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DAILY PUBLICATIONS SOCIETY
SOCIÉTÉ DES PUBLICATIONS DU DAILY

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Liberating itself downwards since 1911



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The failures of Canada's criminal justice system

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McGill's insistence on 'political neutrality' is an insult to student activism

On December 12, 2017, the Board of Governors (BoG) — McGill's highest authority governing over academic, business, and financial affairs — met to discuss the possibility of changing the Committee to Advise on Matters of Social Responsibility (CAMSR)'s "terms of reference." These terms of reference outline CAMSR's responsibilities, mandate, and composition. The meeting was interrupted by representatives from Divest McGill, Boycott, Divestment and Sanctions, and Students for Palestinian Human Rights protesting the proposed amendment requiring CAMSR to "refrain from using the University's resources to advance social or political causes." The unabashed attempts by the BoG to remove social responsibility from its mandate is an insult to student activism, and is indicative of a larger problem: McGill's investments fail to prioritize student input and are instead dictated by corporate interest.

The proposed amendment would nullify the BoG's social responsibility mandate, and reveals contempt for the work of divestment campaigns on campus aimed at ensuring that the university spends tuition money ethically. Claiming that this change is for the sake of political neutrality is hypocritical — McGill's investments in fossil fuels and real estate companies such as RE/MAX, which capitalises on illegal Israeli settlements in the occupied Palestinian West Bank, already advance social and political causes. The administration is well aware that the university's investments advance certain interests: in 1985, McGill divested from its assets in South Africa in protest of apartheid, and in 2007 it divested from tobacco companies, as CAMSR itself acknowledged "the indisputable social injury caused by tobacco." To follow

the precedent set by these decisions, McGill has a duty to divest from fossil fuels as well as from investments that endorse the Israeli occupation of Palestine. The amendment contains language evocative of 'apoliticism' and 'neutrality,' and is a badly disguised attempt by McGill to preserve its political agenda, while ignoring the work and demands of student activists.

The amendment also contains a proposal to decrease the frequency of revisions to the mandate. Currently, the board revises the mandate every three years. The proposal would increase it to five, thus limiting opportunities for student input, and jeopardizing student organisations' institutional memory. Because most undergraduate students spend four years at McGill, the amendment to the terms of the BoG would only be reconsidered once, or never at all, per student turnover. As it is, student representation is minimal on the BoG. Out of 25 voting members, only two are students: the Students' Society of McGill University (SSMU) President, and the Post-Graduate Students' Society of McGill University (PGSS) Secretary-General. In other words, the 27,526 undergraduate students and the 9,704 graduate students of the university only have one representative each.

We must fight for greater power in the decision-making process, and more direct student consultation. We cannot let McGill eliminate ethics for the sake of an impossible "political neutrality," and sacrifice student issues for corporate interests. McGill must divest, in addition to creating easily accessible channels of student consultation, such as open forums, thus granting decision making power.

—The McGill Daily Editorial Board

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International News

VICTOR DÉPOIS
 The McGill Daily

Tuesday, February 13

Ahed Tamimi's trial began at the Ofer Military Court on February 13 behind closed doors, as an Israeli military judge banned media from entering the court. Tamimi's trial has been deemed illegal by United Nations human rights investigators, who stated that it violates her rights under international law. Amnesty International and Human Rights Watch have also condemned Tamimi's detention. Tamimi garnered international media attention in December, after a video of her slapping and hitting Israeli soldiers went viral. Every year, the state of Israel detains and prosecutes 500 to 700 Palestinian children as it continues to illegally occupy the Palestinian West Bank.

Written with material from the JPost and AlJazeera.

Wednesday, February 14

According to a report published in December 2017, the economic, social, and economic crisis in Venezuela has caused more than one million people to leave the country between 2014 and 2017. Of the entire population of forced migrants, only 103,000 have requested refugee status, in the region and in Spain. In 2017, 17,130 demands for refugee status were registered by the Brazilian Federal Police. Brazil and other neighboring countries are reinforcing police and military presence on their border with Venezuela, boxing in the country's citizens to face famine and social unrest.

Written with material from the IOL.



Tuesday, February 13

The UN Refugee Agency (UNHCR) reported that ethnic violence has pushed over 22,000 people to flee from the north-east of the Democratic Republic Congo (DRC) to Uganda. In total, 34,000 people have fled the province of Ituri since the beginning of the year. Since the beginning of the month, thirty people have been killed following fighting between Hema herders and Lendu farmers of the province. In December 2016, President Joseph Kabila refused to step down despite his term coming to an end, leading 120,000 to flee the country in 2017. Domestic and international fear of a new civil war in the DRC increases as ethnic clashes continue in the central African country.

