

HARD CARE

A REFLECTIONS ON A SEMESTER IN HARD LAW
ISSUE 1
SPRING 2025

KIELLAN ROOK



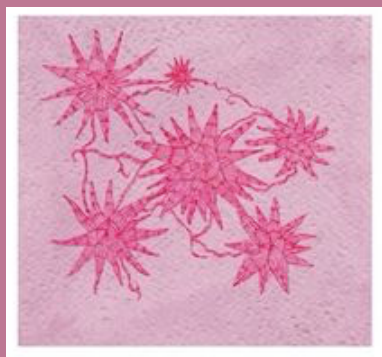


SAFE

supply



NOW!



land acknowledgement and

statement of positionality

MY NAME IS KIE OR KIELAN
AND I MADE THIS ZINE AS PART OF MY
CONTRIBUTION TO A COURSE AT UVIC LAW. I WAS INVITED
TO THE COURSE BY FRIENDS/COMRADES/PEERS FROM HARD
LAW CLUB, WHICH IS A CLUB OF LAW STUDENTS DEDICATED
TO HARM REDUCTION AND DECRIMINALIZATION.

I WAS BORN ON TREATY 4 TERRITORY, LAND
TRADITIONALLY AND CONTINUALLY STEWARDED BY
ANISHINABEK, HAUDENOSAUNEE AND ONEIDA OF THE THAMES
FIRST NATIONS PEOPLES. I COMPLETED MY UNDERGRADUATE
STUDIES IN TKARONTO, TREATY 13 TERRITORY,
TRADITIONAL LAND OF THE HURON-WENDAT, SENECA AND
MISSISSAUGAS OF THE CREDIT RIVER. NOW, I AM
FINISHING MY FINAL YEAR OF A LAW DEGREE ON THE
UNCEDDED TERRITORY OF THE LĀKʷƏNƏN SPEAKING
PEOPLE. I ACKNOWLEDGE ALL OF THESE PLACES AS
SHAPING WHO I AM AND HOW I HAVE TRIED TO APPROACH
THIS ZINE-MAKING PROJECT. HARD LAW CONSTANTLY
REMINDS OURSELVES THAT THE WAR ON DRUGS IN
CANADA HAS A HEIGHTENED IMPACT ON INDIGENOUS
PEOPLES AS AN INTENTIONAL PRODUCT OF THE HISTORY
OF COLONIAL LAW AND THE GENOCIDAL PROJECT OF
CANADA.

I AM A SETTLER WITH IRISH AND SCOTTISH HERITAGE AND
A LAW STUDENT. PLEASE READ MY ZINE COGNIZANT OF THE
WAYS THAT THESE POSITIONALITIES HAVE BIASED ME AND
MADE ME IGNORANT TO EXPERIENCES OUTSIDE OF
MY OWN. I AM VERY DEEPLY GRATEFUL TO MY PEERS IN
HARDLAW FOR INVITING ME AND TRUSTING ME TO JOIN
THIS CLASS.




while you are
reading this zine,
we will lose
someone to
overdose. we are
currently losing
up to 20 of our
community
members each day
in canada;
7 in british
columbia alone.
while you are
reading this zine,
someone will die
as a result of laws
that make using
drugs unsafe.
their deaths are
preventable.


please take a
moment to
remember those
we have lost to the
war on drugs.



principles of a liberation-oriented drug user movement



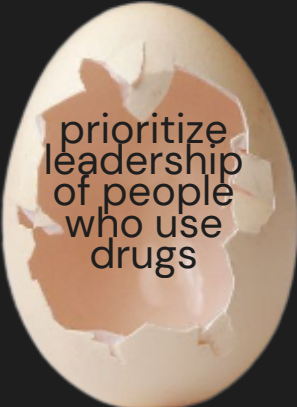
all of
us or
none
of us




no
justice
on
stolen
land




center the
interests
of the
most
oppressed



prioritize
leadership
of people
who use
drugs




solidarity
with other
groups of
oppressed
people



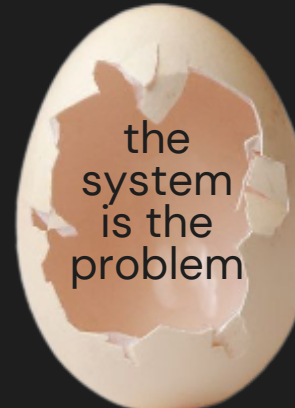
"we're not
trying to
be some
bullshit
NGO"



intersec-
tionality,
inclusion,
fellowship



drug
users
are not
the
problem



the
system
is the
problem

a snippet
from

raise shit by Bud Osborn

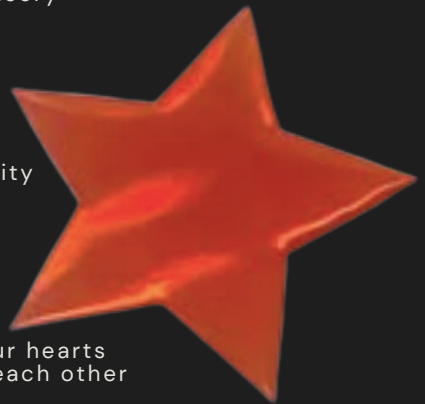
downtown eastside poem of resistance

read to Hard Law by member Samantha Nicole

there is a planetary resistance
against consequences of globalization
against poor people being driven from land they have occupied
in common
and in community
for many years
and while resistance to and rapidity of global gentrification
differs according to specific local conditions
we in the downtown eastside
in the poorest and most disabled and ill community in Canada
are part of the resistance
which includes
the zapatistas in chiapas mexico
the ogoni tribe in nigeria
and the resistance efforts on behalf of and with
the lavalas in Haiti
the minjung in korea
the dalits in india
the zabaleen in Egypt
the johatsu in japan
and these are names for
the floor
the abandoned
the outcasts
the garbage people
the homeless poor

