

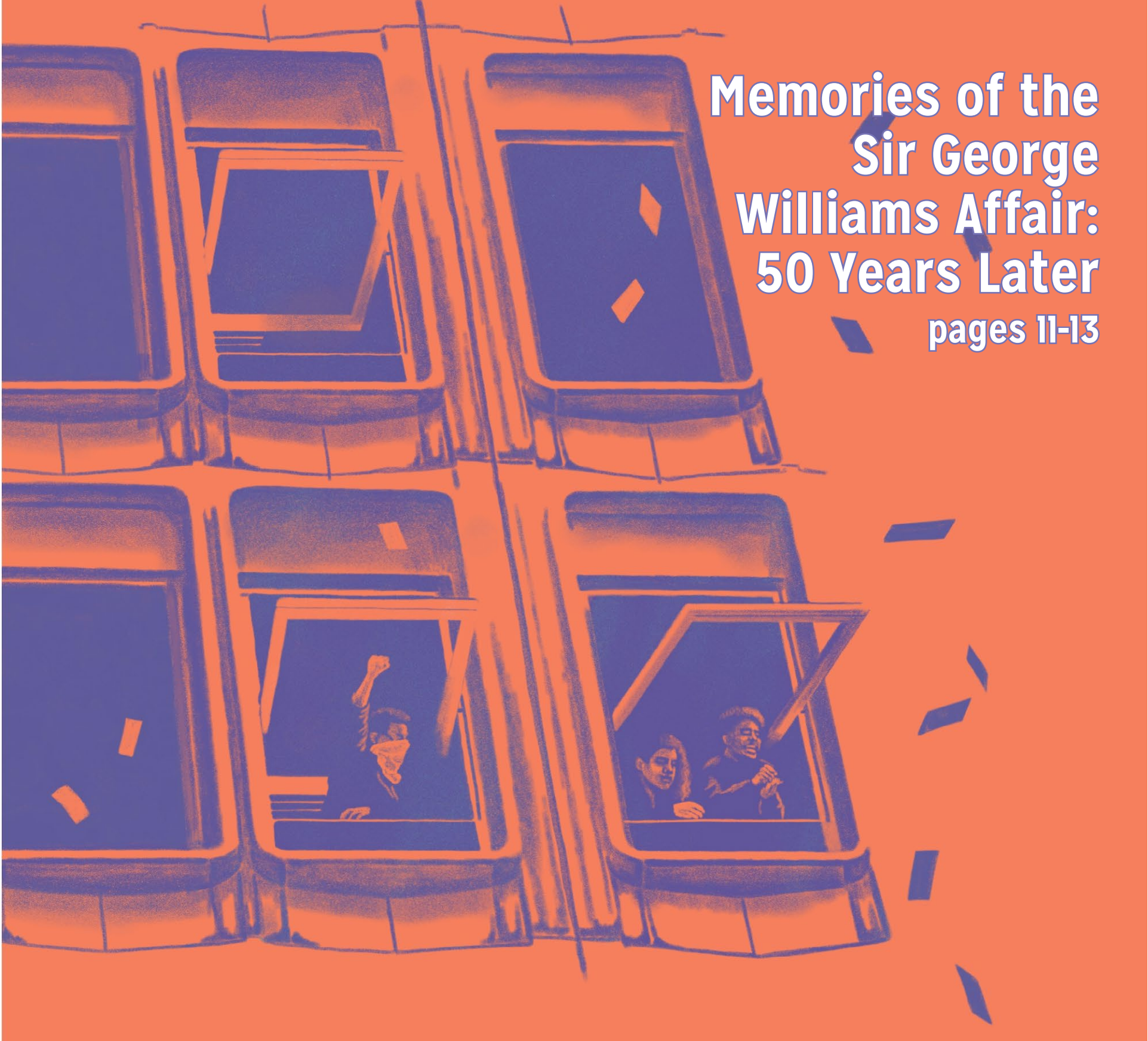
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THE McGill Daily

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Photo by Nicolas Lepiller

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No Extensions for Racism: Change the Name

On January 30, Principal Suzanne Fortier sent the student body an email with an update on the R*dmn renaming process. In her email, she stated that she alone would make the decision about renaming by the end of the term. Fortier's decision follows the release of final reports from both the Provost's Task Force on Indigenous Studies and Indigenous Education and the Working Group on Principles of Commemoration and Renaming. Both reports aimed to explicitly discuss how the experiences of Indigenous students on campus can be improved. The final report of the Task Force, released in 2017, called for the "University to begin a process of consultation inside McGill, and with other relevant external organizations [...] with the goal of renaming McGill male varsity teams." It also emphasized "the pressing importance [...] of moving forward under a McGill team name that breaks with the associations that 'R*dmn' evokes in contemporary society." Both Fortier and the Working Group ignored the Task Force's call to action.

Subsequently, in December 2018, the administration received the final report of the Working Group. Unlike the Task Force, the Working Group never provided a concrete statement of approval or disapproval of the name of the men's varsity teams. An email sent on December 21, 2018, regarding a meeting of the Board of Governors, announced that a decision on the name change would be made in January. Fortier's latest email contradicts that earlier statement, and further delays a decision. The administration's bureaucratic procedures and multiple empty emails give the illusion of progress to the student body while doing nothing substantial. Fortier's email perpetuates the racism of the name and insults student activism. Moreover, the only reason for delaying a decision is that the students who have, and continue to, mobilize, will eventually graduate, or lose momentum in their efforts.

The Working Group's final report also noted that several major donors expressed attachment to the R*dmn name. In the report, donors stated that if the name was changed, "they would never again donate to McGill, they would discourage their children from applying to McGill, [and] they would 'consider McGill dead to [them].'" The administration is failing its students by focusing on the monetary implications of changing the name instead of addressing its inherent racism. Further, Fortier's

email emphasizes consultation with "key stakeholders," such as athletes and alumni. This dismisses the racism experienced by Indigenous students, as they are the only real "stakeholders" in this situation.

The final reports call for consultation with Indigenous students and organizations both on- and off-campus. In reality, these groups have already made their opinion clear: the name needs to change. SSMU Indigenous Affairs has campaigned all year to change the name. Tomas Jirousek, the SSMU Indigenous Affairs Commissioner, wrote an open letter to the administration where he stated that "the University's tokenization of Indigenous people and initiatives to 'Indigenize' in order to defend the continued usage of the R*dmn name is morally reprehensible at best." The Indigenous Student Alliance released a statement last November in support of SSMU Indigenous Affairs' "Change the Name" campaign. The student body as a whole also supports a name change: on November 12, SSMU released the results of the "R*dmn referendum question," in which 78.8 per cent of those who voted wanted the name to be changed. The report's emphasis on further "consultation" is part of the administration's attempt to delay the renaming process and ignore concerns from Indigenous students and groups that have already spoken.

In Fortier's email, she asserted that she, and only she, will make the final decision concerning the name change by the end of the academic term. Fortier had the possibility to use her influence to push for a rapid change of the name after Indigenous students made their needs clear. Instead, as Shanon Fitzpatrick, Assistant Professor and supporter of the "Change the Name" campaign, explains, "[Fortier] has granted herself (by fiat) additional 'time and space' to consider the 'opinions' of various 'stakeholders.'" The problem with Fortier assuming full responsibility for the decision is that she hasn't shown any real concern for the demands of students and seems perfectly comfortable being complicit in preserving the toxic and racist history of McGill.

Fortier herself told us that "if you have yet to add your voice to the conversation, you can do so through the online form." State your discontent and rally against the administration's ongoing racism by attending Senate meetings. Enough is enough: the administration can no longer ignore the name's racism in order to appease donors.

Errata: In last week's news article "McGill Needs SEDE," the visual was miscredited. The image was created by Kismet Banded. The Daily sincerely apologizes for this error.

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McGill



AMUSE Annual General Meeting

All Motions Pass; Internal Affairs Officer Presents Pay Equity Report



NELLY WAT | The McGill Daily

KELSEY MCKEON
The McGill Daily

The Association of McGill University Support Employees (AMUSE) held their annual general meeting on Thursday, January 25. AMUSE's website describes this meeting as the "highest governing forum of the union."

The meeting began with reports from the executive committee, the board of representatives, and other committees within the union where members summarized their projects and pursuits from the past year and provided objectives for the upcoming year.

After the presentation of annual reports, Alexandra Lelyuk, Internal Affairs Officer, moved to present the Pay Equity Report and summarize the settlement reached in August 2018 between AMUSE and the University. This settlement is the result of a long process of negotiations after AMUSE found the University in violation of the Quebec Pay Equity Act, based on improperly conducted pay equity assessments

performed by the University in 2010 and 2015. The settlement includes a \$40,000 payment to AMUSE, which the union will use to fund the difficult task of finding the almost 10,000 members who worked for the University within the past eight years and are eligible to receive retroactive payments. The settlement also included a 7.5 per cent raise for current AMUSE employees.

The increase in dues will provide an additional \$7,600 in annual funding toward AMUSE events and trainings.

The union voted on a proposed increase in union dues, from 1.6559 per cent to 1.7377 per cent, which passed unanimously. This proposal was largely motivated by the observation that AMUSE's dues were lower than those of similar unions in Quebec. The

increase in dues will provide an additional \$7,600 in annual funding, which AMUSE plans to put towards hosting additional events on campus, developing trainings for board members, increasing the President's weekly hours, and increasing their presence at conferences.

Members were then asked to vote on the proposed budget for the upcoming year, which passed unanimously. Following this, members voted on amendments to the union's bylaws. Among these amendments was a proposed increase in the reimbursement given to union members from MacDonal campus for attending union meetings from \$3.25 to \$5, as well as changing the start date of the fiscal year to February 1 to coincide with the date of the annual general meeting. All amendments passed unanimously.

The meeting concluded with elections for executive committees, the board of representatives, and the grievance committee. All members of the executive committee were elected unopposed.

Racism and Systemic Discrimination in Canada

BSN and BSA
Host Panel

SHANAYA D'SA
News Writer

The Black Students' Network and Black Students' Association of McGill organized a panel discussion with the Faculty of Law as part of Black History Month on February 4. The panel focused on systemic discrimination and racism in the Canadian context. Panelists Philip Howard, Julius Haag, Fabrice Vil, and Shanice Nicole Yarde began by demystifying overused terminology such as "prejudice," "bias," "anti-Black," and "racist" while also clarifying the key differences between institutional, systemic, and social racism. They also debated the usefulness of the term "multiculturalism," with most panelists asserting that the term is an illusory, all-inclusive word that is used to compensate for the more specific racial problems prevalent in society.

The panel highlighted Canada's history as a settler-colonial state, unpacking its previous actions supporting anti-Blackness and extracting labour. They focused on "relearning" these histories to challenge current dominant stories. Panelists explored the idea of anti-racist policies, pointing out how they are mainly governed by white ideologies. They emphasized the need to be more critical of the news, media, and so-called anti-discriminatory policies set by the government. The audience clearly supported the speakers in their claim that acknowledging discrimination in Canada is not enough; reparations must be made in order to effect change. Furthermore, the question of increased representation of Black people in the police forces and the government was brought

up, which led to an interesting conflict of opinion among the panelists and the audience. The majority of the attendees believed that increased representation would result in large scale reformations. However, most panelists explained that "getting representation in a prejudiced system is a trap."

Panelists explored the idea of anti-racist policies, pointing out how they are mainly governed by white ideologies.

Panelist Phillip Howard went on to dissect our current education systems, and how "McGill [...] could be seen as a product of colonialism." Fabrice Vil explained how McGill has a "diversity deficit" and argued that the University should engage in more efforts to improve the student body's diversity. They further stated that contrary to the US, most Canadian universities don't even have departments for African Studies, and the majority of the ones that do offer a few classes per semester often taught by white/non-African professors.

