ACKNOWLEDGEMENTS

Cover artwork
ANDREA CLEGG TAKING SPACE
200606 COLOUR NEGATIVE 35MM ANDREA, MMac/i (McGill) and M.PL. (Queen’s), bought her first 35mm film camera at the age of 16, and has been taking photographs with it for many years. The featured photo was taken in one of the lanesways in Toronto where Rick Mercer gives his weekly rants, and offers an alternative perspective on semi-public spaces and how they are used.

Adaptech Research Network
Africa SOMA
AIDS Community Care Montreal
AMI - Québec
Collectif 7 à nous
Grupo Libre e Independiente Bini O.ubi
Hidden Gems Storytelling Project
Koumbi
McGill Association of University Teachers
McGill University Faculty of Agricultural and Environmental Sciences
McGill University Faculty of Arts
McGill University Faculty of Dentistry
McGill University Faculty of Education
McGill University Faculty of Medicine
McGill University Faculty of Science
McGill University School of Architecture
McGill University School of Social Work
Montreal Urban Aboriginal Community Strategy NETWORK
Montreal Urban Ecology Centre
Native Friendship Centre of Montreal
Office of the Provost, McGill University
South Asian Women’s Community Centre
Universities Allied for Essential Medicines - McGill Chapter

Social Equity and Diversity Education Office
Bureau de l’éducation en équité sociale et diversité
www.mcgill.ca/equity_diversity
www.facebook.com/equity.diversity
www.mydayatmcgill.com
MISSION STATEMENT

The Social Equity and Diversity Education (SEDE) Office is committed to fostering a fair and inclusive environment that respects the dignity of each member of the McGill community. By actively educating, heightening awareness and providing opportunities for dialogue about equity- and diversity-related issues, we strive to strengthen the community in our shared responsibility toward a truly equitable society.

Re(():THINKING COMMUNITY

Communities can arise out of a sense of place, common interests or affiliations. Communities can foster a sense of belonging—or exclusion—and can be shaped not only by social ties, but also by the built environment, civil society, innovation, communication networks and by macro political and economic structures. The recent exponential growth of the Internet has also given rise to a new type of community: the online or virtual community. In this, the fifth year of the SEDE Calendar, we look at the concept of community from diverse perspectives, including: access and equity issues in health and mental health; knowledge sharing, innovation and activism within varied communities; and at the strength that comes from building positive social ties among individuals and groups.

The SEDE Calendar project showcases the talent, hard work and dedication of McGill staff, students, faculties, local artists and community organizations. We hope that you enjoy the Calendar, and we invite you to learn more about SEDE’s outreach, engagement and education initiatives by visiting our website or joining us on Facebook™.
The mural is the result of two local Zapotec collectives coming together to honor their elders, whose honest and dedicated work contributes to the welfare of their community and their culture. The mural was painted on the side of one of their traditional houses in hopes of drawing attention to the fact that all aspects of Zapotec culture needs the help of the community’s children, youth and adults to continue flourishing. Where our ancestral practices can continue to see and more importantly to reflect on timely issues affecting our community, such as the decreasing usage of our ancestral language by our youth. As well as hoping to create a space to work with video, establishing a communal collective, it refers to a myriad of activities, such as working actively in our community, ranching, and the work of the grandmother’s grandmother from which the stories first originated. The research also examines the trickster discourse in sacred stories and the significance of these stories in the context of contemporary Cree society.

By examining Cree oral tradition through the lens of three generations of Iyiyuuh storytellers, the research project aims to posit a theory of Cree storytelling of the eastern James Bay Cree.

Communal work is the endeavor one dedicates to the community annually—with no monetary compensation—but it is ultimately for the benefit of everyone in the community. Communal work can include the planting of maize, cooking and planning a community festival. In the case of our collective, it refers to a myriad of activities, such as working with video, establishing a communal radio station, community cinema or organizing an arts festival. These activities are ultimately done with the hope of fostering our community’s ability to see and more importantly to reflect on timely issues affecting our community, such as the decreasing usage of our ancestral language by our youth. As well as hoping to create a space where our ancestral practices can continue to flourish.

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COMMUNITIES all around the globe.

Janet Rignall: The Tree of Life

Janet Rignall, M.Ed., works at McGill University. She has been a trained oil painter since the age of nine and took up acrylics, drawing, the use of mixed media and painting. The Multicultural Mental Health Research Unit (MMHRC), funded by the Mental Health Commission of Canada, seeks answers to the question, “How can the internet be used to improve mental health in Canada’s cultural communities?” In line with the goals set out by the Mental Health Commission in its framework for a reformed mental health system, the MMHRC is developing online tools to make the delivery of mental health services more responsive to the diverse needs of individuals and groups based on their cultural backgrounds, migration histories, language proficiency, values and understanding of health and illness.