...
a first nations' man recently told me
he had come to the downtown eastside to die
he heard the propaganda that this is only a place of death disease and despair
and since his life had become a hopeless misery
he came here specifically to die
but he said
since living in the downtown eastside
what with the people he has met
and the groups he has found
he now wants very much to live
and his words go directly
to the heart of what makes for real community
a new life out of apparent death
and this is what we speak and live
with our words our weapons
our words
like bolts of lightning in a dark night
lighting our way
our words
like tears like rain like cries like hail from our hearts
feeling with each other in our suffering for each other
our words

...
brilliant and beautiful as the rainbow I saw
spanning our streets
our words
of resistance and comfort and commitment
like mountains
our words
prophetic on behalf of the hard-pressed poor



**SILENCE
IS MY RIGHT.**

UNLESS I AM IN A BAR OR CAR
OR POLICE SAY I HAVE BROKEN THE LAW.
THEN, I MUST GIVE **ONLY** MY NAME,
BIRTHDATE AND ADDRESS.

I CAN SAY **“NO”** TO POLICE **SEARCHING ME
OR MY BELONGINGS.** SAYING NO DOES NOT
MEAN I HAVE SOMETHING TO HIDE!

UNLESS I AM BEING ARRESTED OR DETAINED,
I CAN LEAVE.

IF I AM ARRESTED OR DETAINED, I HAVE A
RIGHT TO **KNOW WHY** AND TO **SPEAK
PRIVATELY WITH A LAWYER** WITHOUT DELAY,
EVEN IF I CANNOT PAY

I CAN **ONLY** BE STRIP-SEARCHED IN
PRIVATE AND BY OFFICERS OF MY
GENDER/MY CHOSEN GENDER IF I AM
TRANSGENDER/NON-BINARY/2-SPIRIT

I HAVE A RIGHT TO KNOW A POLICE
OFFICER'S **NAME AND BADGE
NUMBER**

I CAN **REPORT A POLICE OFFICER**
WHO ABUSES ME,
SWEARS AT ME,
OR VIOLATES
MY RIGHTS.



To report a police officer to the Police Complaint Commission
call 1-800-665-6878 For legal aid call 1-866-458-5500
(1-866-458-3300 outside Metro Vancouver)

PRINT, CUT, & SHARE!

“OFFICER, IF I AM UNDER ARREST OR BEING DETAINED, PLEASE TELL ME SO.

IF I AM FREE TO GO, PLEASE TELL ME SO.

IF I AM NOT FREE TO GO, PLEASE TELL ME WHY.

I WISH TO EXERCISE ALL OF MY LEGAL RIGHTS INCLUDING MY RIGHT TO SILENCE AND MY RIGHT TO SPEAK TO A LAWYER BEFORE I SAY ANYTHING TO YOU.

I DO NOT CONSENT TO BEING SEARCHED.

I WISH TO BE RELEASED WITHOUT DELAY.

PLEASE DO NOT ASK ME QUESTIONS BECAUSE I WILL NOT WILLINGLY TALK TO YOU UNTIL I SPEAK TO A LAWYER.

THANK YOU FOR RESPECTING MY RIGHTS”

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IF I AM FREE TO GO, PLEASE TELL ME SO.

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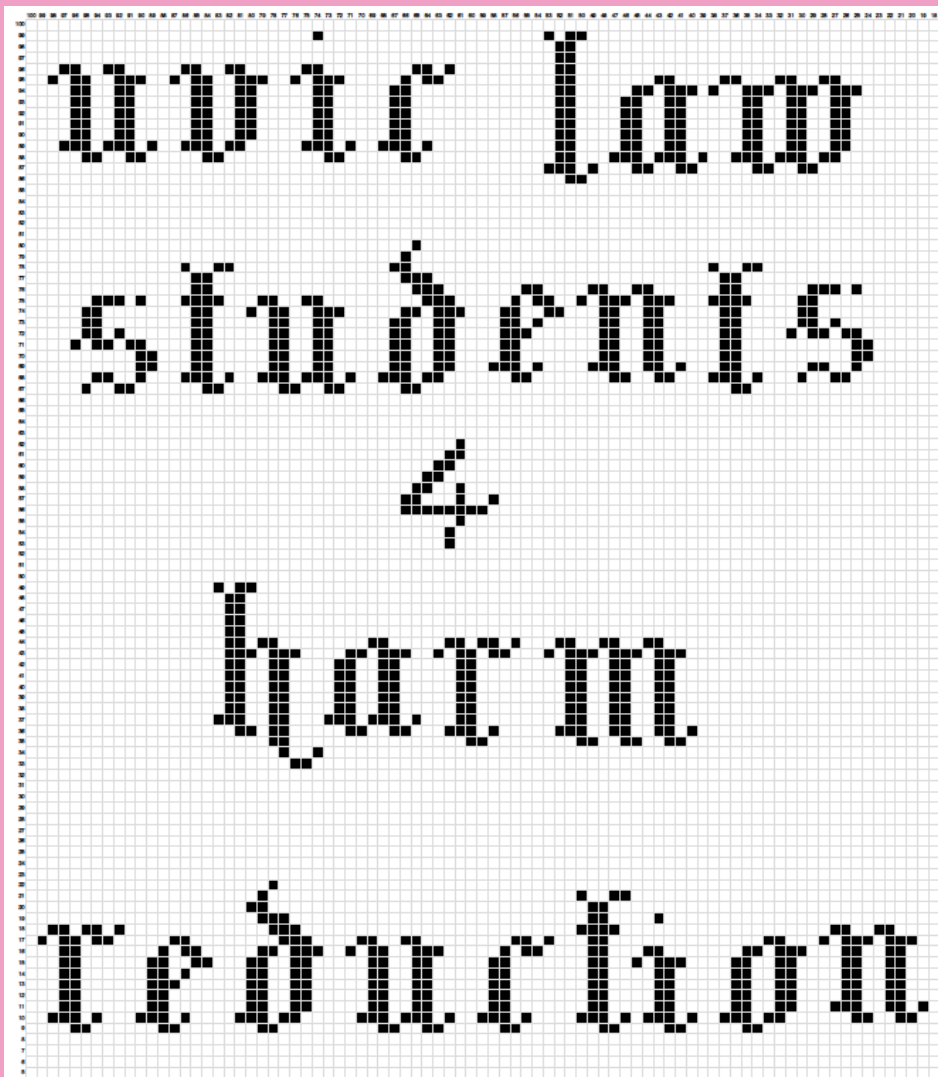
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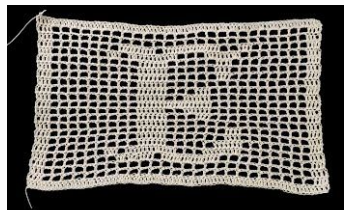
crochet filet a HARD law banner with me!

