Asian culture is, above all, community culture. The concept of *izzat*, or honor, is paramount to those raised in traditional South Asian families. It's linked to the concept of *sharam*, or shame. The two are so inseparable that the Hindi word *lajja* counts both 'shame' and 'dishonor' in its list of meanings.

To admit to mental health issues would be to threaten the *izzat* of one's family, since depression is so deeply stigmatized in our communities. As a consequence, we live performatively. We maintain *izzat* at the expense of individual health. When we tell each other stories about how we're doing, we gloss over the weak parts—they are believed to be private matters. "Dev was just made partner at his firm," we'll say, and we won't tell each other that Dev drinks too much, even if we know. And maybe we don't, because Dev has been taught to hide his drinking. We think what we see is all there is.

I had everything, but life is a double-edged sword.

The ancient Indian epic *Mahabharata* tells the story of a young man named Karna, who seeks a teacher. He approaches a revered guru, Parasurama, who agrees to take him on as a pupil. However, Parasurama has one condition: he will not teach *Kshatriyas*, members of the warrior clan. Karna—a *Kshatriya*—lies, telling Parasurama he is no warrior.

One day, Parasurama is sleeping in his student's lap, when a scorpion crawls up Karna's leg and bites him. The pain is unbearable, but Karna does not flinch nor cry for fear of waking his master. It is only when the blood from the bite drips on Parasurama that he awakens. Furious, he shouts at his disciple: "No Brahmin boy alive could withstand such pain in silence. You must be a warrior. You must be a *Kshatriya*," he says. He curses Karna, saying that the latter will forget the teachings of the guru when he has most need of them. It is this curse that will prove to be the latter's undoing when he fights in the climactic battle of the *Mahabharata*, in which the Pandavas seek to end the tyrannical rule of their cousins, the Kauravas.

We think what we see is all there is.

It is a story that calls to mind the fable of the young Spartan boy who, having concealed a stolen fox under his cloak, let it bite through his flesh rather than betray pain. These are stories of extraordinary human endurance. And yet—a fact that struck me as shocking when I first read it—there is no reward for stoicism. Karna's tragedy is that an act done out of love, a seemingly selfless act, is repaid with a curse. It suggests that enduring pain silently is not, after all, a quality to be prized. Even in our culture. Knowing what I know about the very real consequences of denying my own pain, I feel the urge to censor myself, to qualify any confessional writing about pain with "I know other people have it much worse," as I've been taught. The culture of silence is so deeply rooted in me, in we desis, that some of us may never overcome it in our lifetimes. *If I tell everything, I will lose everything.* We are careful with our stories. We edit them compulsively so they seem less raw, less painful. The first time I described a difficult time two years ago to a friend, I tried to do it nonchalantly, since I felt anything else would be embarrassing.

"I was sad a lot that year. Sometimes I would open the fridge door at 9:00 AM and stare at a carton of orange juice," I told him.

"Why orange juice?"

"Because it was right next to the handle of whiskey."

"So you were depressed."

I negated that immediately. "I wasn't depressed. I was just sad. Sometimes. They're not the same thing."

"True," he said agreeably. "But, you know, it's okay if you were depressed."

"I wasn't," I repeated. "What are you trying to say?"

He shrugged.

"Nothing," he said. "I'm trying to tell you it's okay. That's all."

Here's what I believe: There's no inherent value in silence. There's no value in pretending that we're never hurt. There's no shame in needing medicine; there's none in confession either. We don't have to cling to the illusion of perfection. We have everything, but life is a double-edged sword. When we tell each other this, we might risk our reputation. But this is the only way we can survive.

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CBSA OFFICES UNDER OCCUPATION

**Freedom to move,
Freedom to return,
Freedom to stay.**

NOTICE; CBSA OFFICES UNDER OCCUPATION

PROTESTERS DEMAND STATUS NOW! ARRÊTONS LES VIOLENCES!!

What is this action?

At this very moment, members of Solidarity Across Borders and their allies are staging an occupation of 1010 Saint-Antoine, the goal of which is to shut down the operations of the Canadian Border Services Agency.

We understand that due to this occupation, many people will be unable to make their appointments, and potentially face even major inconveniences.

However, we believe that at least for one day, this institution, a machine running on fear, impunity, and arbitrary force against migrants, merits being confronted and shut down.

Every day, individuals and families are called to this office, where they meet the bureaucratic face of Canada's deportation system; they are cajoled, dismissed, lied to, intimidated and threatened, and in some cases detained in immigration holding centers or even in prisons, without any warrant.

Since 2000, fourteen migrants have died while in CBSA's custody, deaths that have been shrouded by a lack of transparency and accountability.

On average, 35 people are deported from Canada every day, including to countries that have a moratorium on removals after the Canadian authorities had determined their situations too dangerous and volatile. Families are separated and sometimes destroyed as people are uprooted and sent to situations of enormous precarity, poverty, and sometimes danger.

Why are we here?

We are there to call for an end to all deportations and detentions. We do not believe that the Canadian state, founded on stolen lands and a legacy of cultural and physical genocide of indigenous peoples, a state complicit through its actions and foreign policy as well as through the actions of Canadian companies in creating the reasons for displacement of migrants, can then turn around and decide who deserves to stay and who must go.