The MMHRC has conducted focus groups with mental health professionals and leaders of community organizations across the country to determine needs for information. A website has been established that provides mental health professionals with culturally validated clinical tools. The public at large can find links to learn about mental health in over a dozen languages.

Most importantly, from the perspective of communities, the website increasingly functions as a central node through which people can find interpreters or cultural mediators, and discover local organizations and services tailored to their social and mental health needs. At present, we are working to make the website more user friendly, adding audiovisual material and a social networking forum. Over the next three years, the effectiveness of these resources will be evaluated and new forms of Internet-based mental health resources will be developed to foster resilience and respect for the rich cultural diversity that makes Canadian society unique.

To foster resilience and respect for the rich cultural diversity that makes Canadian society unique, the website increasingly functions as a central node through which people can find interpreters or cultural mediators, and discover local organizations and services tailored to their social and mental health needs.

Over the past thirty years AMI-Québec has evolved into a dynamic resource whose mission includes to support, guide, educate and advocate for families and friends living with mental illness. This is accomplished through support and education groups, individual counseling, recovery workshops, roundtable discussions, video conferences and teleworkshops. With the help of technology, services have been extended to the outer regions of Quebec as well as to the Montreal community, facilitating communication to individuals who are unable to access services or cannot, because of illness, leave the home. The organization has also introduced the Friends for Life program in collaboration with the English Montreal School Board and the East Island network for English-Language services. This pilot project is intended to teach children how to cope with feelings of fear, worry and depression with a view to the prevention of mental disorders in adulthood.

More recently, because families often feel neglected when seeking help for a loved one in hospital emergencies, a family peer support pilot project has been introduced at the Douglas Mental Health University Institute, where a family member is available for information and support. It is hoped that this project will demonstrate the necessity of introducing this service in all hospitals across the city.

A small staff and many volunteers assist AMI-Québec in its mission of providing the community with much needed services, promoting support and understanding, and helping to dispel the stigma surrounding mental illness.

www.amiquebec.org
In this process the beauty of differences is respected, moving us toward a better world.

DIGITAL ART
BERNARD LAFLEUR
HUMAN NETWORKING

Established in Montreal in 2004, Koumbit is a non-profit organization that promotes the use of free and open source software by community groups in Quebec, Canada and abroad. Koumbit is neither a co-op nor a business that can be “owned.” Rather, it is a collective of individuals working together for common goals. Our unique work environment is collectively organized by progressive-minded, autonomous workers.

Koumbit’s founding principles emphasize solidarity, social responsibility, and political engagement. We provide a workplace where individuals can collaborate openly in order to share their ideas and tools, as well as sharing the responsibility of managing the organization. Our clients vary widely, from community groups to activists to educational institutions, governments and businesses. We host mailing lists that connect communities of activists, build sites that organize important social resources, and develop online tools that are free for anyone to use. In solidarity with some under-funded grassroots organizations, we have been proud to offer free work and hosting. We avoid clients and contracts whose activities go against our principles.

In spite of the fast-paced work environment and the constrained budgets of many projects, Koumbit remains a supportive workplace where mutual aid and creative thinking are highly valued. This atmosphere is essential to the collective management of our workplace, where diversity of opinion can complicate even simple decisions. By working through our diverse viewpoints, we’re able to direct our organization in a way that is inclusive and humanising. This daily challenge draws us together and links us to a wider community of activists and agitators.

www.koumbit.org
The word “community” carries with it a sense of unity. The Hidden Gems Storytelling Project brings people together in a creative and artistic way. Created in 2010, as a project under the Community Action Toolkit of McGill University, Hidden Gems responds to the growing inter-generational gap between citizens of Montreal: youth are increasingly separated from elders on a variety of fronts, ranging from interpersonal to technological. The aim of Hidden Gems is to transcend generational divides through stories and recorded memories that convey universal themes and that highlight the value of an individual’s life. Out of this collaboration, remarkable stories—and later, radio plays—emerge as students are paired with elders in the local community to hear their life stories and to share the defining moments in their lives.

Now in its third year, Hidden Gems continues to uncover meaning and to serve as an educational platform for both the students and the elders. Students have a chance to experience a unique perspective on problems and challenges common to all, such as finding the confidence and strength to achieve goals, or the ability to enjoy and value life, all while tapping into their creativity. On the other hand, elders receive insight on the issues prevalent amongst younger generations, such as dealing with the demands of a changing, fast-paced society. The memories shared by both students and elders during interviews offer the participants a new and interesting lens through which to reflect on their experiences.