It was reiterated that the only way to prevent systemic racism and discrimination is to change the ideology of the system. Terminating hyper-surveillance, carding, and random frisking will only be possible if society recognizes our "honest history" and un-learns the prejudice against Black people in order to re-humanize them on social and institutional levels.

Montreal



SPVM Decides Against Body Cams

“Costs” Outweigh Transparency and Accountability

JUSTINE COUTU
News Writer

In May 2016, the SPVM equipped 78 police officers with body cameras for a period of seven months. The pilot project, aimed at evaluating the impact of mandatory body cameras on the use of force, ended in April of last year. An extensively detailed report of the project was presented to the City of Montreal's Public Security Commission on February 1.

The SPVM cited promoting transparency as a main objective of the project. The SPVM wants to “reinforce the bond of trust between police officers and citizens.”

The SPVM was responsible for the deaths of Pierre Coriolan in 2017 and Nicholas Gibbs in 2018. Both Coriolan and Gibbs' deaths were filmed on cell phones, which has helped their families fight for justice.

Almost a year later, the SPVM's final report advises against the widespread implementation of body cameras within the city's police forces. The report says that “the project did not unequivocally

demonstrate that portable cameras promote the transparency of police interventions, strengthen trust between the police and the citizen, and ensure the safety of police.”

Victims of police brutality believe that officers' behaviour during arrests would change if they were being recorded with body cams.

According to the report, the majority of officers felt that the program undermined their right to privacy at work. For some, the cameras felt like an intrusion: 90 per cent of the officers who took part in the pilot project felt as though they had been placed under surveillance.

The costs associated with outfitting the city's 3,000 police

officers with body cameras were said to exceed the value of the “estimated benefits” stemming from this initiative. The initial installation costs of the devices, incurred over the span of five years, would amount to \$174 million, in addition to the annual \$24 million in annual running costs. Lionel Perez, leader of Ensemble Montréal, claims these costs are severely exaggerated.

After examining the report, mayor Valérie Plante decided against implementing the project. In a February 6 statement, she said that Montreal's police service could not handle the increase in costs. However, Plante is open to future discussions regarding the project.

Members of City Council are also asking the mayor to reconsider her decision.

“It's clear that there is an investment, but [...] there is a societal cost to doing nothing. There are issues of racial profiling, transparency — and public confidence is priceless,” stated Perez.

Since the decision, many have expressed their disappointment



NELLY WAT | The McGill Daily

regarding Plante's hasty decision. Victims of police brutality have voiced their dissent. Many of them believe that officers' behaviour during arrests would change if they were being recorded and thus held accountable for their actions. Majiza Philip, whose arm was

broken by SPVM officers in 2014, told CBC that “if the police knew they were being watched, it would have been different.” She went on to say that “I think one of the reasons [the SPVM doesn't want body cameras] is because they don't want to be accountable.”

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The *Daily* requires all candidates to submit a one-page application that includes your qualifications and interest in running, as well as two samples of writing, photos, illustrations, or design to coordinating@mcgilldaily.com. The deadline to submit your election package is **FEBRUARY 19**. Check the Facebook event “Join the McGill Daily team of 2018-2019!” for more information.

Montreal



Outremont By-Election

NDP and Liberal McGill Share Thoughts on Election

EMILY BLACK
Reporter

Students at McGill have been helping with campaign efforts throughout the imminent Outremont by-election; members of both NDP and Liberal McGill are manning phones and knocking on doors. In an interview with the *Daily*, Co-Presidents of NDP McGill and Concordia, as well as VP Communications of Liberal McGill, shared their thoughts on the upcoming race.

Daniel Minden, VP Communications of Liberal McGill is optimistic about Rachel Bendayan's campaign, because of her past run in 2015. Outremont has belonged to the NDP since Thomas Mulcair's 2007 victory. Minden says the Liberals are keen to regain the riding. Before Mulcair's election, Outremont was historically held by the Liberals. Co-Presidents Annie Yeo, Ryan

Simonyik, and Celeste Cassidy of NDP Concordia and McGill believe its going to be a tight race between the two candidates. Drawing on her phone canvassing experience leading up the election, Yeo noted that responses from Outremont residents were largely 50/50 in support for each party.

Yeo, Simonyik, and Cassidy are pleased with Sánchez's campaign. They appreciate her commitment to environmental issues, including her past work for the Climate Action Network, and other environmental organizations. Yeo also noted Sánchez's interest in local issues, speaking to her dedication to community centred matters like the state of sidewalks, or improving social services for seniors.

Minden also spoke about his appreciation of Bendayan's familiarity with the neighbourhood and local issues. Noting her work as Chief of Staff to the Federal Minister

of Small Business and Tourism, he spoke to Bendayan's professional and political experience.

Cassidy shared some criticism of Sánchez, pointing out the candidate's past reluctance to vocalize support on free post-secondary tuition measures. As of last year, the NDP has added free tuition to their platform, and Cassidy looks forward to seeing more involvement from Sánchez on these issues.

Earlier this week, Julia Sánchez, and NDP MP for Rosemont—La Petite-Patrie Alexandre Boulerice, challenged Rachel Bendayan and the Liberal party via Facebook to do more with regards to the environment. In contrast, Sánchez has put forward a "Transition" plan to eliminate oil subsidies, raise Green House Gass reduction targets, and for the project to be developed on a national level.

Cassidy, and the other co-presidents, expressed her

approval of the plan, particularly Sánchez's intentions for a investment in green jobs, emphasizing the importance of addressing concerns over lost jobs with radical action on climate change.

Sánchez has put forward a "Transition" plan to eliminate oil subsidies [and] raise Green House Gas reduction targets.

Minden agreed that environmental issues are an important yet controversial topic, but

stands by the government's support in the construction of pipelines. He believes that the projects will bring needed Canadian resources to global markets. Reports by the Overseas Development Institute show Canada to be a top contributor to oil and gas subsidies, and has been called on for more transparency, ranking last in commitment to ending support to oil and gas production of G7 countries last year.

With the federal election approaching this fall, Minden, Yeo, Cassidy, and Simonyik all assert the larger importance of this by-election. Cassidy believes winning Outremont could show Quebec that the NDP is valuable and capable of creating change in the province. Minden is also enthusiastic about the possibility of the Liberals winning, stating that it could strengthen their base in Quebec ahead of the election to come.

"No Mile-Ex in Parc-Ex"

CAPE Protests Gentrification and Borough Inaction

KELSEY MCKEON
The McGill Daily

The Villeray–Saint-Michel–Parc-Extension borough council delayed the vote to grant demolition permits for 891-893 and 925 Beaumont Ave, last Tuesday February 5. No date for the next vote has been set.

Preceding the council meeting was a demonstration organized by Comité d'Action de Parc Extension (CAPE), a community organization committed to defending tenant rights within the Parc-Extension community. CAPE has been hard at work in recent years preparing themselves for the influx of students associated with a new campus of Université de Montreal (UdeM) opening in neighboring Outremont this fall.

"Beaumont right now is the epicentre, the ground zero for gentrification in Parc-Extension."

— Sasha Dyck

Sasha Dyck, one of the organizers of the demonstration, set out the activists goals for the meeting. First on the agenda was to get all five councillors to vote against the permit for demolition of the two buildings on Beaumont. According to Dyck, the current owner of the building has a conditional offer of sale if the demolition permits are granted. The potential buyer has explicitly said the buildings would be rebuilt into condo style apartments for student housing.

Dyck grew up in the Mile End, witnessing first hand the effects of gentrification. After Ubisoft moved into the neighbourhood, the Mile End changed drastically. Dyck predicts that "UdeM is going to have that Ubisoft effect on Beaumont." The crowd mirrored this sentiment, chanting "No Mile-Ex in Parc-Ex."

Dyck expressed the necessity for social housing in the area rather than more expensive, individual housing units for students. Park-Extension has historically been a working-class and immigrant neighborhood. Today, it is home to Montreal's largest concentration of South Asians, and has one of the highest concentrations of working-poor in the country.



KELSEY MCKEON | The McGill Daily

Dyck wants the council to commit to creating more social housing, but no such commitment was made by the council. He spoke of a \$4.25 million social housing project in 2014 that was never seen to completion.

The protest allowed space for tenants to speak about their

situations. Mary, a mother of four, spoke about her landlord's attempt to evict her multiple times. Another man told the crowd he has been on the social housing wait list for the past three years. A third tenant expressed his struggles with cockroaches and unresponsive landlords.

Dyck asserted that the aim of this protest was to break the stigma of struggle, build solidarity, and learn about the reality of their neighbours' realities.

According to Dyck, "Beaumont right now is the epicentre, the ground zero for gentrification in Parc-Extension."

WEDNESDAY, JANUARY 29, 1969

MCGILL DAILY -5

REASONING TOGETHER

In which administrators consider a pressing social problem and find a solution

Below is the text of a confidential document which the Daily and the Georgian obtained yesterday, detailing how the administration of Sir George Williams University organized "security measures" to be taken during the crisis currently at Sir George.

The document comprises the minutes of a meeting between SGWU administration officials and the Montreal Police that took place last Wednesday. The purpose of that meeting was to detail security for a meeting held last Sunday to hear evidence in the Anderson case that has caused the explosion at Sir George.

Though the document relates to specific events, it is revealing of the tactics and attitudes the administration chose to confront the demands of black students for an investigation into charges of racism.

Highlights of these minutes include:

- the administration's tactical concern with taking the initiative from the black students.
- how the supposedly "impartial committee" is instructed when to adjourn and how to behave.
- how staff members are to play the role of "patrols", coordinated from a "command post".
- how students who were former policemen should be recruited in the future.
- how the police should be given a list of staff members who will have the authority to have someone arrested.

It reflects interestingly on the appeal of the vice-principal of Sir George to "reason the matter out".

Notes taken at meeting on Jan. 25, 1969 dealing with security measures to be taken re: hearing charges against Professor Anderson and related events.

In attendance were: Messrs. Clarke, Smola, O'Brien, Warrell, Flynn, Hopkins.

The basic concern now is that since we have taken the initiative from the black students there is reason to believe they may change their own schedule and may move very quickly to cause a confrontation.

Dupuis, Sire, Rice, Buckner, Klein and Captain de Grasse (of No. 10 Police Station).

As of yesterday, our regular security staff has been added to by way of 8 guards. One guard at the library on the 10th floor, one on the 12th, one on the 11th, one in the Computer Centre, one on the 4th floor. The remainder are walking around and there is one at the bottom of the ramp at the garage entrance. In the Norris Building there is an extra guard who is on the bottom floors. There are two plainclothesmen in the Norris Building 24 hours a day. Last night there was a man on the Bishop Street outdoor campus watching the doors that open out.

The basic concern now is that since we have taken the initiative from the black students there is reason to believe they may change their own schedule and may move very quickly to cause a confrontation.

The strategy now is based on taking the maximum precautions to prevent them from being able to have their own way. One also must be aware of the danger of using too much force when dealing with students. We have to find our way between these two paths. There is a problem because there are statements in the press that this meeting on Sunday is open to the public and it is not. There may be violence at the door to begin with.

It was decided to ask Mr. Michael Sheldon to contact the radio and TV stations and request that they state that the meeting is not open to the public. It was also decided to let the people in as early as 8:30 because leaving them outside would only attract more attention. It was thought that it might be a good idea if it were announced by the Chairman of the Committee in his opening remarks that an attempt is being made to videotape the proceedings by TV Sir George. It was thought this might have a sobering effect on the people in the hall.

