

## **about this DISORGANIZER:**

This zine is meant to be a resource to get you thinking about social change on the U of A campus and beyond.

Our goal is to give you a variety of information about social issues, campus resources and APIRG. It's your job to take what's in here and put it into action! (with APIRG's if you want)

Here at APIRG, our mandate is to support students to become active citizens. Do not hesitate to contact us if you want to learn more, have information/knowledge to contribute or if you want access all of the amazing resources we have for you.

All the deets you need are at the end of this book. Now go forth, think critically and change the world!

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# ***about APIRG***

The Alberta Public Interest Research Group (APIRG) is a student-run, student-funded, non-profit organization dedicated to research, education, advocacy, and action in the public interest.

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**Ten Things APIRG (and our Working Groups and Friends) Can Do for You:**

1. Give you RADICAL books that will help you see the world with new eyes.
2. Have conversations with you when you are finding it hard to comprehend all the stuff out there about sexism, racism, anti-oppression, heteronormativity, capitalism, and more!
3. Help you find your voice!
4. Give you \$\$\$ so that you and/or your friends can do the kind of research you want, bring in a speaker you want to hear, or host an event that you think will make a difference in the world... or some small part of it :)
5. Tell you about cool events that are happening in and around Edmonton.
6. Give you a microwave that actually works! We have one in our office that is public use and rarely has a line-up.
7. Connect you with people or groups who are interested in the same kinds of things that you are.
8. When we are open, our office is open! Our space is yours so if you need a friendly place to read or do homework, come on by!
9. Offer a queer-friendly, anti-ableist, anti-racist, anti-classist and anti-oppressive space for you to escape to when you need.
10. Explain what any of the above words mean, and listen to your perspective on how we as people living on this land can help change out world for the better for the human beings, animals, and plants that share it with us.

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**PART 1:  
AN INTRO TO  
ANTI-OPPRESSIVE  
PRACTICE**

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Here at APIRG, we are mandated to support students to work in an *“anti-oppressive”* way, to support communities to think structurally about social change. But, what exactly is OPPRESSION?

**OPPRESSION CAN BE DEFINED AS:**

- unequal access to power, resources, opportunities and acceptance based on social categories that an individual or group fits into
- this structural inequality allows certain groups of people to assume a dominant position over other groups
- historically formed (emerging from the past) but continually perpetuated

What is key in understanding oppression is that it is not about individual inequality but about a set of interacting systems that are institutionally and socially embedded. It is these systems and structures and systems of oppression that keep people from sharing power, resources and opportunities.

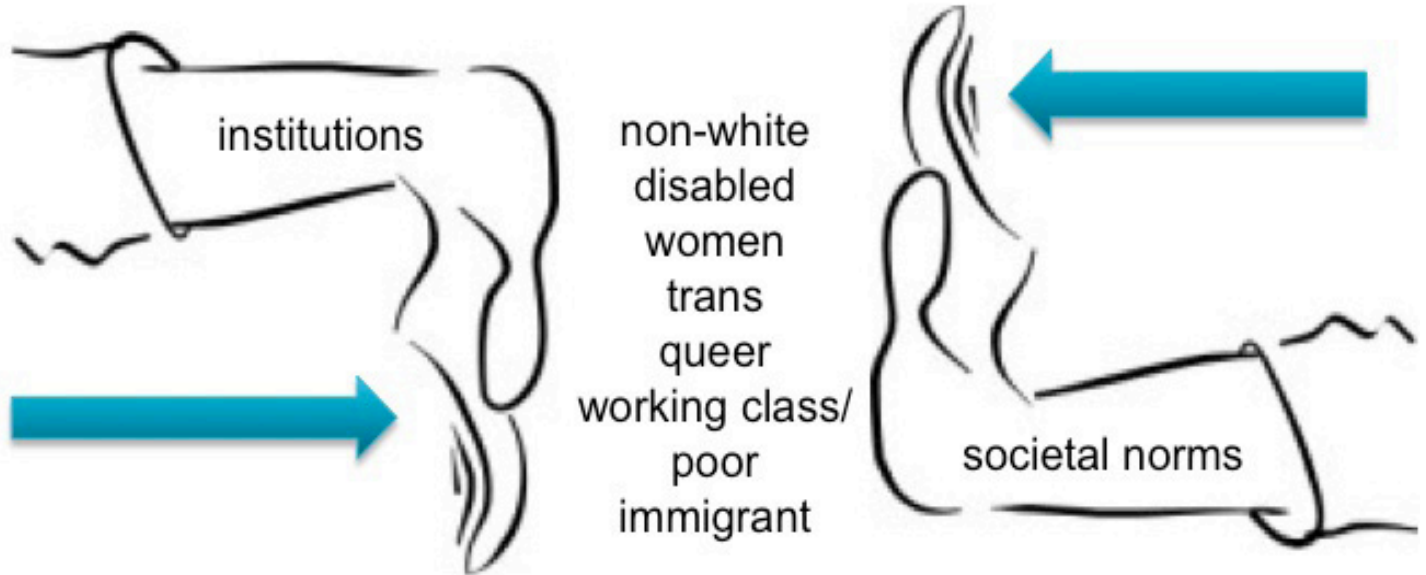
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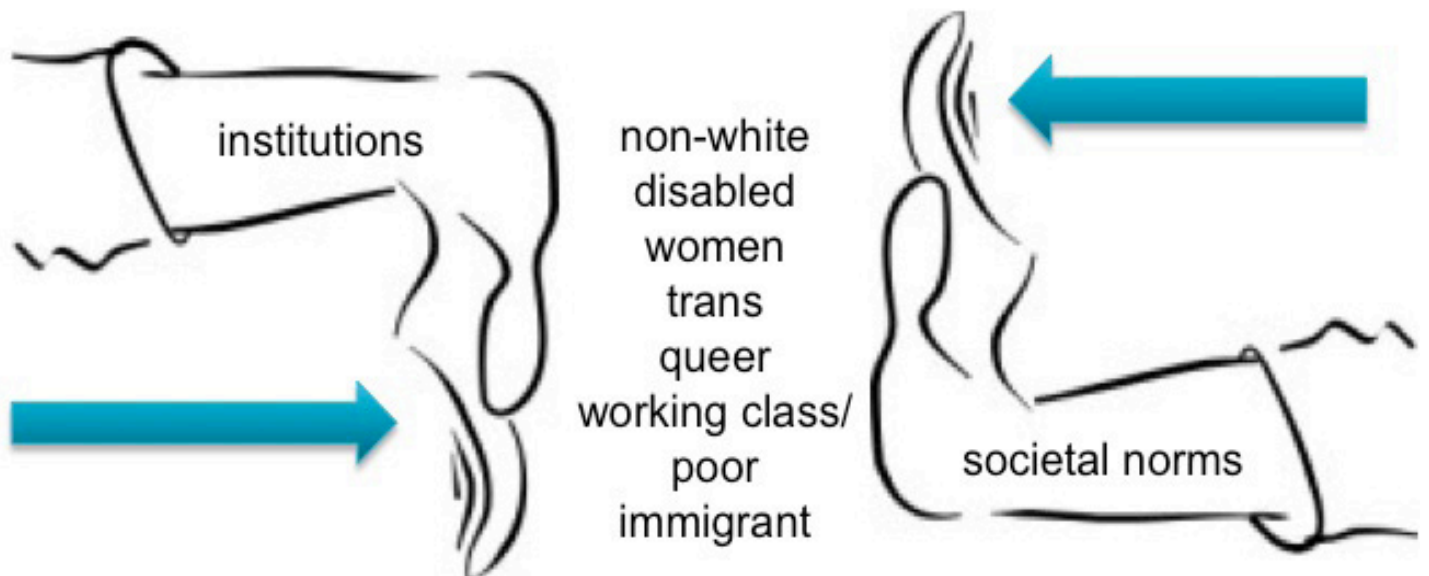
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# opPRESSion model



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**The root of the word “oppression” is the element “press”**

**Presses are used to mold things, flatten them or to REDUCE THEM. Something (or someone) who is pressed is caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict, or prevent its motion or mobility.**

**This is how the forces of oppression operate: they press on individuals through institutions and societal norms and values, reducing that person, both in value according to the dominant system, as well as potential to act, to do, to be. These forces are oppression and include racism, sexism, ableism, agism, homophobia, and transphobia, and they constrain a group’s access to POWER**

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## **WHAT IS STRUCTURAL POWER?**

If oppression reduces a group's access of power, it is essential to define what structural power looks like:

**Structural power includes:**

- *control of, or access to, those institutions sanctioned by the state*
- *the ability to define reality and to convince other people that it is their definition too*
- *ownership and control of major resources, and the capacity to make and enforce decisions based on this ownership and control*
- *the capacity of a group of people to decide what they want and to act in an organized way to get it*

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## ***HOW DO SYSTEMS OF OPPRESSION OPERATE?***

**Oppressive systems are just that: SYSTEMS. They function at multiple levels (societal, institutional and individual) and in complex ways. It's important to recognize that:**

- all forms of oppression are linked**
- the connections between oppressions form a web of power that maintains inequality**
- you cannot isolate one form of oppression from another**

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INSTITUTIONAL



INDIVIDUAL

# MULTIPLE LEVELS OF OPPRESSION

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## ***OPPRESSION AT THE SOCIETAL LEVEL***

**At a societal level, oppression operates through social codes, norms, roles, rituals, language and artistic expression.**

**Societal norms are what is considered normal, acceptable, valued and desired by society. All forms of oppression are based on a norm that is valued more, ex. whiteness is the norm valued by racism.**