The radio plays born out of Hidden Gems then aired on CKUT Radio, and show amazing creativity, authenticity and sincerity. They contribute greatly to inter-generational integration in the Montreal community. Hidden Gems reminds us that stories are meant to be shared, valued and treasured.

www.mcgill.ca/equity_diversity
This project looks at German WWII civil bunkers, or Hochbunker, juxtaposing their architectural meaning and political objectives with how they were experienced by the communities inhabiting them. How were ordinary lives enacted in those places? At the same time it studies the extraordinary range of meanings these buildings adopted and how these perceptions were monumentalized: Which meanings were remembered and which were ignored? Tischer argues the bunkers as architectural typology, built to withstand aerial bombardments at strategic locations in the urban centers, and the way they were remembered for reflecting the stories of a very vulnerable community of women, children and elderly facing war, destruction and reconstruction.

Following the first British air-raid of Berlin on the night of August 25, 1940, an agitated Hitler ordered the immediate implementation of the Führer-Sofortprogramm. This emergency program called for a massive building project in order to protect Germany’s military bases, industries and civilians. Hochbunker, colossal aboveground concrete shelters, mushroomed in the large cities to shield their inhabitants from a war that had become urban for the first time in history.

Later in the war, bunkers were meeting points in urban deserts and tragically after victory occupation by the Allies, these sites of peace and violence. After the war ended they were designated as shelter for the homeless, where hundreds lived in unthinkable conditions for decades. As Germans emerged from the rubble, the naked concrete giants were increasingly deemed as enemies and ultimately ignored in a country that strived to move forward, away from its past.

People have been fascinated by the way members of a community express themselves through “street art,” and this spent the last several years taking pictures of graffiti, stencils, stickers, art posters and installations. The artist Frida Kahlo suffered lifelong health problems and is represented here in a subtle and isolated way–almost incognito–in the middle of a city where hundreds of people pass by. The peeling wall reminds us of the passage of time.

PHOTOGRAPHY VIRGINIE NOVAR

GROUPE: Collectif 7 à nous and the Building #7 Project

Since 2003, the Point-Saint-Charles community in Montreal has mobilized to ensure the redevelopment of a former Canadian National (CN) rail yard would meet its needs. The redevelopment of this 35-hectare space meant addressing issues of housing, green spaces, contamination, community facilities, transportation, and rail and industrial activities.

Collectif 7 à nous was created in 2009 to reclaim Building #7, and it serves as a link between several groups with different philosophies. Its founding members include the Table de concertation communautaire Action-Garden, the Centre social autogéré, the Darling Foundry, the Centre social autogéré, the D arling Foundry, the Club populaire des consommateurs, individual citizens, and the architect Mark Podsedel, with the support of RÉSO. These groups led sustained, diversified, and efficient popular actions to obtain the release of Building #7 to the community. In June 2011, the Collectif was victorious: Building #7 was disposed of for one dollar, and the group received donations for emergency repairs.

Collectif 7 à nous has since taken over this heritage industrial building, which is part of the popular history of Pointe-Saint-Charles. It now leads efforts to convert the building into an alternative and accessible meeting place. Building #7 will become an innovative hub mixing arts, culture, social and political events, production spaces and neighborhood services, brimming with projects, solidarity, and creativity. The Building #7 project is fueled by the values of social justice, autonomy, respect, and democracy as understood in its participative, inclusive and horizontal spirit. It is aimed at becoming an engine of cultural, social, political, economic and environmental change, both within its original environment and beyond.
unique knowledge and expertise that is passed from one living being to the next. This intergenerational transfer of knowledge is fundamental; without it, the cub will perish. Qourt's re-thinking of community involves appreciation for the St. Michael's Mission. In this piece, a mother polar bear and her cub feast on the fat of a seal. The mother bear has been teaching her cub to hunt.

BLACK MARKER ON PAPER

JOHNNY QOURT POLAR BEAR WITH CUB

The report had a broad and significant impact on policy makers and members of the Black community. It provided comprehensive, empirical findings that highlighted central issues of socio-economic inequalities, family stability and community cohesion. The study also provided city-wide data which compared the position of Blacks with the rest of the population in Montreal and national data which situated the findings from Montreal within the Canadian context. Lastly, the study provided profiles of 10 geographic areas in which a majority of Blacks in Montreal reside in order to assist local communities and service providers to better respond to the community needs.