We are there to demand an immediate program of regularization. Federal Immigration Minister McCallum recently said that his department would look at the questions of thousands of migrants living in Canada without status, without access to health care, a work permit, the right of their children to go to school, or to any legal recourse. Hundreds of thousands of migrants live with the constant fear of arrest and deportation; they are compelled to accept sub-standard and exploitative conditions, because going back is not an option. In solidarity with them, we demand STATUS NOW!

If you experience problems with your immigration file as a result of today's action, please contact Solidarity Across Borders at solidaritesansfrontieres@gmail.com or 438-933-7654. We will also be holding an information and mutual aid night on Wednesday, May 18th at 6:30PM at 1500 de Maisonneuve ouest.

www.solidarityacrossborders.org

facebook: Cité sans frontières

#stopdeportations

#shudowncbsa

#ouvrezlesfrontieres

Meet Pakistan's Burka Avenger

Jul 25, 2013

ISLAMABAD: Wonder Woman and Supergirl now have a Pakistani counterpart in the pantheon of female superheroes — one who shows a lot less skin.

Meet Burka Avenger: a mild-mannered teacher with secret martial arts skills who uses a flowing black burka to hide her identity as she fights local thugs seeking to shut down the girls' school where she works. Sadly, it's a battle Pakistanis are all too familiar with in the real world.

The Taliban have blown up hundreds of schools and attacked activists in Pakistan's northwest because they oppose girls' education. The militants sparked worldwide condemnation last fall when they shot Malala Yousafzai, a 15-year-old schoolgirl activist, in the head in an unsuccessful attempt to kill her.

Action in the "Burka Avenger" cartoon series, which is scheduled to start running on Geo TV in early August, is much more light-hearted. The bungling bad guys evoke more laughter than fear and are no match for the Burka Avenger, undoubtedly the first South Asian ninja who wields books and pens as weapons.

The Urdu language show is the brainchild of one of Pakistan's biggest pop stars, Aaron Haroon Rashid — known to many as simply Haroon — who conceived of it as a way to emphasize the importance of girls' education and teach children other lessons, such as protecting the environment and not discriminating against others. This last point is critical in a country where Islamist militants wage repeated attacks on religious minorities.

"Each one of our episodes is centered around a moral, which sends out strong social messages to kids," Rashid told The Associated Press in his first interview about the show. "But it is cloaked in pure entertainment, laughter, action and adventure."

The decision to clothe the superhero in a black burka — also often spelled burqa, a full-length robe commonly worn by conservative Islamic women in Pakistan and Afghanistan — could raise eyebrows because some people view the outfit as a sign of oppression. The Taliban forced women to wear burkas when they took control of Afghanistan in the 1990s.

The version worn by the Burka Avenger shows only her eyes and fingers — though it has a sleeker, more ninjalike look than the bulky robes of an actual burka.

Rashid, who is certainly no radical Islamist, said he used a burka to give a local feel to the show, which is billed as the first animated series ever produced in Pakistan.

"It's not a sign of oppression. She is using the burka to hide her identity like other superheroes," said Rashid. "Since she is a woman, we could have dressed her up like Catwoman or Wonder Woman, but that probably wouldn't have worked in Pakistan."

The series is set in Halwapur, a fictional town nestled in the soaring mountains and verdant valleys of northern Pakistan. The Burka Avenger's true identity is Jiya, whose adopted father, Kabbadi Jan, taught her the karate moves she uses to defeat her enemies. When not garbed as her alter ego, Jiya does not wear a burka, or even a less conservative headscarf over her hair.

The main bad guys are Vadero Pajero, a balding, corrupt politician who wears a dollar sign-shaped gold medallion around his neck, and Baba Bandoor, an evil magician with a bushy black beard and mustache who is meant to resemble a Taliban commander.

Caught in the middle are the show's main child characters: Ashu and her twin brother Immu and their best friend Mooli, who loves nothing more than munching on radishes in the company of his pet goat, Golu.

In the first episode, Pajero wants to shut down the girls' school in Halwapur so he can pocket the money that a charity gave him to run it. He finds a willing accomplice in Bandoor, whose beliefs echo those of the Taliban and many other men in conservative, Islamic Pakistan.

"What business do women have with education?" says Bandoor. "They should stay at home, washing, scrubbing and cleaning, toiling in the kitchen."

Bandoor padlocks the gate of the school and orders the crowd of young girls outside to leave. Ashu steps forward to resist and delivers a defiant speech about the importance of girls' education — perhaps marking her as a future activist.

"The girls of today are the mothers of tomorrow," says Ashu. "If the mothers are not educated, then future generations will also remain illiterate."

Bandoor is unmoved, but the Burka Avenger appears and fights off the magician's henchmen with martial arts moves reminiscent of the movie *The Matrix*. Using his magical powers, Bandoor disappears in a puff of smoke. The Burka Avenger hurls a flying pen that breaks open the padlock on the school's gate as the children cheer.

Meet Pakistan's Burka Avenger (cont)

The show, which is slickly animated using high-powered computer graphics, does a good job of mixing scenes that will entertain children with those that even adults will find laugh-out-loud funny.