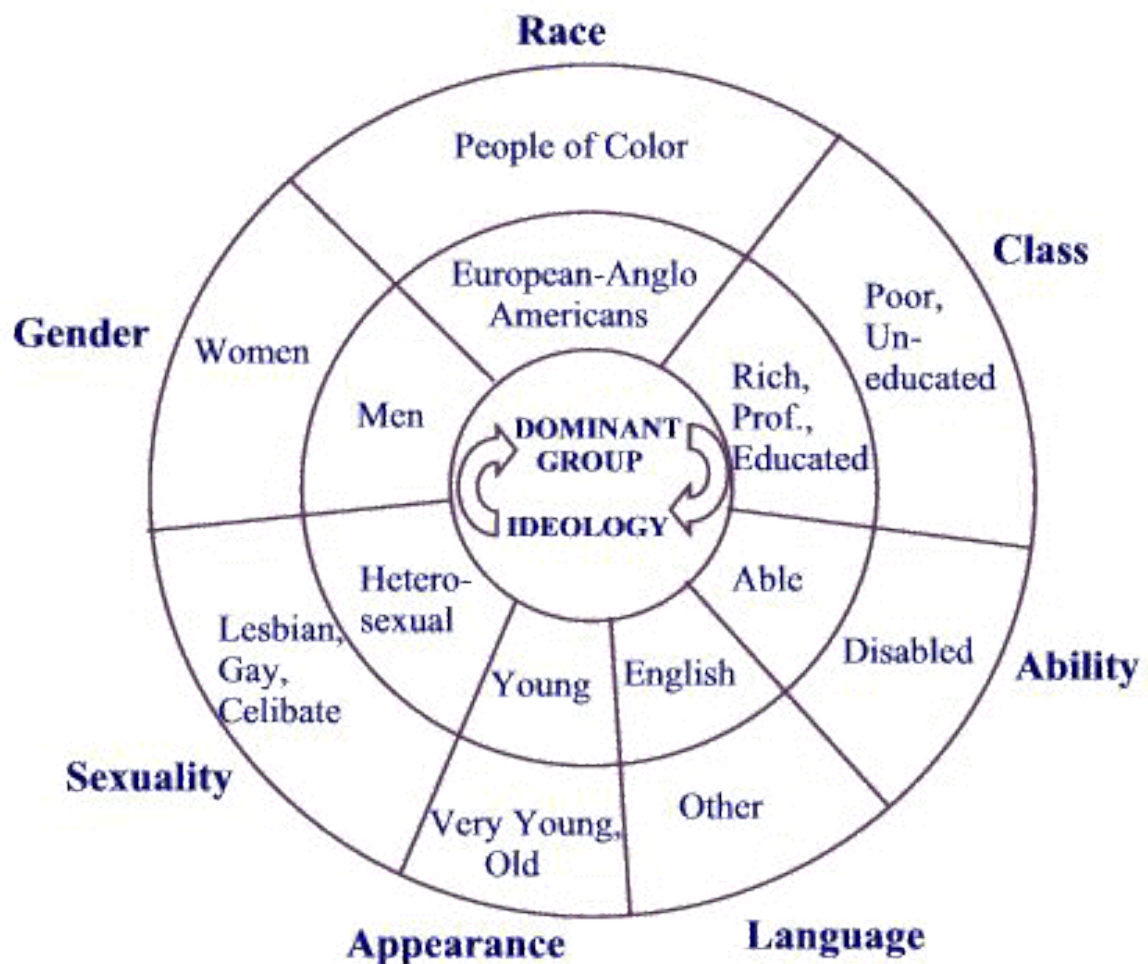
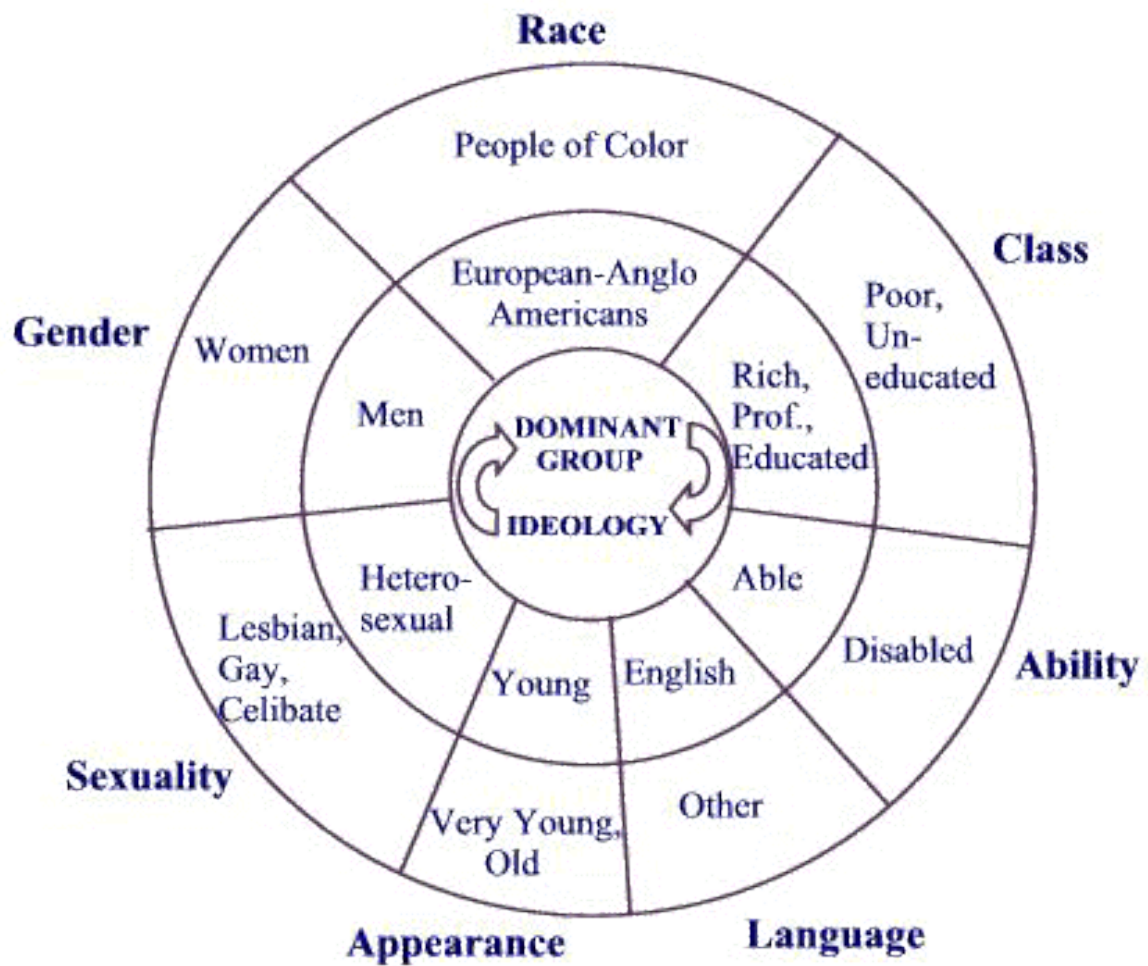
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### ***OPPRESSION AT THE INSTITUTIONAL LEVEL***

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## ***OPPRESSION AT THE INDIVIDUAL LEVEL***

Structural and insitutional oppressions often get enacted at an indiviudal level, through people's attitudes and actions.

One useful way of thinking about oppression at an individual level is the term **MICROAGGRESSIONS** which are *brief and commonplace daily verbal, behavioral or environmental indignities, whether intentional or unintentional that communicate hostile, derogatory or negative insults/positions with regard to oppressed people.*

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## ***SUFFERING VERSUS OPPRESSION***

**An important distinction needs to be made between the systems of oppression and the experience of suffering.**

**While systems of oppression often lead to individual suffering, not all individual suffering is caused by oppression. The experience of oppressed people is that of being confined and shaped by forces and barriers which are not accidental, occasional or avoidable.**

**While individuals who are not oppressed can experience suffering, it is not based on these structural forces. You can have a crappy life, even if you are very privileged, but that suffering is not oppression.**

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## ***WHAT IS PRIVILEGE?***

**Privilege is unearned social power. You have privilege not because of what you have done or accomplished but based on who you are. Privilege is given by formal and informal institutions of society to ALL members of a dominant group.**

**Being privileged doesn't mean you are a bad person. It means that you are structurally advantaged over those who are not privileged. IT'S NOT ABOUT GUILT. IT'S ABOUT RESPONSIBILITY. What do you do with your privilege?**

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# ***PARTICIPATING IN ANTI-OPPRESSION***

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## ***BE AWARE OF WHAT'S GOING ON AROUND YOU***

- notice who is and who is NOT in a space and think structurally about what the barriers to that space may be***
- be aware of how much you speak in comparison to others, especially marginalized individuals***
- actively seek the input of persons who experience oppression and value and prioritize thier voices***
- actively seek opportunities to learn more about oppression without putting the onus on marginalized people to teach you***

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## **UTILIZE YOUR POSITION AND POWER**

- reflect on how you enact inequality and oppression in your day-to-day life***
- speak openly and publicly about your commitment to challenging oppression***
- use your position to enact institutional changes that are explicitly acknowledging and challenging inequality***
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**PART 2:  
A CLOSER LOOK  
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**COLONIZATION**

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## What is colonization?

It is the domination and exploitation of one people over another. Colonization has been a historical issue and continues to be a present-day issue. Colonization takes place through multiple oppressions including, but not limited to racism, sexism, ableism, classism, ageism, and heterosexism.

