

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



Le Centre communautaire des femmes sud-asiatiques

We remember as we go to the polls on 19 October 2015

MISSING & MURDERED NATIVE WOMEN, RACIST PROFILING WITH SO-CALLED 'HONOUR' CRIMES & 'BARBARIC CULTURAL PRACTICES', BILL C-51, SLASH & BURN of SERVICES and INSTITUTIONS...

Inside this issue:

Canada —elections 2015	1,2
Enough is Enough!	2
Tan lines	4-5
URGENT! Alert & warning	6-7
SAWCC Picnic, Summer Camp & Language classes	8-9
BDS 101	10
Fear of Being a Gentrifier	11
Grim picture for Canadian women—poverty, wage gap	12
FFQ Policy Congress	12-13
Calendar of events	14

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

Childcare -- Fewer than 1 in 4 Canadian kids has access to regulated child care. The Conservatives abolished the federal-provincial-territorial funding agreements on childcare, cutting \$1 billion out of childcare in Canada. Instead of making childcare affordable, the government introduced cash payments directly to parents, which represent only a small fraction of monthly childcare costs.

Job cuts -- The Conservative government cut 26,000 jobs in the public service with plans to cut 9,000 more, putting families and local economies in jeopardy. These **job cuts** mean that 35,000 full-time jobs will have been permanently eliminated from the economy. The cuts have directly hurt front line public services.

Employment insurance -- Legislative changes to EI are hurting workers and economies in many communities in Canada. Fewer than 40% of laid off workers are now covered by EI, the lowest in 40 years.

Retirement security -- The government is planning legislation on target benefit pension plans that will erode pension benefits for workers and undermine existing pension plans, including those of our members. It also increased the age of eligibility for Old Age Security from 65 to 67 — a direct hit on the retirement security of the next generation of Canadians.

Health care -- Because of federal cutbacks – estimated at \$36 billion over the next decade and changes to the funding formula, our health care systems will soon face serious spending cuts and will not be sustainable.

Human rights -- The Conservative government has been steadily reversing gains on women's rights, including gutting pay equity for federal employees. The Conservatives have also cut funding to programs that support Aboriginal peoples, people with disabilities, immigrants and refugees and to civil society groups that are critical of the government. (Public Service Alliance of Canada <http://psacunion.ca/federal-election-2015>)

Shut down Women's and Minority advocacy groups -- Since coming into power, Harper has cut funding for women's advocacy by 43 per cent, shut down 12 out of 16 Status of Women offices in Canada and eliminated funding of legal voices for women and minority groups, including the National Association of Women and the Law and the Courts Challenges Program.

Turned Canada's Surplus into Debt -- In 1993, the Conservatives chalked up a \$38 Billion deficit. By 2006, under non-conservative leadership, this had been turned around into a \$16 Billion surplus. Four years later, and Harper's Conservatives have returned Canada to a record \$56 Billion deficit.

The Economic Action plan has been to the benefit of the super rich -- Harper's economic 'recovery' favoured the extremely wealthy. Over 321,000 Canadians lost their jobs in 2008 and Canadians' average wages fell. Meanwhile Canada's 100 wealthiest persons became richer, reaching an average net worth of \$1.7 billion each, up almost 5 per cent from 2008. The majority of those surveyed by the Parliamentary Budget Office reported that the program has had either a neutral or negative impact on jobs. Even the conservative Fraser Institute has criticized it.



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!

SAY/JSA

New Project: The Street Harassment Anthology

Enough is enough!

The SAY (South Asian Youth) Collective is interested in developing a new street harassment zine, inspired by frustrating and exhausting occurrences of unacceptable harassment in streets and public spaces in Montreal. Our hope is to create and gather entries/submissions on experiences of street violence towards women-identified and/or femme, and gender non-conforming people of colour.

Like to get involved? There are many ways you can be part of this project!

- Help us put together a callout for submissions.
- Help us with the planning process for the anthology - from content, promotion, compiling submissions, to preparing the layout!
- Be part of the conversation around gendered street/public harassment. Our meetings will be a space to discuss the issue from a social justice perspective, as we hope to foster spaces for personal and collective reflection, sharing and action.
- You can also use our meeting time to work on your own submissions, either individually or collectively!

(You do not have to be of South Asian origin in order to participate)

We would like to organize a SAY Collective meeting to begin working on this project. Join us! Together we can combat the street violence experienced by too many! Please e-mail us at sawccyouth@gmail.com to let us know you are interested in attending and/or getting involved. In order to accommodate as many schedules as possible, please offer us a few dates/times that work for you.

The meetings will be held at the South Asian Women's Community Centre (SAWCC), 1035 Rachel est 3rd floor (front). Snacks will be provided. So will smiles.

- Harleen & Naila

A NOTE ON VIOLENCE

Though we are planning on initiating discussions and actions around street harassment and violence in public spaces, we would like to acknowledge the existence of violence in private spaces; behind closed doors, within communities, families and strangers. We continue to engage in discussions and actions around violence in private spaces in ways that we hope are responsible and equally private. This does not mean that discussions around this manifestation of violence should be private, we do however recognize and follow the lead of those affected, those leading their own actions and interventions.

REZ PROJECT (the following was forwarded to SAWCC to be disseminated)

Rez Project is looking for volunteer facilitators!! No experience facilitating but think you've got a good understanding of the content? Keep reading! We offer training so this could still be a good fit (and a great way to gain experience!) :)

WHAT IS REZ PROJECT: GENDER, SEXUALITY & CONSENT?

GSC Rez Project is a mandatory workshop that has been given to first-years living in McGill residences for the past 12 years. Its aim is to open up discussions about gender, sexuality, and consent, and to give students living in rez some of the tools needed to foster the One Rule of Respect and work toward safer spaces.

Rez Project: GSC is a 2-2.5 hour workshop, which will be taking place this year on Monday-Thursday evenings between September 8-29. Facilitators will have the opportunity to sign up for workshop days that fit their schedule (this will happen after training).

To sign up & help us plan for facilitator training, there will be a form to fill out (<http://goo.gl/forms/N0htvc4Smf>).

There will be two identical trainings for Gender, Sexuality & Consent Project this September;

1. Sept. 5 & 6 - spread over 2 half-days, from 11am-2:30pm. 2. Sept. 13 - one full-day training, from 10am-5pm

For the day of facilitator training: Please bring something to write with & a sweater (the room gets chilly!), as well as anything you need to help you get the most out of training!

