MINING COMPANIES ENCOUNTER BARRIER AT BARRIERE LAKE

Sarah Nixon

The Algonquins of Barriere Lake have been forced to demonstrate their resistance to resource extraction without consent on their land once again in recent weeks. In opposition to exploration projects by Toronto-based junior mining company Copper One, the community established a land protection camp along Highway 117 in early October. The camp is located on the outskirts of Barriere Lake territory, about 300 kilometres north of Ottawa in the province of Quebec.

Councilor of the Barriere Lake Algonquins Norman Matchewan told the Leveller that the land protection camp consists of 15 tents housing 20 people at present. Camp inhabitants have been targeted by the Sûreté du Québec, who showed up at the camp at 3:00 a.m. on Nov. 17 to ask all residents if they were in possession of weapons.

"We are not going to let Copper One bury our identity alive because much of our identity comes from the land: our language, our culture, our teachings."

-Norman Matchewan, Councilor of the Barriere Lake Algonquins

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“ACTIVISM IS NOT A CRIME”

Students Disrupt Security Symposium at Carleton

Leveller Staff

Students at Carleton University disrupted an event organized by the Infrastructure Resilience Research Group (IRRG) on Nov. 15.

The official theme of the 2016 Symposium on Security and Infrastructure Resilience was “The Challenges of Dealing with Natural Resource Development Projects and Activism.” To assess the “threat environment,” the training workshop was attended by “prosecutors, lawyers, regulators, law enforcement, industry and industry association representatives,” according to the university’s event description, to determine how legal mechanisms, including the Anti-Terrorism Act, can be used to deal with “violent acts targeting critical national infrastructure.”

Students mobilized in the Unicentre and marched to the River Building – recently renamed Richcraft Hall after a large corporate donation – to disrupt the event. Students were met by campus security guards, whom they allege threatened them with the possibility of trespassing charges.

"It is completely inappropriate and even dangerous of the University to host this event on our campus, where there are Muslim students whose lives are threatened by Bill C-51, where there are Indigenous students whose land is being destroyed without their consent and where there are Black students who are consistently targeted by police," Carleton student Samiha Rayeda told the Leveller. "This is especially troublesome since our tuition is paying for this institution and yet we were not welcomed at an event that is threatening our lives."

"The collaboration between energy and resource development companies and the Canadian justice system only criminalizes those who are protecting their necessities of life, whether it be land or water."

-Ashley Courchene, Vice-President (Student Services) with the Carleton University Students’ Association

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The collaboration between energy and resource development companies and the Canadian justice system only criminalizes those who are protecting their necessities of life, whether it be land or water."

-Ashley Courchene, Vice-President (Student Services) with the Carleton University Students’ Association

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PAGE 14 VENUS ENVY ADVISORY
The Leveller noun

1 Historical: During the English Civil War (c. 1649), one who favoured the abolition of all rank and privilege. Originally an insult, but later embraced by radical anti-Royalists.

2 One who tells the truth, as in “I’m going to level with you.”

3 An instrument that knocks down things that are standing up or digs up things that are buried or hidden.

The Leveller is a publishing campus and off-campus news, current events, and culture in Ottawa and elsewhere. It is intended to provide readers with a lively portrait of their university and community and of the issues that concern them. It is also intended to be a forum for provocative alternating and lively debate on issues of concern to students, staff, and faculty as well as Ottawa residents.

The Leveller team, leaving the common space forever, is under the leadership of缝制 Interfaces and students. In fear of reverting to previous climates, we are working with our leadership and other students to prevent the university from accessing and exempting them from their tuition every semester. In addition, since a large portion of students do not use the gym, it is asking the university to mandate that the entire athletics facility be shut down for an hour every day and only be accessible to those with a woman card - that would be ridiculous. The campaign is creating a way for women and non-binary students at Carleton to show that they do not feel comfortable, for a myriad of reasons, using the athletic facilities and that these students want an alternative. Currently, the campaign is only asking people to fill out a survey, so it can be determined exactly what students want.

The Leveller acknowledges that Ottawa is on unceded Algonquin territory.

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$25 - Most others - campus, news, magazine, culture, comics
$15 - Columns
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To facilitate paying our contributors, the Leveller has created an Investigative Journalism Fund, so that we can sustain this payment model as well as fund larger investigative projects. Contact operations.the.leveller@gmail.com to contribute any amount.

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The Leveller

NAVIGATING A “CULTURE OF TOXIC MASCULINITY”

Guest Editorial by Samiha Rayeda

The campaign to implement women’s only gym hours at Carleton University is in itself an embarrassing and oppressing task, since the need automatically be accommodated by the university. Instead, students have to run an entire campaign and complete research to demonstrate why this is necessary. However, the reaction that this campaign has garnered from some students is another level of embarrassment. Carleton students — and just to be clear, this is some Carleton students, particularly those that hold extreme right-wing views — have likened the campaign to segregation and oppression of men. While most people will find this laughable, the fact that comments like these in fact taken seriously is gravely concerning and just simply wrong.

Segregation and oppression need to have historical and institutional contexts to be considered as such. Otherwise the accusations mean nothing. The term segregation is applied to instances of racial segregation for example, when a dominant power group purposefully separates itself from other groups to prevent them from accessing and benefiting from services. In this instance, women and non-binary folks at Carleton do not hold any form of gender. It is asking the university to mandate that the entire athletics facility be shut down for an hour everyday and only be accessible to those with a woman card - that would be ridiculous. The campaign is creating a way for women and non-binary students at Carleton to show that they do not feel comfortable, for a myriad of reasons, using the athletic facilities and that these students want an alternative. Currently, the campaign is only asking people to fill out a survey, so it can be determined exactly what students want.
“STANDING TOGETHER” TO REMEMBER ABDIRAHMAN ABDI

Ladan Hanad

"Stay alert and be on guard against the simple passage of time," warned Lawrence Greenspon, the lawyer retained by the family of Abdirahman Abdi. Greenspon addressed concerned community members at a BBQ event outside of 55 Hilda Street in the Hintonburg neighbourhood, the site where Abdirahman Abdi was killed by Ottawa police almost 4 months earlier on July 24, 2016.

The event, held on Oct. 16, 2016, was titled "Standing Together" and was an opportunity for youth and families to come together for an afternoon of healing through the arts. Local graffiti artists and poets performed despite the rain, and guest speakers included local Imam Samy from the Ottawa Main Mosque and Reverend Bailey from Parkdale United Church.

The adverse weather required the crowd to move inside to the community room of the Ottawa Community Immigrant Services Organization, where Greenspon gave the final presentation. He reiterated the fears of the Abdi family and many concerned community members that the story of Abdirahman Abdi might be forgotten.

Indeed, forgetting is a privilege that the Abdi family and their neighbours will never have.

Greenspon commended the continued organizing efforts in the form of protests, vigils, conferences, and community gatherings such as "Standing Together." He reported that the Special Investigations Unit (SIU) assigned to investigate Abdirahman’s murder have been surprisingly cooperative and open so far in their dealings with him and the family.

Many community members felt skeptical of the SIU in general and have engaged in ongoing organizing efforts through the formation of the Justice for Abdirahman Coalition. Members of the Coalition assisted in organizing the Oct. 16 outdoor event.

Along with Greenspon, they are calling on the SIU report to be made public and are expecting charges to be laid against the police officers involved in Abdirahman’s death. Greenspon warned that any charges would likely be "vigorously defended by the police."

He ended his talk by urging the community to keep fighting.

"Keep the memory of Abdirahman alive," he said. "Never give up hope."

CALLS FOR LOW-INCOME TRANSIT PASS HEARD BY CITY COUNCIL

Isaac Wurmann

Ottawa is one step closer to a more equitable transit system through the announcement of a low-income bus pass in the 2017 draft budget. The "EqualPass" will cost $57 per month, and comes after years of work by anti-poverty activists just ahead of the Nov. 9 budget announcement, about 10 months called outside city hall in support of the reduced fare pass. "No more than 41," cheered the crowd, referencing their demand that the pass not cost low-income riders more than $41/month.

"Ultimately, we would have preferred to have seen it come in a little bit less expensive," said Trevor Haché, a board member of the Healthy Transportation Coalition and one of the rally organizers, after the budget announcement. The budget announce- ment comes just ahead of next year’s increase in OC Transpo fares. As of Jan. 1, 2017, Ottawa transit users will be paying $112.25 for a monthly pass. Student passes will increase from $84.25 per month to $84.75 per month, while the senior pass is estimated to remain stationary at $42.75 per month. The EqualPass will be introduced in April 2017.