Written with material from the O Globo and Internacional Estadão.

Thursday, February 15

The establishment of "Modicare" was announced at the Indian union budget meeting for 2018-2019. The program will allow about half of the Indian population to gain access to health insurance. While the government has described the scheme as "the world's largest government funded health care program," the government has come under criticism. The programme is described as an initiative to court poor rural voters in next year's general election, as many of them struggle with high healthcare costs. India currently is one of the world's lowest spenders in public health, with only about one percent of its GDP being invested in the sector. The country is also plagued by a shortage of hospitals and doctors, but the government has claimed to take steps towards making health services more accessible.

Written with material from The Times of India.



All members of the Daily Publications Society (DPS), publisher of The McGill Daily and Le Délit, are cordially invited to its **Special Meeting of Members:**

Monday, April 9th @ 6:00 p.m.
McConnell Engineering Building, Room 304

The presence of candidates to the DPS Board of Directors is strongly advised.

The DPS is currently accepting applications for its Board of Directors.

Positions must be filled by McGill students, duly registered for the upcoming Fall 2018 & Winter 2019 semesters and able to serve until June 30th,

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Community members speak out against gentrification in Parc-Ex

Residents allege unlawful evictions and intimidation

RAYLEIGH LEE
The McGill Daily

On Monday February 20, around twenty protesters gathered in front of the Parc Metro station to denounce a luxury apartment project at Plaza Hutchison. The group shared testimonies in front of the Villeray—Saint-Michel—Parc-Extension city hall, then marched along Hutchison with banners reading “Parc-Ex stands up for dignity,” all accompanied by five police vehicles.

The building in question, located at 7300 Hutchison, was purchased by the BSR Group last year, illegally pushing out residents with 32 days’ notice to vacate the building, as well as many associations. The 70 unit apartment complex will be listed according to housing “market prices.” Housing prices are expected to increase with the opening of the new Université de Montréal campus in 2019. In response, community groups in Park Extension have mobilized against the gentrification of the community and eviction of residents.

“Some places didn’t even have heating for months, [...] no maintenance, no garbage collection, [...] tenants started to have mice and rat problems.”

— Bernadette, member of Parc-Ex Contre la Gentrification

Intimidation and eviction of tenants

While the BSR group currently lacks a permit for construction work on the building, community members have alleged that Ron Basal, the project manager and BSR director, has been illegally evicting tenants to pave way for the apartment project since last year.

“There’s a lot of people in the community that are very concerned because of what is going on with the 7300 Hutchison [...] He started intimidating people into leaving, and evicting them without respecting the leases,” stated Bernadette*, a member of Parc-Ex Contre la Gentrification, a group opposed

to the redevelopment.

Tenants who had a lease agreement with the previous property owner were not informed of the transaction by BSR. On March 8 2017, the building was registered under Baruch Basal in the Quebec business registry. Since then, the BSR Group has claimed to have changed the terms of leases that now run on a monthly basis.

“People sometimes don’t know what their leases are, [...] what their rights are,” said Bernadette. “Tenants have been evicted by various methods. They were called, and asked to leave the building.”

Residents received eviction letters and were told to vacate the space by construction contractors. Maintenance of broken amenities have stopped, further pressuring the tenants to leave. The freight elevator, which broke down after a basement flooding last March, was not repaired, forcing elderly tenants to leave the building.

“They weren’t going to climb four, five flights of stairs to go there [to the upper floors],” said Bernadette.

This January, the landlord threatened to cut off water, gas, and electricity for tenants who refused to leave. Currently, there are only a few residents left in the Plaza building, who will be forced out in July, when their leases terminate.

“By actually not even providing the basic services in the building people pay for [...] some places didn’t even have heating for months, [...] no maintenance, no garbage collection, [...] tenants started to have mice and rat problems,” said Bernadette.

City response to illegal construction

The Montreal Police has halted BSR’s construction twice, with notices and fines, ranging from \$1000 to \$2,800 under Quebec law. However, according to John*, a Parc Ex resident, Basal “broke leases,” and circumvented authorities by working at night.

“As a neighbour [...] it makes me very mad that something like that can happen and the authorities are okay, and giving him a permit to [continue].”

Bernadette told *The Daily* that the fines do little to halt construction, and that the BSR are expecting permits from the city soon. “He had fines, but they’re such small fines for him it doesn’t mean anything.”