SCENT-FREE

Please refrain from wearing scented products or clothes smelling of cigarettes, incense, or scented detergent/fabric softener on training day(s) more info on reducing scent: <http://www.anapsid.org/CND/files/how2bscentfree.pdf>

Content warning: As GSC Rez Project deals with issues including homophobia, transphobia, and sexual assault, volunteer facilitators should be prepared to think and talk about these issues, including with first-year students who may or may not always agree with the Rez Project message. The Rez Project Coordinators are available to talk with you if things come up, and we may have active listeners available for volunteer facilitators this year during actual workshop roll-out!

ACCESSIBILITY:

-Please communicate any further access needs you might have (see email below); we will do our best to accommodate requests

- Rez Project:GSC training will take place in the Royal Victoria College (RVC) West Lounge, across from McGill campus. The building is wheelchair accessible via ramp; measurements to come.

-There is a single-stall washroom available, as well as multiple-stall gendered washrooms (washroom accessibility info to come) -There is non-fluorescent lighting as well as natural light -We will have some fidget toys available (yay sensory outlets!) -We are requesting volunteers to be scent-free at training, but cannot control the residents of the building in which training takes place -We are able to reimburse the cost of bus/metro tickets if you came to training via public transit -Each training session will have some food, with vegan & gluten-free options, as well as tea & coffee

Contact us at rezproject.residences@mcgill.ca if you have any questions or accessibility requests! Looking forward to hearing from you!

Kelly and Sophia

Rez Project Co-ordinators



Remembering at polls on 19 October 2015... cont'd from p. 1

Harper tried to quietly eliminate the Canadian long form census--The long form census is how our government determines the state and needs of the country, and is used extensively in various fields of research. In eliminating the census, many projects would be affected negatively, and it will become much more difficult to understand the needs of the country.

Wants more power, less oversight--The Conservatives have vowed to implement unprecedented levels of monitoring on Canadians' internet activities. Harper has tried and failed (4 times) to create a law that would implement mass scale internet surveillance, and that would allow the government access to private information without any warrants, and without any court oversight.

Wasteful prison spending increases, and shutting down rehabilitation centres--Even though crime rates have been falling for a decade, the Harper administration plans to implement tougher laws, and to incarcerate more Canadians than ever before. Plans are to double annual prison spending by 2015 (an increase of \$5 billion annually). Meanwhile, six prison farms, considered by some to be Canada's most effective rehabilitation programs, where inmates produced food for themselves and other prisons - have been closed. This is in spite of having support from the majority of Canadians. Observers say that this will result in inmates being hardened, instead of healed.

Report an unsafe nuclear reactor; get fired.In 2008, Linda Keen, President of the Canadian Nuclear Safety Commission, reported that the aging Chalk River nuclear facility was at a risk 1000 times greater than the international average. Harper quickly fired her.

Stephen Harper has shut down Canadian aid to the world's most impoverished countries--Despite consistently pointing out that Canada's economy is a global leader.

Never kept promises of cutting \$1.4 Billion in federal subsidies given to oil companies--In 2007, Harper cut \$1.2 Billion from the establishment of national childcare, but failed to keep his promise of cutting the \$1.4 billion in tax breaks he gives to oil companies, which continue to see record profits. (www.whynotharper.ca)

TAN LINES *By Durga Chew-Bose. Illustration by Chris Kindred*

Come summer, my reluctance kicks in. It's as if the sheer persistence of a July day—the sun's pavement and trees, those bonus evening hours—solicits from me an essential need to withdraw. Thankfully, writing is an indoor sport. Sometimes I go stretches of days without much sun, and even in the swell of midsummer I maintain what could be characterized as my winter pallor. But is pallor a true assessment? Probably not. How might I describe my brownness, my fair brownness that following winter's gloom appears more fair? What's the opposite of *glowing*? Dull? Drab? Run-down? Blah?

These questions are not as good-humored as they seem but fixed instead to my tendency for self-scrutiny, activated long ago when I came to understand my sense of belonging—my *whoness*—as two-pronged. The beautiful dilemma of being first-generation and all that it means: a reflection of theirs and mine, of source and story. A running start toward blending in among mostly white childhood friends who were rarely curious about my olive-brown skin, the dark shine of my hair, my chestnut eyes. We were kids, after all. We were each other's chorus, encountering parents—and the *elsewhere* that entailed for me—only in consonant environments: a birthday party, ballet recitals, rides to the movies in my parents' burgundy Toyota Previa.

In terms of family, this elsewhere—my parents' *whoness*—was both abundant yet imperceptible. It was my home, after all. Like the divan and mismatched bolsters on which I would toss my jacket after school, for which my mother would scold me: *Hang it up!* The bitter taste of cardamom, too, those seemingly inescapable pods that I detested yet never managed to avoid, biting into them by accident at dinner. My friends didn't know what a divan was or why we didn't call it a couch. And cardamom, well, cardamom was a flavor they'd never encountered.

These accumulations from life growing up in our house, passed down not merely through memory's piping but in actions, are re-experienced most in the summer. Despite New York City's stifling weather, how the air warps itself into a muggy mass, I drink hot tea and eat hot soup. It cools me down. Because in that sly way science naturally alloys with what we inherit, I've been told since childhood that hot liquids provide remedial chill. This slight reprieve on especially sticky days, I like to imagine, is a discreet reminder that my parents are not always but sometimes right. That the knowledge they've imparted to my brother and me is not purely an expression of love but firm testimony, too—of their own provenance and how what keeps us close does not always reveal itself in facsimile, but over time, in what kindly amounts in kernels. An everyday tip, a turn of phrase and its unusual construction, reminders to not sit on my bed with "outside clothes," for instance, or how in the summer my body yields to the season's balm with what I've come to regard as heritable agency.

Those beads of sweat that collect on my nose are entirely my Mama's. The annual, deep-healing effects of humidity on my dry skin; that's hers as well. If friends come over to my apartment and I offer them "some tea," those two words conjure my father's anticipant inflection on scorching weekend afternoons where he sits on our porch having proudly just fixed something without needing to replace it, like the broken nozzle of our gardening hose or the loose legs of a chair.

In my case, inheritance has never simply been what trickles down through traditions but the work required to disallow how quickly those traditions fade. To recover the various genetic dispatches like those from my grandfather Felix, who I met once, long ago, in Kolkata, in a kitchen I think, of which I remember little except for the color green. A tablecloth, maybe. A moss stain on concrete wall. Perhaps the whole memory is enameled green because for no discernible reason some colors naturally coat nostalgia with geography. India, for me, has always been protected in a layer of green.