The building will be open to members of the University community at 8:30 and the hearing will begin at 10 sharp. People will have to identify themselves and put their coats in the checkroom.

Dr. Smola stated that the students have invited people who are not members of the University community. Perhaps we should abandon the lobby to students and only let members of the University community in H-110. If students are already in the hall you cannot put them out and, therefore, they will be in there for the 1:30 hearing.

Another problem may be that the University hearing will not be over by 1:30 when the students' hearing is supposed to begin. Perhaps it may be possible to get

The strategy now is based on taking the maximum precautions to prevent them from being able to have their own way.

the two hearings to mesh. If the students who laid the charges do not come to the hearing, the hearing will then likely be over by 1:30. Assuming that the first meeting is still on, the students may want to hold the second meeting on the mezzanine floor. This floor will be full of TV equipment and the TV would then have to be cut off.

Or it may happen that the second meeting will start before the first one is finished. It was suggested that Birks Hall be used for the second meeting, but it is

being used for a conference that could not be cancelled. It is also possible that the black students will come at 10 and occupy much of the meeting time presenting their evidence and then demand that the room be cleared for them to hold their meeting. This is one definite point for a possible confrontation.

It was suggested that the students then be invited to come up onto the platform and join the Committee. There was much disagreement on this point. The general opinion was that the University cannot

Our most important objective must be to protect our plant and installations.

put these two groups together. At 1:30 p.m. the meeting can be moved to another room but only the actual participants would be invited. There are really only two choices open: (1) say, "you have to wait until the University hearing is finished", or (2) say, "we will adjourn our hearing until 7 p.m. or until some particular time".

It was decided that it be suggested to Professor Adamson that if the hearing is still going on near the deadline of 1:30 p.m., that he recess it until 5 or 7 p.m.

The building could be sealed as of tonight after the Indian dinner. However, Mr. Sire and Mr. Dupuis did not think this practical as there are about 150 people who are allowed in at any time. Perhaps a list of these 150 people could be xeroxed and given to the guards on the 4th floor. Some concern was expressed about the paintings in the Art Collection that are on the mezzanine.

Two plainclothesmen will be at the hearing and Captain de Grasse said he could supply additional men if the University would pay them. This was agreed to by Principal Clarke, but Captain de Grasse said that if there were trouble the men would have to identify themselves.

If police reinforcements are called, they should come in through the garage and up the service elevator. Tomorrow morning the staff will lock all the doors from the 14th floor to the basement. All that will be open is the corridors.

How much damage can they do in the corridors? If they do want to do damage there is plenty of damage in the lobby and in the art gallery. Our most important objective must be to protect our plant and installations.

Perhaps a plainclothes constable should be in the Computer Centre as it is a very valuable piece of equipment. This area is defensible because it has only one door. Mr. Sire suggested having one person (of our own staff) on each floor who could go into an office to telephone to the command post if trouble should arise on that particular floor.

Dr. Smola then suggested that the meeting compromise in the following manner:

- 1) in the computer centre there should be a constable (clients will likely also be there)
- 2) in the building patrolling each floor should be someone from our staff (Mr. Dupuis was delegated on behalf of Dr. O'Brien to call such people as Messrs. Swift, McPhie, McBride, etc. to work in these positions.) These people should be

briefed at 8 am in the command post and the whole operation will be started at 8:30 and continue until about midnight.

3) The command post should be established in Mr. Sire's office and should consist of Messrs. Sire, Dupuis, Klein and Buckner. These four should make the decision to call in any outside help. There are three telephone lines available for the command post and one is to be used only in cases of emergency.

4) Perhaps there would be some merit in having a constable (in plain clothes) as a member of the command post.

The above four points were agreed upon.

Professor Klein believed that more constables in plainclothes should be obtained, but Captain de Grasse stated that even if more were there, they could not do much but call for reinforcements. He suggested that perhaps in future Barnes could supply younger and stronger men. It might also be useful for the future to make a list of students who are ex-policemen, etc. who might be helpful in such circumstances.

It was then announced by Dr. O'Brien that the attorney of the Hearing Committee feels there should be more security than just Barnes men and our own men. There should be a secure way out for members of the Committee. They could perhaps go into the VIP room.

It was decided that if the black students try to block H-110 the Committee adjourn to the nearest TV studio. This was acceptable to the meeting. It was also decided that immediately after this meeting the members of the command post meet in Mr. Sire's office to organize for tomorrow. It was thought necessary to establish a chain of command and Mr. Buckner will be the one in control.

SGWU hearing . . .

Continued from page 1

that he acknowledge in writing that he issued a letter suggesting black students would act violently.

The press has prominently played the story as a "kidnapping" where O'Brien was "forced to sign the letter". The blacks deny there was any coercion involved.

Thomas was summoned out of a class last night at 6:30 by the plainclothesman and served with the summons. It is believed that the administration has also charged two other black student leaders, but this could not be confirmed last night.

The committee charged with hearing evidence in the Anderson case is composed of five members of faculty.

It was agreed in December that the composition of this committee should be agreed to by Anderson and the black students. However, the chairman of the committee resigned soon afterwards over a "conflict of interests", creating a problem over who his replacement should be.

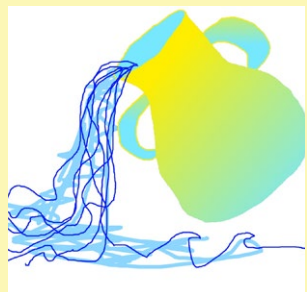
The administration rejected the students' proposed replacement (a black) because, according to vice-principal O'Brien, "this would imbalance the racial composition of the committee".

The committee had been composed of two black professors, two white, and one Indian. Students argued that the initial agreement stated nothing about the racial composition of the committee.

Students then requested that the two black professors be removed from the committee, as they probably could no longer judge the case impartially. They also requested that the chairman be removed, as he had become too involved with the administration.

They then sent recommendations for replacement members, and suggested dates for the committee to meet. The administration did not reply and went ahead to convene their version of the committee last Sunday. Today it meets again.

HECK'in HOROSCOPES



AQUARIUS
(JAN 20 - FEB 18)

The alignment of the planets

and the stars portends a birthday. Yours, perhaps? Congratulations, it's been 365 days since the last one.



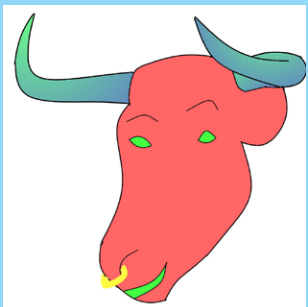
PISCES
(FEB 19 - MAR 20)

Educate yourself about something new. Learn a skill or read a book.



ARIES
(MAR 21 - APR 19)

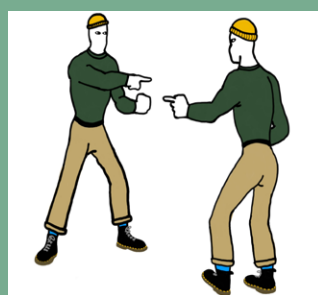
Cut your hair. It's time.



TAURUS
(APR 20 - MAY 20)

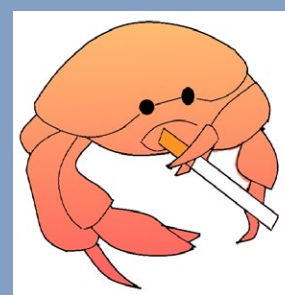
Record some music! Lo-fi is fine!

Write bad lyrics! It's ok! Post it on Soundcloud! But for the love of God, don't subject other people to it.



GEMINI
(MAY 21 - JUN 20)

You are as beloved as you are cursed. Do what you will with that information.



CANCER
(JUN 21 - JUL 22)

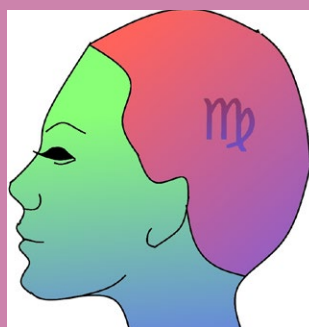
Someone is going to tell you a big lie soon.

Watch out for it, but don't get angry when it happens. They have a valid reason for misleading you.



LEO (JUL 23 - AUG 22)

Grow up! Grow up! Grow up! Grow up! Grow up!
Stop! Talking!



VIRGO
(AUG 23 - SEPT 22)

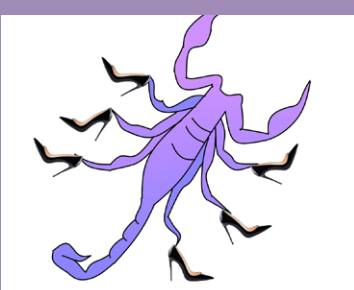
Carry around some ketchup packets. You might not end up needing them, but it's better safe than sorry.



LIBRA
(SEPT 23 - OCT 22)

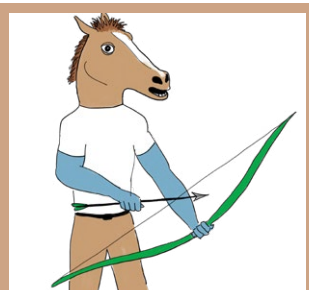
Time to dismantle the heteropatriarchy!

Not only do you have the ability to do so, you have the responsibility. Don't worry if it takes a while, it's not an overnight project!



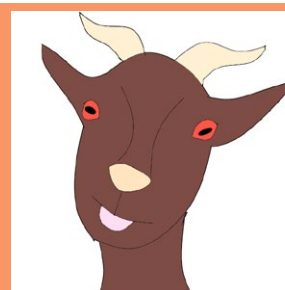
SCORPIO
(OCT 23 - NOV 21)

If you meet someone named Kyle...



SAGITTARIUS
(NOV 22 - DEC 21)

You need to chill the fuck out, my man. I love you but come on. Your vibe is throwing everyone else off.



CAPRICORN
(DEC 22 - JAN 19)

Take some time for self-care. Journal for 30 minutes every day. Take a bubble bath. Piss on a fire hydrant. Cook yourself a healthy meal.

OdM Champions Modern Opera

“Jazz Meets Opera in the Boxing Ring” in *Champion*

CLAIRE GRENIER
The McGill Daily

content warning: homophobia

The opera *Champion* made its Canadian premiere at Opera de Montreal (OdM) on January 26. Originally performed in St. Louis, US, *Champion* is the first opera from renowned jazz trumpeter and composer (and current Oscar nominee for his work on *BlacKkKlansman*), Terence Blanchard, and writer Michael Cristofer. Set in the 1960s, *Champion* tells the true story of Emile Griffith, a welterweight boxing champion from the Virgin Islands. Griffith, after being extensively taunted by his opponent Benny Paret about his queer identity, knocks Paret into a coma from which he never wakes.

As [Emile Griffith] is being comforted by his son, he cries: “I kill a man and the world forgives me, I love a man and the world tries to kill me.”

The first act of the opera starts with Griffith (Arthur Woodley) in his old age, suffering from dementia. He cannot remember where his shoe is, nor where it belongs. His adopted son, Luis Griffith (Asitha Tennekoon), is acting as his caretaker, and reminds Griffith that they are meeting Benny Paret Jr. The mention of Benny’s name triggers a flashback for Griffith, and the story of how the young man became a boxing legend unfolds.

The story cuts to a young Griffith (Aubrey Allicock), as he is leaving the Virgin Islands. A chorus joins in his dancing, proudly proclaiming that “you must reach what you cannot even see.” He heads to New York, where he reunites with his mother, who finds him a job with a hatmaker. The hatmaker, Howie Albert (Brett Polegato), instead takes notice of Griffith’s strong physique and persuades him to try boxing.