step 1: chain 165.

step 2: whenever the chart above is blocked in, double crochet 3 times

step 3: wherever the chart shows an open square, chain twice, double crochet once

step 4: bring to protests, club fairs, bake sales, etc <3



example of a crochet filet letter

**SPOTLIGHT ON AVI'S COMMUNITY-LED CRISIS
RESPONSE TEAM (CLCR)** AVI.ORG/SERVICE/CLCR/

IF YOU OR SOMEONE YOU KNOW IS EXPERIENCING
A CRISIS, **CALL OR TEXT 250-818-2454**

SERVICES AVAILABLE IN VICTORIA BETWEEN
7:30AM AND 12:30AM, 7 DAYS A WEEK

CLCR INCLUDES INDIVIDUALS WITH
LIVED/LIVING EXPERIENCE AND MENTAL HEALTH
PROFESSIONALS. IT DOES NOT INCLUDE COPS!
IN OR OUT OF THEIR UNIFORMS!

STEP 1: SAVE CLCR TO YOUR PHONE CONTACTS

STEP 2: IN EVENT OF A CRISIS, CALL OR TEXT

STEP 3: TRIAGE AND DISPATCH WILL COMPLETE
AN ASSESSMENT OVER THE PHONE

STEP 4: CLCR TEAM WILL BE DISPATCHED,
WHILE TRIAGE AND DISPATCH CONTINUE PHONE
SUPPORT

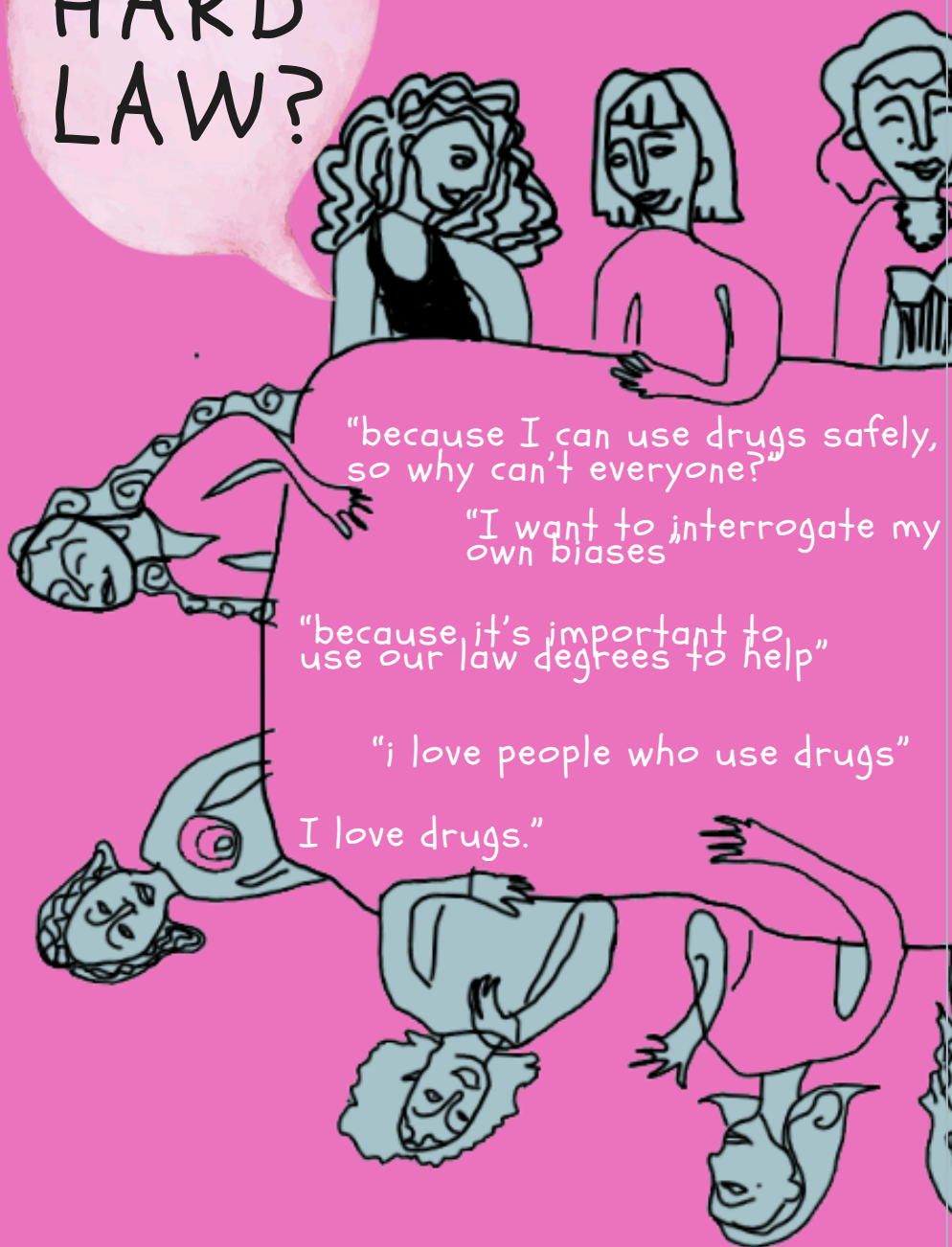
STEP 5: THE TEAM ARRIVES AND PROVIDES
IMMEDIATE CRISIS SUPPORT; CLIENT-CENTERED,
CONSENT-BASED CARE