There is also my paternal grandfather, who I never met, and his wife, my grandmother Thama, who I did. And there is also my other grandmother, who died when my mother was a teenager. Her skin was far darker than mine, a trait I noted as I studied one photo album in particular, confusing the musty scent of protective parchment sheets with what I imagined she herself might have smelled like. I remember foolishly wondering as a child if my much lighter skin was an outcome of brown girls growing up in cold climates. A discordance that epitomized how split I felt between life at home and life outside, overcome and enamored by my white friends and every so often experiencing waves of assimilation met by lulls of wanting nothing more than to seek lineage, move backward, claim the brownness of my skin as I only knew how, through family.

I became more aware of my skin, as most of us do with our bodies, in adolescence, and especially when summer arrived. Halter tops. Collar bones. Shoulder blades. Crop tops. Denim skirts and how their frayed hems trimmed the flop of my thighs. Shorts. A growth spurt marked by how my knees now knocked my bike's handlebars as I pedaled to the park. Bathing suits. Boys. The convention of boys in the summer; how, suddenly, they memorialized the season. Still, I became heedful of the sun's currency on my body. The sun's signature on my skin and how the contrast of tan lines carried merit. That I was expected to feel virtuous was strange to me. I tanned fast. Brown to dark umber in a matter of hours. But what struck me was this: It was as if my white friends were wearing their tanned skin—bathing in it—as opposed to living in it.

The level of excitement among my New York friends has now hit fever-pitch and results in one thing: plans. So many plans. An incessancy of plans. An ambush of them, really. Unspent from winter's reserve, these nascent leisure hours develop into a vague inertia where we sip slushy

glare, its flecked appraisal of

***"I wish I had your color."
"Your skin is so nice." "I
envy your natural glow." And
other things my white friends
say during summer.***



tequila or inestimable glasses of rosé, or where I park myself on a roof in Brooklyn and characterize the faraway hedge of buildings as “a view,” and where I squint at my phone or the same paragraph in my book and feel indebted to the car passing below blasting *that song*.

And let’s not forget the beach. Here, among families and unaccustomed sounds like splashing water and seagulls squawking, we zone out, obscure the sun with shades and funny hats, nap in quick spells, signal over friends and scoot over to make room on our towels and blankets. Summer is many things, sure, but it is certainly the season for scooting over. Plans and scooting over.

As new-to-New York adults, living here without history but with the audacity to claim space, these mini migrations from rooftops to small stretches of sand, to the fire escape at sunset where we climb out and gawk and attempt the impossible—to

acquire the sky’s display in a few inches of touch screen—somehow constitute *spending time*.

Now picture what happens when my skin tans. *When it doesn’t*. When over the years my white friends have lathered themselves with Hawaiian Tropic and announced with a sense of crusading enterprise their plans to “sit out and bake.” When they’ve spent long weekends at a wedding in Palm Springs or a house in Fire Island, coming back to the city with burns they bemoan only too quickly and quite airily re-evaluate: *Well, at least now I have my base layer*.

Tracing back to high school and then college, when my white friends would return from spring break, from all-inclusive resort vacations or a week at their cottage. Without fail, the most common occurrence—one that has persisted through adulthood—is this: My friend will place her arm next to mine, grow visibly thrilled, and exclaim that her skin is now darker than mine.

The things I’ve heard: I’m *almost* as brown as you. I’m darker than you now. I’m working real hard on this tan. We match. I’m lucky I tan easily. You *look* like you tan easily. You don’t even have to work for your tan!

I’ll stop after these: I’m basically black. I wish I had your color. Your skin is so nice. I envy your natural glow. We could be related! I’m just trying to get as dark as possible this summer.

Since the average white person’s spectrum of darkness is limited, the language of tanning is appropriate at best. An incapacity of words that disguises witlessness as admiration and co-option as obtusely worded praise. Compliments, in some cases, can so quickly feel like audits.

Growing up brown in mostly white circles means learning from a very young age that language is inured to prejudicial glitches. Time and again, I have concealed my amazement because the very semantics of ignorance are oddly extensive and impossible to foresee. Close friends of mine goof. There is after all, no script. As Wesley Morris recently wrote, “For people of color, some aspect of friendship with white people involves an awareness that you could be dropped through a trapdoor of racism at any moment.” Zero notice met with my own, long-harvested ability to recoup, ignore, smile, move on.

Beauty ideals, too, together with health, or at least the jargon of purported health, perpetuate the valuation of skin color—only as long as they pertain to or flatter white norms. Looking “rested,” for instance, “skinnier” even, or enjoying a “healthy” glow. What leaves me uneasy is the covetous near-pricing of quick-tanning skin, so long as the experience is short-lived or euphemistic—a certificate of travel, a token of escape, vacation, R&R, time off. Proof of having *been away*. Like the watch you forgot to leave by your hotel bedside, that you wore to the beach as you dozed off at noon and then again at 3—even that goofy tan becomes, for what it’s worth, a holiday trophy. A mark, in some cases, of status.

As a kid, I accepted the compliments my skin would receive from, for instance, the mother offering me orange wedges after a soccer practice or as I reapplied sunscreen at the local pool. I was, as most children are, innocent to the syntax of difference. To how some adulation obscures the act of othering because the luxury of privilege is so vast that praise conceals bias.

I have two bathing suits. Well, two that I wear. A one-piece, navy. A two-piece, black. A couple of summers ago I was gchatting with a friend as we both shopped online for new suits. Bathes, I call them. It must have been late winter or spring because, from what I remember, we were typing in errant ALL CAPS, singular to anticipating a summer that threatens to never come. *Gonna FINALLY buy a bike; can’t WAIT to not wear socks; I wish we knew someone with a POOL*. At one point she linked me to an all-white one-piece bather that scooped low in the back. *I could NEVER wear this*, she typed. *But it’ll look SO good on you, especially when you’re tanned*.

I’ve come to interpret comments like my friend’s consideration of my skin, how it darkens in these summer months (always first inside my elbows, as a boyfriend once pointed out to me), as plain enough. Depending on my mood, I regard or disregard them because I am aware, with both pain and considerable grit, that the world is narrowly accepting, rarely seeking significance in my many enthusiasms and instead pancaking them into platitudes. She is *this*. Looks great in *that*.

That my skin “goes well” with paler shades has never discouraged me from wearing black, which I ordinarily do. That the contrast of my skin against pastels elicits attention has perhaps made me resist those shades entirely. My brown skin, it turns out, means growing accustomed to uninvited sartorial *shoulds*: You should wear yellow. More red, coral. Mauve.