Members of Montreal's Black community who participated in the research team and in community consultations include Maison d'Haiti, Black Community Resource Centre, Black Theatre Workshop, Rainbow Board of Black Educators, and the African Canadian Development and Prevention Network, among many others.

GROUP: The Montreal Urban Aboriginal Community Strategy NETWORK

Created in 2008, the Montreal Urban Aboriginal Community Strategy NETWORK aims to improve the quality of life for Aboriginal people in the greater Montreal area by sharing information about Aboriginal people's needs. By prioritizing these needs, the NETWORK is able to develop joint projects that address duplication and gaps in the services offered. Since its implementation, the NETWORK has worked hard to create, maintain, and strengthen work relationships among partner organizations dedicated to the well-being of the Aboriginal community in Montreal.

Concerted and coordinated efforts by the NETWORK have notably resulted in the publishing of the Montreal Aboriginal Reference Guide and the Directory of Resources Offered to Montreal's Aboriginal Community. More recently, the Conseil des Arts et des Lettres du Quebec announced the creation of the Fund for Montreal Aboriginal Professional Artists and Writers, an initiative with which the NETWORK collaborated actively.

The NETWORK's efficiency depends essentially on its Working Committees, which are made up of organizations and individuals serving Aboriginal people in the Greater Montreal area. With more than 600 members, representing more than 120 organizations, the NETWORK is an open and inclusive collaborative initiative that is making a difference through the development of partnerships with Aboriginal and non-Aboriginal organizations, community groups, the private sector and its federal, provincial, municipal, First Nations and trust partners.

The Montreal Urban Aboriginal Community Strategy NETWORK is proud to make a difference in the daily life of Montreal's Aboriginal people, a people who form the eighth largest urban Aboriginal community in Canada. www.reseaumtnetw ork.com
She believes that each of us can use our healing energies as we reach out to reconnect and rediscover the diverse communities of Montreal.

ACRYLIC

CHERYL BRAGANZA
THE HEALING CL OAK

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3                     4                     5                     6                     7                     8                     9

17                    18                    19                    20                    21                    22                    23

24/31               25                    26                    27                    28                    29                    30

CHERYL BRAGANZA THE HEALING CL OAK

Dimanche SUNDAY
Mardi TUESDAY
Mercredi WEDNESDAY
Jeudi THURSDAY
Vendredi FRIDAY
Samedi SATURDAY

1                      2

3                     4                     5                     6                     7                     8                     9

10                    11                    12                    13                    14                    15                    16

17                    18                    19                    20                    21                    22                    23

24/31               25                    26                    27                    28                    29                    30

CADMUS CHERY is an artist, poet, musician and cancer survivor who collaborates locally and globally with organizations that focus on human rights.

(Cat sundown on March 25th to April 2nd)

GROUP: South Asian Women's Community Centre

With the idea that community fosters a sense of belonging, the South Asian Women's Community Centre (SAWCC) mandate includes creating programming aimed at reducing feelings of isolation and galvanizing bonds among community members through practical means of solidarity. Although members of South Asian communities as well as other racialized communities are often marginalized, the reality is that we are an integral part of our communities and society as a whole. This is why SAWCC shares its projects and activities with wider publics by holding family picnics, information sessions, end-of-the-year celebrations, conferences, public vigils and youth empowerment workshops in public schools and community centres throughout the city.

By bringing the Centre to the people, we attempt to build community from a feminist perspective, amongst women and their networks. As such, members from other communities are able to gain access to SAWCC programs, while SAWCC gains visibility and information about their realities from such exchanges. As an organization that promotes diversity, SAWCC strives to instil a sense of understanding and mutual respect amongst members and clients, as well as the surrounding environment. End-of-month lunches bring together women and families of all backgrounds, celebrating a wide variety of cultural occasions. Lastly, through participation in campaigns, SAWCC demonstrates to women's realities in terms of migration and community centres.

This metaphor is materialized in the built form as numerous spaces in the city are designed to contain the female body. Several studies have demonstrated that, through their actions and presence, bodies are the architecture as much as in philosophy. The body, woman's problematic constituent becomes the vehicle through which she reclaim territories. As they move through urban space, women simultaneously fuse with and fragment the physical environment. Either by becoming extensions or disruptions of the built form, bodies deconstruct codes inscribed in architecture.

Girls' bodies merge with the architecture. Bodies are understood to live in dignity. Architects and bodies defy spatial dictates. Women's realities in terms of migration, self-determination, and safety. The Centre hopes not to change less accepting attitudes towards immigrant groups and women in general, but also offers a vision based on the desire that every individual, including women and children, ought to live in dignity.