Linda Lalonde, co-chair of the Ottawa Poverty Reduction Network, pointed out at the rally that for people working minimum wage jobs, about 14 hours per month will go towards the increased cost of the monthly pass. "That’s two days out of twenty that are working just to pay for the transit," she said. "I guess you’re not supposed to eat.

"Tim Ford of the Ottawa Association of Community Organizations for Reform Now (ACORN) said the importance of affordable transit for low-income peo- ple in Ottawa. "I do not have a transit pass because I can’t afford one," said Ford, who is a single mother and is on Employment Insurance. "I have to walk to where I want to go, which are the groceries, hospital appoint- ments, going to church.

Another demand by speakers at the rally was that there be a single fare option for low-income rid- ers who do not use transit frequently enough to justify buying a monthly pass. Although it was not included in the draft budget, Haché said he is working with the mayor’s office to see if a low-income single fare op- tion can be implemented in this budget cycle.

Also at the rally were city councillors Catherine McKenney, Tobi Nussbaum and Mathieu Fleury. McKenney spoke to the crowd, saying it is "morally incumbent upon us to provide afford- able transit for everyone."

Moving forward, Haché said the groups that have vowed the way to a low-in- come pass will be focusing their efforts on securing money from the province to lower the cost of the pass.

"We see this definitely as a very positive first step in the right direction," he said.

not only for the Barriere Lake people but for everyone.

BARRIERE LAKE CONTINUED FROM PAGE 1

The struggle against Copper One began in the fall of 2016 when the Algonquins of Barriere Lake discovered that the Ministry of Energy and Natural Re- sources had unilaterally lifted a moratorium it placed on mining with- in their territory in 2011. The moratorium protected 10,000 square kilometers of land identified as traditional- ly Algonquin territory. The Algonquins of Barriere Lake in a 1991 Trilateral Agreement on resource management, signed by the Indigenous community, the federal government, and the provincial government of Quebec.

When the community discovered the moratorium had been lifted, leaders re- quested an assurance from the provincial government that no mining projects would be taken forward on their land. On Aug. 6, Bar- riere Lake received a letter from the Government of Quebec saying that mining activity would be suspended. Greenspon learned that Copper One had in fact submitted mul- tiple exploration permits to perform exploratory drilling on Algonquin land. Other min- ing companies hold claims within the territory, but are not actively pursuing exploration processes at present.

During the moratorium, Copper One claimed on its website that the company was "actively engaging with local First Nations communi- ties and an exploration program will move forward once discussions have been positively concluded with these communities." Yet, in the wake of the lifted mor- atory, leaders within the Barriere Lake community made it clear that they will not support the mining com- pany’s exploration program.

During an interview on CHUO’s "One-On-One," that same day, say- ing "we’ve never accepted mining claims," and therefore, "Copper One has a right of sus- pension of these claims," and therefore, "Copper One has a right of sus- pension of these claims," and therefore, "Copper One has a right of sus- 

"We are not going to let Copper One bury our identity," warned that "if this mining comes through it’s going to contaminate our waters which connect to the Otta- wa River," and added that "everyone needs water, in- cluding Trudeau and Pre- mier Couillard.

Last week, Copper One confirmed that there are a total of 14 sites within the area that the company plans to explore. In a press release on June 29, Copper One cited a written notice it received from the Minis- try of Energy and Natural Re- sources to proceed with mining, noting that "based on the evolution of the situation in the territor- ies, there are no longer pub- lic safety issues that may justly suspend these exploration activities.

"Copper One has a right to access the land under the claims," said Greenspon, "to conduct any and all explo- ration work deemed appro- priate."

This press release re- presents the law governing mining activity and development in Canada correctly. As MiningWatch Canada explained in a press release last week, Copper One’s action ignores the federal government, who can then refuse the lease for any and all land not covered by a specific statute to anyone holding a prospecting li- cence, "obtained by paying a small fee" to a provincial or territorial government. Copper One’s action ignores the law governing mining activity and development in Canada.

"Never give up hope.

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"Never give up hope.
As students shouted "Indigenous sovereignty is not terrorism," Martin Rudner, the IRRG’s Research and Analysis Coordinator, referred to the ongoing protest as "violent." Moments later, the fire alarm sounded and the building was cleared.

Ashley Courchene, vice-president (student services) with the Carleton University Students’ Association, was privy to what he described as a "heated discussion" between protesters and Rudner over the issue of whether or not water could be defined as critical infrastructure worth protecting. During the exchange, Rudner declared that one of the IRRG’s goals was to "protect Aboriginals from themselves."

Courchene told the Leveller that he found the purpose of the IRRG Symposium contradictory to the University administration’s claim that the institution encompasses the spirit of reconciliation.

"I will be seeking answers through the Aboriginal Education Council, a board that reports directly through the President to the Board of Governors and Senate," he said.

The Facebook event page for the protest highlighted a long list of symposium participants who represent industry and the security and intelligence community. The list includes the former Assistant Director of the Canadian Security Intelligence Service (CSIS), former officials from the Department of Justice, a former strategic analyst at CSIS who now runs a private company to "provide...advice and training to protect you and your agency from the threat of terrorism," a former RCMP Assistant Commissioner, the head of security for the Site C Dam construction project, the Director of Corporate Security for Irving Oil Ltd., a Vice-President of the Canadian Energy Pipeline Association, and a Director of the Canadian Gas Association, among representatives of other private security companies.

Participants were paid between $660 and $835 to attend the event, depending on how early they registered.

This event came after the release of an RCMP report by the Aboriginal Peoples Television Network in early November. The report, titled Project SITKA: Serious Criminality Associated to Large Public Order Events with National Implications was published on March 16, 2015 by the National Intelligence Coordination Centre as part of a concerted effort to reduce the "threat, incidence and prevalence of serious criminality associated to Aboriginal public order events." It cited an increase in protests in 2013, coinciding with Idle No More and anti-shale gas protests surrounding the Elsipogtog First Nation in southeastern New Brunswick. Project SITKA identified 313 Indigenous and non-Indigenous activists, and created protester profiles of 89 individuals it considered as threats, predominantly surrounding "natural resource development, particularly pipeline and shale gas expansion." The profiles were uploaded into criminal intelligence and police reporting databases and made available both to frontline officers and to law enforcement partners. The surveillance efforts and release of this information prompted strong backlash from Indigenous activists.

"The collaboration between energy and resource development companies and the Canadian justice system only criminalizes those who are protecting their necessities of life, whether it be land or water," said Courchene.

"It is indicative of the ongoing policies of dispossession and extermination faced by Indigenous communities, past and present." The IRRG website has since removed all mention of the Nov. 15 event including the agenda, and removed the entire "people" section which listed all of its partners and bio. Rudner’s profile page has also been taken down.

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AUSTERITY AT THE LIBRARY
UOttawa slashes subscription budget

The following statistics have been derived from a University of Ottawa Senate meeting on Oct. 31.

The University of Ottawa recently announced cuts to its library budget of roughly $3.9 million. This sum breaks into $1,527,000 for journal subscriptions and a $400,000 reduction to monograph purchases. This news has since been critically received by students and professors alike, and a petition has been circulated among the Ottawa community against the cuts. There is good reason for such outcry.

As one of Ontario’s research-intensive universities, a library network is essential for professors and students to continue to develop new and relevant ideas, which is the core private and public mission of the University. I say ‘public and private’ because the organization must look to the historic community it serves — the Ottawa Valley region — and to its resident academics whose futures and interests depend on the free flow of information.

The University of Ottawa, like its brother and sister institutions throughout the country, has recognized the twin communities it serves — the Board of Governors and the Senate. While one legislative body, the Board, is composed of members of the surrounding community, the Senate is composed almost exclusively of members of the University community. The responsibilities of each body accord with their representative function: the Board controls finance and the Senate sets the University’s academic priorities.

The library cuts are therefore the Board of Governors’ responsibility, and it was the Board that enacted them.

In a rare display of discord, the University of Ottawa Senate passed a motion at its meeting on October 31, 2016 publicly disagreeing with the Board’s decision. The motion, later qualified as an advisory motion addressed to the Board of Governors, categorically refuted the Board’s decision to make cuts. The recorded division was 6/5 per cent, with the remainder divided between 20 per cent nays and 15 per cent abstaining.

Those abstentions are perhaps most interesting in a matter that received a safe majority’s support. Chief Librarian Leslie Weir made a thorough presentation on the state of the library’s budget. She noted a 163 per cent increase in library visits, both electronic and in-person, in the period 2001–2015. The collections budget grew accordingly by 194 per cent, but staff were lowered by 7.36 per cent. Most would say that this leaves the Library in a good financial position, for an uptick in users was followed closely by an uptick in collections budget and a reduction in human resources costs.