Quickly, Griffith gains notoriety as a boxer. However, he is plagued by questions of identity and belonging. We see him visit a gay bar and participate in a performance with drag queens, yet he can’t help thinking of an instance in his childhood where his aunt asserted that he “had the devil in him.”

The climax of the show is Griffith’s fight with Paret (Victor Ryan Robertson). At the weigh-in before the fight, Paret is teasing Griffith, using a swath of homophobic slurs, and physically harassing him. This interaction leads into a song about what it means to be a man and Griffith sings, “somewhere where love is living, there is a man, I am that man, who is this man who calls himself me?” In the 12th round, Griffith knocks Paret out. He ends up in a coma and never wakes up.

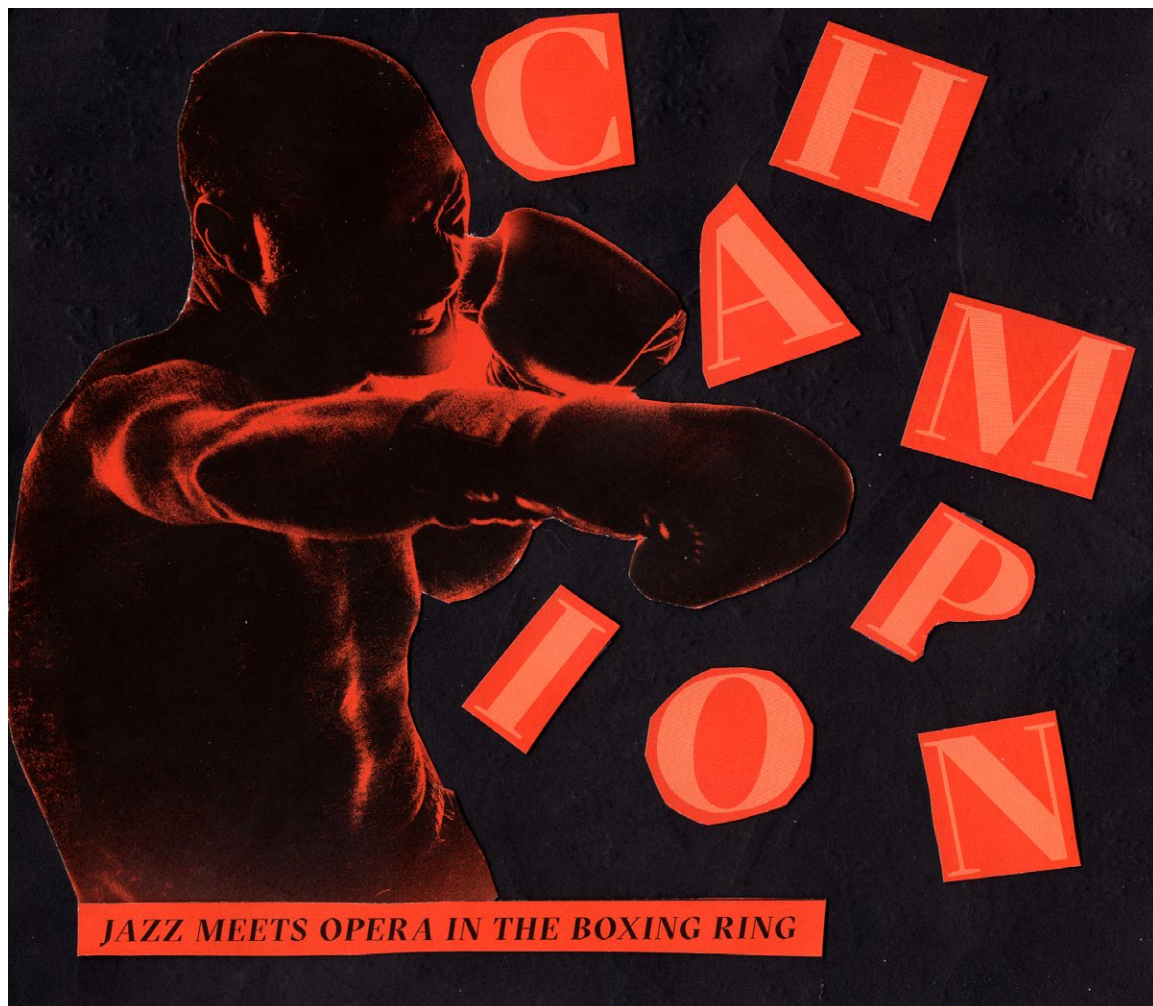
The second act shows the effect of Paret’s death on Griffith, both young and old. As Griffith’s success as a boxer continues, the press asks him questions in a montage sequence: “Emile, how does it feel to be the champion? Emile, how does it feel to kill a man?”

Griffith’s guilt and trauma follow him throughout his lifetime. Years later, after he has quit boxing, he returns to the same gay bar, trying to drink away his memories. He then sings about how the bad thoughts overtake him quickly, and how all he wants is to forget. Griffith asks another patron at the bar if he can help him forget, if he can “fuck that hard.”

Leaving the bar, Griffith is the victim of a hate crime; he is attacked by a group of men in an alley. This traumatic memory throws older Griffith in a fit of crying and screaming. As he is being comforted by Luis, he cries: “I kill a man and the world forgives me, I love a man and the world tries to kill me.”

When Griffith meets Benny Paret Jr. years later, he asks for forgiveness. Young Griffith

Older Griffith is never out of sight; if he is not in the scene, he is watching from the balcony, sometimes even participating. In each fight sequence, older Griffith’s shadow boxes from above.



CLAIRE GRENIER | The McGill Daily

too, asks his older self for forgiveness, and in one of the most spectacular moments of the opera, the two Griffiths join in a song. Their voices melt together wonderfully, conveying the sorrow and triumphs of their life. Griffith forgives himself, and the show ends with the same song it started with, about belonging. Griffith proudly sings, “I go where I belong.”

There were many small moments in *Champion*, grand in their significance, that really strengthened the show. Older Griffith is never out of sight; if he is not in the scene, he is watching from the balcony, sometimes even participating. In each fight sequence, older Griffith’s shadow boxes from above. Additionally, *Champion* enlisted the help of the Montreal Jubilation Gospel Choir for some of the larger

Many famous operas display racist and misogynistic stories, especially when racialized characters are portrayed by white people. [...] *Champion* opens the conversation about how opera can, and should, be modernized. It asked the question: whose stories are deemed suitable for an opera, and why?

numbers, connecting with the city it was visiting.

There is this prejudiced notion that opera as an art form can only be “European.” Many famous operas display racist and misogynistic stories, especially when racialized characters are portrayed by white people. The premise, music, and cast of *Champion* may clash with what traditional opera-goers think opera “should” be, but that’s a good thing. *Champion* opens the conversation about how opera can, and should, be modernized. It asks the question: whose stories are deemed suitable for an opera, and why?

Champion did not sacrifice the grandeur of the opera by telling a contemporary story; the drama was certainly there, as was the raw emotion and talent. Some of the standout factors of the show were its stage and costume design — the quality of production was phenomenal and truly immersed the audience in the two and a half hour spectacle. The unique elements of *Champion* came together to create a show that is, as the Artistic Director of Opera de Montreal, Michel Beaulac said, “fascinatingly accessible.”

Champion boasts an interesting story, spectacular talent, and intimately universal themes of belonging and forgiveness.

Decolonizing the Art World

A Review of the Segal Centre's *Children of God*

KATE ELLIS
Culture Writer

content warning: mention of residential schools, sexual abuse, physical abuse, emotional abuse, racism, miscarriage, death, suicide, alcohol use disorder, mental illness, implied displays of PTSD

When addressing the audience at the Segal Centre after the opening night of *Children of God*, therapist and social worker Dr. Catherine Richardson said, "it takes courage to be a witness." Touring since 2017, the musical, directed by Corey Payette, follows an Oji-Cree family whose children were taken to a residential school in the 1950s, and the horrific abuse that occurred at the institution.

The show presents a parallel narrative between Tom as an adult and Tommy as a child (both played by Dillan Chiblow), who is forced at a young age to attend a residential school. Through this medium, viewers have the opportunity to process the events of the play alongside him and his mother Rita (Michelle St. John). *Children of God* came to the Segal Centre as a partnership with Urban Ink Productions, a Vancouver-based company that, according to the show's program, "creates, produces, and disseminates original theatre by Indigenous and culturally diverse artists."

Throughout the conversation, the main cast encouraged students and artists in the audience to make room for Indigenous voices.

Although Tom acts as the narrator, the story focuses on his sister Julia (Cheyenne Scott), who is sent to the residential school alongside him. In the beginning, Sister Bernadette (Sarah Carlé) and Father Christopher (David Keeley) identify her as a rebel, citing her continued determination to run away. However, when questioned by Sister Bernadette, Julia yells that a man has been visiting and torturing her in the night, but she cannot disclose who it is. As the story progresses, we learn of Julia's constant psychological and sexual abuse at the hands of Father



Courtesy of David Cooper Photography

Christopher, ultimately resulting in her pregnancy and subsequent suicide, both of which are concealed by the school. Through Tommy's narration, viewers feel a familial connection with Julia, wanting to protect her as if she were their own sister. In the song "Runaway," Julia begs the Lord to make the pain go away, and let her be free.

Although Julia is a fictional character, her story resembles that of tens of thousands of Indigenous children. The Segal Centre conducted real-life research to reflect this truthfully and respectfully, working with two Elders, Ameli Tekwatonti McGregor and Ka'nahsóhon Kevin Deer, who shared insights about their culture, history, and language throughout production.

Viewers experience the story mainly through Tom's flashbacks, after encountering his friend from the residential school, Vincent (Jacob MacInnis), at a job interview. There, he finds that Vincent has become an accomplished business executive. They catch up over drinks, and for the first time in years, Vincent urges Tom to talk about the school, and what it did to his sister.

This conversation is eye-opening in a number of ways. Tom has been struggling to find employment, suffering from alcohol use disorder, as well as post-traumatic stress disorder. He also has difficulties communicating with others, further exposing the lasting consequences of the residential school on his emotional and social well-being. The audience also learns that Vincent's brother committed suicide, and that he hopes to prevent Tom from doing the same.

Tom criticizes Vincent, who has begun to present as white-passing, even hanging Indigenous art on his office wall because the white businessmen he works with do so. Vincent's desires to fit in with his white peers show the very real presence and impacts of forced assimilation from the Canadian government on Indigenous peoples. The conversation with Vincent results in Tom finally revealing to his mother that Julia had committed suicide at the school and had not simply run away, as their parents had been told.

Ry Moran, the director of the Segal Centre, called on Canadians to ask themselves questions like, "am I able to name the traditional territory I stand on?" and "have I read [work by] an Indigenous author?"

In perhaps one of the most touching scenes of the play, Tom and his mother, Rita, honour Julia's death in a ceremony. She had been buried in an unmarked grave, like

thousands of other children who were forced to attend residential schools. Rita and Tom are at first alone on the stage before it begins filling up with the entire company of the show. The audience is then encouraged to participate by joining hands with those next to them, creating a sense of unity in the room. The ceremony was a way to heal and process the traumatic events in the play. Kaitlyn Yott, who plays Elizabeth, one of the girls at the residential school, said in the talkback after the show that the ceremony scene is one of the ways that she is able to take care of herself and maintain her emotional strength while working on this play. "The end is medicine," she stated, "it is healing."