Adeel Hayat, a resident of Parc-Ex criticized the city’s inaction in response to the construction and BSR’s treatment of residents.

“The city is going to do what? [...] put a little sticker on his door saying, ‘Hey, here’s a fine of a few hundred dollars, please don’t do that’. What does this say to the people here? [...] that people who buy this place can break the rules and do whatever the



RAYLEIGH LEE | The McGill Daily

hell they want? [...] and even the people who [...] enforce those rules won’t say anything! What does that say?”

Hayat also expressed anger over the amount of policing during the protest: ten police cars surrounded the area, with five accompanying the march.

“Instead of giving us any idea of what they could do to help us, [...] they deployed this many police [officers],” said Hayat.

Hayat emphasized that the Plaza Hutchison is located in eye’s view of the borough city hall, where the Comité Consultatif d’Urbanisme’s (CCU) meeting discussing Basal’s permit request was taking place.

“In the matter of few months, the new owner who bought the building [...] he really feels like he can [...] he can do construction in eye’s view [...] from the building that gives permits right across the street.”

“We want to send a message to all developers that [...] projects like this are not welcome here and that we will resist them wherever they show up.”

—Amy, spokesperson of Parc-Ex Contre la Gentrification

CCU meeting

A recommendation for a permit by the CCU will pave way for it to be potentially adopted at the next borough meeting, allowing further construction. The meeting held on February 13 was closed to the public. Bernadette told *The Daily*: “the CCU, the identity of its members, the agendas [...] are absolutely not transparent. [...] What we’re not comfortable with is the fact that [...] their meetings are not public.”

The day of the protest, the city hall doors were guarded by police officers to prevent entry. After being individually patted down, protesters were allowed inside. Eventually, Bernadette was allowed to speak to the council, but noted that the document elaborating the community’s position to the council was not adequately considered.

During the meeting, Bernadette asked Sylvain Ouellette, the councillor for the Francois-Perrault district, whether the council had read community report. According to Bernadette, Ouellette mentioned that he had given ‘the big lines’ of the document to the council instead of distributing the full, 4 page report.

“Are you serious?” said Bernadette, “urbanism is not only about bricks and tiles [...], it’s also about the usage of the community.”

“We think that the borough should take responsibility for what’s going on,” said Bernadette. “It’s right in front of their door, they know exactly what is happening, they see the tenants being evicted one after the other, they [...] see the demolition and construction without permit.”

Concerns over gentrification

“We want to send a message to all developers that [...] projects like this are not welcome here and that we will resist them wherever they show up,” said Amy* a spokesperson of Parc-Ex Contre la Gentrification.

Amy put forward the negative impact of the building’s closure on marginalized communities, such as immigrants who depended on the Carrefour de Liaison et d’Aide Multiculturelle (CLAM), an association established in the building. CLAM was an immigrant and refugee resource centre which offered French-language courses for newcomers.

“Parc Extension [has] historically been a place where many [...] recent immigrants and low income people of colour have tended to settle,” they explained. “Parc-Extension is one of the poorest neighbourhoods in Canada. [...] Basically, what Ron Basal is planning to do is to build small luxury apartments that are far too expensive for most people in the neighbourhood to live in.” The 2013 Centraide survey confirms that Parc-Ex is one of the most underserved communities in Canada.

The plaza has been an informal community centre housing various associations for over twenty years, which are now mostly relocated or closed down due to eviction.

“Plaza Hutchison has been a community space, it has housed community organizations, and language schools, and radio stations, and religious spaces, and small businesses for many decades,” said Amy. “We believe that [...] these kinds of projects are not at all what Parc extension needs, and we will fight to keep them out of the neighbourhood.”

*Names have changed for anonymity.

Vigil honours Colten Boushie

Trial verdict reflects failure of Canada's criminal justice system

ANA PAULA SANCHEZ
The McGill Daily

On Tuesday February 13, a crowd of about 200 Indigenous and non-Indigenous people gathered at Norman Bethune Square in Montreal near Concordia University to commemorate the life of Colten Boushie and raise awareness about the injustice in the trial following his death. Boushie, a young Cree man from Red Pheasant First Nation, was killed by Gerald Stanley, a 56-year-old white man, in Saskatchewan in August 2016. Last week, on February 9, despite overwhelming evidence indicating Stanley's guilt, an all-white jury found him not guilty of second-degree murder.