NEW PATHWAYS FOR WOMEN

M.T.: Women Move in/Moving Space

Tania Gutiérrez Monroy
Ph.D., Candidate, School of Architecture

Tania Gutiérrez Monroy's study, “Women move in/moving space,” focuses on the gendered implications of the city, building upon their nature as spatial containers of objects and relations. In The Sphinx in the City (1990) Elizabeth Wilson points out that women’s presence in cities is controlled as a problem. This presence embodies both temptation and virtue as rules of protection, and is dealt with by urban space through architecture that affirms the need to shelter the female body.

Gutiérrez Monroy’s project analyses the space/woman metaphor, wherein both concepts are seen as bounded and colorable. This metaphor is materialized in the built form as numerous spaces in the city are designed to contain the female body. Several studies have demonstrated that, through their actions and presence, bodies are the architecture as much as in philosophy. The body, woman’s problematic constituent becomes the vehicle through which she reclaims territories. As they move through urban space, women simultaneously fuse with and fragment the physical environment. Either by becoming extensions or disruptions of the built form, bodies deconstruct codes inscribed in architecture.

A case study in Mexico City (Iván Ramírez) demonstrates that it is actually through their (moving) bodies that women re-appropriate the spaces claimed by patriarchies—through the woman’s body, bodies rendered “problematic” by a discourse that aims to reinstate them in architecture as much as in philosophy. The body, woman’s problematic constituent becomes the vehicle through which she reclaims territories. As they move through urban space, women simultaneously fuse with and fragment the physical environment. Either by becoming extensions or disruptions of the built form, bodies deconstruct codes inscribed in architecture.

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Musician and cancer survivor who collaborates locally and globally with organizations that focus on human rights. She believes that each of us can use our healing energies as we reach out to reconnect and rediscover the diverse communities of Montreal.

Cheryl Braganza is an artist, poet, musician and cancer survivor who collaborates locally and globally with organizations that focus on human rights.

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The spring tree featured here suggests the value of "old" tradition and ritual, and depicts the positive elements of change and rebirth.

Our work on the detection of malaria infection in blood cells based on ultrashort laser illumination was serendipitously conceived. I was attending a research seminar by my future colleague Prof. Scott Buhler when he was discussing his progress in the chemistry department at McGill as a senior hire and he showed the molecular structure of the malaria pigment hemozoin (as by-product of the parasite’s metabolism of human hemoglobin in the blood). I recall thinking that this molecule may have an ideal structure to produce "third harmonic generation" (THG), a nonlinear optical effect where a material re-emits light that is three times the frequency of light used to illuminate it.

Three years passed by and my group received grant money to build a nonlinear microscope that could perform imaging of the THG process. I remembered Scott’s talk and decided to simply test my idea with malaria samples from the Institute for Parasitology at Macdonald Campus. My graduate student Jonathan Belisle obtained microscope slides with blood smears of malaria, infected red blood cells and imaged them on our nonlinear microscope which scanned a focused laser beam across the sample. I remember vividly watching the image form on the computer screen and the flashes of "light" rendered as the laser beam impinged on the biomolecule indicating its presence.

A significant advantage of using THG microscopy is that it is noninvasive and it allows us to image living samples at high resolution, which is critical for studying living cells. We have applied this technique to image malaria-infected cells in living samples, which allows us to study the distribution of the pigment hemozoin and other markers of the disease within the cell, providing insights into the mechanisms of malaria infection and development.

In conclusion, our work on malaria detection using nonlinear microscopy is a shining example of how interdisciplinary collaboration can lead to innovative solutions in medicine and science. This approach not only advances our understanding of malaria but also has potential applications in other fields such as cancer research and neuroscience, where nonlinear optical techniques are increasingly being used to study complex biological systems in real-time.

Africa SOMA

Africa SOMA is a Montreal-based NGO that works to provide educational opportunities for disadvantaged youth in Southern Kenya. Since 2007, one of its central projects has been the opening, furnishing and maintenance of a Community Resource Centre in the Maasai town of Elangata Wau. Inaugurated in August 2010, and managed by a local community-based organization, this resource centre houses the first library in the area and provides much needed space and materials for studying, and for student and community gatherings of all types.

The Elangata Wau Resource Centre helps strengthen community in a number of different ways. First, programs such as a recent photo exhibit of Maasai life-stage ceremonies and ongoing storytelling sessions by community elders to students are reinvigorating discussion and debate about what it means to belong to the Maasai cultural community. Second, librarians facilitate regional competitions that bring together students from different towns. These students compete in subjects such as debating and mathematics; competitions that motivate their studies and allow them to build a wider network of academic peers. Finally, computers with internet access are—for the first time—allowing community members to build online networks and gather information electronically.