In one episode, Bandoor builds a robot to take over the world's major cities, including London, New York and Paris. As he outlines his dastardly plan with a deep, evil laugh, one of his minions butts in and says, "But how will we get visas to go to all those places?" — a reference to how difficult it can be for Pakistanis to travel, given their country's reputation.

A group of orphans who were provided an early screening of the first episode at an orphanage on the outskirts of Islamabad laughed and cheered as the Burka Avenger vanquished her enemies.

Ten year-old Samia Naeem said she liked the crusading heroine "because she saved kids' lives, she motivated them for education and school."

Rashid, the pop star, funded much of the program himself, but also had help from an outside donor who preferred not to be credited.

He leveraged his musical background in the process. Each of the 13 episodes completed so far contains songs written and performed by him and other major Pakistani rock stars, such as Ali Azmat and Ali Zafar.

Rashid is producing an album of 10 songs and music videos that will be broadcast alongside the show. He has also created a Burka Avenger iPhone game and a fully interactive website that will accompany the show's launch.

In one of the music videos, Rashid and local rap star Adil Omar sing in praise of the Burka Avenger, while standing in front of a pair of colorfully decorated Pakistani trucks festooned with bright lights.

"Don't mess with the lady in black, when she's on the attack," they sing.



<https://www.youtube.com/watch?v=WAlAH1DbQM4>

<http://www.dawn.com/news/1031813>

Royal rejection: naturalised Canadians recant oath of allegiance to Queen

Ashifa Kassam in Toronto Friday 1 April 2016 <http://www.theguardian.com/>

Taking their lead from a 2014 court decision, an increasing number of people are disavowing their pledge to the monarch, a subject on which Canadians are split.

On a rainy afternoon in Montreal, Lorraine Harrilal – sporting a 2008 Barack Obama campaign T-shirt and a shawl that paid tribute to Canada's Aboriginal peoples – held up her right hand alongside 20 others and took the oath to become a new Canadian. Minutes later she broke away from the group to carry out her first act as a Canadian citizen, handing a letter to the officiating judge that recanted 25 of the 43 words she had just recited. Her issue was not with the part of the oath that swears to obey the laws of Canada or fulfil her duties as a citizen. Rather she was disavowing the promise to “be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors”. In her letter, she explained why. “I regard it as an unnecessary allegiance to an institution that is the antithesis of democracy, while emblematic of hereditary, parasitic oligarchy.”

Similar scenes have played out across the country in recent months, as a small but determined group of naturalised Canadians rebel against the oath to the Queen required of all new Canadian citizens. “I believe in equality and taking the oath to the Queen was something very uncomfortable for me,” said Harrilal, a 32-year-old who arrived in Canada nearly 13 years ago from Trinidad. “I prefer to be a citizen, not a subject.” She was confident in the legality of her act, pointing to a 2014 Ontario court decision that highlighted the right of Canadians to publicly disavow the message conveyed by the oath. Harrilal's immigration lawyer, however, worried about the repercussions. “He was like, ‘look I'm not a monarchist, but you sign on to this, you're supposed to accept the good and the bad.’” She held her ground. “It's not like foreigners are coming to your land and changing your laws,” she said. “There's been a long history of republicanism in Canada and it continues.”

Polls routinely show Canadians are split on the question of whether to continue with the monarchy. ... The recent spate of disavowals suggests this divide is also echoed among would-be Canadians. While some, like Harrilal, recanted their oath immediately after their citizenship ceremony, dozens of other naturalised Canadians have also joined in, disavowing part of the oath they uttered years earlier.

When Ezra de Leon became a Canadian citizen in 2002, the swearing of allegiance to the Queen seemed a pointless formality. “I thought of it as saying some words and get your citizenship,” said the 34-year-old who moved to Canada from the Philippines. His opposition to the idea has since hardened. “Since then I realised that it is undemocratic to force a new Canadian to swear allegiance to an unelected and unaccountable hereditary ruler who doesn't even reside in Canada,” he said. ... For others, a formal disavowal is a chance to rectify a grievance dating back decades. “I took the oath in the late 80s,” said Peter Rosenthal, who moved to Canada nearly 50 years ago from New York City. “I had great qualms about it. I found it very repugnant and didn't actually say the words.” In November, in a letter to a judge, he sought to ensure his silence had not been interpreted as acquiescence. “Why should a citizenship applicant who feels that Canada should not remain a monarchy (as about half of Canadians feel) be forced to publicly assert allegiance to the monarch?” he asked in his letter. Rosenthal is the latest lawyer to take up the mantle of the more than two decades of legal battles against the oath, recently representing a trio of would-be Canadians who argued in an Ontario court that they should be able to obtain citizenship without swearing allegiance to the British monarch. Much of their argument leaned on the idea that the oath is a relic that discriminates against naturalised Canadians. “Canadians born in Canada never have to swear allegiance to the queen, unless they have certain jobs,” pointed out Rosenthal. The court disagreed, portraying the oath not as an act of pledging personal allegiance to the Queen, but instead an implicit acceptance of how Canada's democracy is structured. But it was the decision emerging from this court case that gave rise to the unusual compromise of allowing new Canadians to swear the oath and disavow it later.