Across the country, the verdict served as a stark reminder of the failures of Canada's criminal justice system for First Nations, Inuit, and

Metis people. The decisions made during the process of this trial reflect Canada's lasting colonial justice system. The vigil, co-hosted by the Native Women's Shelter of Montreal, was planned before the release of the verdict.

During the vigil, a powwow singing group, The Buffalo Hat Singers, and the drum carrier, Norman Achneepineskum, a member of the Cree nation, began the ceremony. Many individuals in attendance brought candles and signs of protest, emphasizing the two pronged message behind the vigil. These signs depicted a picture of Colten in his graduation gown, captioned Justice for Colten. The event was accompanied by approximately twenty police officers. Near the centre of the crowd, people wore black armbands embroidered with "Justice for Colten" in white. Opening the vigil was co-chair of the Montreal



SONIA IONESCU | The McGill Daily

Urban Aboriginal Community Strategy Network, Vicky Baldo. Baldo is a survivor of the Sixties Scoop; a practice of the Canadian government during the 1960s that placed Indigenous children in adoption centers and white foster homes.

Another speaker, Clifton Ariwakehte Nicholas, discussed Canada's treatment of young Indigenous men, highlighting this with his personal experiences of loss. "Last year [my nephew] Clint killed himself. He could not live in

the world for the modern Indian man [...] since [Colten's] verdict came down, it feels as if that was my child that was shot down." He continued, "I don't want [my] rage to translate into more violence, I want it to translate into change."

Panel confronts Stanley verdict

University professors raise awareness on anti-Indigenous racism in law

INORI ROY
The McGill Daily

On Friday, February 16, the McGill Institute for the Study of Canada (MISC) held a talk on anti-Indigenous racism and the law, following the Stanley verdict delivered the week before. Gerald Stanley is the white Saskatchewan farmer who shot and killed 22-year-old Colten Boushie, an Indigenous man from Red Pheasant First Nation, in August 2016. Boushie was murdered after he stopped at Stanley's farm with some friends to ask for help with a flat tire. At the trial, Stanley pleaded not guilty, presenting a defense that the gun went off by accident. He was acquitted of all charges by a visibly all-white jury on February 9, 2018. In the aftermath of the verdict, Indigenous activists and allies all over the country expressed their grief at the anti-Indigenous racism and colonialism in Canada's legal system.

The talk, titled "Anti-Indigenous racism and justice in Saskatchewan: challenges and impediments to reconciliation," was given by Professor Veldon Coburn as an extension of his course "CANS 306: Issues in Native Studies." Coburn is mixed-race Algonquin from Pikwakanagan First Nation, currently in his first year of teaching at McGill, after having previously worked in both the public sector and at the Conference Board of Canada, one of the country's largest think-tanks.

"This seems to me very obviously something Canadians should be talking about," said MISC director Elsbeth Heaman to The Daily. She initially approached Coburn with the idea for the event the weekend after the verdict. "We don't live in an ivory tower: when people are really concerned and upset and debating things, there are times and places where the MISC cannot not notice that. We have to help people think through these things. We have to speak to people's concerns."

The contents of Coburn's lecture weren't originally created for the context of the Stanley verdict, but happened to suit the current political backdrop, focussing specifically on anti-Indigenous racism and violence in Saskatchewan. The talk was attended by students and community members alike, and was tailored to be accessible to those with even a basic level of knowledge on Indigenous issues. Coburn wanted audiences "to understand the pernicious and heinous atmosphere that Black, Indigenous, and people of colour live in every day," he said in an interview with The Daily. "Not just [...] formally through the justice system — in more than just the legal domain, in everyday life."

The talk explored an idea inspired by the work of Charles Taylor: the tension between the "two solitudes" apparent in the country, that of settler

and Indigenous nationhoods. It also centered on understanding justice as greater than the law alone. "Justice as recognition," Coburn said, is "recognising one another in our difference, and not demanding homogeneity." He explained that Indigenous peoples need to be acknowledged as nations, as people, and as a people, in the context of a state built on the dehumanisation of Indigenous people, from the legal system to social media platforms and everything in between.

"Justice as recognition [...] is not demanding homogeneity."

— Veldon Coburn
McGill Professor

"Our view of justice was somehow thrown into doubt because of the verdict delivered by the jury, but that's the most narrow perspective on Colten's life," Coburn said. "Long before he was born, his family, his community, his nation was subject to a system of domination and oppression under colonialism. [...] Four years [...] into adulthood he's dead, and it's not just the trial in the aftermath of his death, but an entire existence where he was less than equal. He wasn't recognised as someone who was worthy and

deserving of equal concern [...] and respect."