Stephen Harper once declared that Canada has “no history of colonialism.” This is completely wrong! Since 1492 white-settlers have colonized First Nations people, through systematic exploitation and domination. This exploitation and domination has been both visible and invisible. That being said, it is important to note that acts of colonization have often been met with resistance from Indigenous people.

Current resistance groups include The Keepers of the Waters, an indigenous environmental protection group (<http://www.keepersofthewater.ca>). They have organized events such as the Healing Walk. This is an event where people get together to join First Nations and

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Metis People and focus on healing the environment and the people who are suffering from tar sands expansion.

The Idle No More movement is a group working towards indigenous sovereignty! This wide spread resistance movement is committed to reconnecting with treaty spirit and intent. Support the movement and find out more by visiting <http://www.idlenomore.ca>

When discussing what colonization looks like today consider the historical context of this land on which we live and the rights and conditions of treaties as they apply to all people who find themselves within Canada.

Welcome to the ancestral land of the Papaschase Cree People:

The University of Alberta is located on the ancestral land of the Papaschase Cree People; this is Treaty Six land. Treaty Six is an agreement that was made between Cree people and non-Indigenous settlers. Treaty Six was signed in 1876. This agreement delegated land to be shared between both indigenous and settler subjects, and land that was to belong strictly to indigenous people.

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**WE ARE ALL TREATY PEOPLE.** Treaties are agreements made between two parties. This means that each group should be held accountable for treaty rights and agreement. Without **Treaty Six** (the agreement made between Cree Elders and White Settlers) non-Indigenous people would not be allowed on this land.

There are many parts of the agreement that Settler-subjects fail to live up to, and fail to acknowledge. **So, teach yo' self! Question the historical context of the land. Try to learn about your own treaty rights and obligations**

You can learn more through the Edmonton Public Library: they have copies of some of these original documents available online. Just keep treaty intention in mind! **More information is also available through the treaty association ([www.treatysix.org](http://www.treatysix.org))**

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**Naming:** Many Indigenous people call what settlers named “north america,” Turtle Island. Iroquois oral history explains that Sky Woman fell to earth when it was covered in water and a number of animals swam to the bottom of the ocean to bring up dirt to make land but only the muskrat succeeded in getting dirt off of a turtle’s back to make what is now called “North America.”

This city was named by the Hudson’s Bay Company trader, William Tomison who was trying to impress the deputy governor of the HBC, James Winter Lake, by naming the city after his birthplace in England.

**“edmonton” is also know as...**

- Amiskwaciywaskahagen or Beaver Hills House by the Cree
- sawyah-thay-koi by the Chipewyan
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## STUDENT RESOURCES/ SERVICES/ PROGRAMMING:

Aboriginal Student Services Centre  
Aboriginal Student Council  
Native Studies Student Association  
Aboriginal Health Group

RADIO! CJSR.COM or 88.5FM  
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**RACISM**

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## Racism is alive and well in Edmonton...

Racism is a form of oppression that is **structurally embedded**; it operates both visibly and invisibly. It is often more complicated than the explicit use of racist stereotypes or racist slurs. Racism is a structure that **privileges whiteness**. Placing whiteness, even inadvertently, over other races creates systems of inequality.

You can notice the invisibility of racism by critically examining certain statistics

Canada's "Adult correctional statistics," for example, point to a implicit systemic racism. Indigenous people are overrepresented within Canadian jails--indigenous people comprise approximately 3% of the Canadian adult population, but they comprise 23% of the federal offender population This is one example of systemic racism!

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Because of its complicated and sometimes invisible nature, being “not racist” is not a productive political stance. Chances are thinking of yourself as outside of, removed from, or a neutral party in relation to an oppressive force means you are allowing the system to perpetuate (or helping it to perpetuate).

## **Instead of avoiding the issue by being “not racist” try ANTI-racism.**

You can begin on your path towards anti-racism by confronting some of your own individual actions and thoughts. And by asking questions! *What role does race play in your day-to-day life? How does race affect/effect the circles you occupy? Which races are represented in these spaces, and which are not?*

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### **Other things to keep in mind:**

-Don't treat race like it doesn't exist. It does. We're all different and have different experiences that are impacted by our racialization or whiteness.

-Racism isn't about your personal feelings; it's larger than that. It is structural. If you acknowledge racism and guilt around your own practices, that's alright--recognize it--but move towards anti-racist action instead of reflection on your guilt. Ask how you can use your privilege responsibly to actively challenge racism.

-Never stop asking about representation: who is in this space, who isn't AND WHY?!

### **RESOURCES:**

<http://blackgirldangerous.org/>

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**MIGRATION**

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Rules and regulations around immigration create difficult living conditions for certain people. Many are faced with unjust working conditions, threat of deportation and detention, and racism (among other things). Attaining basic human rights for “immigrants” is more complicated than it should be for any person. Through unjust laws, such as “temporary work” programs and other institutionalized barriers, migrants are treated like a disposable labour force, and not entitled to the same basic rights as “legal citizens.”

Difficulties with immigration means that, for a lot of people, basic needs, such as healthcare and job security, go unmet.

### **ALL HUMANS DESERVE FULL DIGNITY!**

There is no such thing as an “illegal” person—there are only unjust laws that label a person as such.

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## **MYTHS AND REALITIES ABOUT MIGRANTS (from no-one is illegal-toronto)**

### ***NON STATUS MIGRANTS AND REFUGEES JUMP THE LINE.***

Our current immigration point system is designed to ensure that those who qualify for immigration to Canada are either business people with large amounts of capital, professionals with a university education who speak English or French fluently, or family class immigrants. Most of the non-status immigrants are skilled or semi-skilled workers who do not qualify under our point system so there is no queue for them. The Toronto Star reported that under the new point system most people currently living in Canada would not qualify.

### ***MIGRANTS ARE REALLY “ECONOMIC MIGRANTS”.***

Terms like “economic migrant” and “bogus refugee” have been used to discredit migrants and to foster hostility against them. There can be multiple simultaneous reasons for an individual to migrate – ranging from family reunification to economic pressures to personal survival to fear of government corruption to the desire for religious freedom. In fact, most immigrants to the settler colony of Canada could also be described as economic

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Terms like “economic migrant” and “bogus refugee” have been used to discredit migrants and to foster hostility against them. There can be multiple simultaneous reasons for an individual to migrate – ranging from family reunification to economic pressures to personal survival to fear of government corruption to the desire for religious freedom. In fact, most immigrants to the settler colony of Canada could also be described as economic

migrants. One of the many reasons for present-day migration is the destruction of rural economies in the world due to corporate globalization and millions of people having been displaced by the privatization of their economy.

***WE CANNOT AFFORD TO LET ANY MORE PEOPLE IN.***

Canada sets immigration targets because demographically we need immigrants to help sustain our country's economy. These targets are set at 1% of the total population, and we consistently fail to meet them.

***CANADA'S REFUGEE POLICY TAKES CARE OF EVERYONE.***

The definition of a Convention refugee is restricted to persons who face serious reprisals against their human rights because of their race, religion, nationality, and membership in a social group or political opinion. However, many of the people who come in as non-status are victims of growing global inequalities, extreme poverty and generalized violence in their country of origin, but do not qualify as Convention refugees. In addition, the system that has been widely condemned for its structural flaws, still gives no recourse to refugees whose claims have been denied due to the lack of a Refugee Appeal Division.

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### ***MIGRANTS TAKE AWAY JOBS.***

There is a shortage of skilled or semi-skilled workers and trades people in many sectors of our economy. Industries such as manufacturing, construction, garment, childcare, cleaning, food and services, and many others rely heavily on non-status immigrants. Many migrants work in jobs that Canadians won't do, for below minimum wage, and are exploited by employers.

### ***NON STATUS MIGRANTS ARE CRIMINALS AND TERRORISTS.***

Living without status, in fact makes you more vulnerable to crimes and also less likely to report crimes done to yourself or others. Refusing status to migrants with criminal records in Canada amounts to a double punishment- once a person has paid a fine or served time in prison, they should not face double jeopardy by then being deported to heavily unstable and violent situations where they face further imprisonment, torture or death. Moreover many of these crimes are overwhelmingly minor and a direct consequence of economic poverty and/or state repression. Finally, the assumption that all migrants of colour are more likely to be criminals or terrorists is a racist one.

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**ABLEISM**

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**Disability isn't an individual's "problem."** It can (and should) be re-thought of as a **structural problem**. When thinking about disability and ableism it can be useful to make a distinction between disability and impairment; *impairment is the way our own unique embodiments affect us and disability is the disabling effects of the social organization of impairment.* For example, paralysis is an impairment, and experiencing the physical inaccessibility of a building is a disability.

Disability is a tool of marginalization used to limit access. Yet, the way disability is often thought about (dis)places the "problem" of inaccessibility onto the individual, rather than addressing the exclusion of different spaces and institutions.

**Disability is a tool of marginalization; it is a way of controlling access through social barriers.**

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## **What can you do?**

***Watch your language! There are many commonly used words that are ableist. Stop using them!***

Never use the words retarded (an easy alternative is ridiculous) or lame.

Instead of using phrases that address a specific kind of senses (phrases like “it fell on deaf ears,” “the argument’s blind spot is...,” or “what I hear you say...”) try using language of perception--alternatives include, “it was unclear,” “what I understand is...” “what I perceive is.”

Don’t tell anyone to “stand up for this cause”! ... We all use our bodies in different ways, and should get to move in ways that work for us. RISE UP!

Be careful and aware of the words you’re using to communicate!

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## Check your own ability-

**We're all dependent and interdependent in different ways.** Do you require glasses? How do you get around? Are you dependent on a car? Or a bike? Do you need help reaching things on the top shelf? Do you have responsibilities that limit you from participating in certain activities?