Israeli-born mathematician Dror Bar-Natan, one of the three people behind the court challenge, became the first to try it out in November of last year, [recanting his oath minutes after his citizenship ceremony in Toronto](#). The act made headlines across the country. ... The act of reciting and then recanting the oath is a compromise, he said, but the only way he currently sees around what he describes as a “hazing” ritual that forces some to choose between sacrificing their values or forgoing Canadian citizenship. “This is my personal solution,” he said. “It's not the solution though. The solution is to change the oath.”

ELDERS MAKE WAVES

ELDERS MAKE WAVES -- TOWARDS AN AGE FRIENDLY CITY To mark World Elder Abuse Awareness Day (WEAAD) 2016

Workshops on the following themes:

April 21st: *Better and safer transportation* at RECAA, 1590 Doctor Penfield, 10am to 12pm

Followed by:

April 28th : *Social Inclusion* at Union United Church, 1 to 3pm

May 4th : *Health and social service* at Yellow Door, 1 to 3pm

May 12th : *Creating a framework for a performance*

June 9th : *Event marking WEAAD 2016*

(workshops will be facilitated by Farah Fancy)

For more information: 514 -746- 5960 or recaa.montreal@gmail.com

1590 Dr. Penfield

Mtl H3G1C5

recaa.montreal@gmail.com

www.recaa.ca

Tel: 514-746-5960



Kalpona Akter in Montreal (By: Shipra Barua)



Kalpona Akter (middle) in Montreal with SWCC members Fahmida and Shipra

“My very clear message: ‘We want these jobs, but we want these jobs with dignity.’ There is no point asking for a boycott.”

Kalpona Akter is one of the most well-known labor leaders in Bangladesh. She is an executive director of the Bangladesh center for Worker Solidarity. She began her working life on the garments floor at the age of 12 along with her 10-year-old brother. This was after her father became disabled by several strokes. Factory managers fired her when she was 16 because she was organizing workers for their rights. Later on, she became a co-founder of the Bangladesh Worker Solidarity. In 2012 Aminul Islam, a friend and fellow leader of the center, was found tortured and killed on the day when he was seeking to resolve a labor dispute at the factory.

On the morning of April 24th 2013, thousands of factory workers went to work in the eight-story **Rana Plaza** commercial building. A few hours later the building collapsed, killing 1,137 people and injuring 2,500 workers. Most of those who died that morning were women.

Women make up 80% of the 4.2 million strong workforce in the garment export industry and for many, these jobs are their first opportunity for economic freedom and a job outside their home.

This industry has created a unsafe, exploitative and dangerous workplace where women workers face inequality, harassment, violence and low pay. F out of five workers on the production lines of Bangladesh’s 5,000 textile factories are women. Only 1 in 20 supervisors are women.

The Rana Plaza disaster proved to be a turning point. The global outrage following the disaster led the Bangladesh- government to announce a vast amount of changes to its labor laws, including easing restrictions on workers forming trade unions, hiring additional factory inspectors and increasing the minimum wage for garment workers by 77 percent. Further more, international clothing brands sourcing from Bangladesh joined with international trade unions, and international worker solidarity movements to create the Bangladesh Accord on Fire and Building Safety.

More than 190 brands from over 20 countries have signed the Accord, covering 1500 factories employing around 2 million workers. This year its network of 110 independent engineers have carried out inspections at hundreds of sites, identifying more than 80,000 safety issues and suspending production of 17 factories.

Akter states: “The Rana Plaza disaster created the conditions for garment workers to take advantage of the government’s easing of restrictions on trade union”. She also says that, “ The disaster created a platform for workers to organize themselves” “The last 200 new garment worker union have been registered, where 65 per cent of the leadership and the majority of members are women”.

In 2014, women union leaders have started negotiations with their respective factory managements; they want to observe women’s right on the factory level. The challenge is how we can make changes sustainable.

Despite the new labor laws, still only 5 per cent of garment workers and fewer than 300 factories are unionized. A handful of prominent US brands who refused to sign the legally – binding Accord, and have set up a parallel worker safety scheme called the Alliance for Bangladesh Worker Safety, which could fragment political and corporate support for The Accord.

Akter also states: “We have created a collective voice both locally and internationally and this continues to create momentum for holding those wielding the power to account”. She points to continued social media campaigns, online petitions and consumer groups, which are maintaining pressure on clothing companies to sign the Accord or pay compensation. “ The women on the factory floors in Bangladesh are beginning to feel like their voices are finally being heard, and this is a real step forward.”

Immigrant youth struggle with parental expectations

A Guide to Overcoming Conflicts with Immigrant Parents by Hodan Ibrahimé. (Qurtaba Publishing House, 2015)

By Florence Hwang

New Canadian Media

16 April 2016

Cultural differences between young new Canadians and their parents can compound the struggles youth normally experience within their families during childhood and adolescence. A Guide to Overcoming Conflicts with Immigrant Parents (Qurtaba Publishing House) outlines how young first-generation immigrants can handle conflict with their immigrant parents. Hodan Ibrahim, an artist and entrepreneur, wrote this five-chapter booklet to guide young immigrants towards pursuing their dreams, with a particular emphasis on conflicts within Muslim families, based on her own experiences and upbringing. Often, children of immigrants are expected to obey their parents without questioning their authority. Ibrahim writes that immigrant children may be left unhappy in the struggle to continually live up to their parents' expectations.