A closer look at the collections budget, however, reveals the problem. The $13.9 million collections budget breaks into three categories: $6,244,252 for “consortial licenses”; $5,049,807 for “locally purchased line is protected other one-time purchases.” and American dollar. Accord-

Beyond the specific question of University policy, but the centralization of information distribution services is widespread and may well end up costing us more than money. As the University of Ottawa faces the problem of increasingly expensive academic publications, its academic community has sent a message to its financial gatekeepers, representatives of the wider Ottawa Valley public. Beyond the specific question of what the University will do to support its present and future academics, the Board and Senate might as well stop looking for graduate students. Humanities members, perhaps less incensed perhaps less incensed students. Humanities members, perhaps less incensed by the cuts, did not offer such harsh comments. Despite the rhetorical nature of professors’ comments, their sentiments are very real. Students and researchers rely on some of the cut journals to further their careers.

The Chief Librarian, at times a little beleaguered by the wider political-economic trend towards centralized information distribution in our democratic society. The University of Ottawa has, after all, pledged to defy the conventional.
Supreme Court Challenges
Chippewa of the Thames and Clyde River First Nations’ Supreme Court Challenges

Saan Herst

The 92nd call to action in the final report of the Truth and Reconciliation Commission demands a commitment to “meaningful consultation” covering “all relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.” Further, in their 2015 election platform, the Liberals promised a renewed, nation-to-nation relationship with Indigenous Peoples based on “recognition, rights, respect, cooperation, and partnership.” Yet, here we are, a year later with no significant changes in the way that our government deals with the Indigenous peoples. This is particularly true for Indigenous rights and solidarity that will take place on the second Wednesday in front of the Supreme Court is palpable evidence of that.

The rally will take place in the backdrop of a Supreme Court case that will be heard in the spring of 2017. The Chippewa of the Thames First Nation (COTTFN) are taking their fight through the National Energy Board (NEB) to court over their approval of Enbridge’s renewal of its Line 9 pipeline between Sarnia and Montreal. The pipeline has been pumping crude oil through the community since 1976 when it was built and approved while many of those living there today were in residential schools. The process was never consulted on or occurred without consent or any acknowledgment of Indigenous rights. In the decades later, their rights have been ignored again when the government failed to adequately consult them.

Enbridge’s planned Line 9 pipeline is a tunnel which is now pumping tar sands diluted bitumen from Sarnia to Montreal. Standing in solidarity with the COTTFN, during their appeal, will be the Inuit community of Clyde River, where they are facing similar violations of their rights. In June 2014, the NEB approved a seismic testing project in Baffin Bay, which encompasses the community of Clyde River. Seismic testing is used to find resource deposits through the extended use of sound cassettes, which blast sound waves upwards of 280 decibels. These are extremely damaging to the marine life that the community sustains itself on. For example, these seismic sound waves create chaos for whales, making them unable to find food and mate as they are forced to dive into the ocean in order to navigate their daily lives. There is already high food insecurity in the community and many rely on hunting to survive. The community brought their concerns for approval in 2014 and to the Court of Appeals in 2015 but both actions failed. The groups now have a court date set for two weeks after that of the COTTFN.

Farah Khan, a campaigner for Greenpeace and one of the organizers for the rally as part of the Clyde River Support Network, thinks that a victory for both Clyde River and the COTTFN could have significant impacts not only for Indigenous rights but for all people. "A victory would mean not only the reversal of project approval but also a favourable ruling could mean that it could change the way of consultation," she told the Lepper. "It could set precedent in Canada, but since our Supreme Court will place themselves on the right side of history.”

The main goal of the rally is to show that there is a strong bond of solidarity between Indigenous peoples as well as their allies, across the nation and even the continent.

"It is powerful to have that unity in our communities because the way that the colonial system is set up in this country, we see different dimensions of it now have a court date set for two weeks after that of the COTTFN."

The rally will be held all day on Wednesday, Nov. 30. With opening ceremonies at 6:30 a.m. on Victoria Island, a morning rally from 8:00–9:30 a.m., a lunchtime rally beginning at 12 noon, and evening ceremonies beginning at 4 p.m. All rallies are being held in front of the Supreme Court Building. How you can show your support for Indigenous rights and for both the Inuit community of Clyde River and the COTTFN.

Kevin Jackson, TDPM organizer. Photo: David Meyers of ERDCO (Ethno-Racial People with Disabilities Coalition of Ontario)

SILENT NO MORE

Ottawa consults on national disability act, demonstrations for disability justice remain strong

Alex William

With a national disability act in preparation, the federal government is continuing its consultation process to address concerns within the disability community. On Nov. 1, over 100 people with disabilities arrived at Carleton University to take part in the National Youth Forum on an Accessible Canada. While many issues arose during the youth forum, one of the most prominent and recurring problems is the close correlation between disability and poverty.

Two groups are among the most poor and most marginalized in Canadian society. There are many reasons for this, including employment discrimination, unemployment, low income, and a lack of support costs and income assistance programs, like the Ontario Disability Support Program (ODSP), that keep recipients below the poverty line. Indeed, according to Duffy analyzed the targeted nature of social cuts and reported that poor disabled people in England “bear a burden which is more than 4 times the (modal) average.” Given these unfair outcomes, TDPM’s collective action was both timely and urgent. Amidst heavy cutbacks, when more and more disabled people find access to a dignified life barred, simply taking pride in disability identity can be a challenging stance.

Neoliberal austerity measures have had a devastating impact on those experiencing poverty and disability. In 2014, re- sults from the Canadian Centre for Policy Alternatives found that a single person without children who receives ODSP support is still below the poverty line by approximately 33 percent. While the $2 million dedicated to preparing for the federal legislation is a unique investment in disability issues, at the grassroots level the work of disability leaders often remains unfunded and unsupported.

For example, over the past six years, disability activists have maintained a tradition of taking to the streets of downtown Toronto to in what is known as the Toronto Disability Pride March (TDPM).

Operating at a zero budget, TDPM is a far cry from parade. It is a movement rooted in traditions of direct action and the struggle for recognition.

“We don’t get a lot of empathy. People fear us. They used to lock us away, put us out of sight,” explains Diem Lafortune, a regular guest speaker at TDPM events. Lafortune is a singer-songwriter, a teacher, and a Cree and Jewish woman (“Creejewish”, she quips). “We are not intended to get into the legislative building – it is not conducive to our presence,” she observes, drawing a powerful link between the physical barriers of the building and the political exclusion of disabled people from decision-making forums.

Because of this pervasive marginalization, the very presence of people with disabilities is a wake-up call for understanding disability rights. A victory would mean re-asserting the value of disabled lives in the face of eugenic attempts to wipe them out.

At this year’s march, TDPM organizer and speaker Kevin Jackson recalled the history of protest marches, the first Psychiatric Survivor Pride Day in Toronto in September 1993, and a later march by disabled people from various communities protesting the murder of Toronto psychiatric survivor Jeffery Delisle, who was shot and killed by police on Feb. 20, 1997. Yet, tragic death reflects a pattern where sanism, ableism, racism and other forms of discrimination intersect and create disastrous results for marginalized people.

As such, TDPM’s strength is based on finding common ground and, according to its founders, means “a harmony of voices, not one homogeneous voice.” For Lafortune, the key to combating injustice is kindness and empathy towards others. “If we want a kind society, we have to start being kind.”
Un accueillement religieux est-il un privilège ?

Haron Bouazizi

Cette lettre ouverte est sur ricochet.media le 7 novembre 2016

Dans le débat entourant le projet de loi 62, les favorisants de la laïcisation religieuse de l’État et visant notamment à encadrer les demandes d’accompagnements religieux dans certains organismes, il n’est pas rare d’entendre dire que les accueillements religieux sont un privilège accordé aux minorités religieuses. Qu’en est-il vraiment ?

Comment en illustrer l’idée de privilège au moyen d’un exercice comparatif entre deux Québécois-es, l’un catholique et l’autre musulman-e.

Imaginons que je sois Québécoise de confession chrétienne catholique. Je n’ai pas à demander des accueillements au travail ni à l’école puisque l’horaire est déjà fait pour m’accommoder : j’ai congé pour fêter le Vendredi saint et le lundi de la Pâques, pour l’été à la plage, Noël et aller à la messe le dimanche.

Etant donné que la seule mention de la semaine est stationnement gratuit est le dimanche, mon privilège est associé à la seule journée de la semaine où je peux garer gratuitement pendant les heures de la messe. Mon lieu de culte existe depuis un siècle ou plus, il est reconnu comme tel et donc est exempt d’impôt, il est accessible, et il reçoit éventuellement des subventions pour rénovations puisqu’il fait partie de notre patrimoine historique ou architectural.