Re-think what it means to be "able-bodied." **Disability is constructed based on a normative structure of values and judgements!** For example, it is not considered a disability to be unable to smell, but it is considered a disability if a person cannot hear 41 decibels--the average decibel of a male speaking voice. Some people are favored within this system, and other people are marked inferior.

*check out: <http://still.my.revolution.tao.ca/>*

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**MENTAL ILLNESS**

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**The world sucks sometimes.** And we are confronted with instances of violence, exploitation, and domination (to name just a few bad things). Being witness to, or experiencing these forces first hand isn't an easy thing. Under these conditions, it makes sense that people experience mental illness. Our environment and its accompanying oppressions affect us. Mental illness, then, is something that shouldn't be shameful. **While mental health is experienced on an individual level, we might also want to consider it a systemic issue.**

That being said, you should prioritize your own self-care! When it comes to dealing with your own mental health try to remember:

**self-care isn't a luxury, it's a necessity**

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**CLASSISM**

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**Classism is differential treatment based on social class or perceived social class.** Classism is the systematic oppression of subordinated class groups to advantage and strengthen the dominant class groups. It's the systematic assignment of characteristics of worth and ability based on social class.

That includes:

- individual attitudes and behaviours;
- systems of policies and practices that are set up to benefit the upper classes at the expense of the lower classes, resulting in drastic income and wealth inequality;
- the rationale that supports these systems and this unequal valuing; and
- the culture that perpetuates them.

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Classism is held in place by a system of beliefs and cultural attitudes that ***ranks people according to economic status***, family lineage, job status, level of education, and other divisions.

Middle-class and owning- or ruling-class people (dominant group members) are seen as smarter and more articulate than working-class and poor people (subordinated groups). In this way, dominant group members (middle-class and wealthy people) define for everyone else what is “normal” or “acceptable” in the class hierarchy.

Essential to current forms of classism is the system of capitalism, an economic and political system in which trade and industry are controlled by private owners for profit. As such, capitalism defines success based on the accumulation of wealth while simultaneously disregarding the needs of people living in the system. This supports the value system at the core of classism.

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### **Useful Terms:**

***Class Privilege*** – Tangible or intangible unearned advantages of higher-class status, such as personal contacts with employers, good childhood health care, inherited money, speaking with the same dialect/accents as people with institutional power.

***Class Ally*** – A person from the more privileged classes whose attitudes and behaviors are anti-classist, who is committed to increasing his or her own understanding of the issues related to classism, and is actively working towards eliminating classism on many levels.

***Individual Classism*** – This term refers to classism on a personal or individual level, either in behavior or attitudes, either conscious and intentional, or unconscious and unintentional.

***Institutional Classism*** – This term refers to the ways in which intentional and unintentional classism manifests in the various institutions of our society.

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**LGBTQ/TRANS**

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Sex, gender identity and sexual orientation are three separate aspects of a person's identity. These concepts are often conflated and it is important to understand the meaning of each.

## **Sex**

The classification of people as male or female. It is a social status at birth, infants are assigned a sex based on a combination of bodily characteristics including: chromosomes, hormones, internal reproductive organs, and genitals. Persons may be male, female, or intersex.

## **Gender Identity**

Personal self-identification of one's gender as being male, female, neither or neutral, or both (bi-gender). Some experience gender as binary – either male or female, while others experience it as a spectrum ranging from full femininity to full masculinity, with other possible identities in between. One's gender

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is demonstrated to others through such external indicators as appearance, clothing and behaviour.

### **Sexual Orientation**

Sexual orientation is a socially constructed pattern of emotional, romantic, and/or sexual fantasies, desires, behaviours, and/or attractions to women, men, multiple genders, neither gender, or another gender. One's sexual orientation may be constant and unchanging, or it may be fluid and change in different circumstances or over time.

### **Examples of homo/trans/bi-phobia include but are not limited to:**

- Believing that non heterosexual people are not "normal" or are "unnatural."
- Thinking LGBTTIAQQ teachers are harmful role models for children.
- "Gay-bashing" or physical violence, including sexual violence and ambient violence.

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- Defacing notices, posters, or property with phobic graffiti.
- Making derogatory comments, innuendos, insults, slurs, jokes or threats about sexual orientation, sexual practice, and/or gender presentations.
- Feeling repulsed by displays of affection between same-sex couples, but accepting affectionate displays between heterosexual couples.
- Forcing people to “come out” or “stay in the closet” (disclose or hide their sexual orientation).
- Rejecting friends or family members because of their sexual orientation or gender identity.
- Behaving as though sexual orientation is solely about sexual practice or is a “lifestyle choice.”
- Thinking of queer/trans persons only in terms of their sexuality, rather than as whole, complex persons.
- Treating the sexual orientations or gender identities of queer/trans people as less valid than those of heterosexual.
- Being afraid of social or physical interaction with persons who are LGBTTIAQQ.
- Avoiding social situations or activities where you fear being perceived as queer/trans.

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- Assuming that LGBTTIAQQ people will be attracted to everyone of the same sex.
- Assuming it is okay to ask point blank questions about sexual reassignment surgery.
- Ignoring people's request to be referred to as "he", "she" or "they."
- Thinking bisexuality is just a phase or that people who identify as bisexual can't make up their minds.

### ***Change takes time and it's happening everywhere – here are some ways to help***

- Educate yourself about queer/trans issues.
- Challenge and interrupt stereotypes and homophobic, sex negative and transphobic jokes, comments and assumptions.
- Avoid the use of heterosexist language.
- Don't expect people to always be the "experts" on issues pertaining to their particular identity group.
- Encourage and allow disagreement.
- Use inclusive language like partner or date rather than boyfriend/girlfriend or wife/husband
- Make efforts to expand your circle of friends to include LGBTTIAQQ people.

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**INTERSECTIONALITY**

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**Intersectionality** is a concept often used to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another.

An example to think through how intersectionality works could be a woman of colour working at a bank. Statistically (and because of structural oppression) she will make less money per hour than her white co-workers (male or female). But this cannot be understood in separation from her gender, as she will make less than her male coworkers of colour. As such, you cannot understand her access to employment and resources (money) simply based on her gender (or else she would make the same as her female coworkers) AND you cannot understand her experience only in relation to her being a person of colour (or else she would make the same as her male coworkers of colour). It is the intersection of race AND gender that captures her experience.

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## **COMMUNITY ACCOUNTABILITY!**

### ***HOW DO WE ADDRESS VIOLENCE WITHIN OUR COMMUNITIES?***

We are told to call the police and rely on the criminal justice system to address violence within our communities. However, if police and prisons facilitate or perpetrate violence against us rather than increase our safety, how do we create strategies to address violence within our communities, including domestic violence, sexual violence, and child abuse, that don't rely on police or prisons?

Developing community-based responses to violence is one critical option. Community accountability is a community-based strategy to address violence within our communities. Community accountability is a process in which a community – a group of friends, a family, a church, a workplace, an apartment complex, a neighborhood, etc – work together to do the following things:

- Create and affirm **VALUES & PRACTICES** that resist abuse and oppression and encourage safety, support, and accountability

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- Develop sustainable strategies to ADDRESS COMMUNITY MEMBERS' ABUSIVE BEHAVIOR, creating a process for them to account for their actions and transform their behaviour

- Commit to ongoing development of all members of the community, and the community itself, to TRANSFORM THE POLITICAL CONDITIONS that reinforce oppression and violence
- Provide SAFETY & SUPPORT to community members who are violently targeted that RESPECTS THEIR SELF-DETERMINATION

As we work to build communities, we need to recognize that oppression, discrimination, assault, and abuse are perpetrated by people who we know and love and share similar anti-oppression ideologies with. Let us acknowledge that as long as oppressive systems exist on the larger level, their traces may find their way into our daily lives, events, and our actions. We have a responsibility to take care of each other, while holding each other accountable.

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## **FUN FACT ABOUT EDMONTON ACTIVIST HISTORY**

As many great ideas start, the idea for the now famous 'teddy bear catapult' began over a few too many beers in a Whyte avenue bar.

In 2001, the Summit of the Americas was being held in Quebec City and a wall was built to keep the leaders from those peacefully protesting. To counter this, a group of Edmonton activists proposed the building of a catapult, one that only had the strength of the average human arm.

Meant to creatively mock the 'medieval tactic' of building a physical barrier, men and women dressed in medieval garb and flung various stuffed animals over the wall. After a Quebec activist who had nothing to do with the action was charged with 'possession of a deadly weapon', Edmontonians in an act of solidarity turned themselves and their 'dangerous weapons', teddy bears, into the police station.

A similar act of solidarity occurred as Edmonton activists on their way back to Edmonton, smuggled teddy bears into parliament and threw them down onto MP's. The catapult soon gained a reputation as one of Canada's most creative and effective activist actions, so much so that there is a trivial pursuit card about it!

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## **UNPACKING WHITE PRIVILEGE by Peggy McIntosh**

### **Daily effects of white privilege**

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

- I will feel welcomed and “normal” in the usual walks of public life, institutional and social.

- I can if I wish arrange to be in the company of people of my race most of the time.
- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- I can turn on the television or open to the front page of the paper and see people of my race widely represented.

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- I can turn on the television or open to the front page of the paper and see people of my race widely represented.

- When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.
- I can easily find academic courses and institutions which give attention only to people of my race.
- I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
- My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
- I am never asked to speak for all the people of my racial group.
- I can choose blemish cover or bandages in “flesh” color and have them more or less match my skin.
- I can do well in a challenging situation without being called a credit to my race.
- I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
- I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.