"I was able to fight through and escape the overbearing cultural pressures put on young people to essentially live up to the expectations of our community and parents when we have very different expectations for how we want to live our lives," she writes.

Culture impacts aspirations

In her booklet, Ibrahim emphasizes why it is important for children to discover and work towards fulfilling their own dreams - not living out the dreams of their parents. Her approach is more in-line with Western culture, in that it is more individualistic, rather than Eastern culture, which is more holistic. She notes that individuality or sense of independence can scare parents. It makes them very uncomfortable because they don't understand or don't want to understand why their child wants to be different. She says immigrant parents may react by saying, "You don't listen," but that this really means, "You don't listen to my way of doing things." "Like many of you, I grew up in an environment where I was persuaded to not find my talent, let alone allowed to follow my dreams," she writes. "As a Muslim woman, no one wants to hear you doing this. Actually, no one cares, as long [as] you find a nice husband, work 9-5, have a baby. But is that all I was made for?" she asks.

Children need independence

To help learn about her personal interests and passions, she went to libraries and listened to speakers and personal development gurus. "I had no real understanding of what my life passions were but I knew that the only way to find it was to not be afraid to try new things," writes Ibrahim, who says her parents expected her to become a doctor. She says a child's purpose in life supersedes the wishes of their parents' and anyone else's opinions. She encourages immigrant children to explore, try new things and travel to find out what their passions are and potentially discover their calling in life. Ibrahim says she also focused on faith and spirituality to find her passion and realize her goals. "I only had God ... who I called on when I had nothing else to call on, who nurtured me when I fell deep into my pain and kindly guided me to where I was supposed to go, not where I thought I wanted to go," she writes.

"I learned that you really can't survive on your own and that a deeper and much higher force is there for you, to guide you and help you," she adds. First- and second-generation immigrants must discover who they are, what they want to contribute to the world, and the families they want to have - all while balancing their faith with their careers, writes Ibrahim. Parents don't often understand the difficulty of balancing it all, she notes.

She points out that the children of immigrants return from school or work to deal with society's problems while facing another internal battlefield at home - the result of language barriers and other cultural divisions.

"You are just set up to lose. So what do you do? You must learn to separate your thoughts and ideas from your family, community and culture," Ibrahim writes.

Not fair to generalize

As an immigrant and child of immigrants myself, not all of Ibrahim's points resonate with me.

My parents did not expect me to become a doctor, accountant, or lawyer. They encouraged me to become anything I wanted to be, which was a journalist and later a librarian. They did question my choice as a journalist initially, but were eventually supportive. They did prefer my second choice, though, as it is a more stable profession. While Ibrahim focuses on Muslim families, it is still a generalization to argue they are mostly set in their ways and do not change. Immigrant parents do want their children to become financially independent and successful in their careers. A Guide to Overcoming Conflicts with Immigrant Parents offers practical advice and at the same time touches on the roots of intergenerational conflict. She looks at the differing philosophies of parents and their children and paints the parents as having an insular view of the world while the younger generation's is non-hierarchical. "I'm here to tell you: you are not alone," she writes. "I get it and wanted to open up the discussion about the challenges and solutions to life's problems that many young, career-oriented individuals from ethnic backgrounds have to face."

Florence Hwang used to work as a print journalist before becoming a media librarian. These days, she is also a freelance writer, whose work has been featured in several publications, including *New Canadian Media*. Outside of work, Florence spends her time making short films about her family history.

<http://newcanadianmedia.ca/item/34494-immigrant-youth-struggle-with-parental-expectations>

Sikh man viciously attacked in Quebec City

Josh Elliott and Josh Dehaas, CTVNews.ca Staff , Friday, April 1, 2016

A Toronto-area Sikh man says he was verbally abused and beaten while vacationing in Quebec City by a group of men who targeted him because of his brown skin and turban. Supninder Singh Khehra is still recovering after he was punched in the face and kicked last Saturday by seemingly drunk strangers, whose attack was recorded on video. Khehra said he was out with friends after dark and trying to hail a cab when a car full of men approached and started shouting at him in French, swearing and pointing at his turban.



(Three men are shown attacking Supninder Singh Khehra in Quebec City)



(Supninder Singh Khehra)

Video of the incident shows Khehra turning to ignore the men's verbal insults before they get out of the car. Khehra said he was punched in the eye and fell to the ground, where he was kicked repeatedly. He said his turban "went flying off." "It was all because of my race, my colour and the headgear I was wearing," he said.

In the video, a police car can be seen rolling up moments after Khehra is thrown to the ground. The attackers can be seen running back to their vehicle when the police car arrives. Khehra said the incident has left him feeling saddened. "I'm really worried about the safety and wellbeing of young kids of my community who wear turbans," he said. Khehra added that it has been especially hard to cope without his wife and parents, who are in India.