Ces privilèges sont le résultat d’une histoire qui est la nôtre. Il n’est pas question ici de remettre en cause ces facilités, mais plutôt d’en être conscient. Elles existent. Maintenant imaginons que je sois Québécoise de confession musulmane. Je n’ai pas de congé le jour de mes fêtes religieuses. Je travaille à l’heure de la prière du vendredi. Je n’ai pas de stationnement gratuit pour aller prier.

Si je suis Québécoise musulmane, je suis peut-être en train de me défaire dans des difficultés avec la loi québécoise pour obtenir une autorisation de lieu de culte à un endroit accessible dans le fond d’une zone industrielle.

Si je suis un Québécois musulman et que l’habitation Terrebonne ou Mas- couche, je n’aurai tout simplement jamais de lieu de culte puisque ces deux villes n’acceptent plus d’autres lieux de culte que ceux qui existent déjà, et que les lieux de culte existants se limitent à des églises.

On peut continuer d’inventer de nouveaux privilèges, mais la liste est sans fin.

Si je suis une femme et que je porte un foulard, elles me poseront un obstacle à l’expression de ma diversité des points de vue. Si la déferlante de faveurs me fait passer de tout en un rien en un rien.

Il ne m’a jamais pas besoin d’être pratiquant pour être pénalisé : il suffit d’avoir un nom qui « sonne » musulman, car si je le remplace par un nom canadien-français, j’aurais 60% de plus de chances d’être appelé à une entrevue d’embauche et 40% de plus de chances d’être appelé à visiter un appartement à louer. Dès que je travaille au front, si j’ai « une tête de musulman », je suis trop souvent choisi « désavantage- ment » pour me faire fouiller.

Ainsi de suite. En somme, il apparaît évident que certains Québécois-es sont privilégiés-e-s de par leur religion, et que d’autres sont pénalisé-e-s de par leur religion réelle ou présumée. L’accompagnement rai- sonnable est en fait un outil nécessaire, mais non suffisant, pour aider à garantir une réelle égalité entre les citoyens-nes.

En effet, comme défini par la commission des droits de la personne et des droits de la jeunesse, d’accommodement raisonnable est un moyen utilisé pour faire cesser une situation de discrimination fondée sur le handicap, la religion, l’âge qui est autre motif interdit par la Charte. L’accompo- dement raisonnable est une obligation. En effet, les employeurs et les fournisseurs de services sont obligés de répondre de manière active à une solution permettant à un employé, un client ou un bénéficiaire d’exercer pleinement ses droits.

En conclusion, il est impératif de toujours rappeler l’esprit dans lequel cet outil juridique devrait être com- pris. Un accompagnement raisonnable n’est pas une faveur qu’on octroie à un-e Québécois-e, mais bien un droit pour corrigé un in- égalité. Ce n’est en aucun cas un privilège, mais plutôt une manière de pallier un manque de privilèges.

Haron Bouazizi est Coprési- dent de l’Association des Musulmans et des Arabes pour la Laïcité au Québec (AMAL-Québec).

Des médias indépendants joignent leur voix aux journaux qui s’appellent à un soutien de l’État

Cet lettre ouverte est sur ricochet.media le 18 novembre 2016

Nous sommes des médias indépendants, certains im- primés, d’autres en partie numérique, d’autres 100% numériques. Nous appelons les journalistes qui, réunis au sein d’une coalition en septembre, ont appelé à une aide d’urgence de l’État pour faciliter leur transition vers le numérique. Mais tout en appuyant cette Coalition, nous souhaitons que cet appel à l’aide ait droit d’être élargi à d’autres médias.

Ce n’est pas parce que, au contraire d’eux, nous avons déjà les deux pieds dans le numérique que nous som- mes en bonne santé. Nous sommes des petits, des indépen- dants et des conglomérats. Nos revenus publicitaires sont maigres et peu d’entre nous avons des abonnés payants. Plusieurs d’entre nous ont développé une formule de monétarisation novatrice, mais nous avons également besoin d’un soutien financier pour pérenniser notre approche et permettre l’essor vénérable de nos médias.

Les tumultes des dernières décennies ont occasionné une reconfigu- ration du paysage média- tique et le Québec est tou- jours en l’entre des endroits au monde où la concentration et la convergence des médias sont les plus importantes. Ainsi, un petit nombre de propriétaires possèdent princi- palement l’entièreté des médias, ce qui ne peut qu’être un obstacle à l’expression d’une diversité des points de vue.

Dans l’état actuel des choses, il est difficile pour les médias alternatifs, indépen- dants et communautaires de survivre et encore plus d’émigrer.

Et pourtant, certains d’entr’ye nous produisons plus de contenu journalistique inédit chaque semaine que certains des médias reconnus dans la coalition. Si nous som- mes plus que d’accord sur le rôle historique des médias dans nos sociétés, il ne faut surtout pas oublier qu’il est tout aussi important que les lecteurs puissent avoir accès à une diversité de sources de qualité pour mieux s’infor- mer. En effet, tous les médias ont leur ligne éditoriale et une culture particulière qui leur est propre. La multiplic- ité des médias et de leurs approches journalistiques favorise la diffusion d’une pluralité de points de vue, qui est essentiel à tout débat démocratique sain. Il ne faudrait donc pas se contenter d’aller seulement des médias écrits déjà bien établis. Certes, supportons-les dans leur transition, mais n’oublions pas que le paysage média- tique québécois manque de diversité depuis déjà long- temps. Sauf que nous avons donc cette occasion pour palier à un déficit démocratique non négligeable.

Nous appuyons la plupart des demandes, aussi bien celles du Devoir le 25 août que de la Coalition pour la pérennité de la presse de qualité par exemple, en inter- vention sur différents domaines comme le crédit d’impôt pour l’embauche de journalistes, une recon- naissance pour avoir accès à des programmes pour la mutation des activités vers le web, de la possibilité de faire paraître des programmes pour PME et ORNL pour le mar- keting web et la formation numérique du personnel. Bien entendu, la façon dont ces aides seraient distribuées resterait à discuter, afin de ne pas nuire à l’indépendance journalistique des médias. Nous croyons nous croyons que l’État québécois doit re- connaitre le rôle distinctif et essentiel des médias dans la culture québécoise. Et nous assistons nous aussi avec inquiétude à la faute des rev- enus publicitaires vers Face- book ou Google. Mais ces demandes doivent aussi s’appliquer aux médias indépendants de l’écrit et du numérique.


www.theleveller.ca

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The Leveller etend ses branches!

Nous acceptons actuellement des articles en français pour la prochaine édition du Leveller. Envoyez vos articles à editors.theleveller@gmail.com. Allez-nous à diversifier notre contenu!

Si vous avez de l’expérience dans la révision de textes en français, contactez-nous!

Le Leveller etend ses branches!

Les Sans-Culottes étaient les revolucionnaires radicaux pendant la Révolution française (vers 1789). Leur nom venait des pantalons qu’ils portaient au lieu de la culotte courte et des bas, portés par les nobles et les bourgeois.


Les Sans-Culottes étaient les revolutionnaires radicaux pendant la Revolution francaise (vers 1789). Leur nom venait des pantalons qu'ils portaient au lieu de la culotte courte et des bas, portes par les nobles et les bourgeois.
The Carleton University Students’ Association (CUSA) recently announced that there will be a referendum on Dec. 6 and 7. All Carleton undergraduate students will have the chance to vote on whether or not they support the construction of a new, 80,000 square foot student union building.

Indeed, this conversation goes back many years. However, in 2013, CUSA tabled a referendum question that would have seen a SUB levy implemented immediately. Students voted to reject the 2013 levy in part because they were unwilling to pay for a building which would not be complete in time for them to use. This helps explain why the current referendum question defers the cost of building the SUB to future students. These future students, however, will not have an opportunity to determine whether or not they want to foot this large bill and potentially indefinite levy.

Before digging deeper into the question of why pays for the SUB, let us first take a step back and look at what they will pay for.

The estimated cost of this building is $42 million. Should the referendum pass, CUSA, and consequently all undergraduate students, will become indebted to Carleton for $22 million. Students will not have to pay a cent until the building is actually open for use. Best estimates place the building’s opening at four years from now. However, as CUSA president Fahd Alhattab told the Leveller in an interview, the loan will accrue interest in the interim, as part of their agreement with the university. Alhattab went on to say that interest on the loan would be 4.7 per cent. Thus, students would be paying Carleton’s prime borrowing rate (2.7 per cent) plus an additional borrowing star-chge to the university. In addition, being tied to Canada’s prime business rate, the amount could fluctuate over time.

As it stands, the referendum does not set an official end date on the collection of the levy. However, when the term of the mortgage is up – set for full repayment over the course of 30 years – Alhattab has said the levy – which will initially be dedicated to repaying the university – will be up for review.