STEP 6: A COMMUNITY CARE PLAN
WILL BE CREATED, INCLUDING
RESOURCE NAVIGATION AND SAFETY
PLANNING

STEP 7: FOLLOW UP CARE WILL BE
AVAILABLE IF NEEDED WITHIN THE
FOLLOWING 24-48 HOURS



WHY HARD LAW?



"because I can use drugs safely,
so why can't everyone?"

"I want to interrogate my
own biases"

"because it's important to
use our law degrees to help"

"i love people who use drugs"

I love drugs."



"this
community
welcomed
me"

"I found my people here"

"I've lost a loved one to
failed drug policy"

because laughing
together makes me feel hopeful"

"I know the law doesn't
protect us"



to me,
harm
reduction
is radical
love

A HISTORY OF HARM REDUCTION

IN CONVERSATION WITH SHANE CALDER OF CDPC

ON MARCH 11, SHANE CALDER VISITED THE UVIC LAW BUILDING TO TALK ABOUT THE HISTORY OF DRUG POLICY AND HARM REDUCTION. THIS PIECE IS IN CONVERSATION WITH THAT LECTURE, SHARING SOME OF THE KEY POINTS THAT HE DESCRIBED, AND CONTEXTUALIZING THEM IN WHAT I HAVE LEARNT ABOUT THE HISTORY OF HARM REDUCTION ON TURTLE ISLAND.

SHANE BEGAN BY DESCRIBING TWO TYPES OF RELATIONSHIPS THAT HE SEES PEOPLE AS HAVING HAD WITH MIND-ALTERING SUBSTANCES THROUGHOUT OUR HUMAN HISTORY. ABOUT THE FIRST -- THE USE OF PLANT-BASED MEDICINE FOR MEDICINAL AND SPIRITUAL PRACTICES -- HE REFERENCES THE IDEA THAT THIS USE OF PLANTS MAY EVEN PREDATE HUMANS AS WE RECOGNIZE OURSELVES TO BE.

THE SECOND SORT OF RELATIONSHIP TO SUBSTANCE USE SHANE RECOGNIZED WAS THE USE OF FERMENTED SUBSTANCES TO SUBDUCE THE WORKING CLASS. HE'S SPEAKING ABOUT A CONCEPT MORE COMMONLY KNOWN AS HAVING A BEER OR GLASS OF WINE AFTER A LONG DAY AT WORK. THE INTRODUCTION OF INDUSTRIAL CAPITALISM, OF COURSE, HEIGHTENED THE SCALE OF THIS. THE CONJUNCTION OF THESE WORKING CONDITIONS, PLUS THE OCCURRING SLAVE TRADE ALLOWED FOR ALCOHOL TO BE MADE CHEAPLY AVAILABLE TO EXPLOITED POPULATIONS.

THE NEXT HISTORICAL OCCURRENCE FAMILIAR TO CONTEMPORARY CONTEXTS OF DRUG POLICY WAS "MORAL PANIC." THE TEMPERANCE MOVEMENT INVOLVED A CLASSIC RESPONSE TO OPPRESSION MODIFIED WITH SUBSTANCE USE: INSTEAD OF SOLIDARITY, THE UPPER CLASS CHOOSES BLAME.

RELIGIOUS LEADERS AND THE ELITE FUNDING THEM PROPAGANDIZED AN IDEA OF ALCOHOL AND ADDICTION AS SINFUL. SHANE REFERENCED AN INFAMOUS POSTER FROM THE TIME: "BEER STREET AND GIN LANE"



WHICH DEPICTS A SCENE ON THE LEFT OF BEER DRINKERS, ACTING AS UPRIGHT MEMBERS OF SOCIETY. ON THE RIGHT, GIN DRINKERS, FALLING THROUGH THE STREETS IN CHAOS. THE MORAL PANIC REGARDING BEER, THE DRINK OF CHOICE OF THE LOWER CLASSES, IS EVIDENT IN THIS PIECE. ALSO RELEVANT IS THE NOW-FAMILIAR IDEA THAT CERTAIN SUBSTANCE USE BY CERTAIN MEMBERS OF A SOCIETY IS ACCEPTABLE, CONTRARY TO THE SUBSTANCE USE OF OTHER MEMBERS. THIS DISTINCTION HAS ALWAYS HAD EVERYTHING TO DO WITH ONE'S DESIGNATED ROLE IN A SOCIETY.