Still, Khehra said "it means a lot" that Prime Minister Justin Trudeau commented on the incident.

Trudeau told reporters in Washington, D.C., that such "hateful acts" have "no place in Canada."

"We stand clearly against the kind of discrimination and intolerance that that represents," the prime minister said.

Khehra also said he is heartened by an outpouring of support on social media, since CTV News first reported the story.

"It clearly shows that we stand together and this is the real Canada," he added.

Khehra won't be deterred from expressing his religion, either. "I will keep wearing my turban, and I am proud to wear a turban," he said.

Khehra expressed frustration by what he sees as a lack of public condemnation from Quebec's leaders so far.

Quebec's Minister of Immigration, Diversity and Inclusiveness Kathleen Weil was not available for an interview but provided a written statement that said "racist or xenophobic abuses ... are not representative of Quebec's values."

Khehra said he is also frustrated by a seemingly slow investigation by Quebec City police, who said Friday that they hadn't yet seen the video Khehra supplied immediately after the incident.

Police said two men were arrested after the incident. One was let go without a charge. The other, a 22-year-old, faces charges of assault and uttering threats to a police officer. They said they are still investigating and more charges are possible.

Jaskaran Sandhu, a director of the World Sikh Organization Canada, said he believes the men should be charged. He added he is "positive that the Canadian society ... will come together and say that this is completely against the fabric of this country."

With files from CTV Toronto and a report from CTV National News Reporter Peter Akman

Top politician says Australia was invaded

Top politician says Australia was invaded – It's not 'politically correct' to say Australia was invaded, it's history

<http://www.bbc.com/news/world-australia-35922858>

Paul Daley 30 March 2016

So, the arbiters of political correctness gone mad have apparently decided we need a quick top-up lesson on Australian Indigenous history. Or something. It's not quite clear what, precisely, they think.

"University of NSW students told to refer to Australia as having been 'invaded'", screams today's headline in Sydney's *Daily Telegraph* about a guide at the university for "appropriate language use for the history, society, naming, culture and classifications of Indigenous Australian and Torres Strait Islander people".

You might agree with all of it, some of it or none of it. Or you might not care either way. I'm fine with most of it and that which I'd contest if I could be bothered – such as the "Dreamings" being more appropriate than the "Dreamtime" – are neither here nor there. But, horror, the Tele warns – "students are being told to refer to Australia as having been 'invaded' instead of settled in a highly controversial rewriting of official Australian history". ... Highly controversial? Really? Nah. ...And over what? Some guide that might help naïve university students think before they speak about matters relating to Indigenous Australians. To my mind this would be a good thing, given the hand comparatively recent continental history has dealt Aboriginal and Torres Strait Islander people.

While conservative estimates would put Indigenous deaths at the hands of soldiers, "native police", militia, explorers, miners and farmers at 30,000, recent credible academic research indicates the figure in Queensland alone was 65,000. Although violence against Aboriginal and Torres Strait Islander people was most extreme in Queensland, a conservative national extrapolation potentially adds another deeply unsettling dimension to Australia's malevolent recent history.

My starting point as a non-Indigenous person who writes about Aboriginal and Torres Strait Islander people and their stories, has always been to listen. To listen to the ways stories are told by Indigenous people themselves, to understand their meaning and to respect the way they view – and share – their histories. Respect is the critical word here. And that has nothing to do with being politically correct. Respect, starting with capital-I for Indigenous (I have never met an Aboriginal or Torres Strait Islander person who did not want their people thus described). Neither have I come across too many Aboriginal and Torres Strait Islander people (not to mention a growing number of non-Indigenous Australians) who refer to the arrival of the first fleet in 1788, and all of the ensuing extreme violence and dispossession, as anything other than "invasion".

The growing debate around the celebration of Australia Day each 26 January (Invasion Day to many Indigenous Australians) including in the pages of this country's more reactionary journals, indicate just how much the argument has advanced since the history wars. Such change can never, of course, evolve too fast. "They [students] are also told it is offensive to suggest James Cook 'discovered' Australia," the Tele tells us.

Get out! Where to begin? Maybe ask the Aboriginal and Torres Strait Islanders themselves or, indeed, the Macassans from Sulawesi with whom they traded for centuries before Cook anchored his Endeavour at Botany Bay in autumn 1770. Others, including the Dutch, might also have a view about first non-Asian contact and European "discovery". Yes, as the UNSW guide suggests, Cook mapped the east coast of this continent. But he hardly discovered it. Instructively, that moment of first east coast British-Indigenous contact was signified with violence when Cook's men shot at and wounded at least one Gweagal tribesmen. Cook took their spears and a shield. The shield, part of the British Museum's Indigenous collection (the spoils always go to the victors), was recently the centrepiece of a display at the national museum exhibition, Encounters. The shield has a notable hole in it.

The museum reckons it's from a lance. But the Gweagal, who want that stolen shield permanently returned, will tell you it's from a musket round.

I know who I believe.