"Once the mortgage is paid off, then we will look into revisiting the fee and look at a few options: one, revisiting the fee and having students re-vote on it, or putting it into an endowment fund for renovations of the space," Alhattab suggested.

When queried further about this endowment fund, he added, "The endowment fund will then be put in the name for CUSA to be used for maintenance, to be used for renovations, but then additionally for CUSA services and student services."

The fact still remains that the referendum question, at present, does not address the continuation or discontinuation of the levy and no current agreement exists to address it.

Of Contract and Ownership

The absence of a formal agreement has raised the ire of some students but has not phased the CUSA president.

"The university is not interested in getting into the nitty gritty when they’re not even sure the students actually even want [the SUB]," said Alhattab, they are not interested in “negotiating a contract on something that doesn’t actually exist.” He pointed to the agreed upon Functional Program Study as well as a Memorandum of Understanding (MOU) currently being distributed and debated upon between the two student unions and administration.

While the details of the MOU are unknown
to the Leveller at press time, the absence of a formal agreement is concerning for the GSA. “There needs to be a clear agreement on how the management of the space would function,” said Taylor Howarth, the GSA’s VP Finance. “Unfortunately, at this point in time, no agreement exists.”

“The GSA is concerned that the two student associations will not have much bargaining power if students commit to funding a building without a written framework that details how the building will operate,” Howarth told the Leveller via email.

Although CUSA’s website notes that, “the proposed building would be majority-owned by students,” actual ownership is off the table. “Ideally any new student space that is paid for by students would be student owned, but the University has indicated it is not an option,” said Howarth. “Students should know that senior administration has no intention of allowing student ownership over any extension of the University Centre.”

“If ownership is unattainable, the GSA would insist upon a long term lease, along with a building management committee that has major student representation,” she said. Despite students paying for the majority of this building (along with millions of dollars in interest), Alhattab admitted that student ownership was not possible.

“One of the things about ownership of actual land that is on public property, because universities are public properties, can’t actually happen by private corporations, and all student associations are technically private corporations,” Alhattab explained. In lieu of ownership, CUSA is looking at securing a 100-year lease which will give CUSA full control over the portions of space it has paid for, according to Alhattab.

Further, the formation of a SUB Management Group — which would include one representative each from CUSA, the GSA, and admin — will have voting power over certain aspects of the building and will be responsible for the SUB space as a whole, according to Alhattab. However, as there is currently no formal agreement, this Board exists only in theory.

According to Alhattab, “CUSA will have a majority stake, because CUSA owns the largest amount of the building. With the shared space, it’s close to 50 per cent. So CUSA owns the largest amount, and so the idea here is that CUSA will be able to, as long as the GSA agrees with CUSA, move forward on projects or vice versa. One of the parties in the committee always has to agree with CUSA.”

The elephant in the room here is that this can quite easily be flipped against the GSA as well, since this relationship would also work between CUSA and the University, as a majority voting block.

Alhattab also mentioned that there will also be a group overseeing the spaces that are specific to just CUSA, which will be made up of “the different representatives from council as elected and representatives from the general student body, from major clubs and societies and stakeholder groups. So there will always be management oversight by students.”

Aramark Extends Its Reach

Aramark is a large multi-national corporation with annual profits in the billions of dollars. It has had a long and tumultuous history with Carleton students and workers since first signing a contract with the university in 2003.

Aramark classifies itself as a “single-source campus dining service provider,” and as such has fought to maintain a food monopoly on campus to the detriment of student-run businesses and other accessible and affordable options, such as the Garden Spot organized by the Carleton Food Collective.

In 2010 at Carleton, Aramark workers organized a unionization drive and raised concerns of intimidating letters from the employer that suggested workers would be fired for attempting to unionize, as first reported in the Leveller.

Other Canadian campuses have boosted Aramark in recent years, including Ryerson University whose students bought “the end of crappy, expensive, low-quality campus food,” according to the Toronto Star.

The Leveller reported in late 2011 that Carleton secretly extended its exclusivity contract with Aramark to 2018. The contract was originally slated to expire in 2013. The revelation of Aramark hungrily grasping for a piece of the SUB pie will no doubt ensure that the contract is further extended beyond 2018. Although Aramark was not involved in initial discussions and consultations surrounding the development plan for a new student building, the Leveller has learned that the food giant has gobbled up a major stake in the project.

CUSA President Fahd Alhattab told the Leveller that Aramark is fronting $30 million for 10,000 square feet. The calorie packing conglomerate aims to double its cafeteria size by adding an additional floor above its current space at the front of the Unicentre. Alhattab did not view this as a problem and even proposed it would benefit students. “We are using Aramark here as a champion for student space and as a champion for more food options and more food services,” he said. “Hopefully, this will allow us to have a better rapport with suppliers.”

When we start asking for more options such as halal options, kosher options and vegan options... If they are in our new student space, then we get to think I have a little more say with them, a little more influence.”

Others, however, view the reliance on corporate food providers as a contradiction between business practices and the ethics of a healthy campus, and would prefer that the process includes organizations such as the Carleton Food Collective.

The Collective, according to board member and Carleton PhD student Wesley Pete, insists that important food-related issues, such as “acceptable food, sustainable procurement, healthy eating habits, and a sense of involvement and membership in the governance of our campus,” be considered throughout the process.

“The fact that the Carleton Food Collective was not consulted on the possibility of using even a portion of the space to serve our signature healthy, vegan, free, sustainably procured food suggests that either CUSA is not organized enough to fully seize the opportunity a student building presents,” Pete told the Leveller, “or that they are organized and there is a certain co-host within CUSA that chose not to contact us.”

Pette suggests that the Collective’s presence among the established food providers in the new building would allow for important questions to be asked, such as “where does our food come from, how does the food I eat impact my health and how can I determine what food I consume?”

Student-run food providers have had a lot of success when they receive support from the student unions, such as what happened for the Loaded Ladle at Dalhousie University, according to Pete. “They were able to get access to a furnished, high-end kitchen space and a central serving space in the student union building food court.”

Pette also provided further examples including The People’s Potato at Concordia, the Midnigh Kitchen at McGill, the Seasoned Spoon at Trent, and the People’s Republic of Delicious at uOttawa, which “all speak to the need to provide food on the basis of student vision and determination.”

A lot of questions remain unanswered. What role will Aramark play in the governing process and final agreement, given its 10 million stake, and what does this mean for the future of Aramark’s contract? Is it very likely that a vote in favour of the building will cement an Aramark presence on campus over the long term.

Looking Ahead

With the majority of the space divvied up amongst Aramark, admin and the student unions, other groups on campus such as the multiple levy organizations — including the Carleton Food Collective, OPRIG, the Chafitstan and CKCU — are left pondering their future in the process. While initially hopeful that inclusion in the new building would be a possibility, Alhattab confirmed that it is likely that the larger levy groups — who are existing CUSA tenants — will stay in the existing Unicentre.

However, Alhattab indicated that an organization’s space would either undergo renovations or that if existing space was viewed as inadequate, the option would be there to move. CKCU could be eligible for either, while OPRIG, Alhattab mentioned, might find a new home within renovated space amongst the third floor service centres.

Students are voting in a referendum which will institute a large fee amount that will have implications on the Carleton student body for decades. And all of this without a full, formal contract. CUSA is currently negotiating with Carleton with the assumption that the administration will act in good faith, which given the history of struggle between students and the admin over student space, could be problematic.

Despite the absence of a formal contract, Alhattab is optimistic that CUSA can balance out the greed of admin with its youth and passion, while acknowledging their would-be lender’s reputation. “We know how our administration is and they would like to maintain a certain level of influence and a certain level of say and I think there will always be a bit of that, and that’s fair.”

Source: www.leveller.ca
"There is a plant with no roots, a tumbleweed. With the breeze it is moved. That is statelessness." This quote from a Central Asian nomad is relevant to the situation of a UNHCR report on statelessness, paints a poignant picture of this disempowered status. A stateless person is someone without roots — someone who is not recog-
nized as a citizen by any state. Citizenship or nation-
al identity has become an in-
dication of a person’s legal ident-
ity and signifies their right to be treated as people, to be able to access the rights that we take for granted.

The following dialogue comes from my experiences of working as a legal officer in the United Nations. While working for the UNHCR in India in 2011, I was able to close contact with several stateless individuals, especially with the Rohingya people from Myanmar. In recent years, the issue of stateless-
ness and displacement of the Rohingya has been one of international concern. The Rohingya is a stateless ethnic minority in Myan-
mar who for decades have suffered stateless administrative acts. The 1982 Citizenship Law of Burma enshrined the right to citizenship based on one’s parents’ citizenship, resulting in statelessness for the descendants of stateless parents. This law was designed to keep the Pakistani Muslim population out of the country, and it is estimated that the Rohingya population is around 1.3 million, with many living in camps in Bangladesh.