Children of God is a musical, so it is impossible to ignore the contribution that the soundtrack has to the story; each song is emotional, vulnerable, and real. In one stand-out, "Their Spirits Are Broken," Sister Bernadette sings about the guilt she feels upon realizing how she has affected the lives of the children in her residential school. The song leads the audience to the conclusion that she was still an active perpetrator of colonial violence, despite her new understanding of the violence she inflicted. Another stand-out, the closing number of Act I, titled "This Is What You Get," balances being an emotional and dynamic song with showing off the diverse voices of the talented company. The music and lyrics, paired with the narrative of the show, create an immersive experience that never falters.

The show's heavy themes and messages may leave viewers feeling helpless. However, the

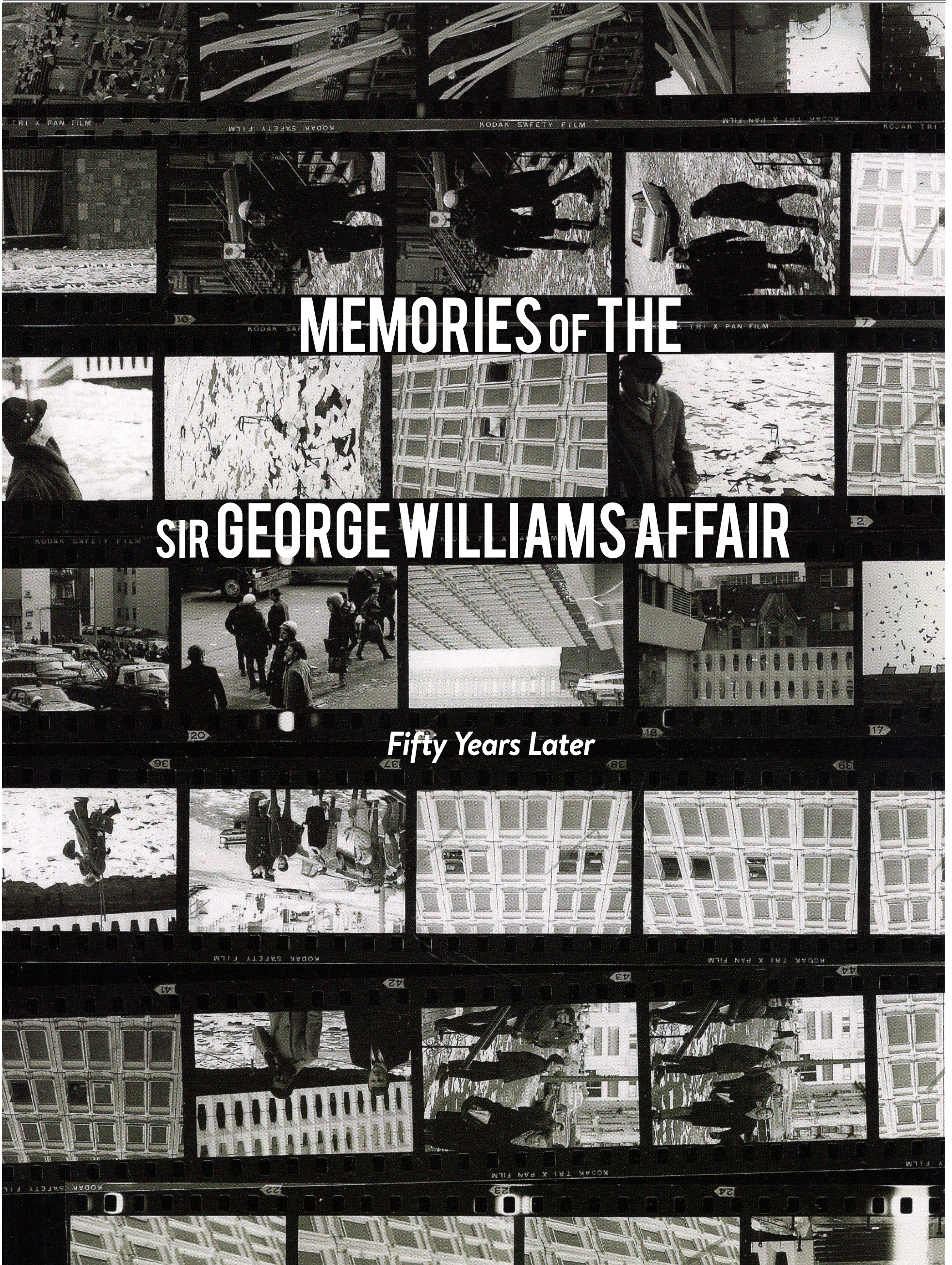
cast and crew give the audience an opportunity to make sense of the situation after each show, facilitating a post-show conversation that asks audience members what they will do to take action. This conversation is hosted by an Indigenous support worker and includes the cast of the show. The program offers resources from the National Centre for Truth and Reconciliation that include tips for practicing reconciliation in daily life, such as teaching Indigenous history in schools and reflecting on what biases one carries around. In a powerful portion of the talk, Ry Moran, the director of the Segal Centre, called on Canadians to ask themselves questions like, "am I able to name the traditional territory I stand on?" and "have I read [work by] an Indigenous author?" and if not, to reflect on why that is the case. Many of the messages conveyed in the discussion, as well as other information, can be seen in an installation placed in the venue's lobby, which is a popular spot during intermission.

Dillan Chiblow, who plays Tom (and Tommy), stated that we can decolonize the art world by telling Indigenous stories.

The talkback is adamant that art and representation can be important tools of reconciliation. Throughout the conversation, the main cast, who all have Indigenous ancestry (aside from Carlé and Keeley), encouraged students and artists in the audience to make room for Indigenous voices. Chiblow, who plays Tom (and Tommy), stated that we can decolonize the art world by telling Indigenous stories, and by reminding audience members that "these stories are all of our stories."

Children of God is captivating and powerful. It is an important opportunity for everyone to learn more about the residential school system and what we can do to prevent assimilationist policies. Significantly, it is also a demonstration of the importance of supporting and promoting Indigenous voices and stories in the arts.

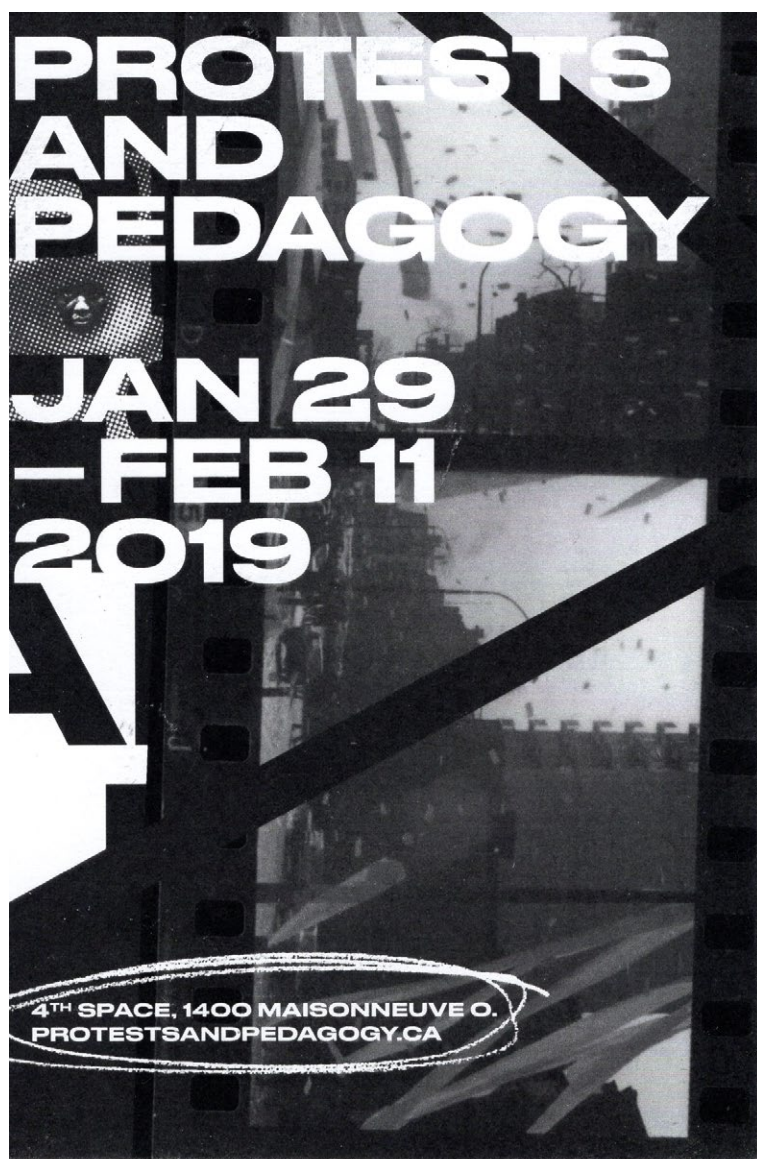
Future dates for *Children of God* around Canada can be found at urbanink.ca/children-of-god/.



MEMORIES OF THE

SIR GEORGE WILLIAMS AFFAIR

Fifty Years Later



ATHINA KHALID
The McGill Daily

content warning: anti-Black racism, police violence, racial slurs

In the fall of 2015, I went to see the *The Ninth Floor* with a friend, a National Film Board documentary about the Sir George Williams Affair. She suggested the film, so I went into it without any knowledge of what we were going to see.

We watched it in DeSève Cinema in the JW McConnell Building at Concordia. Beforehand, I remember waiting for Alex on the corner of Maisonneuve and Mackay. I remember it was a sunny day, and the September sun made the white concrete Hall Building shine.

The film was shocking: I was shocked by the scenes of computer punch cards floating out, smoke billowing out of the Hall Building's windows, and I was shocked by my own ignorance of a crucial moment in such a familiar building's history.

In retrospect, it isn't surprising that I didn't know about it then. The Sir George Williams Affair is not taught in schools. It is barely

talked about now; even today, fifty years after the occupation of the ninth floor of the Hall Building. When I bring this up with friends who have also grown up here, I'm met with shock and curiosity.

But still, I felt like I should have known.

WHAT HAPPENED?

On April 28, 1968, six students – Kennedy Fredericks, Allan Brown, Wendell K. Goodin, Douglas Mossop, Terrence Ballantyne, and Rodney John – at Sir George Williams University lodged a complaint with the Dean of Students. Today, Sir George Williams University is known as Concordia University: the institution was renamed after a merger with Loyola in 1974. In the complaint, the students stated that biology professor Perry Anderson was repeatedly giving Black students disproportionately low grades, sometimes lower than their white peers for the exact same labs. They mounted a case against Anderson to prove that he was treating Black students in a discriminatory manner. The Dean of Students met with the students in May. Anderson denied these charges and no action was taken.

Ostensibly, university administrators hoped that the students would lose interest over the summer. The students, knowing they had a strong case, increased pressure on the administration when they returned in the fall. The administration, however, played dirty, according to students. The

students met with the Dean of the Biology department. To counter the students' claims that Anderson had repeatedly missed class unannounced, and without logging it, the Dean presented notes from white students that were supposed to prove that Anderson was in fact present on those dates. Those documents were dated as having been on Tuesdays and Thursdays, despite the fact that classes were on Mondays, Wednesdays, and Fridays. When the students pointed out the error, the Dean dismissed their claim and moved on. Later in the semester, rumours spread that the Black students were threatening violence. The students, having suggested nothing to the effect, discovered that the rumour was started by Vice Principal O'Brien. In a letter to Anderson, O'Brien wrote that there was a "probability of violence." When the students confronted O'Brien and asked him to apologize for having spread such an incendiary falsehood, he claimed the students had kidnapped him. As a result, three students faced criminal charges. In December, the administration, Anderson, and the students decided on a committee that all parties agreed on. However, in January, a number of professors on the committee resigned. Students demanded a new committee be formed, but the administration went ahead with the hearing anyway.