THIS FUNCTION OF ALCOHOL -- PRODUCED BY ONE CLASS OF PEOPLE FOR THE PURPOSE OF CONTROLLING ANOTHER -- SHOULD SOUND FAMILIAR TO CANADIAN POPULATIONS. ALCOHOL IS PRESENT IN THE HISTORY OF CANADIAN COLONIAL RELATIONS TO INDIGENOUS PEOPLE: USED TO SWEETEN TRADE DEALS TO THE SETTLERS ADVANTAGE. THE MORAL PANIC FROM EUROPE WAS ALSO IMPORTED TO NORTH AMERICA, SO THE VERY SETTLERS PROVIDING THE LIQUOR COULD CHANGE THEIR TUNE, TURN AROUND AND DEEM THE INDIGENOUS PEOPLE DRINKING IT AS SINNERS. THIS MORAL REFORMISM COLLABORATED WITH THE DEEPLY RACIST IDEA OF THE EUROPEANS' ROLE WAS TO REFORM, BY "GOD'S WILL," THE POPULATIONS OF PEOPLE

THEY MET. I'LL QUOTE SHANE NOW, AS HE CHOSE THE PERFECT WORDS: "INDIGENOUS PEOPLES WERE THE FIRST TO EXPERIENCE PROHIBITION ON THESE LANDS. THE PURPOSE FOR THIS HAD LESS TO DO WITH WHETHER THEY DRINK AND MORE ABOUT CONTROL OF WHERE THEY WERE AND WHAT THEY COULD DO."

THIS TREND CONTINUES: IN THE EARLY 1900S, NEWS OF WORKERS REVOLUTIONS TAKING HOLD IN EUROPE SPARKED FEAR IN CANADIAN BUSINESS OWNERS. CANADA WAS BEING BUILT ON THE CHEAP LABOUR OF IMMIGRANTS, PARTICULARLY FROM CHINA AND JAPAN. KNOWING THE CONSEQUENCES OF SOLIDARITY AMONG WORKERS, WEDGES WERE CREATED BETWEEN WHITE CANADIAN WORKERS AND RACIALIZED POPULATIONS, AGAIN USING SUBSTANCES AS A WAY TO SPARK MORAL PANIC. THIS TIME, THE SUBSTANCE OF INTEREST WAS OPIUM. AND SO, OPIUM AND THE CHINESE MEN WHO WERE SUPPOSEDLY BRINGING IT TO CANADA WERE BLAMED, RATHER THAN WAGES AND WORKING CONDITIONS. THIS INTENTIONAL STOKING OF THE TENSIONS AMONG EXPLOITED WORKERS SUCCESSFULLY REDIRECTED PEOPLES' LEGITIMATE ANGER TOWARDS THOSE WHO WERE NOT TO BLAME. THIS CULMINATED IN THE PACIFIC COAST RACE RIOTS OF 1907 WHEN WHITE RESIDENTS OF VANCOUVER ATTACKED CHINESE AND JAPANESE COMMUNITIES.

SHANE'S TALK DROVE HOME THE IDEA THAT IT IS NOT DRUG USE THAT IS DEEMED UNACCEPTABLE, OR THAT IS THE TARGET OF PROHIBITION MEASURES. RATHER, IT IS DRUG USE AT THE INTERSECTION OF RACE, POVERTY, AND OTHER MARGINALIZING FACTORS. DURING THE QUESTION PERIOD, A MEMBER OF THE AUDIENCE MADE THE POINT THAT ^{THESE} ARE POWERFUL PEOPLE WHO USE

DRUGS, AND THOSE POWERFUL PEOPLE ARE ENACTING LAWS THAT HARM DRUG USERS.

CENTRAL TO THIS MESSAGE IS THE FACT THAT THIS ENFORCEMENT DOES NOT WORK TO PREVENT DRUG USE. THAT IS NOT WHAT IT IS INTENDED TO DO. DRUG LAWS ARE NOT MEANT TO KEEP PEOPLE SAFER. IN FACT, SCIENTIFICALLY, IT IS UNDERSTOOD THAT PROHIBITION HAS THE OPPOSITE EFFECT. THE "IRON LAW OF PROHIBITION" IS THAT THE MORE THAT YOU TARGET A SUBSTANCE FOR ENFORCEMENT, THE STRONGER THAT THAT SUBSTANCE WILL BECOME OVER TIME. THIS IS BECAUSE ILLEGAL DRUGS HAVE TO BE SMUGGLED, AND THE SMALLER THAT A SUBSTANCE IS, THE EASIER IT IS TO MOVE. A PRIME EXAMPLE OF THIS IS THAT PRIOR TO THE PROHIBITION OF ALCOHOL IN 1920S NORTH AMERICA, THE MOST POPULAR SUBSTANCE WAS BEER. DURING AND AFTER THESE LAWS TOOK HOLD, THE MOST POPULAR ALCOHOL BECAME WHISKY.

I ASKED SHANE, DURING THE QUESTION PERIOD, IF HE COULD SPEAK TO THE SUCCESSES OF THE HARM REDUCTION MOVEMENT. THE INFORMATION HE PROVIDED, I FELT, GAVE A FULSOME AND ENLIGHTENING HISTORY OF THE HISTORY OF DRUG LAWS AND THEIR PURPOSE. I THOUGHT, "IF WE LEAVE THIS HERE, THIS IS A 101 ON ALL THE WAYS THAT THE GOVERNMENT HAS CAUSED HARM AGAINST DRUG USERS." I WAS HOPEFUL THAT THIS ACCOUNT OF THE HISTORY OF HARM COULD BE COUNTERED WITH A HISTORY OF ALL THE WAYS THAT HARM REDUCTION ACTIVISTS LIKE US, OR LIKE WE AIM TO BE, ROSE UP TOGETHER TO STAND GROUND AGAINST THESE LAWS.

HERE WAS ONLY 5 MINUTES LEFT BEFORE THE NEXT CLASS WOULD COME IN WHEN I ASKED THIS, BUT BEFORE HE LEFT, SHANE SAID SOMETHING VERY POWERFUL ABOUT THE RESILIENCE OF DRUG USERS AND RESIDENTS OF THE DOWNTOWN EASTSIDE IN VANCOUVER. THIS IS A PLACE, HE SAID, THAT HAS BEEN SO DESIRABLE FOR GENTRIFICATION.

THE CITY OF VANCOUVER HAS MADE SO MANY ATTEMPTS AT IT. AND YET, THE RESIDENTS AND THEIR ALLIES DO NOT PERMIT IT. I WAS VERY STRUCK BY THIS PERSPECTIVE. IT WAS ONE THAT I HAD NEVER HEARD OR CONSIDERED BEFORE IN THOSE WORDS.