SAWCC beneficiary of MARIANOPOLIS COLLEGE'S "Vagina Monologues"



Chazala and Gabrielle

On 19th and against on 27th February, Marianopolis College students under the leadership and direction of Liberal Arts student Gabrielle Thomas, staged "The Vagina Monologues", the acclaimed feminist play by Eve Ensler. It was the first time that the play had been staged at Marianopolis College. The staging of the play is now part of an annual tradition around the world to raise awareness about violence against women and to work for change. The proceeds from all productions are donated to local women's centres, and the Marianopolis production chose two local beneficiaries, Women Aware and SAWCC. On 22nd April, Gabrielle Thomas came to SAWCC to join in the new year party and to give a cheque to SAWCC, in the amount of \$1167. And to show our deep appreciation, SAWCC presented Gabrielle with a bouquet. It was a wonderful moment for all!

Senior swindled out of \$24,533 by 'grandson fraud'

(Isaac Olson, *NDG Free Press*, 8 March 2016)

The following news stories are based on information from police reports provided by a Station 11 constable in an interview with the reporter. On February 25, an unsuspecting NDG-based senior citizen in her 70s got caught up in an all-too-common, but effective telephone scam that plays on the heartstrings of victims by pretending to be a relative in trouble, according to Station 11 constable Claire Parkinson. This scam is commonly known as "grandson fraud" or "emergency scam" and, while police have been trying to educate the public about this effective con for years, it regularly catches victims unaware. The call came in at about 6:15 pm and the English-speaking caller introduced himself as the victim's nephew. Because the victim has several nephews, she suggested a name, said Parkinson, and the caller confirmed. He said his voice was funny because he was in a car wreck and the air bag injured his face and lips. Because of the fictional accident, he was supposedly in trouble, Parkinson explained. The caller said he was at a Montreal courthouse and had gotten a lawyer, but the lawyer needed a deposit right away, said Parkinson. That was when the lawyer got on the phone and, very convincingly, explained the situation in detail, saying he needed \$2,500 upfront to keep her nephew out of trouble. The victim felt for whom she thought was her nephew, a young man who had lost his parents, said Parkinson. She wanted to help him in any way she could, so she agreed to pay and gave her home address to the lawyer. She either went to the bank or had the money handy, said Parkinson, but either way it was ready when a courier was sent to her home to pick it up. The courier pulled out a tablet PC and asked the woman to sign something, but the tablet didn't work. The courier took the money anyway, said Parkinson. The courier, Parkinson said, spoke unaccented Canadian English. He is described as a white male in his 20s. Police are looking for the courier as it is suspected he was part of the scam, she said. Parkinson said phone scams happen regularly in NDG and, while police continue to investigate these cases, she said it is important that people follow some basic tips to protect themselves from these types of crimes.

She sent an SPVM press release citing some basic prevention tips:

- Never give your caller any information. For example, if he says "Do you know me?" answer "No" and ask him to identify himself;
- Ask personal questions that only those close to you would know how to answer (name of a parent, place of birth, special family memory);
- If in doubt, don't hesitate to hang up or ask for a number to call back;
- Phone a family member to validate the information;
- Never transfer or give money immediately after a request by phone.

— Isaac Olson

Down memory lane

Down memory lane “SAWCC Thirtieth birthday party” – Honouring past members

(spoken at SAWCC's gala celebration of our 30th anniversary in 2011)

Shree Mulay

Good evening everyone,

Isn't it fabulous that we are here today celebrating 30 years of SAWCC. As my son Sanjay would have said "who would have thunked it"

Many people contributed to what SAWCC is today. I want to tell you about those who are not here with us today for any number of reasons.

Actually the real beginning of SAWCC started in 1980 when a group of us started meeting in each others homes to talk about starting an organization for and of women from South Asia.

In retrospect, we were blissfully unaware of the challenges we would face; that is why the idea of having such an organization did not seem as though we were dreaming in technicolor. They say fools rush in where angels fear to tread. Well we were no fools but some might have called us naive.

Certainly, Shakuntala Nowry did not think we were naive or foolish because right from the start she felt that an organization like SAWCC was needed because she saw so many women from the region who came to her as a family physician and she saw first hand what isolation and lack of family support did to women. They would confide in her about the problems they encountered which had nothing to do with their medical care but everything to do with the patriarchal family structure that women found themselves in. Dr Nowry, a founding member of SAWCC did not have much time to do the day-to-day work of SAWCC but she always said you girls can do it! We girls, some of us with two-three children and well into our forties, felt we had a champion in Shakuntala.

Dr. Nowry became the first president of SAWCC. Even when she decided that she could not continue in that role because of time constraints, she was always there on all important occasions. I am sure as she looks down on all of us today, she is saying well done girls!

Although SAWCC was inaugurated in 1981, we did not have a home for two whole years! However, we continued to meet regularly and started taking baby steps in terms of providing services to South Asian women. This included a door-to-door survey in Mountain Sights area and Park Extension area. It was by good fortune that one of our applications to the immigration department was successful under the job-creation program and we were able to hire first two people under one scheme and then three under another scheme. All of a sudden we had five employees but no place to start-up an office. Luck again helped us find free space in the Ville Marie Social Services building. We had Sadeqa Siddiqui, Vina Gujrathi, Rita Bhatia, Monica Tusciano and Stephanie Donchey as our first set of community workers.