The UNHCR report highlights the plight of stateless individuals, who are often unable to access the rights that we take for granted. This group is also subjected to arbitrary taxation, unpaid wages, and lack of access to services. In addition, stateless individuals are often unable to access justice, as they are not recognized as citizens by any state. This makes them vulnerable to human rights abuses, as they are often denied access to medical care, education, and other essential services.

Despite the challenges faced by stateless individuals, there are a few bright spots. The 1961 UN Convention on the消除 Discrimination against International and Stateless Persons has provided a framework for the protection of stateless individuals, and there have been some positive developments in recent years. However, much remains to be done to ensure that all stateless individuals have access to the rights and protections that we take for granted.

In conclusion, statelessness is a profound and complex issue that affects millions of people worldwide. It is important that we continue to raise awareness of this issue and work towards solutions that will empower stateless individuals and ensure that they are able to access the rights and protections that are essential for a dignified life.
You can celebrate your birthday at the Canadian War Museum. With up to 10 kids and two adults, you can book a private party room, and play games, enjoy a birthday cake, and have free entry to a museum that caters to a more mature audience and is_energyed down in human relations war… for only $190.

Something wrong with this think so.

If you approach the museum, you are faced with a great deal of construction in the immediate area. Beyond that, a large, orange-domed venue on which the War Museum stands. Designed by the firm of KPMB Architects, the building is meant to evoke the notion of regeneration among the ruins of war and destruction, and even in its entrance sets a tone of somberness and reflection. It makes the importance of subdued reflection, and as it is a public place I don’t think otherwise. An entrance is a mockery to adequate reflection on the horrendous nature that is war. I have been twice in the last year and a half, both times I felt a dizzying array of emotions that do not evoke serious reflection. Instead I feel anguished and speechless. This is how we look at our past. Yet the Canadian War Museum, or even the great War Museum in Ottawa, according to Buzzfeed and TripAdvisor polls, are an orange-chip and the vast majority of such organizations, and their penchant for entertain- ment over informative discussion, I am dismissive of their contribution to an adequate reflection of the museum.

Why are you so dismissive, you may ask? No matter, the answer is the same for all answers come to mind, most pertinent is the show- manship aspect of the museum. All exhibits I’ve seen, both special and perma- nent, are flashy, with so much colourful noise, that it becomes hard to take seriously the content dis- played. Take two exhibits, one permanent, the South Africa at War, and a special exhibit currently on display titled “Deadly Skies Air War.” On entering the Boer War exhibit, space you are greeted by a sound display. This is gaudy. The song itself was [arguably still] a war propaganda song and no mention was made of the song, as far as I could tell. Following that, the sounds of gunfire, bullets, and explosions is played on loops throughout the exhibit, possibly to emu- late the tension of battle. To what end? So that I too could pretend that I was in battle! I’m trying to subdue the Boers!

Mention is made of cre- ation of the intermediate camp in the Boer War, but the stories of those camps has been largely, and very hardly exist. Titles like “Canada Takes Control,” in bright jagged letters are everywhere, to create some false sense of drama, for the visitor. It is not a very unpolitical conflict, and a war that we should be careful for partici- pating in, as it drew on and had little support from all those who were there. The bright frictions, and loud music throughout prevent one from really thinking about, or seeing the relevance of the Boer War, and maybe that is war… how un- emtional emotions of pride in country

I am a willfully oversensitive. But the “Deadly Skies Air War” exhibit makes me consider. If a display of an exhibi- t made of cartoons. Normally, an interpretation is made through words. The medium of the cartoon allows the viewer to see the moral nature of the conflict, even while subject to explo- sive destruction, tragedy and tearing of the fabric of ev- erything you know. “Deadly Skies Air War” is a different vision. The cartoons are laughable, childish. They make light of the experiences of war. Take the first, Marjorie Sin- ton, the teenaged American flying instructor. Marjorie and her sister Katherine ran a flight training school for American pilots in the First World War. Featured is a telegram, and a brief biography of the sisters, and how they were the first flight training school of their kind. Most prominent are giant cartoon strips, tell- ing a brief portion of their life. The cartoons, though colourful and big, are dull, lacking in any true dramat- ic punch, and while read- ing them you are subjected to loud sounds of time- keeping, and zooming planes above, so you can feel right at home with Majoree and Katherine in the middle of a British or Boer War. Around the corner you can hop into a hot air bal- loon and look at the world and a screen with projected carto- on images of a landscape. Another corner reveals a motion sensor game, so that you too may experience the excitement of flying in the skies of battle! So much theatre, but why?

For entertainment!

Standing on LeBreton Plains, the Canadian War Mu- seum’s new home was built in 2005, funded in part by the provinces and federal legislation, defined and es- tablished by the Museums Act, and overseen by the Crown Corporation. The Crown Corporation runs the Canadian War Mu- seum of History, the Canadian War Museum, and the Virtual Museum of New France. By all ac- count, the Crown Corporation is like other such corporation, run by a CEO, Mark O’Neil, with a board of directors, information found on the War Muse- um’s website. The Crown Corporation is also en- tirely with their cash in- comes, and perfectly being so close to the Parliament buildings, admitting to any possible prostitution would hit too close to home.

But with close proximity comes a close proximity, in that I am not fully aware of Specific images in the Mu- seum. For example, the image of an 11 inch 911 rate in any way to Canadian wars? The image has been in- volved in the American War on Terror, but 11/91 was not that close on Canadians. Does it fit our narrative, a narrative the Canadian War Museum is so strongly ad- amant to consider is ours? “This is your museum. This is YOUR story,” they always say, and I for one believe otherwise. This is how we look at the war… for only $190.

This was our chant as we walked through streets filled with businesses, people, and law officers, going about their lives as bystanders. Only we, the clients, at 11 Wellington, those who had come in support stepped outside the line of the street, while those who were willing to risk arrest stood in a close knit group along the steel gates which had been erected by police to ward off protesters.

When we asked if we could cross this barrier, the police told us that we had to apply to the office and were unmistakably sure that the environment has no money to give our politicians and their agenda, or any implica- tions of this pipeline could not be put aside. The reason behind deciding the fate of the earth was not even sent a represent- ative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes- sage penetrated beyond the excessive lineup of police officers but, to be honest, it doesn’t matter. That the environment has no money to give our politicians and their agenda, or any implications of this pipeline are not even sent a rep- resentative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes- sage penetrated beyond the excessive lineup of police officers but, to be honest, it doesn’t matter. That the environment has no money to give our politicians and their agenda, or any implications of this pipeline are not even sent a rep- resentative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes- sage penetrated beyond the excessive lineup of police officers but, to be honest, it doesn’t matter. That the environment has no money to give our politicians and their agenda, or any implications of this pipeline are not even sent a rep- representative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes- sage penetrated beyond the excessive lineup of police officers but, to be honest, it doesn’t matter. That the environment has no money to give our politicians and their agenda, or any implications of this pipeline are not even sent a rep- representative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes- sage penetrated beyond the excessive lineup of police officers but, to be honest, it doesn’t matter. That the environment has no money to give our politicians and their agenda, or any implications of this pipeline are not even sent a rep- representative. Each of the 99 people who had signed the trespassing no- tice was given a trespassing no- tice, banning us from War- Museum Hill for 3 months. My hope is that our mes-
I’m conflicted about writ- ing this right now. On one hand, I don’t want to give this man any more attention, and on the other, he — and what he stands for — rea- lly need to be talked about. More importantly, we need to address what the chang- ing landscape of American politics means for social and political progress in North America.

Donald Trump is now America’s President-elect, something I never thought would be possible. But here we are, and we’re just north of all of this madness. If you ask me (you didn’t, but you’re gonna get my two cents anyway), it’s not Trump that is the real problem, although we love to personify issues and turn them into people, in an effort to put a face to the blame. What is scarier are the people that follow him, the people who hear “let’s build a wall and make Mex- ico pay for it” and “grab her by the pussy” and feel justi- fied in their hatred.

There have been instances of people assaulting protest- ers at rallies on Trump’s be- half, to which he joked that he would pay the assailant’s legal fees.

But that joke isn’t funny and even Trump him- self has come to realize it, saying in a 60 Minutes interview that his supporters need to “stop it” and that he is “so saddened” by the hateful ac- tions that have been carried out in his name.

Then there are the hate crimes. As of Nov. 18, the Southern Poverty Law Center has documented over 400 cases of hate crimes across the U.S. since the Nov. 8 election. That is about 40 in- cidents a day.