URGENT ALERT AND WARNING

For a while now many people in the Montreal area have been receiving fake phone calls from individuals pretending to be from Citizenship and Immigration Canada, Canadian Border Service Agency, Revenue Canada or elsewhere. Some of the callers don't even say where they are calling from. However what all calls have in common is that they are threatening. The caller says that you are in deep trouble. Some say that you need to call back right away at the number they give to avoid facing any further action. Others say that if you don't pay a certain amount of money right away you will be deported or put in jail. The callers seem to target immigrants; they call people with 'foreign-sounding' names. They also target older people. If you receive any such type of call don't call back. Don't communicate in any way. If you are unsure of what to do or if you are afraid, contact SAWCC at email: sawcc@bell.net or at phone 514-528-8812.

अगत्यनुं येतवणी अने येतवणी

ज्यारे माटे मोन्ट्रीयल विस्तारमां हवे घणा लोको अन्यत्र Citizenship and Immigration Canada, केनेडियन सरहद सेवा अजन्सी, महेसूल केनेडा अथवा होवानो होंग करे व्यक्तियो नकली झोन कोल्स प्राप्त करवामां आवी छे. तेओ झोन आवे छे के ज्यां कोल करनारनी केटलाक पण कहेचुं नथी. जोके शुं तमाम कोल्स सामान्य होय तेओ धमकी छे के छे. कोलर तमे ठोडी मुशकेलीमां छे के कहे छे. केटलाक तमे अधिकार दूर तेओ कोछ पगला सामनो टाणवा आपवा नंबर पर सामो झोन करवानी जरूर छे के जे कहे छे. अन्य तमे अधिकार दूर मनी अमुक चोक्कस रकम चुकववा न होय तो तमे तडीपार अथवा जेलमां मूकवामां आवशे के कहे छे. आ कोल करनारनी छमिग्रन्ट्स निशान लागे छे; तेओ विदेशी भासता नामो साथे लोको झोन करे. तेओ पण वृद्ध लोकने निशान बनावी. तमे प्राप्त, तो कोल करे कोछपण प्रकार पाछा नथी कहेतो. कोछपण रीते वातचीत नथी. तमे शुं करचुं ते विशे अचोक्कस होय अथवा जो तमे भयभीत छे, तो छमेछल पर संपर्क SAWCC: sawcc@bell.net अथवा झोन 514-528-8812 छे.

फुरी पोशियार اور انتباه

तेहोरी डिर के लै मन्ट्रियल एलाके में बहुत से लोगो को दूसरी जगहों पर स्टिज़न्सप इन्ड अमिग्रेशन किनिडा, किनिडा बारडर सरोस अजन्सी, रियोनो किनिडा से या होने का ड्रामा कर अफराद की तरफ से जेली फोन काल्ज मوصول हो रही हैं। वे की तरफ से مطالبे कर रहे हैं जहाँ काल करने वालों में से कुछ भी नहीं कहते। तबम किया तमाम कालों मशुकर बे वे दहमी दे रहे हैं ये बे के काल करने वाले आप को गहरी मसिबत में ली का केना है के. कछे आप को फुरा वे कसी भी मरिद काररुआनी का सामना से बचने के लै दिने के नमि पर वापस काल करने की सरुरत है का केना है के. दूसरो को आप फुरा पीसे की अक मकरे रकम अदा नहीं करते तो आप को मलक बदर या जिल में डाल दिया जाँगे का केना है के. काल करने वालों तारकिन وطن को नशाने बनाने लगे रहे हो; वे 'अगिर मली अवाज' के नामों के साथे लोगो को फोन. अहो ने ये भी बड़ी अमर के अफराद को नशाने बना. आप मوصول करते हैं तो काल के कसी भी अस कसम वापस काल नहीं. कसी भी तरुह में बात चीत नहीं करते. तम किया बे यिनी का शकार हैं या अगर आप से डरते हैं, तो अी मील पर राबुठे करी: SAWCC: sawcc@bell.net या फोन 514-528-8812 पर.

अत्यावश्यक सतर्क और चेतावनी

थोड़ी देर के लिए मॉन्ट्रियल क्षेत्र में अब कई लोगों को कहीं और नागरिकता और आरजन कनाडा, कनाडा की सीमा सेवा एजेंसी, राजस्व कनाडा या से होने का नाटक व्यक्तियों से फर्जी फोन कॉल प्राप्त किया गया है। वे से बुला रहे हैं जहां कॉल करने वालों में से कुछ भी नहीं कहा है। लेकिन क्या सभी कॉल्स आम में है कि वे धमकी दे रहे हैं कि है। फोन करने वाले आप गहरी मुसीबत में हैं कि कहते हैं। कुछ आप अभी वे किसी भी आगे की कार्रवाई का सामना करना पड़ बचने के लिए देने के नंबर पर वापस कॉल करने की जरूरत है कि कहते हैं। दूसरों को आप तुरंत पैसे की एक निश्चित राशि का भुगतान नहीं करते हैं तो आप निर्वासित या जेल में डाल दिया जाएगा कि कहते हैं। कॉल करने वाले आपवासियों को लक्षित करने लगते हैं; वे 'विदेशी लग' नाम के साथ लोगों को फोन। उन्होंने यह भी पुराने लोगों को लक्षित करते हैं। यदि आप प्राप्त कॉल के ऐसे किसी भी प्रकार के वापस फोन नहीं है। किसी भी तरह से संवाद नहीं है। आप क्या करना है के बारे में अनिश्चित हैं या तो आप डर रहे हैं, ईमेल पर संपर्क SAWCC: sawcc@bell.net या फोन 514-528-8812 पर।

জরুরী সতর্কতা এবং সতর্কবার্তা

কিছুদিনের জন্য মন্ট্রিয়াল এলাকায় এখন অনেক মানুষ অন্যত্র নাগরিকত্ব এবং ইমিগ্রেশন কানাডা, কানাডিয়ান বর্ডার পরিষেবা সংস্থা, রাজস্ব কানাডা বা থেকে হবার ভান ব্যক্তি থেকে একটি ভুয়া ফোন কল গ্রহণ করা হয়েছে। তারা থেকে আহ্বান করা হয় যেখানে কলারের কিছু এমনকি না বলে। তবে কি সব কল কমন আছে তারা হুমকি হয়। আহ্বানকারী আপনি গভীর কষ্ট হয় যে বলছেন। কিছু আপনি সরাসরি তারা কোনো পদক্ষেপ সম্মুখীন এড়াতে দিতে নম্বরটিতে কল ব্যাক করতে হবে বলে। অন্যদের আপনি সরাসরি অর্থের একটি নির্দিষ্ট পরিমাণ অর্থ প্রদান না থাকে তাহলে আপনি বহিষ্কৃত বা জেল লাগাতে হবে বলে। কলারের অভিবাসীদের লক্ষ্য বলে মনে হচ্ছে; তারা 'বিদেশি - বাদন' নাম দিয়ে মানুষ কল। তারা পুরোনো মানুষ লক্ষ্য। আপনি পাবেন যদি কল কোনো ধরনের কল ব্যাক না। কোন ভাবেই যোগাযোগ না। আপনাকে যা করতে হবে তা জানত না বা যদি আপনি যদি ভয় পায়, ইমেইল এ যোগাযোগ SAWCC : sawcc@bell.net বা ফোন 514-528-8812 এ