On Wednesday, January 29, 1969, the hearing regarding the charges of Anderson's racism began. The hearing committee had not been agreed upon by the students; no one on the committee represented the interests of the students. Deeming the hearing committee a sham, student organizers led 200 students up to the ninth floor of the Henry F. Hall Building where the university computers were housed. Rodney John said that this idea stemmed from the minutes of a meeting between administrators, wherein they said that the computer centre had to be guarded from student occupation due to the value of the goods within (see page 7). LeRoi Butcher, a participant in the occupation, described this action as "an effort to bargain from a position of strength."

The demands of the students were the following:

"A public rejection of the hearing committee
A meeting between all parties to lay the ground rules for a new, reconstituted committee
An atmosphere free from all threats of reprisal and punitive action
Due consideration for the academic status of blacks who have lost study time organizing the protest
A dismissal of the civil and criminal charges facing three Black students"

Students occupied the "liberated data centre" for nearly two weeks. Between 200 and 400 people are estimated to have occupied the space for the majority of 13 days. Sir George students, of course, participated, as did students and activists from around the city. The occupation was led by Black students, but many of the occupiers were not Black, and joined in solidarity. The occupation is often overlooked in discussions of the Affair, in part because "you just had to be there," in the words of Rodney John.

Participants described the occupied ninth floor as orderly and lively. Meetings were held daily at a set time in order to collectively make decisions regarding the space itself, as well as future action. Michelle Serano, a student protestor involved in the occupation, said that it was "incredibly exciting and stimulating at times. Other times, it was very boring." Occupiers would come and go. Some stayed the night while others went home. Some students would leave the ninth floor to attend their classes.

On February 10, an agreement was about to be reached wherein University authorities would recognize the demands of the student occupiers. Later that evening, the Faculty Association vetoed the agreement. Many students occupying the computer centre, who were under the impression that the occupation was about to end, began to leave. Others stayed to clean up.

Up until February 11, the ninth floor had been kept clean and the computers had remained untouched. Student occupiers guarded the door to the computer lab itself, promising to only go into



the lab if the police were called: they hoped the police would be less likely to beat them in a room full of expensive equipment. As described in the testimony of student participants, students viewed the occupation of the computer centre as leverage and as a potential guarantor of their safety, but ultimately wanted to protest peacefully and to return to their classes.

After negotiations broke down, Chet Davis, a Black professor at Sir George Williams, pleaded with acting Principal D.B. Clarke to allow the students to leave peacefully. Despite Davis' attempts, and despite the fact that students had threatened to destroy the computers if the police were called, Clarke decided to call in the police.

On February 11, the local police arrived around 4:10 am. At this time, the police had no specific orders to arrest students, so they did not force their way further into the centre. They left shortly thereafter.

The students now knew that the police had been called, and they expected the riot squad to follow. Occupiers barricaded both entrances to the centre. They moved into the computer room and began to throw various objects out of the windows of the Hall Building. Most notably, computer punch cards were thrown out the window. By 9 am, the punch cards littered Mackay street.

Not long thereafter, a fire broke out. Legally speaking, the cause of the fire remains unknown. At the time, most reports blamed the students. These reports seem to ignore how absolutely suicidal setting a fire in a barricaded space would be. Those who were on the ninth floor alledge that the police set the fire in order to, as one student wrote, "smoke them out."

Students on the ninth floor were only able to escape the smoke by





axing down a back door, but they escaped only to be embraced by the batons and blows of the police.

Black students were especially targeted. Police punched, kicked, and hosed the students; they burned them with cigarettes and beat them with riot clubs. Students were forced to stand with their hands on a wall for three hours. They were not allowed to move. If they did, they would be struck on the back with a baton.

While this was happening, protesters in support and in opposition to the occupation gathered on Maisonneuve, Mackay, and Bishop. Seeing the smoke coming out of the Hall building, counter-protesters shouted horrific, vitriolic chants, including “let the n***** burn.”

The occupation of the computer centre was the largest student occupation in Canadian history. It resulted in two million dollars worth of damages, more than any other act of civil disobedience in Canada. At least half of the damages were a consequence of the fire. This emphasis on numbers, however, effaces the impact that the Affair had on the lives of individuals. Being arrested, assaulted by the police, spending weeks in jail, getting deported: all of these consequences drastically altered the lives of those involved. Their lives are far more important than damages to physical property.

HOW THE AFFAIR HAS BEEN REMEMBERED

In short, it hasn't. The Affair has by and large been forgotten. People just don't know about it. If people do know, they are informed by how the Affair has been told by the media and by those who do remember it. Reports from 1969 immediately sided with the police and administration, demonizing student occupiers as “violent.” Property was valued more than lives, and reports played on preconceived notions tying Blackness to violence.

Little has changed. In a recent article in the *Toronto Star*, Sidhartha Banerjee writes that “the university called in police to quell the riot on Feb. 11.” What riot does he speak of? Students peacefully occupying the ninth floor for nearly two weeks? Students throwing punch cards from the windows after Clarke called the police on them? Banerjee simultaneously overstates the violence (if damaging physical property can even be called that) of the students and neglects any mention of police brutality. He thus perpetuates the framing of students as violent and police as “keeping

the peace,” despite the fact that all testimony would suggest the opposite.

In his seminal text *Discourse on Colonialism*, Aimé Césaire writes that colonial projects employ a “forgetting machine.” Maintaining power requires maintaining a certain narrative. Nearly every Montrealer I have mentioned this to had no knowledge of these events, or had only found out about it recently. No matter how we find out, we are shocked that we did not know. By demonizing students, the narrative ostracized students and made them pariahs. As a result, participants were silenced and the history of the Affair has been nearly erased.

But the history hasn't been completely erased. Throughout the 50th anniversary of the occupation, a series of events called *Protests and Pedagogy* took place. A permanent exhibition based on archival photographs from the Affair was housed in the Fourth Space in the JW McConnell Building. These events, the space the central exhibition takes up, the play *Blackout* – they all contribute to a reinsertion of the Sir George Williams Affair into our collective memories.

Protests and Pedagogy's exhibition displays previously hidden photos of the occupation; they are projected on screens around the room. At night, the projection reflects onto the windows which face the Hall Building. These windows become a double exposure of past and present. Printouts of *The Georgian*, one of Sir George William's student newspapers, tell the story in their own complicated way. TV screens play clips from the meeting on January 29, 1969. The use of archives brings stunning photos out from the shadows. The black floors, the white surfaces, the museum-like stillness, however, felt a bit antithetical to the protests themselves: the sterility of

the space puts the events staunchly in the past and is at odds with the dynamism of the occupation itself. Still, it is a space that makes room for memories of the Affair to be unearthed.

Conversations in the space bring it back to life. Many of those who were involved came to speak for various events. With such a lack of information on the protests, their testimony was illuminating. The predominant narrative surrounding the Affair denies the protesters agency, and this space gave them room to share their experiences.



One of the events in the *Protests and Pedagogy* series was a walkthrough of the ninth floor, led by Rodney John, Philippe Fils-Aimé, and Michelle Serano. Post-fire renovations have drastically altered the ninth floor, making it difficult to imagine the spatiality of the occupation. Nevertheless, the physicality of the space, the way that it seemed to bring back memories for the speakers themselves, gave the occupation and the events of February 11 a certain vivacity.

Blackout, a play presented by Tableau D'Hôte Theatre and developed in collaboration with Playwrights' Workshop Montreal, engages with these events in a completely different way. By fictionalizing the Affair, the play is able to step into the world of Sir George Williams in 1969. The modern adaptation, filled with contemporary references that varied from pop culture to Black Lives Matter chants, merged the events of the past with the ongoing struggles of the present. The all-Black cast emphasized this and allowed actors to eerily denaturalize white racism; Black actors act out and speak the racism of white characters, making the audience hyper-aware of the racism portrayed. The largely feminized cast also shifted 1960s Black Power movements, including the Sir George Williams Affair, away from their masculine mythology. Photos of Black Power in the 1960s, including photos of the Affair, mainly feature male participants; in contrast, the play's feminized cast emphasized the role of women in the movement, even if they were not seen. By performing and fictionalizing the events ten floors below the site of the events themselves, in a theatre named after the acting principal during the events, D.B. Clarke, *Blackout* brought the Affair into the present.

On the whole, this event series helps us remember what has been forgotten: that the Sir George Williams Affair happened, and it happened in ways very different from how it has been told by mainstream media. While commemoration can be limited in its political implications, remembering ultimately counters the idea of the “forgetting machine.”

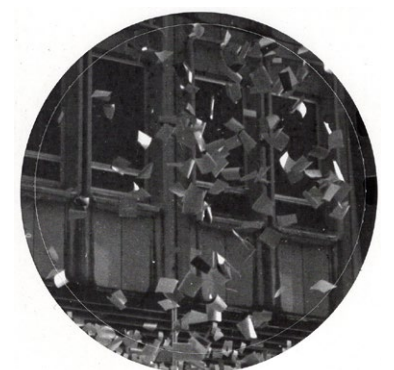
WHY REMEMBER?

We must remember the Sir George Williams Affair for those who lived through it, who felt the consequences of their action, and for Coralee Hutchison, whose death was likely linked to police violence. We must remember the events to oppose Césaire's “forgetting machine.” We must also remember the Affair to inform our own practice. University administrations – bureaucratic institutions of all kind – are resistant to change. We look at 1969 to understand the workings of the institution and to understand how action was met with brutal repression. Of course, this is not to say that the Affair should or could be repeated; it is to say that change comes from action, and it most effectively comes from action that has learnt from the past.

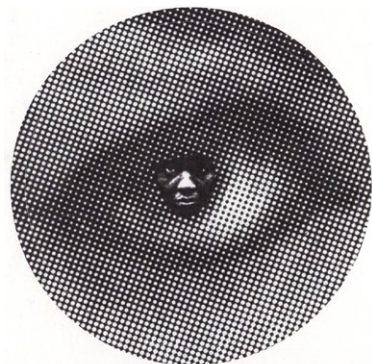
THE PAST AND PRESENT MERGE INTO ONE

The Concordia archives are tucked away on the West side of the tenth floor of the Hall Building, directly above where the computer centre was. I visited the archives last semester to do research on the “computer centre riots,” as the events are formally known there. Between stacks, I looked up at the windows, bolted shut since February 11, 1969. As I flipped through photos, I thought about them in relation to where I was sitting.

It was snowing when I left the Hall building, but given that it was late November, there was only a dusting. I walked out, onto the same street I had just seen covered by crowds, covered with so many computer punch cards that it looked like snow. For a brief moment, the past and the present seemed to merge into one.



Images Courtesy of:
**CONCORDIA ARCHIVES,
LOKI DESIGN, AND
TABLEAU D'HÔTE THEATRE**



Ninety-seven students were arrested. Forty-two were Black. Thirty-five were women. Forty-four were Canadian, while 46 were foreign nationals. Those arrested were denied bail. They remained in jail for two weeks. Rosie Douglas, Anne Cools, and Brenda Dash, all participants in the occupation, served extended prison sentences. Some students were deported. Douglas, as well as many others, believes that Coralee Hutchison lost her life as a result of police battery: she received a blow to the head from a police baton on February 11. She later died due to a blood clot in her brain.