As this part of Kenya grows and expands in response to numerous forces including infrastructural development, immigration, climate change and population growth, the concept of community is consistently being challenged and made more complex. Africa SOMA recognizes that ease of access to information—whether school-, village- or culture-related—can be a crucial factor in promoting peace and understanding as local definitions of who and what is part of the community change.

www.africasoma.org
As a contemporary Canadian artist, Carol Rabinovitch’s Umbrellas style is whimsical and sometimes abstract. Her joy in painting the canvas a personality and a mood, as shapes and forms spring into her mind. Her dance for umbrellas, hats and butterflies are her favourite themes. She creates with oil and acrylic paints, monoprinting, collage, scratching and scraping—all sometimes combining them, generating mixed-media images. “Umbrellas” portray several different backgrounds, and forms spring into her mind. Her fondness for umbrellas, hats and butterflies are her favourite themes. She creates with oil and acrylic paints, monoprinting, collage, scratching and scraping—all sometimes combining them, generating mixed-media images. “Umbrellas” portraying several different backgrounds, unique in shape, colour and various textures, representing symbols and objects that cover us and protect us from rain and from sun.

CAROL RABINOVITCH UMBRELLAS

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<th>DIMANCHE</th>
<th>LUNDI</th>
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**RESILIENCE AGAINST DISCRIMINATION**

**TITLE:** Project PRIDE (Promoting Resilience in Discriminatory Environments)

**RESEARCHER:** Nathan Grant Smith, Ph.D., Assistant Professor, Department of Educational and Counselling Psychology, Faculty of Education

Project PRIDE (Promoting Resilience in Discriminatory Environments) is a novel HIV prevention intervention that focuses on helping young gay/bisexual men to cope effectively with the stress that results from stigma and discrimination.

Prevalence rates of HIV infection in young gay and bisexual men have increased in recent years. One of the factors implicated in HIV transmission among young gay/bisexual men is societal stigma and discrimination. Stigma and discrimination have been linked to a variety of negative psychological, physical and behavioral health outcomes, including substance use and risky sexual behavior. In addition, experiences of stigma can be internalized and create feelings of shame, low self-esteem and disconnection from the lesbian, gay, bisexual and trans communities. The goals of Project PRIDE are to increase self-esteem, behavioral skills related to HIV risk reduction, community engagement and adaptive coping strategies. By helping young gay/bisexual men to cope more effectively with stigma-related stress and to mobilize personal and community resources, Project PRIDE aims to reduce participants’ reliance on maladaptive coping strategies such as substance use and unprotected sex.

Funded by the Canadian Institutes of Health Research, researchers at McGill University, Ryerson University, Université du Québec à Montréal, and University of Windsor are engaging community members in the development and refinement of the intervention, which will be delivered to approximately 30 gay/bisexual men between the ages of 18 and 25 in Montreal and Toronto.

Future research will utilize randomized controlled trials to test the intervention’s effectiveness in reducing substance use and unprotected sex.

**GRIUP:** AIDS Community Care Montreal

AIDS Community Care Montreal (ACCM) is a volunteer-based community organization working to enhance the quality of life of people living with HIV/AIDS, to prevent HIV transmission, and to promote community awareness and action. We promote the inclusion of diverse populations while working to ensure that ACCM’s cultural roots remain an integral part of what we are. We recognize these roots by ensuring access to all of our programs, services and activities in English while increasing access in French. ACCM envisions a society free from the stigma of HIV/AIDS. We are committed to building a community where all people living with or affected by HIV/AIDS receive the support they need. We are dedicated to empowering individuals to make informed decisions related to their health.

The Education for Prevention department is dedicated to equipping people with the knowledge and tools needed to make informed decisions concerning their sexual health. These goals are achieved through the provision of innovative education and prevention services and programs aimed at decreasing the incidence of HIV/AIDS, viral hepatitis C and other sexually transmitted infections (STIs). Paramount to the department’s practice is the promotion of sexual health and risk reduction strategies. Volunteers have been a fundamental part of ACCM since its inception in 1987. They play an important role in every function of the organization, including education for prevention, support services, fundraising, research, administration, governance, and the Volunteer Department itself. Volunteers have enabled ACCM to develop a wide range of programs and services adapted for the dynamic and diverse Montreal populations affected by HIV and AIDS.

**www.acedmonton.org**

**May/Mai**

**June/Juin**

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Over time, these pillars will collapse and others will form in their place, creating a different landscape for a new generation.