அவசரமான எச்சரிக்கை மற்றும் எச்சரிக்கை

ஒரு நேரத்தில் மாண்ட்ரீல் பகுதியில் அநேக மக்கள் இப்போது வேறு இடங்களில் குடியரிமை மற்றும் குடிவரவு கனடா, கனடிய பார்டர் சேவை முகமை, வருவாய் கனடா அல்லது இருந்து போன்ற பாசாங்கு செய்து போலி தொலைபேசி அழைப்புகள் வருகின்றன. அவர்கள் எங்கிருந்து அழைப்பாளர்களின் சில கூட சொல்ல வேண்டாம். எனினும் என்ன அனைத்து அழைப்புகளை பொதுவான வேண்டும் அவர்கள் அச்சுறுத்தியுள்ளனர் என்று ஆகிறது. அழைப்பாளர் நீங்கள் ஆழமான பிரச்சனையில் இருக்கும் என்று கூறுகிறார். சில நீங்கள் இப்போதே அவர்கள், மேலும் எந்த நடவடிக்கையும் எதிர்கொள்ளும் தவிர்க்க கொடுக்க எண் மணிக்கு திரும்ப அழைக்க வேண்டும் என்று சொல்கிறது. மற்றவர்களை நீங்கள் இப்போதே பணம் ஒரு குறிப்பிட்ட அளவு பணம் என்றால் நீங்கள் வெளியேற்றப்பட்டவர்கள் சிறையில் வைக்க வேண்டும் என்று சொல்கின்றன. அழைப்பாளர்களின் குடியேறுபவர்கள் மீது இலக்கு தெரிகிறது; அவர்கள் 'வெளிநாட்டு-ஒலி' பெயர்கள் மக்கள் அழைக்கிறார்கள். அவர்கள் பழைய மக்கள் இலக்கு. நீங்கள் பெற்றால் அழைப்பிற்கான எந்த போன்ற வகை மீண்டும் அழைக்க கூடாது. எந்த வழியில் தொடர்பு இல்லை. நீங்கள் என்ன செய்ய வேண்டும் சரியாக தெரியவில்லை அல்லது நீங்கள் பயம் இருந்தால், மின்னஞ்சல் தொடர்பு SAWCC: sawcc@bell.net அல்லது தொலைபேசி 514-528-8812 மணிக்கு.

ANNUAL PICNIC (By: Kakali Biswaas)

A perfect Saturday morning started at La Plage de St. Zotique on August 1st when three buses full of picnic enthusiasts filled all corners of the park. The Sun, the clouds, the breeze, the sand, the water along with our food, laughter, games, sharing, bonding and happiness- all came together to reflect one message, we thrive. The picnic is one experience all of us look forward every year and what a great and refreshing time we had! Thanks to everyone for making it a grand success. We look forward to our next one, see all of you again in 2016!

LANGUAGE CLASSES

Both French and English language classes are offered at SAWCC.
Classes will start on September 21st, 2015, ending on December 6th, 2015
Monday, Wednesday and Thursday
FRENCH- Level intermediate 9:00AM-12:00PM
ENGLISH- Level 1 9:30AM-12:00PM and Level 2 12:30PM-3:00PM

For more information call Homa (ext 102) or Shipra (ext 106) at (514)528-8812

We are also looking for **volunteer English teachers**. For more information, please contact Homa (514)528-8812 ext 102

Judge orders two Montreal police officers to pay anarchist activist \$15,000, plus interest and costs, for abusive arrest

(Montreal, August 26, 2015) -- A Quebec Superior Court judge has ordered two Montreal police officers -- Frédéric Mercier and Georges Lamirande -- to pay Montreal-area anarchist organizer Jaggi Singh \$15,000, plus interest and costs, in relation to an abusive arrest that took place at an International Women's Day protest on March 8, 2007.

Highlights from the ruling (courtesy Matt D'Amours, *The Link*, 31 August 2015)

Officer Mercier claimed that the International Women's Day march was non-peaceful because protesters were walking against traffic, and some made hostile comments toward police.

Mercier's superior, Sergeant Lamirande, wrote a report of that day's events, which failed to mention why the protest was deemed non-peaceful, or when that determination was made.

The ruling found that the reasons stated by officer Mercier were insufficient to deem the protest non-peaceful. It also points out that police did not announce the march as being non-peaceful at the time, and no dispersal order was given over loudspeaker. Therefore, Singh had reason to believe he was participating in a peaceful protest.

Crown prosecutor Paul Rouillard was also included in the civil suit, with Singh alleging that he had no reasonable motive to pursue charges until Feb. 2008. However, the court dismissed this "given the relative immunity of the Crown in the exercise of its functions."

The court determined that Mercier decided to arrest Singh the moment he saw him, and that declaring the protest non-peaceful was meant to legitimize the arrest after the fact.

The ruling states that this was a violation of Singh's rights under Section 7 of the Canadian Charter of Rights and Freedoms, which guarantees, "Everyone has the right to life, liberty, and security of the person, and the right not to be deprived thereof except in accordance with the principles of fundamental justice."

The \$15,000 owed to Singh in exemplary damages, which are awarded to both punish the offenders and dissuade others from carrying out similar actions.

While Singh sees the ruling as a positive development, he does not believe it will lead to any significant change. "I'm definitely not speaking in terms of vindications or victories," Singh said. "It's through political organizing, social mobilizing—actions in the streets—that we can defeat the activities of the police that we feel are unfair, or are examples of their impunity."

The City of Montreal has not yet announced whether it will appeal this ruling.

For context concerning this case, consult these statements issued in March 2007 (<https://verbena19.wordpress.com/2007/03/20/montreal-iwd-attacks-by-police/>)

SUMMER CAMP 2015 (By: Moushi Hussain and Harleen Bhogal)

We had our last day of summer camp today, and with lots of energy and smiles we delivered our end of camp show! The kids worked really hard during the summer to create choreographies and practice singing for their performance. We worked together to make sure everyone could learn at their own pace, and when people made a mistake we still continued to have fun and encourage each other. It all came together for our performance in the end. Some were shy and we had some awkward moments, but we still made it a huge success! Having parents in the audience brought a lot of pressure, but also gave us motivation to make it our best performance. It was a great experience for all the kids! In the end, the kids were happy to receive their gifts. But most importantly, they were happy to have the chance to enjoy together with all the friends they made! Goodbye until next year, when we will make it another amazing summer!