Dismantling Diet Culture

Spilling the (Detox) Tea on an Exploitative Industry

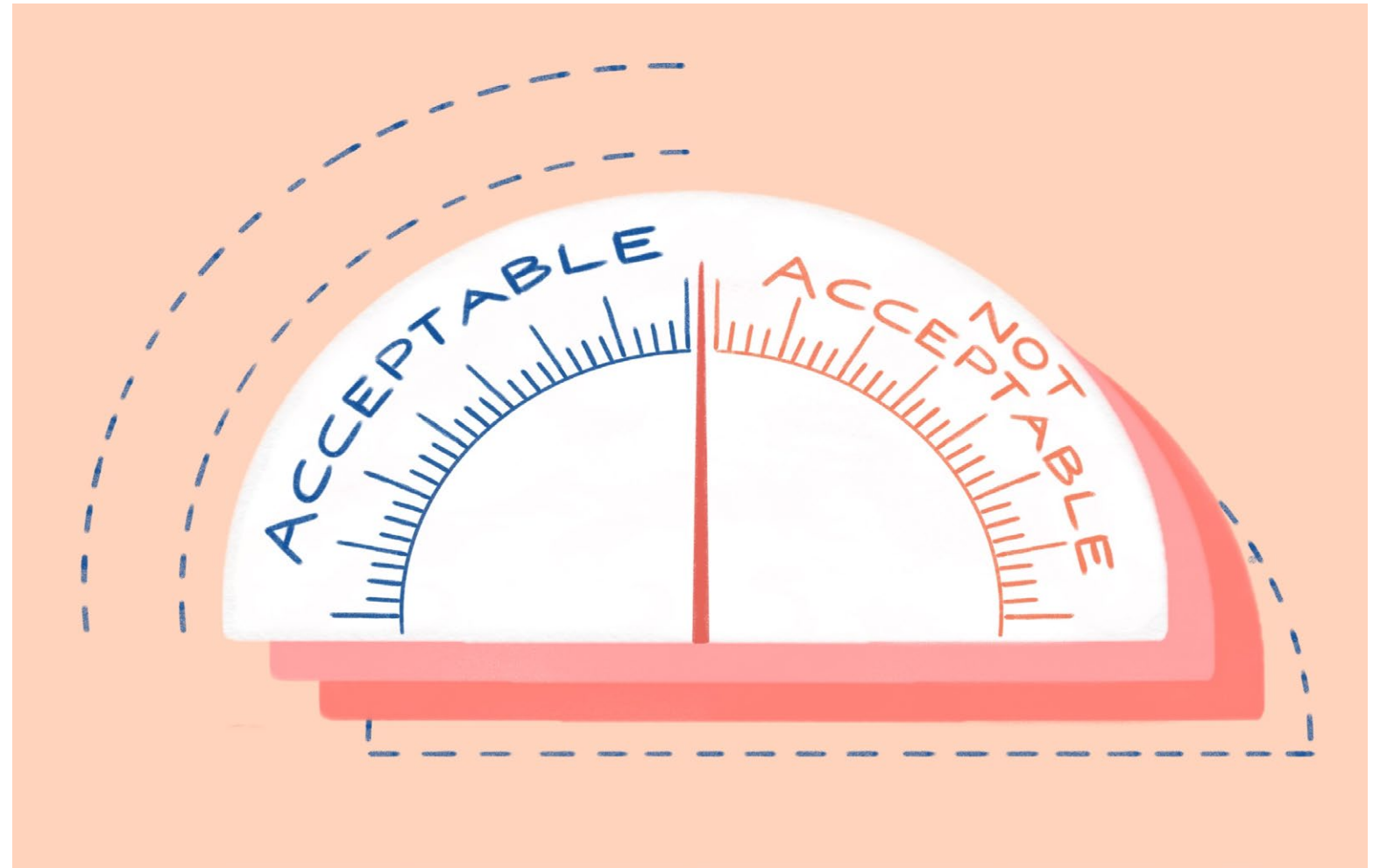
NELLIA HALIMI
The McGill Daily

content warning: eating disorders

Last week was National Eating Disorder Awareness Week, and many conversations have focused on the alarming rise of eating disorders, especially among young people in college. However, viewing eating disorders, and disordered eating in general, as isolated incidents misses the broader picture. Eating disorders are directly linked to the pervasive diet culture that exist within Western society. Diet culture is a multi-billion dollar industry; from detox teas to diet programs, personal trainers, “organic” food stores, and clothing brands, much of what we see as personal choices are produced by a sexist and fatphobic rhetoric.

Diet culture creates a link between your eating habits and your moral character. It’s not just about weight loss – it also takes the form of the categorization of food into “good” and “bad.” For instance, vegan diets, the cutting back of red meat, and juice cleanses are branded as “healthy,” whereas sugar, carbs, and fast food are considered “bad.” Diet culture doesn’t just falsely establish these categories as objective truths, it also links them to one’s value as a person. Therefore, if you eat “well,” and restrict your intake of “bad food,” you’re seen as having self-control and a higher moral character. This rhetoric is normalized even on campus – just think about how many times you hear people, especially women, glorify how little they’ve eaten during the day. Not eating for hours during finals is seen not only as normal, but as a sign of inner moral strength. This leads to the normalization of “cheat days,” “no sugar November” challenges, and the framing of carbs and sugar as indulgences that should be punished. Assigning morality to food choices creates the basis for disordered eating.

Something we often miss is that diet culture is perpetuated regardless of the actual “weight loss” outcome. If someone loses weight thanks to “clean eating” or detox products, they serve as a success story for the industry, and will advertise diet culture in good faith to their friends because of their personal experience. It doesn’t matter that the same program that worked for them could trigger an eating disorder for someone else, because it worked, didn’t it? When people inevitably gain back the weight they lost during those diets, they are once again characterized as lacking self-control. The fact that someone’s



metabolism was altered, that their view on food was distorted, or that they physically cannot completely change the way they eat in the span of a “crash diet” is never brought up. Rather, overweight and fat people get categorized as “lazy,” and pushed into more extreme weight loss tactics. Diet programs sell images of what a successful, “post-diet body” should look like; more broadly, clean eating is often equated with thin bodies. These perceptions ignore the fact that some body types can never achieve the levels of thinness that are defined as acceptable, regardless of how much “effort” they put in.

Diet culture creates a link between your eating habits and your moral character.

Diet culture also dictates what types of bodies are acceptable in society. Unhealthy levels of thinness are glorified and rewarded as proof of hard work, regardless of how they are achieved, while fatness is punished and equated to laziness and lack of self-control. The social capital that accompanies thinness is directly linked to the economic gain of the diet industry. The same companies that benefit from the hegemony of thinness also define

the standards for “acceptable bodies.” This disdain for fat bodies becomes systemic under diet culture, as anyone who isn’t thin is automatically seen as not healthy and is shamed into silence.

Diet culture advertises “good,” “bad,” and “safe” foods without making these products accessible. For those who have the economic means, they contribute to the industry by shopping at overpriced, high-end “wellness” stores such as Whole Foods because it’s perceived as a responsible consumer choice. For the rest, they are shamed for consuming “bad” food and then sold diet products intended to “fix their bodies.” Evidently, diet culture is not an isolated phenomenon, and exists within a systemically oppressive society. By focusing on the shaming of women’s bodies, by making the “good” foods economically inaccessible to most, and by refusing to recognize that thinness is not a norm that all body types can achieve, it directly perpetuates sexism and classism.

Further, diet culture exploits oppressive gender norms to enforce certain eating habits on us; femininity is equated with food restriction while masculinity is supposed to be performed by overeating certain types of food. These broad standards then apply differently in relation to sexuality as well, wherein restriction and extreme thinness is encouraged

and glorified amongst certain gay men’s circles, for example.

The same companies that benefit from the hegemony of thinness also define the standards for “acceptable bodies.”

Diet culture is usually denounced by shaming celebrities who use their influence to promote it. Jameela Jamil, who has made herself a spokesperson against diet culture, criticizes it by calling out the economic gain and hypocrisy of celebrities who advertise these products, but don’t even use them. Last year, she denounced the harmful effects of the detox tea promoted by public figures like Cardi B and the Kardashians, and urged people to not take advice “from women who know nothing about nutrition/basic advertising ethics.” While the exploitation of their young audiences, who often are not well-informed on the subject, is ethically wrong, this criticism doesn’t acknowledge the systemic ways in which these women also are exploited. Diet

NELLY WAT | The McGill Daily

culture shames women, especially famous ones, into abiding by certain beauty standards to gain social recognition.

Focusing on criticizing the women who advertise diet tactics shifts the blame away from the people who created and capitalize on this “clean eating” and “detox” culture: white men. As argued by journalist Virginia Sole-Smith, it is “mostly white, mostly male, mostly thin food writers and chefs who have been setting the agenda of what they call the ‘good food movement’ for the past couple of decades.” The creators of the “famous diets” that started the clean eating movement were overwhelmingly rich, misogynistic white men, just like those who still directly benefit from women losing weight within the clothing and diet industries. For instance, the cookbooks and diet programs that regularly appear in bestseller rankings are written by men and then branded as healthy choices for women’s bodies.

Eating disorders do not emerge in a vacuum; they are rooted in the way we talk about eating as a morally charged topic, rather than a basic need, and in the way we glorify restriction and sell weight loss tactics to each other. The dismantling of diet culture will not be achieved by shaming women for internalizing these standards, but by refusing to let a misogynistic, exploitative industry dictate our eating habits.

To the person I sit behind in POLI 227, you are so sweet and you have great hair. I hope one day I get the courage to speak to you. Your smile lights up Leacock 132. See you at 2:30 xoxo	I think the girl who works at Dispatch is really cute <3	To the person who stole my grilled cheese at Soupe Cafe....I forgive you...	To Debra at Premiere Moisson you brighten my day during finals season, when I buy four coffees from you in one day...	Dearest Angela, Thank you for being the bestest mom and friend! I love you! -J
	Kelly Garrett, I love u + Gilbert + Philium + Christopher et al. Keep on keeping on <3	Happy Valentines Nadia + Yasna! Love you both so much! Keep up the good work	Sorry we fight so much. Do love you a lot! -LH	Happy Valentine's Day Boris and Letty! Thanks for your support and guidance
To the dude from the McGill Gym, you have the sickest fade and unreal ~energy~ Thanks for making my days brighter. Stay lit -faded	Effy and Nelly, thank you both for making our paper beautiful every week. Love you both! Happy Valentine's Day!	To Merve, You are the most beautiful girl in our department	To Georgia, I am so grateful that I have you in my life. You make me the best version of myself, and spending time with you makes each day brighter. Never forget how much you mean to me.	🤗🥰❤️
	I love all my students -Scott	~ Tender ~		To my shark -M