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- I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
- I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.

## **EDMONTON ACTIVIST HISTORY FUN FACT**

The one-way street in front of the Sugarbowl on 109th and 88 Ave used to be a trap for cyclists heading to the university, resulting in the unfair ticketing of many students. So, in the middle of the night two Edmonton activists, armed only with a van and a bucket of paint, decided to create a bike lane. They issued a press release announcing the appearance of the 'road doctor' who would work towards making Edmonton bike friendly, one bike lane at a time. The city in its long tradition of clearing away anything not officially approved, came and did away with the newly popular bike lane. However, thanks to the tireless repainting efforts of the road doctor and his companions, the city relented and students can now bike without fear of being ticketed.

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## **RADICAL ACCESSIBILITY!**

The disability rights movement has made accessibility a central demand but all too often it presents a limited view of what access is.

***What does access really mean? Who gets included in our struggles for access? Who gets left out?*** Fighting for accessibility often means fighting for access for a few disabled people at the expense of the rest of us.

Physical access means nothing to someone with an intellectual disability, who is psychiatrized, who doesn't have status and could be deported once they go up the ramp, who faces overt, subtle or systemic sexism, racism, heterosexism, ageism, or classism.

### **The fight isn't just about ramps.**

Disabled people can be people without status, we can be poor people, we can be radicalized people, we can be women, we can be trans or queer. In fact, most of us are marginalized in more than one way and we all need access. Calling for accessibility without ensuring inclusion for all is not access, it is calling for certain disabled people to be able to have access to the privilege they would otherwise be entitled to if they were not disabled.

Typically, the discussion about accessibility happens outside of the context, of other oppressions as if disabled identities exist in a vacuum – as if the only conversation is about physical access and disability rights regardless of other oppressions.

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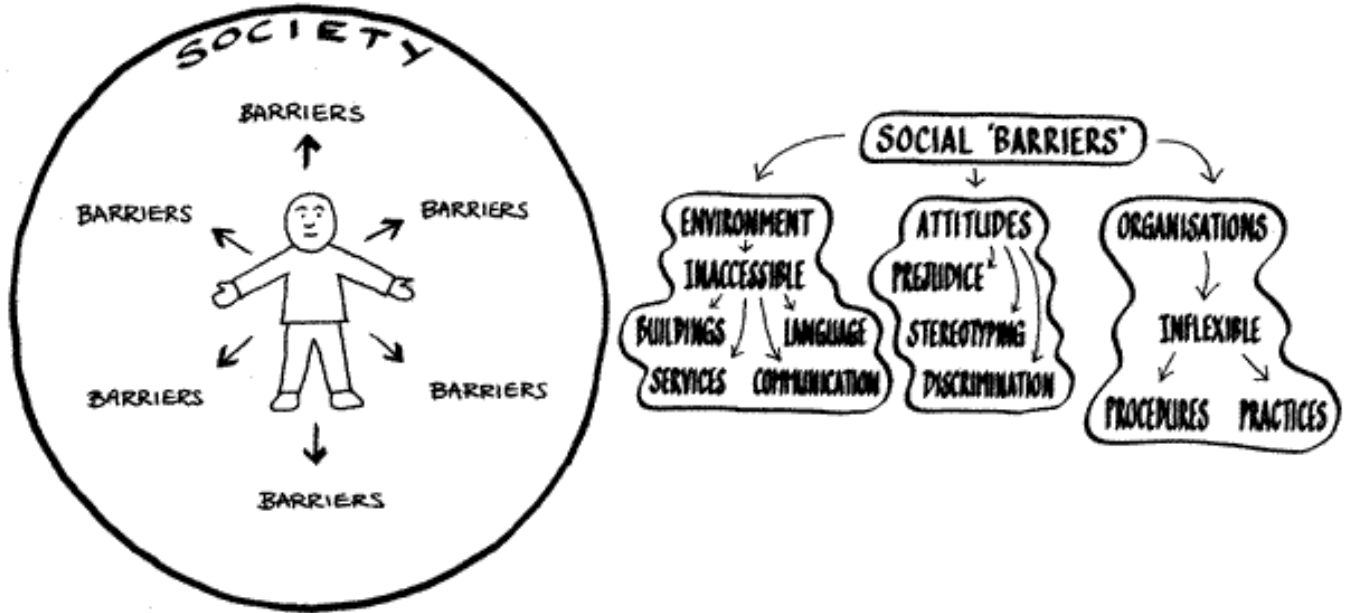
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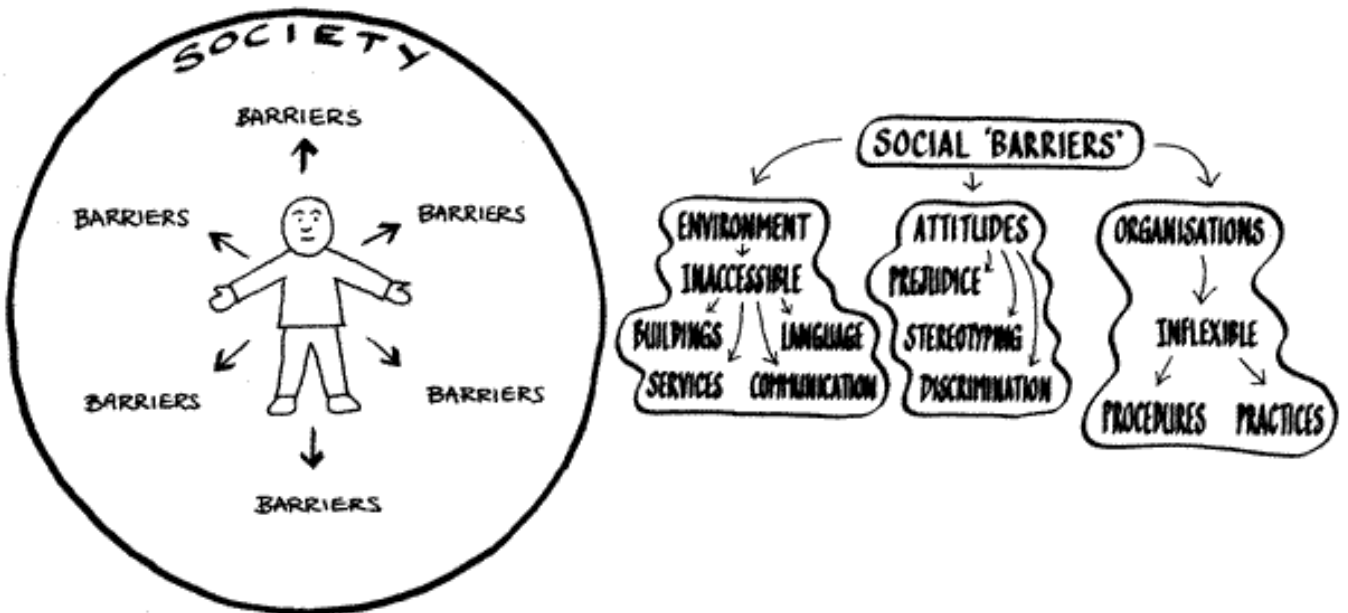
That is why, rather than talk about accessibility, the conversation should be about radical access. We need to think about access in a coalitional way. This means practicing an awareness of how spaces expect certain kinds of bodies and erase others. Organizing towards accessibility means thinking very specifically about who we make room for in our

# THE SOCIAL MODEL OF DISABILITY



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organizations, our workplaces, our classrooms, our homes and who we leave out by our actions, by the language we use and by the physical composition of the space. Thinking about radical access means paying attention to the actual needs of actual people, keeping in mind histories and legacies of oppression and trying to meet those needs, while always expecting and desiring more, different kinds of bodies and more, different kinds of needs.

***Radical access does not mean build ramps, it means real and meaningful inclusion of all people, including disabled people. Radical access does not mean making space for someone in spite of their marginality but recognizes that everyone deserves space and that their membership in an oppressed group brings perspectives and experiences that are not only welcome but that are wanted.***

The word **RADICAL** is derived from the Latin meaning “**HAVING ROOTS**”. Radical access is not a fringe idea, it is a fundamental idea looking at what the essence of access means for everyone and fighting to make it happen

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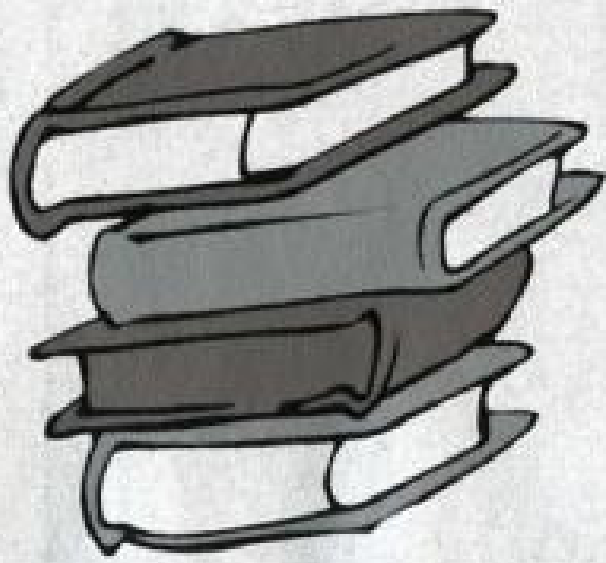
**BE SMART- you don't always need your books to do well in a class.** Check the class out for a couple of days and if you don't need the book don't buy it! You'll be surprised by how many Profs put a book on the list because they feel like they have to.