A special thanks to our volunteers for helping out during the camp! Your great efforts and energy were greatly appreciated!



(Photo: Mangaie Saravanabavan)

BDS 101 at SAWCC

On Tuesday 18th August, SAWCC welcomed Samia Botmeh, Visiting Professor at McGill University, to the centre, to give a presentation and have a discussion with us on boycott-divestment-sanctions (BDS). Samia is assistant professor of Economics and Gender Studies Bir Zeit University, Ramallah, Palestine. She had been a visiting professor at McGill University since January. Samia is also part of PACBI (Palestinian Campaign for the Academic and Cultural Boycott of Israel) and she is a member of the BNC (BDS) National Committee, the Palestinian coordinating body of the BDS campaign.

Samia provided background to the BDS campaign and the three demands of the campaign which speak to the realities of the lives of Palestinians:

- 1) Ending its occupation and colonization of all Arab lands occupied in June 1967 and dismantling the Wall; 2) Recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality; and
- 3) Respecting, protecting and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194.

There were many things Samia said that resonated with us. For example that statistics reveal that pregnant Palestinian women give birth at home, hospital or checkpoint – the latter not being a choice but the consequence of arbitrary detention and delays at Israeli-installed and controlled checkpoints that pepper Palestine, making movement between points that are in reality very close, very long, arduous, difficult and often impossible. This affects families, people trying to get to work, to their fields – there is no normalcy to everyday life.

Palestinians have little control over their lives. Israel has created several categories of Palestinian – those who live in Palestine -- West Bank, Jerusalem, Gaza and those who live in Israel (those Palestinians being Israeli citizens). Because of Israeli occupation and control, movement of Palestinians is totally affected. Samia gave the example of her sister-in-law, a resident of Jerusalem whose husband, Samia's brother, is a resident of the West Bank. When she was pregnant she delivered her baby in Jerusalem so the baby would have the right to be in Jerusalem. Meanwhile, her husband could not be with her at the time of the birth, because he is a resident of the West Bank. The hurdles between travel are not distance, because these places are very close to each other. It is Israeli policies.

We were dumbstruck when we learned that in Jerusalem, Jewish Israelis walk into Palestinian homes and occupy them, even as the Palestinian occupants continue to live there! People are afraid to venture out of their homes lest they be taken over. In some cases even when a Palestinian family is at home, a Jewish Israeli family has come in and taken possession of one of the rooms and stayed there! Samia gave us the example of a conference that was organized jointly by her university and the YMCA in Jerusalem. She said many people didn't attend for fear that their homes would be occupied.

In Israel, Palestinians who are Israeli citizens (approximately 20.7% of the population of Israel) do not enjoy equal rights with Jewish Israelis. There are over 50 laws that directly or indirectly discriminate against Palestinian citizens of Israel in all areas of life. ("Discriminatory Laws Database" adalah.org) Samia's presentation was replete with numerous examples of how Palestinians are totally dehumanized by the Israeli state and its policies. And how international law has been consistently flouted. In response, ten years ago the BDS movement was launched to bring international pressure – economic, and also to isolate Israel in the same way that South Africa had been isolated by the world because of its racist apartheid policies. As Samia said, Palestinians do not want charity like powdered milk,

On a regular basis the BDS movement is growing – winning support and victories. Recently in Montreal, Adonis on Ste-Catherine street west, stopped stocking Sabra brand hummus (produced by the Israeli Strauss Corporation) after consistent and persistent pickets and the threat that these pickets would spread. Many shoppers and passersby supported the picketers and contacted the management telling them to stop stocking Sabra brand hummus. Internationally, the French multinational Veolia ended contracts in Israel because it was costing the company 10 billion pounds worldwide as a result of BDS organizing. In August, the United Electrical Workers' Union became the first US union to formally endorse BDS. In Canada BDS has had support for a long time. Those endorsing BDS include student unions across Canada, including in Montreal, church groups, unions such as the Canadian



Postal Workers. Internationally, eminent individuals such as South African archbishop Desmond Tutu supports BDS. On May this year over 100,000 South African school children protested against Woolworth stores over their Israeli trade. Other well-known individuals supporting BDS are Alice Walker, Naomi Klein, Elvis Costello, Roger Waters (of Pink Floyd) and Carlos Santana.

BDS includes the economic, cultural and academic boycott. We had questions for Samia about distinctions between individuals and institutions and she provided useful answers for us. If we have further questions we could get in touch.

Some of the many sites that have detailed information:

<http://www.bdsmovement.net/bdsintro>



SAWCC thanks MELA SARKAR and ADITHI SUNDARAKRISHNAN for their time, commitment, contributions, dedication and sisterhood as Public Relations Secretary and Publications Secretary on the Executive Council. (EC) We are sorry to see them go, but we know that they are there if ever we need them. At the same time, we are very happy to welcome on board the EC long-time SAWCC members who have also been on the EC in past years – NATASHA D'CRUZ as Public Relations Secretary, FARHA NAJAH HUSSAIN as Youth Representative and SARWAT VIQAR as Vice-President.

Should I or shouldn't I? Fear of being a gentrifier

By: Amal Kenshil

As an immigrant, woman of colour who spent most of my life between the UK and Canada and always in predominantly white cities and neighbourhoods I have always found it exciting, in a very otherising way because white supremacy is that insidious, spending a day in a predominantly immigrant/ people of colour (POC) neighbourhood. As an immigrant woman of colour I have only ever felt safe in these exotic cultural centres, and began to understand to understand the internalised otherising of POC, I have sought out areas where I am not the only POC but I've never lived in a predominantly POC neighbourhood. The way I grew up, transatlantic, it was always taught to us POC that the marker of 'making it' as immigrants was by no longer living in so-called immigrant or ethnic neighbourhoods because it was in living in whiteness where one can be considered successful, and this is what brings me to the decision I made to move to Park-Extension.

However, as an urban planning student I understand that as a student, my relocation is part of the wave of gentrification that tends to displace and disenfranchise working class residents of an area, and especially an area that is considered multi ethnic, exotic, exciting and inexpensive. Park-Ex is very similar to another neighbourhood in a major city that has been gentrifying after years of neglect because of the immigrant POC population, Rusholme in Manchester, England. As conflicted as I am between living in an area where I will not be strange, exotic, ethnic or open to interrogation about my heritage and being part of the potential gentrification of Park-Ex I am choosing to move there. The reason why I chose my comfort in finding a space and place over fear of being part of the gentrification process is that I just need to feel safe in my colour, in my features and in my body. Park-Ex is reminiscent of my experience in Rusholme, shopping with my mother and not hearing the racial slurs that was a daily experience and Rusholme felt safe.