SHANE ALSO POINTED ME TO THE HISTORY OF HIV ADVOCACY AS FOUNDATIONAL TO UNDERSTANDING THE HARM REDUCTION MOVEMENT AND FOR EXEMPLIFYING ITS POTENTIAL FOR SUCCESS.

RIGHT NOW IS A DEPRESSING TIME FOR DRUG USERS. FOR SOMEONE LIKE SHANE, WHO HAS BEEN INVOLVED IN THIS FIGHT FOR YEARS, I IMAGINE IT MUST BE DISCOURAGING TO WATCH THE WAYS THAT WHAT SEEMED LIKE GROUND-BREAKING POLICY IS NOW BEING ROLLED BACK. HE TALKED A BIT ABOUT THIS AS WELL, DESCRIBING SOME OF THE THINGS HE WISHES MIGHT HAVE BEEN DONE DIFFERENTLY WHILE WORKING WITH GOVERNMENT TO IMPLEMENT SAFE INJECTION SITES AND DECRIMINALIZATION.

IN PARTICULAR, HE DESCRIBED THE CURRENT STATE OF THE DECRIM PILOT IN BC AS A RESULT OF MULTIPLE POLICY FAILURES OVER TIME, R FAILURES SUCH AS THE REACTION TO THE COVID-19 PANDEMIC AND LACK OF ADEQUATE POLICY ON ACCESS TO HOUSING.

WHEN ASKED HOW HE CONTINUES DESPITE THESE SETBACKS, SHANE SAID, "THERE IS A JOY IN REBELLION AS THERE IS JOY IN A SUNRISE." WHICH I REALLY LIKED FOR ITS HOPEFUL POETRY AND FOR ITS TRUTH.

SOURCES: SHANE CALDER, "AN INTRODUCTION TO HARM REDUCTION" HARD LAW GUEST SPEAKER, MARCH 11, 2025, FRASER LAW BUILDING.

PHS COMMUNITY SERVICES SOCIETY, "THE CASE AGAINST THE WAR ON DRUGS" (2021)

SAM FENN, ALEXANDER KIM, ALEX DE BOER, LISA HALE, JADE BOYD, GARTH MULLINS, "EPISODE 34: THE IRON LAW" (JULY 19 2024) CRACKDOWN PODCAST.



HARD Law x AVI

Overdose Response Training SAVE ME Method

Step 1 -- Spot an Overdose/Stimulate

Look for signs of overdose:

- a. Lack of Consciousness/Unresponsive -- offer something.
- b. Shallow or No Breathing
- c. Pale, clammy, cold skin
- d. Pinprick pupils
- e. Appearance of colour draining/blue lips

1. Begin with voice prompts.
2. If they don't respond, try a physical prompt like tapping their toe
Narrate what you're doing as you go
3. If they still don't respond, pinch them
4. Call 911

Step 2 - Airway

Use the two finger method to "swoop" anything out of the mouth that could be interfering with their breathing.

Tilt their head back. Further back than you may even expect that it would go. Imagine that if there was a pencil in their nose, that it would be sticking straight up. Don't actually stick anything in their nose.

Step 3 - Ventilate

There is a bag in every naloxone kit that can be used to assist with breathing. If you don't have this bag, a barrier can also be created with a bandana. Alternatively, there may be someone who is in the person's close social circle who may be comfortable rescue breathing for them.

You should see their chest rise and fall.

This is the most important part of overdose prevention. Throughout the entire process, maintain 1 breath every 5 seconds.

Step 4 - Evaluate

Re-evaluate if the person is responding. It's possible that rescue breathing alone can bring them back.

If there is still no response, continue to the next step.

Something else to keep in mind, is having someone ready to flag down the ambulance when it arrives. This can save critical time.

Step 4 - Medicate

Take out the vile of naloxone. Swirl it or rub it on a level, flat surface to get the liquid to settle at the bottom. There is a silver dot on the vile at the point that it will break. Face this away from you. Snap the tip back towards you in an L shape. Put the needle all the way into the vile. Suck the naloxone up until you hear a bubbling sound. Turn the needle around and get the air out. It's not critical to get all of the air out since the needle will be going in the muscle, jab straight down into the thigh. Push top of needle until you hear a click.

Step 5 - Evaluate

Evaluate as before.

Continue rescue breathing for 2-3 minutes.

Readminister naloxone.

Evaluate.

Continue rescue breathing for 2-3 minutes.

Readminister naloxone.

Continue until ambulance arrives or you are out of naloxone.

If you run out of naloxone before the ambulance arrives, continue rescue breathing until they arrive.

Step 5 - Continued

Encourage them to attend the hospital with the ambulance. If they do not want to, stay with them for 60-90 minutes. If you are unable to stay, find someone who can. Try to get them to a drop-in service or to a friend's place. Aftercare is important. Naloxone puts you into a state of withdrawal. People may be scared, confused, or upset. Tell them what happened. Offer them a cigarette or water.

Aftercare may also be important for yourself. Reach out to your support system, AVI or Hard Law to talk.

FILM REVIEW: HOOKERS ON DAVIE (1984)



This film is set in 1980s Vancouver, particularly a 20 block area with Davie Street at its center: the Downtown Eastside.

The opening scene of the movie sets this scene, describing what was at the time deemed the “prostitution capital of Canada,” and says about the people who work there: “because of the dangers and vulnerabilities they face, [they] have created bonds by working together.” This theme flows throughout the rest of the film, leading me to reflect specifically on a perhaps overlooked method of harm reduction: *having each other's back*.