- Check out the U of A library. Most books are either on reserve or are on the shelves. There are also a surprising number of books available online through e-access
- If you are going to borrow a book and you need it all semester- be sneaky! Ask your friends for their one card and put the book on hold multiple times using various people's accounts. That way you will have it all semester.
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- Ask your professors for books. Ask a Professor other than the one teaching your class. Most Prof's in the same department have the same books on their shelves.
- Check out Project Gutenberg. It's an online website accessible through Ualberta Librarires that offers free books for download onto iPads, Kindles, iPods, etc. Also check out the Used Book registries. Sometimes an old edition is available for dirt cheap and all that's changed is some font colour and a couple of pictures.
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- Ask your professors for books. Ask a Professor other than the one teaching your class. Most Prof's in the same department have the same books on their shelves.
- Check out Project Gutenberg. It's an online website accessible through Ualberta Librarires website that offers free books for download onto iPads, Kindles, iPods, etc. Also check out the Used Book registries. Sometimes an old edition is available for dirt cheap and all that's changed is some font colour and a couple of pictures.
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**I  
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## **Like Music? Here are some ideas for how to get your music fix without the price tag.**

- Check out the Rutherford Music Library.

They have over 25,000 CD's, more than 30,000 LP's and a listening room with these fabulous headphones.

- Check out the Edmonton Public Library's Music Collection Online.

On epl.ca check out the .

- Live music more your thing?

There are numerous music ensembles and bands on campus. There is a concert band, a concert choir, a University Symphony Orchestra, a Jazz Band, and a Jazz Choir to name just a few. In most cases tickets to their performances are \$10-15.

- Another option is to use Bear Tracks and find out when and where music classes are occurring. Camp outside these classes and listen to your heart's content. In some cases, professors will actually bring their students out into the FAB Lobby to play! So take a stroll through FAB once in a while.

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## **Theatre on Campus**

- Timms Centre

Reg. student price is \$11 but if you go on Monday night (Date night at the Timms) tickets are 2 for 1. Also preview tickets are only \$5

## **Theatre festivals on campus** (there are more of these than most people think)

### »Abbedam

Stands for BA, Bed, and MA: Students from all 3 of these programs work collaboratively and put on minimally one production a year at the second stage in the Timms. Tickets are really well priced, about \$10-15.

### »New Works Festival

Usually occurs for a week in mid February. Tickets are typically \$5-\$10.

### »Cahoots Cabaret

An interdisciplinary fine arts series hosted by the Department of Drama that showcases the work of student artists from across campus. Bonus, Festival is a fundraiser for the Department of Drama's Student Emergency Bursary Fund

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**HEY PERFORMERS...** We know rehearsal and performance spaces on campus are limited. BUT with a little creativity and style I think you can find several spaces on campus to practice and ... you might even make a little money on the side (place a hat, open case etc and turn a practice session into a busking session). Remember campus is your space and you can and should make use of every inch of it. So grab some friends, or go solo and try out these slightly unorthodox performance/practice spaces on campus

- Computing Science Building- Main Floor Rotunda

The Computing Science Building has a lovely rectangular open space in the middle of the main floor. This space is mostly used by comp-sci students to have lunch and play video games during breaks. Otherwise, it is empty! And the acoustics in this building are actually not too bad.

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Hub Mall has several lounges. These are usually very busy at lunch time between 11-2. If you're brave try and find a little corner and set up shop there at that time for maximum exposure. If not, go in the mornings or better yet stay a little late and experience the night time ambiance of HUB Mall. There is something eerily dark and romantic about the place after 5:00.

- Fish Bowl in Humanities

It's a circular piece of Hallway encased in glass... Need I say more?

- CAB 3rd floor and higher

I don't know if anyone actually ever uses the rooms on these floors...but there always empty ones. And the hallways are very quiet too.

- Greenhouses in AG-FOR

Symphony in the Tropics maybe?



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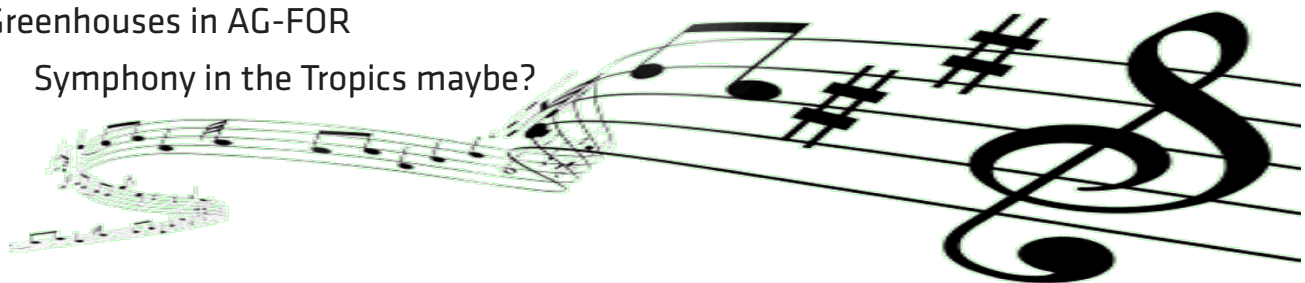
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## **WEIRD STUFF ON CAMPUS**

Ok well, we admit it. Some of these things aren't "weird". But most students are unaware of their existence.

- Climbing Wall: Did you know we have one? Its all new and fancy and in the Physical Activity and Wellness (PAW) building

- Museums. We have a whole slew of them, but here are some of my favourites:

  - »»Human Ecology Clothing and Textile Collection: one of the five largest in Canada. Tours by appointment every last Thursday of the month from 10:00 a.m. to 3:00 p.m.

    - »»Paleontology Museum- If you like fossils and rocks this place is awesome!

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Check out the U of A website for the full listings and location/ hours of operation details

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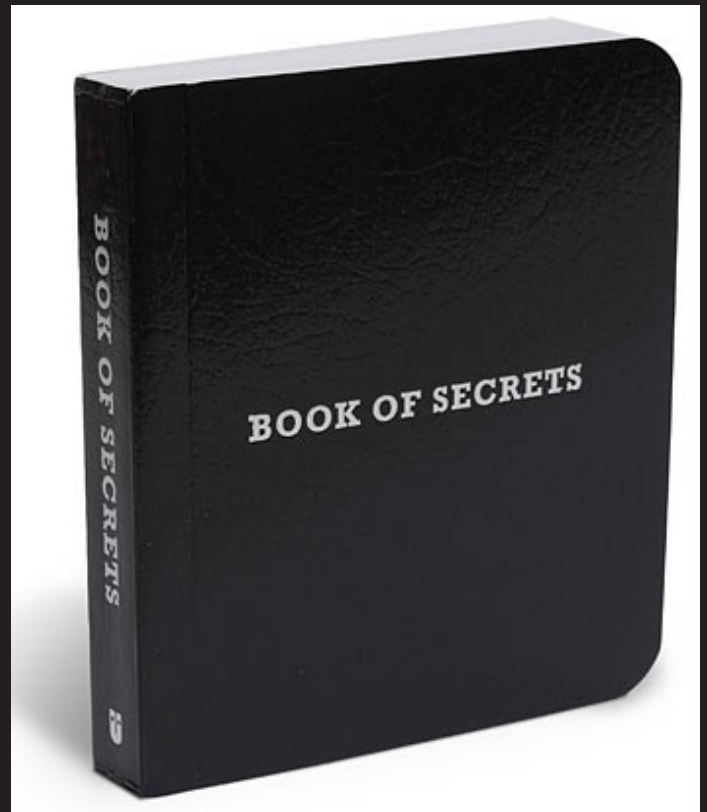
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- Peregrine Falcon Webcam

Did you know we have a Peregrine Falcon that nests on the roof of the Clinical Sciences building? And that she has recently had some little ones? You can access the webcam online and creep on the birds or if you are an actual enthusiast they are looking for people to watch the nesting at crucial times to ensure the falcon's safety.

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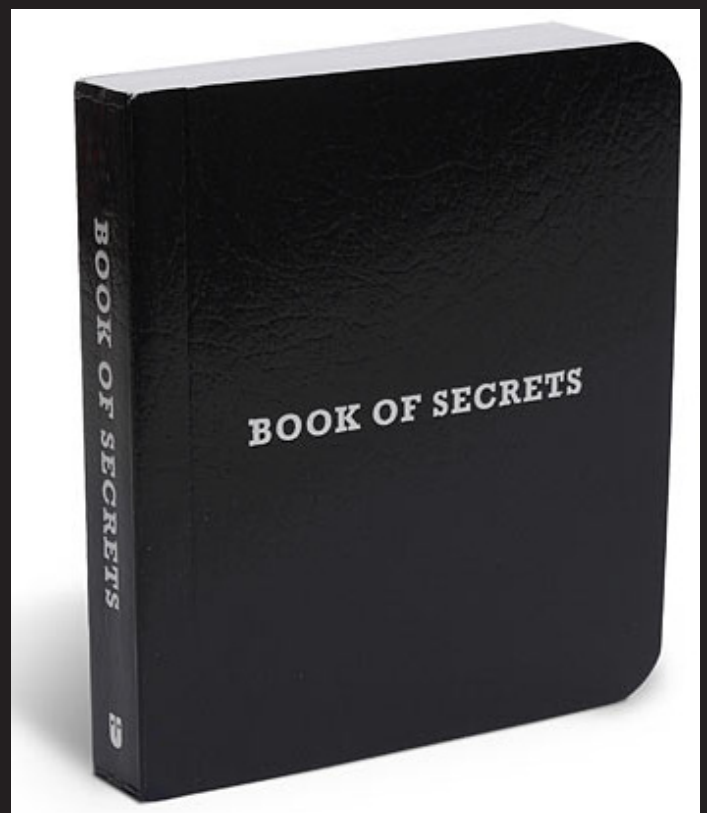