As an immigrant, third/ fourth culture kid who has lived in predominantly white neighbourhoods in various cities, towns and neighbourhoods in the UK and in Canada, I've always felt as someone without a home. Never having really been around first generation immigrants until much later in life and only recently realising just how oppressive white supremacy has been the cause of a lot of trauma. A sense of always being an outsider is something that many people of colour (POC) have experienced, and it has been made worse by the systematic, political and media calls for 'integration' and 'assimilation' into whiteness (in the UK, Canada and even in our countries of origin). For me Park-Ex feels a bit more like home in that I don't have to go far for the food or ingredients I'm used to having in my kitchen, and I don't feel like the only POC in a store, or at the bus stop or in the park. Park-Ex is also a source of nostalgia for me as it resembles the inner-city neighbourhood of Rusholme where, as children, my family and I would take weekend trips every few weeks to eat at well-priced Halal restaurants serving food from North Africa, South Asia, East Africa and the West Indies. The prospect of moving here has been exciting and comforting, yet a source of some conflict because as a student, I am part of the wave of gentrification that is threatening to change Park-Ex.

The experience of racism and finding havens in the 'ethnic'/ expat/ immigrant neighbourhood of Rusholme was not as important for us as it was for our mother, who was able to find the ingredients she needed to cook Libyan food. Along with the accessibility of those ingredients it was a place of discovery for her. New foods, new ways of cooking, chats with people or being in Rusholme during a street celebration was a firsthand way to experience other cultures without feeling unwelcomed – unlike how she felt walking around in Salford, Cheadle, Blackpool or Chelmsford – all towns where I was always the

lings, going to Rusholme used to make us sad because the trauma of immigration and the toll of blatant racist street, school or workplace harassment was evident in the Brown and Black faces we saw. The sense that this place was not only a haven but also a place of processing that trauma was something that made it difficult to go there, and even though my mother noticed that, she still needed to go there.

It wasn't until I was older and moving back to Canada, this time the prairies, after being in Libya and the UK, did I notice how the lack of such places and spaces affected her, and us as well. We sought out people of colour and felt that South Asian and West Indian restaurants were our break from the intense and heavy whiteness of our lives. However, even before we left England in 1999, Rusholme was starting to change as did the presentation of this area from being a high crime area (as are most immigrant and POC neighbourhoods) to being the place where one could find real kebabs and an authentic experience. Whatever that is. The same image has been portrayed of Park-Ex in Montreal. For a long time it was seen as the immigrant neighbourhood, the poor neighbourhood but in recent years has been touted as the place to go for an other-worldly experience. Authentic food, sari shops and 'exotic' looking people speaking 'exotic' languages are all part of creating an image of Park-Ex not only as non-white, but also as a place of experience and not a place where people live, work and raise children. Park-Ex is wonderful because of the social and cultural mix, but is coming under threat of real-estate speculation due to the migration of artists, other creatives and students who are being priced out of the Plateau and the Mile End and the looming expansion of the Université de Montréal (UdeM) campus.

Since beginning my studies in urban planning at Concordia University where the issues of housing, gentrification and displacement comprise quite a significant part of the curriculum, and this has me thinking a lot about my part in the changes to Park-Ex. However, as a woman of colour I have needed to find spaces and places where I am not the odd one out. Yes, Park-Ex is very different to any place I have lived and the decolonization of myself is a process that may be made easier or indeed may raise other questions and uncertainties regarding the limited self-determination that is afforded to immigrants and the working class in a country like Canada, as it has in the case of Rusholme where University of Manchester students have increasingly made the neighbourhood their temporary home. Unfortunately real-estate speculation and trendy edginess seems to be the next phase of an area that has long been isolated, where a fence has separated this neighbourhood from its wealthy neighbour of Town of Mont-Royal (TMR) and only in the 1960s was able to build a footbridge to connect Park-Ex to Jarry Park. It is very conflicting, because as an immigrant of colour I feel that I fit in but as a student and temporary resident I am just another gentrifier.

My household will consist of women of colour from various backgrounds and histories and reasons for being in Montreal, and being in Park-Ex just seems like the natural progression for us. It is not a rejection of white Quebec or Canada but a response to the constant interrogation on my origin when meeting people in the Mile End or the Plateau. It is a response to the exhaustion of having to navigate white spaces and relationships that leave me feeling drained. I need to make a home for myself, and so far I have found this to be a family friendly and oriented place, a place where new immigrants learn about Montreal and Canada together as well as share space and conversations with people from all over the world. This is the nostalgia for adolescent days spent on Wilmslow Road in Rusholme where my mother learned about Diwali and came home to tell us about it with a small tray of colourful sweets. Rusholme was the place where she was able to process the trauma of being exiled from her home country that was hostile to her because of her husband's politics, and living in a racist UK that was hostile to her because of her hijab and accent. I hope that the borough and city keep the neighbourhood affordable and welcoming for those who currently call it home and will call it home in the future. Immigrants and POC need

Secret Status of Women report paints grim picture for Canada--Report speaks candidly of violence, poverty, wage gap affecting women

By Dean Beeby, CBC News, Sep 07, 2015

Canada is falling behind the developed world in women's equality, as poverty rates climb for elderly single women and for single-parent families headed by women, says an internal report by Status of Women Canada.

According to the report, this country is in the bottom ranks in terms of the pay gap between men and women; support for child care and parental leave is well below average; the country registers 57th for gender equality in Parliament's elected members; and it lacks a national strategy to halt violence against women. ...

The internal report says Canada lacks a national strategy on violence against women.

The candid assessment, never intended for public release, is dated Feb. 10 this year and was ordered by the Privy Council Office to alert deputy ministers across many departments about issues facing women and girls in Canada.

A copy of the 35-page presentation — with five pages of "policy implications" blacked out entirely as "advice" — was obtained by CBC News under the Access to Information Act.

...A spokesman for Kellie Leitch, the minister responsible for Status of Women, said Leitch "doesn't comment on draft slideshows."

...The report's assertion that Canada has no national strategy on violence against women appears contrary to Leitch's announcement on Sept. 15, 2014, of an "action plan" to address family violence and violent crimes against aboriginal women and girls.

...The document does note some positives: Canadian women are better educated, and are entering the work force in greater numbers. But men are paid 20 per cent more than their female colleagues, a "pay gap" that puts Canada fourth from the bottom of 34 OECD countries, with only South Korea, Japan and Germany scoring worse.