The film is beautifully captured and primarily made up of fly-on-the-wall type imagery of sex workers talking and laughing with one another and speaking with potential clients, alongside interviews with individuals about their personal experiences. Many of them describe instances where they were in danger or assaulted by men, and make clear their awareness of the reality that the police are not going to protect them.

Instead, they say, they keep each other safe. In an interview, one individual states that she's learnt that working alongside someone who is cisgender gave her the protection of passing, being perceived more readily as two girls because of their proximity. She also states that her size and strength in comparison to her friend allows her to protect her in turn. One of the other girls working states that she knows her transgender friends would protect her, the same way that she would for them. Someone else describes getting in a car with a man who made her feel unsafe. She knew that if she could get him back to Davie, the street and its residents would offer her sanctuary to escape him.

I listened to an episode of Crackdown podcast talking about sex work immediately after watching the film. The episode discusses the 2013 *Bedford* decision, striking down laws that prohibited sex work for violating the s.7 rights of sex workers. However, soon after, Stephen Harper passed the “Protection of Communities and Exploited Persons Act,” adopting a Nordic model of sex work that criminalizes the purchasing and advertisement of sex work rather than the act itself. This “ensured danger to sex workers for years to come” by forcing them into street and to engage in rushed interactions with potential clients who were frightened that they might be caught. This robs sex workers of the opportunity to screen their clients and ensure that they feel safe before getting in their car or meeting them in a hotel room away from “Davie street” and the safety provided by other people.

The film ends with shots of the Alliance for the Safety of Prostitutes speaking with sex workers at their regular restaurant. They are discussing whether decriminalization would make any difference, with some stating their belief that the law can lead public opinion, and others expressing doubts that police and the public would ever treat them any differently.



Sources: Sam Fenn, Alexander Kim, Alex de Boer, Lisa Hale, Garth Mullins, “Episode 35: On the Clock” (Dec 9, 2023) *Crackdown Podcast*.

FILM REVIEW: Love in the Time of Fentanyl (2023)



After watching "Hookers on Davie," I wanted to find another film with more contemporary wisdom to share on harm reduction. I found this incredible documentary depicting the work of activists and drug users from the Downtown Eastside and their work at the Overdose Prevention Society (OPS). OPS is a peer-led frontline emergency response to the overdose crisis where people can use drugs under supervision.

Sarah Blythe, OPS' founder says in the opening, "we didn't care what the repercussions would be ... we knew we were doing the right thing ... we knew we were justified."

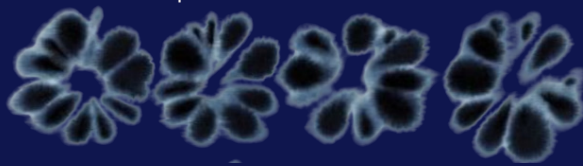
From what can be glimpsed through this documentary, OPS is not just a place for people to safely use drugs. It is also a place where people teach one another how to administer life-saving treatment, cook for one another, rollerblade, dance, sing, make art, and plan their responses to governmental inaction. At some point, someone says, "I don't think any of us could do it unless we had some glimpse of light, happiness, fun." I was reminded of the girls in "Hookers on Davie," smoking and laughing together after a shift. Laughing without undermining the seriousness of a cause is a talent I've witnessed in HARD law members as well.

One of the key aspects that OPS promotes about themselves is that all of their volunteers are themselves drug users. Their volunteers are compensated with an honorarium. It is essential that they be by-and-for drug users. Ronnie Grigg, a long term harm reduction worker who the film was largely following, says this is crucial because "drug users are so often outcast and not given credit for their ability to use their minds and come up with solutions." This is undeniable. OPS was founded in 2016, in response to what drug users recognized that they needed.



WHY DOES THE L COME FIRST IN LGBTQ?

a lesson in solidarity from lesbians during the peak of the hiv/aids epidemic and a brief history of ACT UP



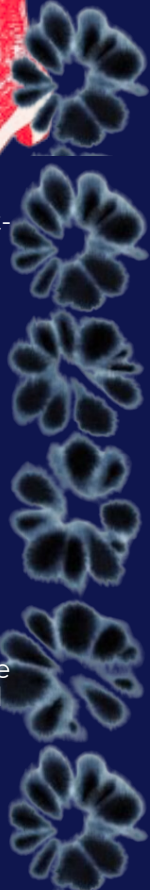
The term "AIDS" was officially coined in 1982. Before that, the symptoms were being referred to as "Gay-Related Immune Deficiency" (GRID), while the broader public called it "gay disease."

In 1987, the AIDS Coalition to Unleash Power (ACT UP) is formed by 300 people meeting at the Lesbian and Gay Community Services Centre. Soon after, they hold their first Wall Street demonstration. ACT UP is seen as one of the most successful grassroots organizing successes.

Many of the people who came to ACT UP weren't otherwise involved in activism and thus, were "blank slates" for the experienced organizers in the room to infuse with knowledge. Training sessions on civil disobedience techniques were a major part of ACT UP's project. There was power building among queer people in New York, spreading internationally, united by this understanding of the fact that lives depended on them. There was also opportunity for people to split-off within the larger ACT UP organization into smaller working groups with specialized interests. These groups included those interested in music, art, civil disobedience, natural medicine alternatives, and women's interest groups.

In 1988, an ACT UP women's caucus responded to an article in Cosmo, "Why Women are Not at Risk for AIDS." Women were dying of AIDS themselves and so, this article was life-threatening. Their direct action campaign spanned 4 years and was led by racialized women, formerly incarcerated women, poor women and lesbians, under the slogan: "Women Don't Get AIDS, We Just Die From It." Women were at the center and forefront of all of the work that ACT UP accomplished.

Despite a popular view of the movement as non inclusive and centered around white, gay men, solidarity was essential. In a time of great urgency about getting drugs released, ACT UP continued to fight to ensure diversity in the drug trials so that women, racialized people, homeless people and children were not overlooked.