PHOTOGRAPHY

BEAU JOHNSON

TWELVE APOSTLES

BEAU graduated from McGill with a B.Sc. in Psychology and minor in Kinesiology. The "Twelve Apostles" are found off the coast of the

World Day to Combat Desertification and Drought

La Fête Nationale du Québec

DIMANCHE SUNDAY

MONDAY LUNDI

TUESDAY MARDI

WEDNESDAY MERCREDI

THURSDAY JEUDI

FRIDAY VENDREDI

SATURDAY SAMEDI

JUNE JUIN

SD ML M TV SS

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23/30 24 25 26 27 28 29 30 31

GROUP: Montreal Urban Ecology Centre

The Montreal Urban Ecology Centre’s (MUÉC) mission is to build and share expertise concerning the most viable and democratic approaches to sustainable urban development.

Inspired by social ecology, MUÉC explores the inter relationship between nature and society.

The importance of neighbourhood and city level action is highlighted in all of the Centre’s undertakings, as are citizens’ rights to participate in decision-making for the management of urban affairs.

Over the past few years, MUÉC has developed an expertise in the fields of Collective and Active Transportation, Greening and Urban Agriculture, and Participatory Democracy and Citizenship.

As part of the Greening and Urban Agriculture sphere of action, MUÉC developed a project entitled La Ville en vert, in collaboration with the Office municipal d’habitation de Montréal (OMHM) and the Office municipal d’habitation de Montréal (OMHM). This three-year adventure, based on the participation of renters and OMHM professionals, aims to create cool islands of vegetation that also improve the environment of low-income housing complexes in Montreal. La Ville en vert is funded by the Institut national de santé publique du Québec through the Green Fund of Action 21 of the 2006–2012 Climate Change Action Plan.

La Ville en vert includes 10 participatory projects and 30 technical interventions that incorporate installations for urban agriculture, perennial planting beds and numerous tree plantings. This greening project aims to foster best practices for reducing urban heat islands, for increasing building renovation projects, and for increasing opportunities for residents to participate in the management of their outdoor spaces.

www.arbbeanecology.net

RESPONDING TO CLIMATE CHANGE

An Ecological Model of Regional Vulnerability to Climate Change

RESEARCHER: Jason Samson, Ph.D.,

Department of Natural Resource Sciences,

Faculty of Agricultural and Environmental Sciences

Jason Samson’s research focuses on how human populations may react to a changing climate at the regional level. Samson’s ecological model of regional vulnerability to climate change was developed to provide a simple index to inform communities and political leaders about the potential impacts of climate change. The global geographical pattern of population density clearly shows that societies are strongly influenced by climate. While climate change is a global phenomenon, the magnitude of the change will be very different depending on region.

Similarly, the societal impacts of a two-degree Celsius increase will not be the same for someone living in Jakarta and someone living in Montreal.

While some regions—mainly in the northern part of the northern hemisphere—have low vulnerability, both the geographical extent and the number of people with high vulnerabilities are far greater. What is perhaps most shocking is that even though Samson’s research includes no socio-economic factors (other than population growth) it still shows that the least negative impacts of climate-change are likely to occur in less industrialized countries. These countries have made the fewest contributions to the climate change crisis, and probably have the least capacity to respond to this crisis. As human dispersal potential is limitless, but politically, economically and culturally constrained, climate migrations are likely to be one of the most serious, and, in the absence of focused attention, unexpected consequences of climate change.

This greening and acting locally is essential for limiting both climate change and its impacts on our communities.

Innocent Children

Victims of Aggression

Jason Samson, Ph.D.,

Faculty of Agricultural and Environmental Sciences

An Ecological Model of Regional Vulnerability to Climate Change

RESEARCHER: Jason Samson, Ph.D.,

Department of Natural Resource Sciences,

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This greening and acting locally is essential for limiting both climate change and its impacts on our communities.
Sara Malik’s research focuses on the social and moral dimensions of transnational health interventions in northern Haiti. Malik has been working in Haiti since 1997, and her research involves an analysis of local illness classifications and the politics of moral dimensions of international aid as experienced by health providers, recipients, and administrators. Her most dedicated and thoughtful aid interventions, she found, resonated with mutual, and reciprocal, ethical thrust.