"When it comes to the salary gap between the sexes, women have hit a brick wall," says the report.

And "while rates of male-on-male violence in Canada have diminished over time, rates of violence against women have not, and reporting has not increased." Rural, immigrant and indigenous women are cited as particularly vulnerable.

..."A huge number of women have just been washed out of the whole safety net and pushed into part-time, self-employment [and] contract work," said Lahey, in validating the findings.

"And the two groups that have really taken it the hardest are single parents and older women."



(Note from Alexa Conradi, President, after the FFQ completed its Congress in March this year. SAWCC is a member of the FFQ and participated in this congress. It was historic in that the federation voted to recognize multiple, simultaneous oppressions — intersectionality — gender, race, class, ability)

Policy Conference: members laid the foundation for a renewed Federation

On the eve of the 50th anniversary of the FFQ, members have laid the foundation for a renewed federation. The mission statement of principles and the action areas have been revised to reflect the important issues considered by members in neoliberal economic climate, even conservative, persistent in which women live.

The members reiterated the importance of the role of the FFQ as a crossroads united feminist solidarity around the "desire to create a society without oppression." Its action is rooted in the struggles of women here and elsewhere in the world. It draws on the World Charter values women for Humanity to build a feminist project company which generates freedom, solidarity, justice, equality and peace for all women.

The FFQ clarify his criticism of the nature of the oppression of women. Thus, the FFQ now seeks to deconstruct and eliminate patriarchy and all other oppression or domination systems with which it is embedded, like capitalism, racism, imperialism, heterosexism, colonialism, ableism and ageism. Members felt that these intertwined systems contribute to marginalize and exploit women in the cultural, economic, political, religious, sexual and social.

Intersectionality: an approach that brings together

Indeed, Congress allowed members to formalize its intersectional approach. They chose it because it is a comprehensive approach that cares about the interaction of all asset oppressive systems in the lives of all women. This approach addresses both the social power structures that create hierarchies of gender, class and race and allows women to unite to counter the obstacles faced by women in individual and group plans.

It must be recognized that all members are not made in the same place on this issue, some networks which no internal trade on the relevance for them to adopt this approach. Thus, one of the roles of the FFQ would certainly facilitate the appropriation and practical application of this

Conference participants also added a new dimension to the Declaration of Principles, the issue of ecology. Not only member affirm the need to fight against domination systems experienced by women, but also against the domination of nature and the destruction of ecosystems.

Furthermore, participants affirmed the importance of debate within the FFQ. They have integrated the policy statement of their desire to encourage the holding of debates on controversial or emerging issues within the FFQ or society. They also called other members to unite in action on the guidelines decided collectively as a result of these discussions.

Four new fields of action

On the other hand, members adopted four new fields of action that will lead to new jobs anchored in the knowledge accumulated over the years and new members participation spaces. Working committees will be established shortly to address these areas of action.

Members have first created the scope: Feminism, intersectionality and solidarity. The directions that will guide the work of the committee will be possible:

- o promote feminism supportive, inclusive and antioppressif;
- o rooted practices and analysis in an intersectional perspective taking into account the experiences of all;
- o make specific challenges of all issues;
- o deconstruct the power relations in order to build egalitarian relationships within the Federation.

Further guidance may be added at the next general meeting, as some new proposals could not be discussed.

Members created the scope: Feminism, good living, ecology and economy. Due to time constraints, only one approach on a large number of proposals has been adopted, the fact is to respect the right to self-determination of indigenous peoples. Why that one? Because the main threats to self-determination of indigenous peoples are the extractive companies, supported by the governments of Quebec and Canada, who are trying to take possession of unceded ancestral lands, often without their consent. Specifically, the scope will work on the interaction between ecological and feminist economics to offer a vision of the good life that is sustainable and fair to all.

Members also created scope: Feminism, democracy, citizenship and speaking. Only two guidance on a number have been adopted:

- o create a participatory citizenship, just and equal;
- o in order to make fair and egalitarian, transform and strengthen the different forms of democracy: representative including reform of the voting system, participative, direct and deliberative, giving major importance to the development of new forms of democracy participatory and direct.

This field of action aims to transform the current democracy is bankrupt legitimacy and counter forms of second-class citizenship, while strengthening the role of women in the public sphere.

Finally, the section that has the most discussion, but ultimately was adopted with a clear majority, the scope: Feminism, body image, gender and violence. Work on issues affecting the representation of the body, violence or image is consensus. The debate focused on the inclusion or not of gender in the title, since the members proposed to delete it. In the end, the majority has demonstrated its willingness to work on gender or gender identity, the construction of gender, the gender binary, the existence of a spectrum of genres and issues affecting women transsexual and intersex people. It remains to be seen, since not all have the same knowledge or notice of the issues. The committee that will work on this field of action will have to clear the ground on these issues. Moreover, all the guidelines that will guide the work of the committee will be discussed at the next general meeting.

Unfortunately, due to time constraints, the debates were not successful at the conference. We have adopted the outline, but not the details. These are important decisions that will guide the FFQ for years to come. What's great is that the members have embraced this idea immediately opened to emerging or sometimes controversial issues while addressing the major challenges of our time.

The following

The members spent their day Saturday workshop to discuss the guidelines proposed by the Board of Directors. Key elements were adopted. The next step is to give the pulpit to decisions by providing proposals and amendments which have been treated in congress. The appointment is from 18 to 20 September.

To view the specifications of the proposals with the adopted amendments and debate here. Thus, several proposals will be discussed at the next General Assembly. Members will receive the documents for the General Assembly in June 2015.

Transition

The team and the executive are currently in process to prepare the transition from the current operation and the future according to fields of action. I invite members interested in working on these action areas to start thinking and prepare them to apply for a co-head of post of a scope. Work to identify and refer the fields of action began five years ago with the decision to hold the States General of the action and of the feminist

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

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

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

www.sawcc-ccfsa.ca

34 years of sisterhood, strength, struggle and success 1981-2015

		Sept 4th—Staff meeting (9:30AM)			4 sept—Réunion du personnel (9H30)	
		Sept 8th— Info session on Positivity and Abundance (10:30AM)			8 sept—Session d'information sur la positivité et l'abondance (10H30)	
		Sept 15th—Info session on Election Canada (10:30AM)			15 sept—Session d'information sur L'élection Canada (10H30)	
		Sept 25th—Potluck lunch (12:00PM)			25 sept—Dîner communautaire (midi)	
		Sept 28th— SAWCC Executive Council meeting (6PM)			28 sept — Réunion du Conseil exécutif de CCFSa (18H00)	

September 2015

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			