Language classes began and community outreach was a focus as was fund-raising. Stephanie taught English as a second language and recruited many others to do the same. Catherine Potter was one such person, who remained a life-long friend of SAWCC.

Catherine Potter, an accomplished Bansuri player did innumerable concerts, fund-raisers and was a constant presence in Sawcc's life, especially when she lived right next door to the Rachel Street office, where we are still firmly established. Catherine's journey while dealing with breast cancer, to which she succumbed at a very young age became a part of the pain that her SAWCC sisters experienced.

Another person, who was not even an associate member of SAWCC was my son Sanjay. He grew up with SAWCC as a constant presence in his life. In some ways he was jealous of the time I was away because of SAWCC. Once he told me that he should have been a girl to be part of SAWCC. Sanjay as he grew older, would do the sound check set up stage when we had events and was a general coolie helping to load up cars and station wagons.

Job Opportunities—3 Summer Camp Counselors

Poste : Moniteur(trice) de camp d'été pour enfants de 4-14 ans.

Date d'entrée en fonction : 27 juin 2016 (2 heures d'orientation le 24 juin)

Durée de l'emploi : 7 semaines

Horaire : 9 h 00 à 17 h 00 (40 heures / semaine)

Salaire: \$12/heure

Exigences :

- Avoir été étudiant à temps plein en 2016 et garder ce statut en août/septembre dans un Cégep ou une université ;
- Être citoyen canadien ou résident permanent ;
- Pouvoir communiquer en anglais et en français. Une langue sud-asiatique sera un atout

Principales fonctions et responsabilités du moniteur :

- S'assurer de la sécurité et du bien-être de 15-20 enfants âgés entre 4-14 ans 5 jours par semaine, de 9 h 00 à 17 h 00, pour un total de 7 semaines.
- Planifier, organiser et animer quotidiennement des activités intérieures et extérieures qui répondent aux objectifs de découverte de ses pouvoirs du camp d'été pour enfants.

◊Activités intérieures peuvent inclure : arts et artisanat, contes, activités, musique et danse.

◊Activités extérieures peuvent inclure : visites de sites historiques, culturels et éducatifs. Sports et loisir : natation, basketball, baseball, soccer, pique-nique au parc.

◊Recruter et gérer des bénévoles et des parents lors des activités intérieures et extérieures.

◊Organiser des séances d'information pour les enfants qui touchent à des thèmes qui les affectent.

◊Travailler en collaboration avec les travailleurs sociaux du CCFSA et au besoin, s'assurer de leur soutien.

La formation en réanimation cardiorespiratoire (RCR) est un atout (veuillez joindre vos documents de certification)

Envoyez votre CV et une lettre de motivation adressée au comité de sélection, avant mercredi le 1 juin 2016 à 17h, par courriel au sawcc@bellnet.ca.

Pour plus de détails, communiquez au (514)528-8812.

Position: Counselor for Summer Camp for children aged 4-14 years

Start date: June 27th, 2016 (A 2 hour orientation will take place on Friday June 24th, 2016)

Duration: 7 weeks

Hours: 9am – 5 pm (40 hours / week)

Salary: \$12/hour

Requirements:

- This position is for students who were enrolled as full-time students in 2016, and will be full-time students as of August/September in CEGEP or University.
- Be a Canadian citizen or permanent resident.
- Fluent in English & French. Ability to speak a South Asian language is an asset.

Task and responsibilities for camp counselor

- Be responsible for the safety and well-being of 15-20 children aged 4 to 14 years old for 5 days a week across 7 weeks, between 9am – 5pm.
- Plan, organize and animate daily indoor and outdoor activities in accordance to summer camp objectives of child empowerment

◊**In-door activities can include:** arts and craft, storytelling, activities, music and dance

◊**Out-door activities** Visiting historical, cultural, and educational places

◊**Sports and recreation:** Swimming, basketball, baseball and soccer and picnics in the park

◊Recruit and manage volunteers and parents for indoor and outdoor activities

◊Organize information sessions for children on the issues impacting them

◊Work collaboratively with, and when needed, to seek support from SAWCC community workers

Cardiopulmonary resuscitation (CPR) training is an asset (please provide certification documents)

Please send your CV and a cover page, addressed to the Hiring Committee, by Wednesday June 1st, 2016 at 5PM by email at sawcc@bellnet.ca. For further information, please contact: (514) 528-8812

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

May 10— Info session on Petites
 Mains (10:30AM)

May 17th—Info session on Women's
 shelters (10:30AM)

May 24th—Arts & Crafts (10:30AM)

May 27th—Volunteer Appreciation
 lunch (12:00PM)

May 30th—Executive council meet-
 ing (6:00PM)

May 31st—Info session on Alzhei-
 mer's and dementia (10:30AM)

10 mai—session d'information sur
 Petites Mains (10h30)

17 mai—session d'information sur
 les refuges pour femmes (10h30)

24 mai—arts plastiques

27 mai—diner pour l'appréciation
 des benevoles (12h)

30 mai—Réunion du conseil exécutif
 de CCFSA (18H00)

31 mai—session d'information sur la
 maladie d'Alzheimer et de la dé-
 mence (10h30)

May 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	30 	31 				