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- 2) Make up for expensive tuition with excessive use of stamps: Free transcript shipping is available to all international locations, so go nuts, it's on the U of A.
- 3) Over pay your tuition by a small amount (a dollar or even 50 cents) and feel vindicated by the knowledge that it cost the University more to mail the cheque than it's worth.
- 4) Scope out flowers growing on campus to decorate your over priced student room.
- 5) Scope out places on campus that are handing out free food and drink, arm yourself with a supply of sneaky disguises and see how much you can get away with (warning: strange looks may result from this maneuver).
- 6) Use the University Pharmacy- The University subsidizes many medications, including birth control pills. You can get many medications cheaper here than elsewhere, and the staff are very helpful!
- 7) Check the U of A dentistry website; if you register through the 'Open wide clinic' you can get a lot of dental work done for free!
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saving  
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housing**



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- Paying \$750+/month for most students is too much. Don't be afraid to shop around if you're looking for accommodations. Living off whyte is great, but pricey. Up and down 109th there are plenty of suites for rent, or even look downtown/down the LRT system. You have UPASS and can travel and often can find places on the North-side for \$500/month easier.
- The physically higher you go, the pricier it will be; ground floor = cheap, and a hockey stick wedged into a window/doorway = peace of mind.
- Shop-around in April/May for start-of-summer rates. When students leave, landlords are usually desperate to fill. Sign a lease for the lower rate and you're locked-in for a year.
- Take pictures before you move your stuff in. Those pictures can be used to prevent any mooching on your security deposit.
- Familiarize yourself with the landlords-tenants act. The more you know/can easily point-out the less likely you'll be taken-for-a-ride.
- Finally, if you're in a house, ask for a non-sale agreement in your lease. This prevents your landlord from breaking the lease and selling the house/space while you occupy it, meaning that you won't suddenly find yourself on the streets or entertaining potential-buyers on walkthroughs

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## **5 TIPS TO SHAVING SOME ZEROS OFF YOUR GROCERY BILL:**

- Stop pooing at home; go at school. School = free TP letting you reduce your monthly bill by \$7-10 meaning more green for you and less brown.
- Buy whole instead of individually cut protein. A whole chicken is only \$8-10 whereas a package of thighs/breasts is usually \$6+. Butcher what you need, freeze the rest and use the carcass to make stock.
- Plan meals in advance. If you go in with a game plan you are less likely to impulse buy. Also, buy bulk so that you can make extras = leftovers/lunches down the road.
- Buy vinegar instead of detergent/dish soap. Vinegar does the same thing but costs A LOT less. FYI: if you go the detergent route, don't use balsamic.
- Buy fruit and veg only as you need them if you buy fresh. Lots of waste comes from things going bad from having bought too much. If you can, buy frozen. They taste the same and last forever.

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**Sexual assault is a serious issue on campus, and it's important to know exactly what sexual assault is. For more information regarding definitions of sexual assault as well as services for those who are survivors, you can contact the U of A Sexual Assault Centre at 2-705 SUB.**

### **Consent \*\***

The Criminal Code of Canada states consent is not given if:

- it is given by someone else
- the person is incapable of consenting (ie. unconscious, drunk, stoned, or sleeping)
- it is an abuse of power, trust, or authority
- the person does not say yes, says no, or through words or behaviour implies no
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## **Coercion \*\***

Using pressure, threats, and/or intimidation to force another to engage in sexual activity. Some examples of coercion are:

- constantly putting pressure on someone
- making someone feel guilty (“If you love me, you’ll...,” turning away, acting hurt)
- Threatening to withhold or do something (“I’ll break up with you...”, “I’ll tell everyone you...”)
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## **WHAT HAPPENS WHEN YOU VICTIM-BLAME FOR CRIMES OTHER THAN RAPE?**

**Jessica Pauline Ogilvie**

It appears that up in Canada, victim-blaming in rape cases is just as popular a sport as it is everywhere else in the world. CNN reports that during the trial of a man who threw a woman into the middle of a dirt road and sexually assaulted her, a Canadian judge said that the attack may have been caused by the victim wearing heels, make-up and a tube top with no bra, and that “sex was in the air” after she had met her attacker at a bar. Because of all that, after finding her rapist guilty, he sentenced him to two years of house arrest, and no jail time.

Rather than give voice to the overwhelming rage I now feel, though, I’m going to try something a little different instead. I’m going to try to rationally, calmly and objectively apply the same logic that’s often used to blame rape victims to other crimes, and see if maybe there’s just some logic that I’m missing! Just for the sake of argument, I’m going to make the victims male:

## **WHAT HAPPENS WHEN YOU VICTIM-BLAME FOR CRIMES OTHER THAN RAPE?**

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1. **Home Robbery:** He shouldn't have decorated his house so attractively – he had nice electronics, expensive furniture and a Persian rug, and he gave the impression that he wanted it stolen by having a window.

2. **Physical Assault:** Let's look at his history – at the age of 13, he hit his brother. How do we know he's not lying about throwing the first punch before he was brutally attacked by a group of strangers?

3. **Mugging:** He was leading the mugger on by having a hole in his jeans through which his wallet was visible.

4. **Online fraud:** What did he expect for having so much money in his bank accounts, and taking the risk of using an online banking system?

5. **Murder:** The victim was sending his assailant mixed signals all night – in the end, the murderer thought his victim wanted to die.

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## **WHERE TO HAVE CONSENSUAL “BOW-CHICA-WOW” TIME ON CAMPUS: A Student Orienteer Map to “Happy-Sexy-Fun Time” at the UofA**

- The all-time staple, “The Stacks”. The exact location will change, but what has always worked is the 5th floor of Rutherford North: hug the windows and follow it around the corner to find the rarely sought poetry section, if you hit history you’ve gone too far.
- Late-night, Humanities: The rooms are typically open post six, so if can handle the risk of cleaning staff swiffing around your junk, you’re golden.
- Engineering-inclined: everyone sure loves George and those Ag-For couches are cuuumfy.
- For the HARD-sciences, CAB: typically suffering from being too-blessed for study space and barren for hook-up opportunities, but not so on the third floor with all those heavy science books with all their full-color spreads.
- Finally, for you jocks: pass-up on the locker rooms (campus security is quick to respond with those) and instead go for the Butterdome: up-at-the-top by the beams works, just be aware of joggers or the occasional exam going on below.

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# **GRAFFITI AND PUBLIC ART IN EDMONTON**

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While Graffiti is cool, and we totally think you should have fun, be creative and have the freedom to do your thing, just a WARNING: graffiti is considered vandalism in Edmonton and is illegal.

The City of Edmonton actively prosecutes graffiti artists and is VERY diligent about removing graffiti. They spend 12.6 million dollars on it last year!

But, if you are sneaky, have the stealth abilities of ninja or simply are a very very good runner...well then it's a whole other story. But don't say we didn't warn you.

Oh by the way. According to City of Edmonton bylaw 14600, property owners that don't clean up graffiti in a timely manner are fined for it. So just keep that in mind when you select your next canvas.

If sneaking around isn't your thing, then there is one legal graffiti zone in the city. Check out the place where the LRT emerges from the underground between Churchill Station and Stadium.

There are also a few random graffiti walls in various neighbourhood parks such as Henderson Park on the SW of the city, or in the various skate parks across the city.

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# ***civil disobedience and the law***

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Engaging in acts of civil disobedience is, by definition, engaging in acts that breach the law. However, not every act of disobedience will be illegal, given that the Canadian Charter of Rights and Freedoms Part 1 of the Constitution Act, 1982, c 11, Schedule B (the “Charter”), as the supreme law of Canada, may be used to exempt a disobedient from the application of such laws that have the effect of infringing a Charter right.

**Fundamental freedoms are entrenched in section 2 of the Charter (freedom of: conscience and religion; thought, belief opinion and expression; peaceful assembly; and association) and may provide a defence to breaching a law which violates such rights.**

These freedoms are not absolute, however. Section 1 of the Charter states: “The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in free and democratic society” [emphasis added]. When asserting a Charter right in court, in order to determine if the law or action is justified under section 1, “the onus is on the [state] to show that the limit [placed on the right] is directed at a pressing and substantial

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objective, and that the limit is proportionate in the sense of being rationally connected to the objective, impairing the right [...] in a reasonably minimal way, and having an effect in terms of curtailment of the right that is proportionate to the benefit sought.” In other words, the courts will conduct a balancing exercise to discover whether the limit imposed on a Charter right by law or state action is proportionate to the purpose or importance of the objective the law or action is seeking to effect. Where there is a sufficiently important objective and the measure taken is rationally connected to the objective, the right is impaired no more than is necessary to achieve the objective and the law does not have a disproportionately negative effect in application, the law or state action might be upheld despite breaching the Charter.

here is some more **TANGIBLE** information:

Peaceful expressive activities such as protests, marches, blockades, occupations, etc. fall under the fundamental freedoms laid out in the Charter:

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## **A) Unlawful Assembly, Riot, Mischief, Blockades**

Once an assembly threatens public peace, law enforcement officers can take steps to maintain order. Criminal liability can arise out of Criminal Code provisions such as mischief and unlawful assembly.

There are not many cases dealing with riots and unlawful assemblies. The case law does articulate that the right to peaceful assembly does not extend to chaotic, uproarious, tumultuous assemblies. An assembly which included throwing objects at, spitting at, pushing, jostling, kicking at, jumping onto backs of, tackling, and screaming obscenities at the police was held to be an unlawful assembly, while two person walking back and forth on a sidewalk carrying placards did not.