Gay activist, AIDS historian, and central figure to the ACT UP movement, Sarah Schulman's book, *Let the Record Show*, incorporates the numerous voices of those involved at the time. These stories demonstrate the ways that lesbians were at the forefront of the response. They donated blood, provided medical care when no one else would, and provided care, food and shelter. In recognition of their great acts of solidarity and compassion, the L was moved to the beginning of the LGBTQ acronym.

In 1996, the 11th International AIDS Conference was hosted in Vancouver and included the presentation of an antiretroviral treatment. The following year, 1997, was the first year the AIDS death rate declined since the beginning of the epidemic.

Despite the work of queer activists and allies in the 1980s and 90s, the HIV/AIDS epidemic is not over. Today, in Canada, the landscape of HIV contraction and treatment has changed. The introduction of PrEP and HRT has significantly decreased the impact of HIV. However, HIV continues to disproportionately burden marginalized communities. Experiences of interpersonal violence, poverty, substance use, engagement in street-based sex work, homelessness, and racism in healthcare all contribute to a heightened risk of contracting HIV.

In light of the necessity to keep up this fight, ACT UP leaves us with a few lessons:

- Always carry a camera and document everything
- A movement must be organic, and come out of necessity
- It's okay to disagree: irreverence can't come from consensus
- Try everything, especially that which has never been done before
- Meet often and meet in ways that allow people to connect with and trust one another as a community
- Do everything necessary to ensure the inclusion and leadership of people with lived experience
- Your job is not to be liked, it is to accomplish something
- Make them fear us
- And make it sexy.

Sources:

Jim Hubbard & Sara Schulman, "United in Anger: A History of Act Up" (2012) film
Culhane, D. (2003) *Their Spirits Live Within Us: Aboriginal Women in Downtown Eastside Vancouver Emerging into Visibility*. *The American Quarterly* vol 27, no. 3, p. 593-606
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Global HIV Prevention Working Group. (2003) *Access to HIV Prevention: Closing the Gap*. *Foreign Affairs*, vol. 82, no.4, pp.1-42
San Francisco Gay Men's Chorus (October 20, 2022) "1980s AIDS Crisis: What Do We Know & How Have Things Changed?"

HARM REDUCTION IS



LOVE IN ACTION

SALTING THE
SIDEWALKS;
WEARING A HELMET;
WEARING A CONDOM;
TESTING YOUR DRUGS;
WEARING A SEATBELT;
SWIMMING LESSONS;
LOOKING BOTH WAYS
BEFORE CROSSING
THE ROAD;
● USING THE CROSSWALK;
WASHING YOUR HANDS;
WEARING A MASK;
HAVING A CARBON
MONOXIDE TESTER;
WINTER TIRES;
AIR BAGS;
DESIGNATING A DRIVER;
DRINKING WATER;
● OVEN MITTS;
WEARING SUNSCREEN;
SAFETY GOGGLES;
CPR TRAINING AND
DEFIBRILLATORS;
SMARTSERVE
CERTIFICATION;
NEEDLE EXCHANGE
PROGRAMS;
EXTREME WEATHER
SHELTERS;





f i n a l a c k n o w l e d g e m e n t s

I was privileged to so much uncitable, background learning this semester thanks to *Crackdown Podcast*, so would like to acknowledge and recommend this incredible resource to all readers.

I also would like to acknowledge Shane and Sky from AVI who have come to Fraser twice now to give an incredible demonstration and lesson on how to administer naloxone which informed the graphic on pages 16-17.

All images that were not hand drawn by me were sourced from Pinterest, and can be found at this link: <https://ca.pinterest.com/kiellan/posts-used-for-zine/>

The idea to make a zine for HARD Law was not originally mine, and is a project I'm continuing in the shoes of Katie Curry whose HARD Law zines are available on the HARD Law website.

Thank you to the HARD Law club for being the most inspired group of law students out there and reminding me this year how hopeful it can feel to sit in a room and be mad about something together.

And to the future HARD Law members who will continue on this work and hopefully continue to update us HARD Law alumni and reach out if they ever need anything at all.

All other citations can be found on the page they are referenced.





for comrades who ask, "what is to be done?" during this particular historical conjuncture, a (partial) list of practical things to do.

throw a stone
throw another
fire a poem
slash a tire
raise a fist
raise your voice
raise a child
wear a mask
paint a slogan
paint a dream
honor the martyrs
build a barricade
build a network
claim your history
claim the streets
sing a message
shoot a bullet
sow a seed
set a fire
break a window
break a sweat
rent a safehouse
learn from workers
teach a comrade
mark the time
free a p.o.w.
steal the files
steel your heart
hound a landlord
feed the homeless
squat a building
join a cell
learn a kata
memorize the code
cut the bars
vault the fence
clear the perimeter
swim the river
disarm a cop
disable a missile
create a diversion
tell a joke
secure a march
walk the picket
pick a lock
bait a trap
spring an ambush
blow a horn
make a plan
plan a back-up
cut the wires
wreck the tracks
lose a tail
find your hope
raise the stakes
change your name
wipe for prints
test a theory
challenge a dogma
change a diaper

print a leaflet
forge a document
shelter a fugitive
bind a wound
love a friend
hold a lantern
hold your ground
clean your weapon
practice your aim
strike a chord
strike a blow
tell the truth
trick the man
hold a meeting
take a beating
hold your tongue
watch your back
watch the sky
cut a trail
leave no traces
pick a target
launch a rocket
slip the noose
slip the checkpoint
use your fear
tighten the drum
plant a thought
tend the orchard
cherish a tear
commit it to memory
check your ego
study the map
deal with the traitors
silence the snitch
start from scratch
carry your weight
take on some more
fight to love
say it again
cross the line
take us with you
don't look back

— Tim Blunk
6/87 U.S.P. Marion