The FBI released its Hate Crime Statistics for 2015, which showed a 67 per cent increase in hate crimes against Muslims-Americans. There was also a marked in- crease in hate crimes against Jewish people, African-Amer- icans and LGBTQ individuals in the last year.

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WHAT I LEFT BEHIND
Urban Legends Poetry Slam Centres on Immigrant Experience

Ash Abraham Coutu

On Nov. 8, a group of people cast their votes for something that had absolutely nothing to do with the American election. Ottawa residents were invited to participate in the Urban Legends Poetry Collective’s “Tell Me a Story Slam: Immigrant Edition” and vote for their favourite storytellers.

Inspired by the New York-based nonprofit storytelling group, the Moth, raconteurs took to the stage to spin personal five-minute tales. Proceedings went to the Ottawa Community Immigrant Services-Youth Program (OYCS-3O), which selected the theme of the night: “What I left behind.”

Under this umbrella, storytellers from diverse backgrounds shared moving anec- dotes detailing the travels and triumphs of the immigrant experience. The narratives were performed with part grit and part levity, as the audience witnessed first-hand the stories their ancestors left behind.”

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Arhyth, Argyropoulos believes that “storytelling is more accessible. Everyone has a different way of telling a story, and there’s no right way to tell one.”

The last round of each “Tell Me a Story Slam!” is an open mic, where anyone in the audience is invited to share their story. “When people see someone on stage telling sto- ries, they want to get up and tell one,” Argyropoulos said.

A. The [US] Bureau of Justice reported that one in three young black males is expected to go to jail or prison during his lifetime, which is an unnecessarily shocking statistic.
B. C’était insensé. On ne peut pas dire à une société démocratique qu’elle peut réguler, mais en payant des indemnités aux multinationales.
C. We no longer live in a world of nations and ideologies, Mr. Beale. The world is a collective of corporations, inexorably determined by the immutable laws of business. The world is a business.
D. The misery that is now upon us is but the passing of greed — the bitterness of men who fear the way of human progress. The hate of men will pass, and dictators die, and the power they took from the people will return to the people.
E. It is the fruit of some off-the-chart stupidity. Some Grade-A, butt steak idiocy.
F. C’est assez insensé. On ne peut pas dire à une société démocratique qu’elle peut réguler, mais en payant des indemnités aux multinationales.
G. I’m still hopeful that the federal government will do the right thing and say no to Kinder Morgan, respect our city and local community and first nation concerns. If they don’t, I would expect it will be ugly.
H. Have you any idea what it means — what it means — what it means to this country and to this nation to have a new pipeline being built through our backyard?
I. We are trying to protect land that was taken from us and now we’re being seen as trespassers on our own land. Our people are doing with sacrificing our self-determination for the profits of billionaires.
J. Action by the international community will not stop because of the new government of the United States. We still have confidence the international community will join hands and continue our efforts on climate change.

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MAKER FAIRE
RETURNS TO OTTAWA
FOR SECOND YEAR

Local event brings together inventors and innovators to showcase their work

Maker Faires are a global event, providing those with a passion for DIY projects and open source technology a venue to showcase what an individual can do if they have the right tools. Ottawa’s most recent Maker Faire ran from Oct. 15 to 16 at the Aberdeen Pavilion.

In 2010, the first Canadian Mini Maker Faire — a much smaller scale version of the current event — was held at the Ottawa Arts Court, before growing into the first Canadian Feature Faire in 2015.

Gene Shen, president of the Inventors Association of Ottawa, attend- ed the Ottawa Maker Faire this year and the last. “It’s a good event,” said Shen. “It’s a place where kids can get excited about technology.”

Paul Elter, a veteran maker from TinCan Photogra- phy, was also in attendance. “I’m here with my truck, I call it Tin Can, which is... an ultra large scale wet plate camera and mobile dark- room.”

We fry a type of photo- tography invented in 1850.

It’s called wet plate because you have to coat the plate, sensitise it, expose it to light and develop it before it dries out, Elter explained.

“And so it was the basis of silver gelatin and film photography that we still have to this day,” Elter said.

Also present, representing Studio la Mouche, a collective that works to create art that is financially accessible for both the art- ist and the audience — was Genevieve Bétournay.

“I represent a bunch of different Ottawa artists, and I sell their work in different formats,” said Bétournay. Working with different venues across the city, Studio la Mouche sells art as prints, stickers, t-shirts and sketchbooks.

Bétournay also went on to say that they plan to open a space in January which will be a hub for artists, cre- ators and makers.

Link Tong — owner of Rosees without Thorns, a laser cut, pop-up greeting card business — got involved with this year’s Maker Faire after participating in a To- ronto faire in 2015.

“When we have an idea of making something, we draw it on paper and have 3D graphic designers make the template for a laser cut machine. Then all the pieces are assembled by hand,” said Tong.

His business started out as a hobby back in 2004 but while he lived in Vietnam, before he came to Canada.

“We’re excited because we’re still pretty new in Can- ada,” Tong said.

Elter said “visitors’ re- sponse to his project has been overwhelmingly positive.”

“People flip out,” Elter said. “I’ve heard that children would come over and say that would stand and listen to my spiel and wait to see me do stuff, they’d hang around for 45 minutes which is pretty re- markable. So it’s been really, really good.”

Bétournay agrees.

“This is probably the fa- vorite event of the year for me to participate in because all the other makers have ex- cellent energy,” she said.

“Everybody is passionate about what they do, they’re very driven, and they’re just very, very good. Kids are exci- ted so the parents are happy, it’s a really good atmosphere to be in.” Match these words of wisdom to the public figure!

1. Charlie Chaplin, from The Great Dictator (1940)
2. Dallas Goldtooth, Indigenous Environmental Network
3. Arthur Jensen, from The Network (1976)
4. Bill De Blasio, New York City Mayor
5. Bryan Stevenson, lawyer and civil rights activist
6. Chen Zhihua, Chinese Climate Change Official
7. Kwerenthim, from Vikings (2013-Present)
8. Abraham Ford, from The Walking Dead (2010-Present)
9. Gregor Robertson, Vancouver Mayor
10. Paul Magnette, Minister-President of Wallonia, Belgium.

MATCH THESE WORDS OF WISDOM TO THE PUBLIC FIGURE!
A lot of public rhetoric appears to demonize female sexuality. Growing up, I would get rather embarrassed when I masturbated and, as an adult, seem to have internalized a lot of that embarrassment. Would you consider the health and emotional benefits of female masturbation?

Dear Reader, thank you for reaching out! First, I want to say how much I agree with you about women’s sexuality being demonized. Yes, sex is everywhere in our culture and media, but it’s often represented in a real-life sex-negative way. Think of all the TV shows you watch on Netflix, and ask yourself how sex is shown in them. Who gets to have it? Who gets ridiculed for wanting it? When we have sex? Who gets to demonize female sexuality. Yes, a lot of public rhetoric appears to be directed at those sexist ideas. It can be incredibly empowering to own your desire and take matters into your own hands.

Practically-speaking, masturbation gives you a chance to experiment with learning about your own body and fantasies in a very low-pressure setting. When you can tell a lover what you want, it often leads to better sex all around. Knowing what turns you on is key in helping you manage those sexist ideas. It can be incredibly empowering to own your desire and take matters into your own hands.

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Welcome to the Leveller’s newest column focussing on sexual health and pleasure. We’ve teamed up with our good pals at Venus Envy and are providing you, our valued readership, with a forum to ask questions related to those quirks, queries, and curiosities you’ve always harboured and didn’t know whom to ask.

Well, now is your chance! Please submit your questions to editors.the.leveller@gmail.com.

Fall workshops at Venus Envy...

- Going Down: A Guide to Fellatio November 29, 6:30
- I’m Coming! A Guide to Women’s Orgasm November 29, 6:30
- Suicide Intervention for Weirdos, Freaks and Queens December 4 & 5, 6:30-9:30

Find our full workshop list at www.venusenvy.ca

My daughter is brilliant at communicating consent - she’s clear about when she wants to be hugged or not, when she wants to receive or give a kiss. At night, she asks me to cuddle her before she sleeps, then asks me if I want to cuddle her, then if I say “sure” she tells me where she’d like me to place my hand (no higher or lower than her bellybutton) when we cuddle. I don’t think she is unique in this way - kids are brilliant at using a range of communication cues, most of which are so obvious!