A riot was found to have existed when a group of people were screaming, throwing and brandishing sticks at the police, because the assembly carried with it an atmosphere of force or violence as exhibited by menaces and threats

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## **B) Police Powers**

While a Charter right to peaceful protest exists in a democratic society such as Canada, this freedom is subject to the safety and protection of others. The police are able to impose restrictions on protesters in order to maintain the peace and protect the public from unruly assemblies.

Peace officers, those who are authorized to uphold certain laws and regulations but are not given powers as broad as police officers, are also able to take certain actions to maintain public peace and safety, including the reasonable use of force in accordance with the Criminal Code.

It is important to note that the Criminal Code gives peace officers authority to use as much force as is reasonably necessary to suppress a riot. Section 31 of the Criminal Code allows peace officers to arrest persons for breaching the peace, that is, causing a disturbance that has the potential to break into violence. This provision does specify a criminal offence, but permits peace officers to arrest or take a person causing a disturbance to another area to diffuse the situation. They may also keep a person in a cell, but this detainment must be brief.

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## **C) Civil Actions**

A number of civil actions can arise out of protest actions which involve interactions between private individuals are not subject to the Charter.

For instance, the common law tort of trespass prevents protestors from entering private property without the permission of the owner. Recently, blockades of railroads owned by CNR, resulted in court orders prohibiting the trespass onto CNR's property. Also, "using a highway in an unlawful manner, e.g.. by causing an obstruction constitutes trespass."

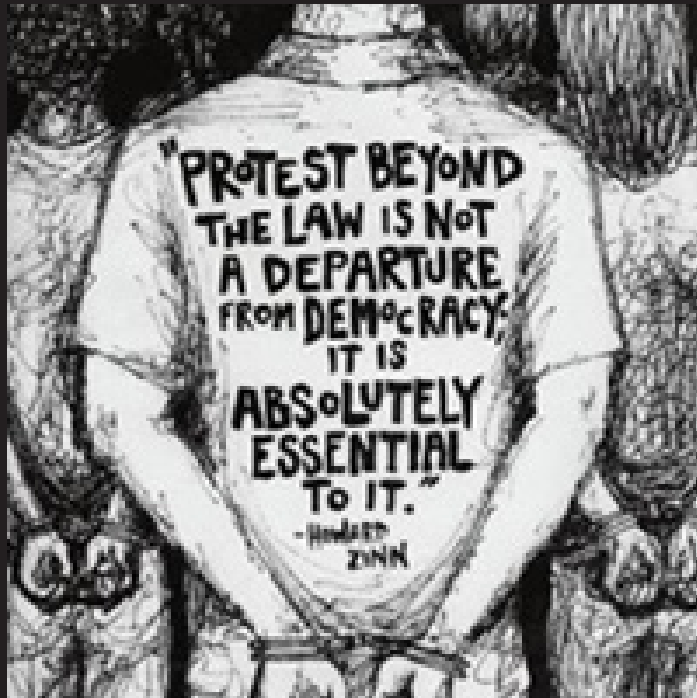
Interference with contractual relations, another civil cause of action, arises when a person or persons, knowing a contract is in existence, wrongfully (i.e. by unlawful means) cause another person or persons to breach that contract, causing loss. In the civil disobedience context, this action may arise as a result of employees being prevented from carrying out their duties as a result of protest activities. When employees of a logging company were prevented from working, they sued the members of Greenpeace who chained themselves to the logging equipment and were awarded several thousand dollars in lost wages. The British Columbia Court of Appeal held that the Greenpeace members wrongfully prevented the employees from using the equipment, knowing that this would prevent them from performing their employment duties.

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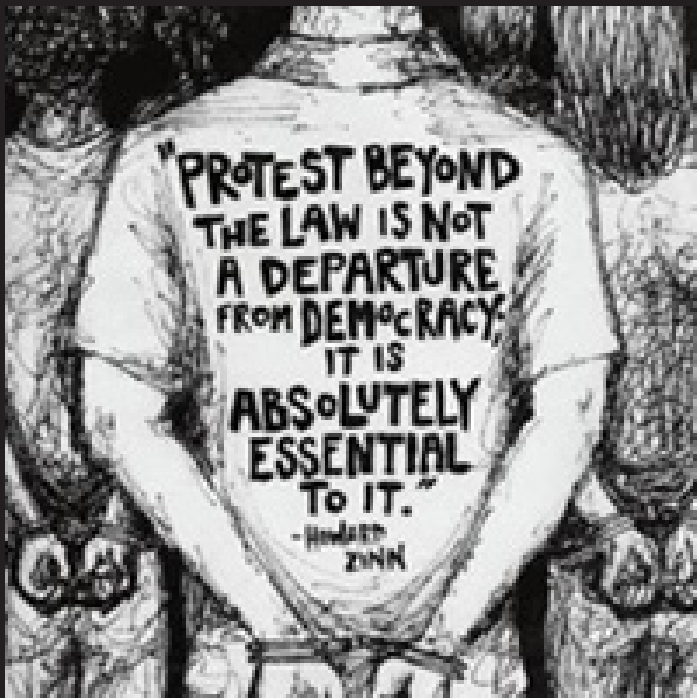
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The above laws may apply differently to aboriginal peoples, especially when protesting on privately or state-owned land to which the aboriginal peoples are protesting in assertion of historic claim to aboriginal rights regarding that land. The aboriginal peoples protesting by blockading CNR railroads did not afford any special protection from the law of trespass, because they were protesting the actions of the federal government, not asserting aboriginal rights with respect to that land.



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# **APIRG's WORKING GROUPS**

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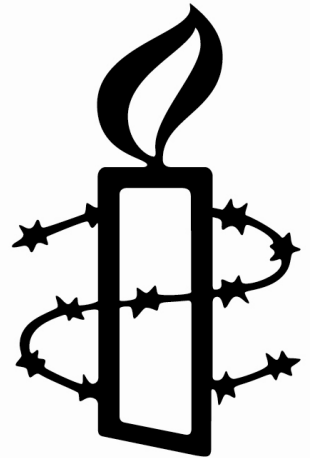
## **What are Working Groups?**

Working Groups (WGs) are collectives of students and community members who work together on an issue. WGs may focus on research, events, actions, publications, and other diverse activities. They tend to have long-term goals with activities and membership that continue beyond the current academic year. WGs are required to hold regular meetings and must maintain a membership that includes U of A undergraduates.

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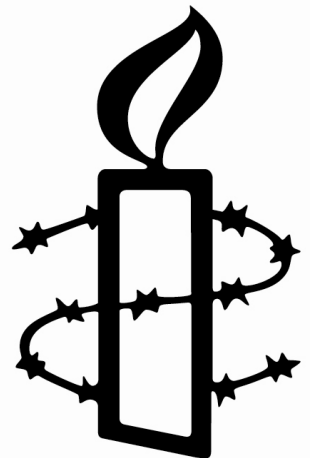
# AMNESTY INTERNATIONAL



Working Group Since: Winter 2013

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The group operates for the purpose of increasing campus and community awareness of international human rights violations and environmental degradation. It also operates in campaigning peacefully to free all prisoners of conscience, ensure fair and prompt trials for political prisoners, abolish the death penalty, torture, and other cruel, inhuman or degrading treatment of all prisoners, and stop abuses by opposition groups including hostage taking, torture, and deliberate and arbitrary killings.

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## **Migrante Youth**

*Working Group Since:  
Winter 2015*

*Migrante Alberta (MA) is a non-profit migrants advocacy groups in the province of Alberta. It was established on August 2013 and been active in organizing and advocacy work for migrant workers. MA has an active base in Edmonton, Red Deer and Calgary and is a member of Migrante Canada, an alliance of Filipino migrant*



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The group hopes create a space for U of A community to learn more about the Temporary Foreign Workers Program and migrant workers. Its also a space where migrant and immigrants community and the students and faculty meet and share stories and solidarity.



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In Arms is the first queer mandated theatre company in Edmonton. If we allow The Frank Theatre in Vancouver, Third Street Theatre in Calgary, and Buddies in Bad Times in Toronto to model what we hope to achieve, then the transformative power of theatre is evident and

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cannot be understated. With the intention of expanding beyond the confines of the University, In Arms hopes to serve the broader Edmonton community by nurturing the Edmonton Theatre community with yearly original devised plays as well as professional productions. Further, Drama Based Queer Education programs that work with a variety of groups will enrich our city's culture of queer theory. The fight against homophobia, transphobia, sexism, and patriarchal power imbalances is rooted in a strong and confident educated stance. Through the use of the arts, In Arms will be another voice telling all its current and prospective citizens that they are welcome in our city.

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We all deserve a world without sexual violence



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# ConsentEd

*Working Group Since: Winter 2012*

*Website: <http://www.consented.ca/>*

ConsentEd believes that everyone deserves to live in a world without sexual violence. Our mission is to actively work towards changing the way our society perceives the issue of consent and sexual violence. Specifically, we hope to provide resources to educate, engage and inspire young adults- that are otherwise bombarded by our society's constant stream of unhelpful and incorrect information about sexual violence.

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**We**

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GET INVOLVED!*

*Now that you have  
fallen in love with  
APIRG,  
GET INVOLVED!*

**YOU CAN:**

***volunteer in our library,  
with our outreach team,  
or with one of our awesome working groups***

***attend one of our workshops,  
one of our working groups' events***

***apply for funding for your awesome  
event, project or group***

***(deadlines are last friday of the first month of semester)***

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