“Communitarianism” is a central component of health care interventions around the world, both as the target for various programs and as a way of thinking about the new social movements that form when resources such as medical equipment, pharmaceuticals, and health workers travel to distant sites. Overall, Malik found that strengthening communities and fostering health organizations and biomedical practitioners working across inequalities. He PhD thesis, “Where They Need Me: The Moral Economy of International Medical Aid Haiti,” is based on fieldwork carried out in Cap-Haïtien, Haiti, from 2007 to 2009. There, Minh found that strengthening communities and fostering health organizations and biomedical practitioners working across inequalities. He PhD thesis, “Where They Need Me: The Moral Economy of International Medical Aid Haiti,” is based on fieldwork carried out in Cap-Haïtien, Haiti, from 2007 to 2009.

Group: Universities Allied for Essential Medicines—McGill University

Universities have a particularly rich role as innovators of medical technologies and therapeutic drugs, many of which are instrumental in treating diseases that affect resource-limited communities around the world. Universities Allied for Essential Medicines (UAEM) is an international student group that seeks to increase awareness and mobilize students, among others, through lectures, workshop, and social events. UAEM is particularly interested in the interface between international aid as experienced by health providers, recipients, and administrators. Her research focuses on the social and moral dimensions of international aid as experienced by health providers, recipients, and administrators. Her most dedicated and thoughtful aid interventions, she found, resonated with mutual, and reciprocal, ethical thrust.

“Transnational Health Interventions in Northern Haiti”

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“Where They Need Me: The Moral Economy of International Medical Aid in Haiti,” is based on fieldwork carried out in Cap-Haïtien, Haiti, from 2007 to 2009.

www.essentialmedicine.org
## Health and Social Wellness

**Title:** Access to Health Care Services for Aboriginal Peoples in Montreal

**Researchers:** Mary Ellen Macdonald, Ph.D., Assistant Professor, School of Health and Society Faculty of Dentistry

As a medical anthropologist, Mary Ellen Macdonald has been concerned with the accessibility of health care services for vulnerable members of the Montreal community for over 10 years. Her research has focused largely on Montreal’s urban Aboriginal population and has developed in close partnership with other McGill-based researchers and students and the Native Friendship Centre of Montreal (NFCM).

The NFCM is a community-based organization that, for 37 years, has acted as a health and social service referral point for urban Aboriginal peoples in Montreal. Together, the NFCM and Macdonald have sought to better understand health issues experienced by Aboriginal peoples, as well as to design solutions to improve access to health care services. An important part of this project has been to increase the awareness of McGill health professionals students of the day-to-day activities of the NFCM.

Health services can be experienced as inaccessible for many reasons, for example, barriers such as physical accessibility (e.g., stairs), social setting (e.g., neighbourhood and cultural inclusion), language and practice, which may impact the experience of accessibility and impede service utilization. From their work, it is clear that many Aboriginal community members are not fully utilizing health care services. In fact, many often avoid services—including treatment for important health problems—because of experiences of stigma, racism, and discrimination. For example, in their work on tuberculosis they found that Aboriginal infants often feel excluded from current models of care and avoid mainstream health services as a result. Further, their work identifying community health priorities suggests that there is significant unease about health issues in this community.

Through her research, Macdonald has had many opportunities to observe the devastating real-life consequences of social practices like exclusion and marginalization. She believes that community health means paying attention to these experiences and to working together to promote social change.

### GROUP: The Native Friendship Centre of Montreal

The Native Friendship Centre of Montreal (NFCM) is a non-profit, non-sectarian, autonomous community development agency whose principal mission is to promote, develop, and enhance the quality of life in the urban Aboriginal community of Montreal. The NFCM, being a part of a regional and national initiative that bridges the gap between two cultures, is the only service and referral point in the Greater Montreal Area dedicated to serving the Aboriginal population consisting of the 10 First Nations of Quebec, the Inuit and Metis of Montreal, and as people from across the Americas. The 10 First Nations of Quebec include the Cree, Inuit, Innu, Atikamekw, Atikamekw, Attikamekw, Huron and Malecite.

Through its programs, activities and services, the NFCM aims to uplift the quality of life of the urban Aboriginal population of Montreal; those migrating or in transition by safeguarding their health, social, and legal conditions; and by assisting these individuals in the achievement of their dignity and their quality of life. The NFCM is mandated to assist Native people who are making a transition to the urban community and improving the quality of life of urban Aboriginal population of Montreal by providing access and referral to health and social services, through central, suitable, and appropriate facilities where cultural, educational, recreational and social activities can be held.

### EVENTS:

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<thead>
<tr>
<th>Date</th>
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<tr>
<td>Monday</td>
<td>International Day of the World’s Indigenous Peoples</td>
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<td>23-24</td>
<td>International Day of the Memoirance of the Slave Trade and Its Abolition</td>
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<td>Various events and activities</td>
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