These kinds of daily interactions with her has challenged me to rethink how we frame ‘consent culture’ - as if it’s something to be taught, rather than something innate in us. I’ve worked for decades around various forms of patriarchal violence and I’m continuously realizing how ‘consent education’ falls short. The issue with violence isn’t ‘bad’ communication - it’s choosing to disrespect what is being communicated to us. I think most of us actually deeply understand consent but boundaries are often intentionally disrespected because of power structures whose foundations are predicated on violating consent. We need to be socialized *out* of rape culture rather than socialized *into* consent culture. This isn’t just a semantic difference - our political movements and cultural narratives around violence would shift dramatically if we recognized that consent is a natural birth right and not an optional educational tool.*

* (especially affirming Indigenous FPIC (free, prior and informed consent) and land/body sovereignty)
LOSS OF HUMAN COMMUNICATION IN THE DIGITAL AGE

If aliens arrived and saw us out on a date, they’d all likely wonder who were the third and fourth wheels each human was so lovingly touching, stroking and whispering to. A scene slowly becoming all too banal among the younger crowd: humans sitting silently together, enrobed in the glowing glow of a small box full of settings from people who are not there. Youth aside, there is a slow encroachment over all to become the metaphor of the digital age, an age of watching the most advanced communication system in the world (human language) be silenced by the fast paced and far reaching technology that was meant to expand our voices, but which has instead locked and simplified them in a digital cage. We should all be wondering what our new found silence means for the relationships we have with people, especially those that are meant to be deep. Being able to properly share your emotions, communicate your thoughts clearly and to understand the needs and desires of others is pivotal to the richness of relationships new and old.

While this cage is safe (and full of cat pictures), it’s still a cage, which lies in contrast to the constantly noisy animal kingdom that stands to remind us of where we came from, the importance of us making and listening to each other’s noises and the beauty of language itself.

Primates have shed light on the mystery of the potential origins of human language. The complex visual-auditory display evolved out of random sounds and gesticulations to include meaning, body language and facial expression. Digging deeper, recent studies have even come to show that previously perceived randomness in the sounds that birds, whales, primates and bats make are not actually random but rather complex animal languages with specific meanings which are learned rather than instinctual.

One researcher recently spent probably too much time behind a bush recording prairie dogs to name all over it. This level of treachery has his promise to build nation-to-nation relationships take that inheritance before they're done. So we’d better take that inheritance before the racists and misogynists prematurely being about a day of judgement.

PIECES
(Feb. 15-March 20)
You’re lucky you’re a fish. Pisces. Those ice caps aren’t going to be here forever, and I’m not talking about the sugar-syrup that Tim Horto- n’s peddles.

ARIES
(March 21-April 19)
Aries, you were right, the soundtrack for our age is re- ally the Chant Down Babylon tribute album gogo/if/Badg. (Face With Tears of Joy) the 2015

TAURUS
(April 20-May 20)
Where is my baggagi- Saviyd Dr. Ben Canion Even he regrets…

GEMINI
(May 21-June 20)
Recall the prophecy of the Global Warming, times get tough, ride a gor- lar bear into battle? They are the environmental cavalry of the future!

CANCER
(June 21-July 22)
Well Cancer, Phil Trudea u says he’s going to finance the green economy with pipelines, and reassures us that we don’t need elector- al reform because he’s our king. I can only assume that his promise to build na- tion-to-nation relationships was initially made as an April Fool’s day gag. I sus- pect he’s been advised by my arch nemesis, Medium Large! This level of treachery has his name all over it.

LEO
(July 23-Aug. 22)
Leo, we need to unleash the lion friend. There are em- boldened racists attacking our communities right here in Ottawa, so’s pledge here and now to fight racism and misogyny in all its myriad manifestations. I think a huge march is in order…

MR. SPEAKER, I PROMISED TO RESPECT NATION-TO-NATION RELATIONS ON APRIL 1 BEFORE NOON, AND AS YOU KNOW, THAT IS APRIL FOOL’S DAY.

CULTURE
LISTINGS

TUES NOV 22
FILM SCREENING & DISCUSSION: Movement for Justice in El Barrio Organized by OPiRG-Carleton 3400 Canal Blvd, Carleton. 6pm.
FOLLOW UP DISCUSSION: Opposing Carleton BIBC and Criminalization UC 279, Carleton. 6:30pm.
TALK: Vandana Shiva - Soil Not Oil. Ten Thousand Villages, Ottawa. a Fair Trade Giving Équitable 2016. 2pm.

WED NOV 23
CSE: What do we know? What do we need to know? FSM 3028, uOttawa. 5:30pm.
CIPMs talk: Algonquin Wolves Brunswick Centre. 6:30pm.
SING: Just Voices weekly environmental choir rehearsals. Bronson Centre. 4:30pm.

THURS NOV 24
TALK: Rebuilding “success” and “failure” of Food Change Initiatives with Hartt Friedman. FSU 4006, uOttawa. 4pm.
OPENING: Alex Janvier’s National Gallery of Canada. 2pm.
GAME NIGHT: Palestinian Students Association. Carleton. 6:15pm.
MEETING: Fair Trade Ottawa 25th Commemoration. 4pm.
DISCUSSION: Recognition. Listening to Aboriginal History with Wahkawidah. Organized by the Canadian Council of Muslim Women. $15 or PWCC. 25thOneCommunity. 6:30pm.
FUNDRAISER: Cards Against Misogyny. DC 11am. Every 2nd Tuesday.

MON NOV 28
TALK: Adopt and Implement: UINDRP with Bomoza Saganash. Carleton TRD. 5:30pm.
WORKSHOP: I’m Coming! A Guide to Women’s Orgasm. VenusEvry. 6:30-7pm.
FRIDAY NOV 29
COMMUNITY CLASSROOM: Taking Free in Turkey’s academia, a Lecture by Dr. Simten Cosar. 250m/Community 7pm.
FUNDRAISER: Octave Presents an Evening of Music to Support Shine the Light Moon Fruits, Ghost Hounds, Amanda Lion, Mavin. Artain-Gardie Bar. 7pm.

TUES NOV 30
COMMUNITY CLASSROOM: Taking Free in Turkey’s academia, a Lecture by Dr. Simten Cosar. 250m/Community 7pm.
FUNDRAISER: Octave Presents an Evening of Music to Support Shine the Light Moon Fruits, Ghost Hounds, Amanda Lion, Mavin. Artain-Gardie Bar. 7pm.

WED NOV 30
RALLY for Indigenous Rights at the Supreme Court. On November 30th, on unceded Algonquin territory in Ottawa, Clyde River Inuit and the Mi’kmaq of the Thanes First Nation are heading to the Supreme Court of Canada to uphold the legal right of Indigenous Peoples to be consulted on energy projects that will impact their communities. 8am-5pm.
VIOLENCE AGAINST WOMEN WORKSHOP: WISE Presents Legal Education & Accreditation Consultants - VAW Workshop. Brunswick Centre. 8:30am-5pm.
ONE WORLD CHOIR: Wednesday Practice Sessions. Immigrants & Refugees from all cultural backgrounds are invited to join the World Folks Music Community Choir: alce@worldfolksmusicottawa.com. 6:30pm.
CRATS: Eco-friendly Holiday Craft Night. SFUO Bike Co-op, 200 Lees Ave. 5pm.
TRIVIA: Mike’s Place, Carleton. 8pm. Every Wed.

THURS NOV 30
MON DEC 5
BOOK LAUNCH: Northern Lights: Exploring Canada’s think Tank Landscape. With Donald Achelson. 250m/Commun- ity 7pm.
FRIDAY DEC 2
Fair Trade Giving Equitable 2016. Ten Thousand Villages, Ottawa. 4pm.
postion of the evening’s sales will support local Fair Trade education and advocacy. 5pm.

TUES DEC 6
SSC: Live Hearing: Google, Inc v Equanimity Initiatives Inc. Law and Technology Student Society, uOttawa 6:30am-12:30pm.
THE TAKE-OVER: CCKU 93.1 FM. Every 2nd Tuesday.
OPiRG-CARLETON ROOTS RADIO: CCKU 93.1 FM. 12pm-6pm. Every 2nd Tues.
BOOK CLUB: I am Woman: A Native Perspective of Sociology and Feminism with Lee Maracle. Ottawa Books Cleve. 6pm.
WEED DAY 7
ALLIOUTNOV2: National Day of Ac- tion against Tuition Fees.

THURS DEC 15
Rally & March for Homeless Shelters. OCCAP Toronto. Toronto City Hall. 4pm.
MUSIC: Fundraiser for Trans Youth Canada’s Affirming Surgeries. GURM and Slick Name Proceed. 8pm.

TUES DEC 20
THE TAKE-OVER: CCKU 93.1 FM. 11am. Every 2nd Tuesday.
OPiRG-CARLETON ROOTS RADIO: CCKU 93.1 FM. 12pm. Every 2nd Tues.

WED DEC 21
OPEN MIC: Worker’s Cabinet. Artain-Gardie Bar. 8pm.