♥ *Classified Valentines* ♥

<p>You You You You, You're a gift in my life, Spending time with you brings me so much joy and serenity, Every time it's just perfect Even eating baguette feels better when you're here I love your smile, your ginger hair and all the pics I have of you. I really was not expecting much from our first Tinder date, But sometimes it do be like that: you end up falling in love. And it's exciting :-) Thank you for being my girlfriend</p>		<p>All the best to our lovely costume class. <3 -CB</p>
<p>Dearest Athina, I very much appreciate you and hope that you, likewise, appreciate this expression of my love.</p>		<p>Dear PTOT, Lishanica LOVE YOU & samosas! -TCLXY</p>
<p>To Nadia El-Sherif, the chicken last night was amazing! Thank you <3</p>		<p>Embug! Thank you for every chocochat, I love you (almost) as much as edie <3 I hope you pet a fluffy dog this galentine's day</p>
<p>Naya! Garlic bread is good but you are to die for, I love you b!!</p>		<p>Dear Bella, when you avoid me in class my heart weeps. Please publish my paper Madam President. - S</p>
<p>Maria Tulia y Mariajose you guys are my best friends in the whole world! Can't wait for more adventures. -Andrea Donayre</p>	<p>Victor, Je veux toujours être en Italie au soleil avec toi :) Joyeuse Saint Valentin! -a</p>	<p>Dr Julia Skelly, you're a great prof. I always look forward to your class. Thank you and happy Valentine's Day! <3</p>
	<p>To my roomates, you are my soulmates... Never leave me! Love Flynnn xxx</p>	<p>All my love to Nellia & Yasir, best commentary team in the world</p>
		<p>Astha*, thank you for being such a good floor fellow <3 * like pasta without the P</p>
<p>To Neil, Love Mom and Dad</p>	<p>Juliette! Dank für mir helfen mit Deutsch, ich liebe dich endlos</p>	<p>McGill Daily team, we love and admire you xoxo</p>
<p>Dear Liu Fang, I have admired you from afar, you beautiful man</p>	<p>To Eloise: We stan a layout queen</p>	<p>I cannot fall asleep without the sound of your wheel anymore.</p>
	<p>Love to Corinne and Keith</p>	<p>To Hilary, Rachel, Adrian, Wendy, I LOVE YOU! You mean so much to me -Evren</p>
<p>Dearest Lyds, To the Daily Queen, Happy Valentine's Day! All the love, Yasmeen.</p>	<p>Dearest P, I love you more than eyes can see. See you around in the tunnel of love. -Jimmy</p>	<p>To the girl in my German class whose name I would like to learn: you're beautiful and so brilliant. I hope you're gay and I hope I get the courage to talk to you. Happy Valentines. Love, J</p>
<p>You're brilliant and beautiful. You're my best friend. And I love you! So so much</p>		<p>To Phoebe and Lydia!!! Love you so much and appreciate all the hardwork you put into our paper -The WHOLE team :)</p>
		<p>Eloise (Features editor), You're the best! So smart & kind</p>
		<p>All my love to my spouses, JW, JC, MB. Also to the most lovely YD. <3</p>
		<p>To my babes, Eva, Maud, Charley, Athina, Victoria, Happy Galentines <3 <3 <3 <3</p>
		<p>To my two besties: Karla and Sarah. I love you gals more than words!!! Long live our love for Spaghetti and Gustav</p>
		<p>CB- You rock! Always look forward to seeing you in class or in the halls of Leacock <3</p>

Lies, half-truths, and “athletes”

Midterms Coming Up, Emotional Stability Going Down

CATHERINE MORRISON
The Why Intersection

A recent report has found that 100 per cent of McGill students have noticed a decline in their emotional stability levels over the last week. While some say that this epidemic may have been caused by factors such as annoying cold winds and constant painful falls while walking to class, it has been proven that the root of the decline is the fast approach of midterms. One student, who we found sobbing laying down in the middle of the Y intersection, said that he is expecting this to be the worst midterm season yet.

“I am suffering,” he stated with tears streaming down his face. “Granted, this is always the point in the semester where we all start to suffer, but this year, oh this year, we’re going to suffer like we’ve never suffered before.”

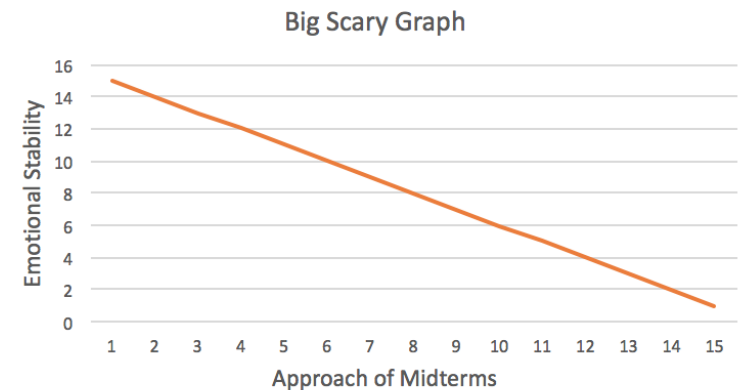
The approach of midterms has taken huge tolls on the state of many students’ friendships and relationships as they are forced to decline hanging out with their pals to actually figure out what’s going on in their classes. Studies show that most students have sat out at least three of their lectures in the past weeks despite the recent actually manageable weather, and are now forced to go to some classes to try to learn a bit. U1 student Clarissa Rook commented that she has experienced a lot of drama in her friend group due to the approach of midterm season.

“All my friends keep asking me to go out and I have to say no,” Rook said. “I never say no. There’s literally nothing I love more than going to the club, getting up on the bar, and taking shots while strangers yell at me. But for the next few weeks, I have to turn

into a loser and study. All my friends hate me now.”

In addition to posing a threat to relationships, the report found that the approach of midterms is causing many students to spend a dangerous amount of time in the library, leaving them with no access to decent food. As many students are too lazy to meal prep and/or still don’t even know how to cook pasta, they often go to the library forgetting that the only source of nutrients that can be found there is from *Première Moisson*, which leaves almost all of them unsatisfied (and broke). Emma Jones, U2 Arts, says that she is never able to buy anything due to the restaurant’s high prices for food that unfortunately isn’t really that good.

“I can’t buy anything at *Première Moisson* because it’s like \$8 for a large coffee, forget even thinking about buying any food item,” Jones



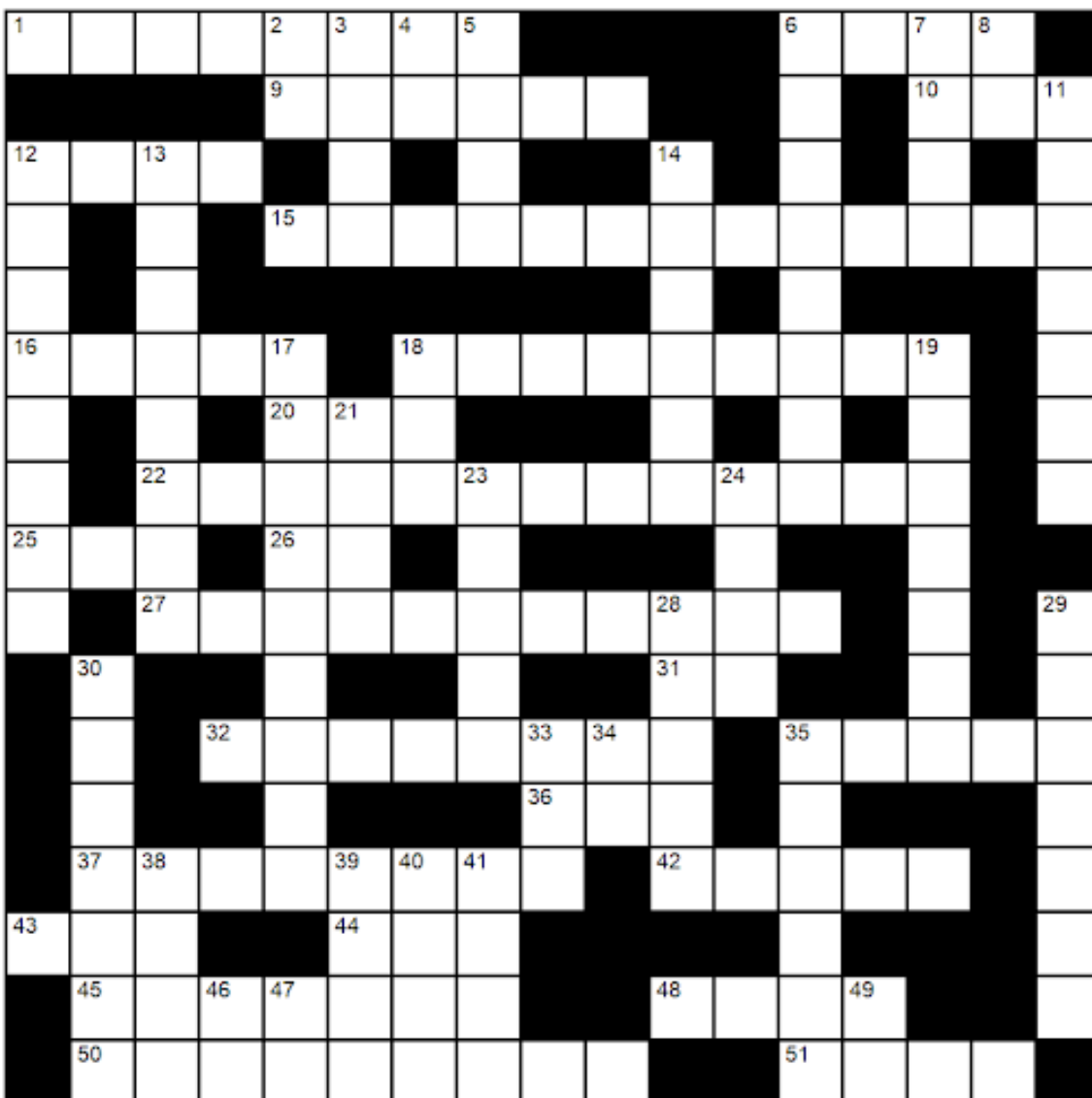
said. “I still really like that place though, because sometimes when I need a study break, I just walk around and look at all the cute little chocolate animals they have and I follow people around replicating the noises they would make. Then I leave because I’m really hungry and being there frustrates me.”

While many students are currently feeling increasing emotional instability, once

midterms are over, they will be able to return to living as if school doesn’t exist, prioritizing their extracurriculars once again, and of course, procrastinating doing all their assignments. Though the next few weeks are estimated to be a very difficult time for all students, it’s important to remember that this is only a small bump in the road and that finals will be a lot worse.

Crossword

PHOEBE PANNIER
Crossword Witch



Across

1. Punk band who wrote “Should I Stay or Should I Go?”
6. Program gutted by Doug Ford, abbreviation
9. Shocked
10. The first Chinese Dynasty (c. 2070-1600 BC)
12. You might get one on your birthday
15. Confederacy partially founded by the Kanien’kehá:ka
16. Shaped like a vulva, adj.
18. An article written by the entire Daily board
20. It’s as simple as 123
22. Neutral Milk Hotel’s “King of ___”
25. A female deer
26. Exclamation of thanks, informal, chiefly British
27. Last name of a Canadian singer/activist who shares a first name with a vampire slayer
31. First person “you’re”
32. Laughed villainously
35. Hairstyle with three interwoven sections of hair
36. James II of England and Ireland was also known as James ___ of Scotland
37. A type of textile art which uses warps and weaves
42. Style of music especially popular in the 70s and 80s
43. The (dance) is up!
44. American author who wrote about a murderous orangutan
45. A person opposed to new technology
48. A sudden and violent seizure of power
50. The period’s pretentious and redundant sibling
51. Nymph who fell in love with Narcissus

Down

2. Most populous city in California, abbreviation
3. Water, in Spanish
4. “Be quiet!”
5. Like a foot, but on your arm
6. To tidy up, or, to mobilize
7. The part of a neuron which impulses leave from
8. ___ Day (March 14)
11. Aided and ___
12. Ravenclaw House ghost
13. Appliances which heat up buildings
14. Miyazaki’s *Neighbour*
17. Like an ear or a nose
18. Prefix relating to the environment
19. Pasta in the form of wide strips
21. The outer layer of cereal grains
23. White blood cell that develops in the thymus
24. A sudden, unexplained change of mind
28. Inflexible
29. Current head of the Chechen Republic
30. One of the most common ingredients in daal
33. A plant sometimes found growing on old buildings
34. Symbol for the chemical element nickel
35. European language isolate
38. An archaic term for fever and shivering
39. ___ and span
40. Dorothy’s dog
41. A film cylinder, or, a Celtic folk dance
46. Someone who organizes D&D campaigns, for short
47. Nickname for a British monarch known for her HIV/AIDS charity work
49. Not an Apple