Boushie is one of many Indigenous people killed by racist Canadians, Coburn reminded the room. He brought up the cases of Barbara Kentner, Neil Stonechild, Dudley George, and the violence at Mercier bridge during the "Oka crisis," a resistance which took place over 78 days, during which Indigenous land defenders from Kanesatake, Kahnawake, and Akwesasne, and other nations were involved in a standoff against the Quebec government, police, and the military, over the expansion of a golf course on Mohawk land.

These incidents, all violent and racist crimes, are reminders of the way the white-supremacist settler state has been and continues to be responsible for devastating violence against Indigenous peoples.

These cases also illustrate that anti-Indigenous racism is not limited to Saskatchewan alone. Through an analysis of pre-election polls taken in 2015, Coburn concluded that between 20 and 50 per cent of settler Canadians in settler-majority provinces expressed unfavourable sentiment towards Indigenous peoples. "These are nameless people who live in our neighbourhoods," Coburn said, referring to the widespread and common nature of this racism. Amidst tensions, especially now with the Stanley

verdict and the discussions it has re-opened, reconciliation seems near-impossible.

"In [the] two years [since the final Truth and Reconciliation Commission's report], whatever 'justice' transpired between white Saskatchewan and Colten Boushie really drove a stake through reconciliation," Coburn said to The Daily. "My own view is that it'll be another generation before we begin talking about it more meaningfully."

He added that the circumstances around Boushie's life and death are a microcosm of settler-Indigenous relations in Canada. "He never experienced substantive justice — justice as equality, justice as fairness, but also [...] justice as recognition," he stated. "It's emblematic that that recognition has eluded Indigenous peoples."

Coburn emphasised that the process of reconciliation, if even possible, would be a long and difficult one. When asked what settlers needed to do to moving forward, he reminded us that, "long before you were born, you were instrumentalised by the crown."

"Acknowledge us as individuals with national identities, and a shared colonial history. [...] Resist racism, understand difference and respect it," he continued to The Daily. "Reconciliation is hinging on true justice — justice as recognition."

The effects of Islamophobia

QPIRG holds workshop discussing “white allyship”
in the context of Islamophobia in academia

DOROTHY YIP
The McGill Daily

On February 15, QPIRG-McGill held a workshop in the SSMU building titled “Boomerang Effect: Islamophobia and Mental Health in Academia,” as part of their annual Social Justice Days event series. The workshop covered definitions and origins of Islamophobia, developments of Islamophobia in the post-9/11 and Trump era, its place in academia, and its effects on mental health. The speakers were Sarah Abdelshamy, a U2 Joint Honours student in African Studies and World Islamic Middle East Studies and VP Finance of McGill World Islamic and Middle East Students Association, and Rawda Baharun, a U2 student in Psychology and the former President of Black Students’ Network at McGill.

The “boomerang effect” of Islamophobia

Abdelshamy began by explaining the “boomerang effect” of Islamophobia, which occurs when people label those who do not share their privilege as ‘dangerous,’ without acknowledging that they, as privileged people, are the ones threatening the marginalised.

“White supremacy taught white people that all people of colour are threats, regardless of their behaviour,” said Abdelshamy. “The white person who has been educated and moulded by all those thinkings and all these privileges, looks at the other and perceives them as a threat, when in reality, they are the threat.”

She continued to explain that the term “Islamophobia” itself is problematic. By removing agency from the person responsible for it, the perpetrator is portrayed as the victim. In fact, Islamophobia is not merely fear; it masks irrational hatred towards Muslims.

“We coin these terms, like Islamophobia, as if it is a fear and it is something that can be cured; it’s an illness, right? It’s something you cannot control,” said Abdelshamy.

Islamophobia in academia

According to Abdelshamy, academia is inherently colonial and designed to exclude those from whom academia does not benefit. She compared academia to the prison-industrial complex, pointing out similarities between the two concepts.

“If we think of prison as an institution, in this case an educational institution like McGill, the prison only inflicts violence on

prisoners, but not all prisoners are criminals and not all criminals are prisoners. If you’re Muslim, you are a prisoner even if you’re not a criminal. White folks are part of the prison, but [are] not prisoners. They’re part of the prison as the infrastructure, not as individuals. And they might be criminals, but they will never be prisoners,” said Abdelshamy.

During the discussion, Baharun pointed out that Western-directed initiatives to study Islam fail to acknowledge the real-life experiences of those who practise it. As a result, the rich life experiences and human capacity of Muslims are neglected, in the name of academic objectivity.

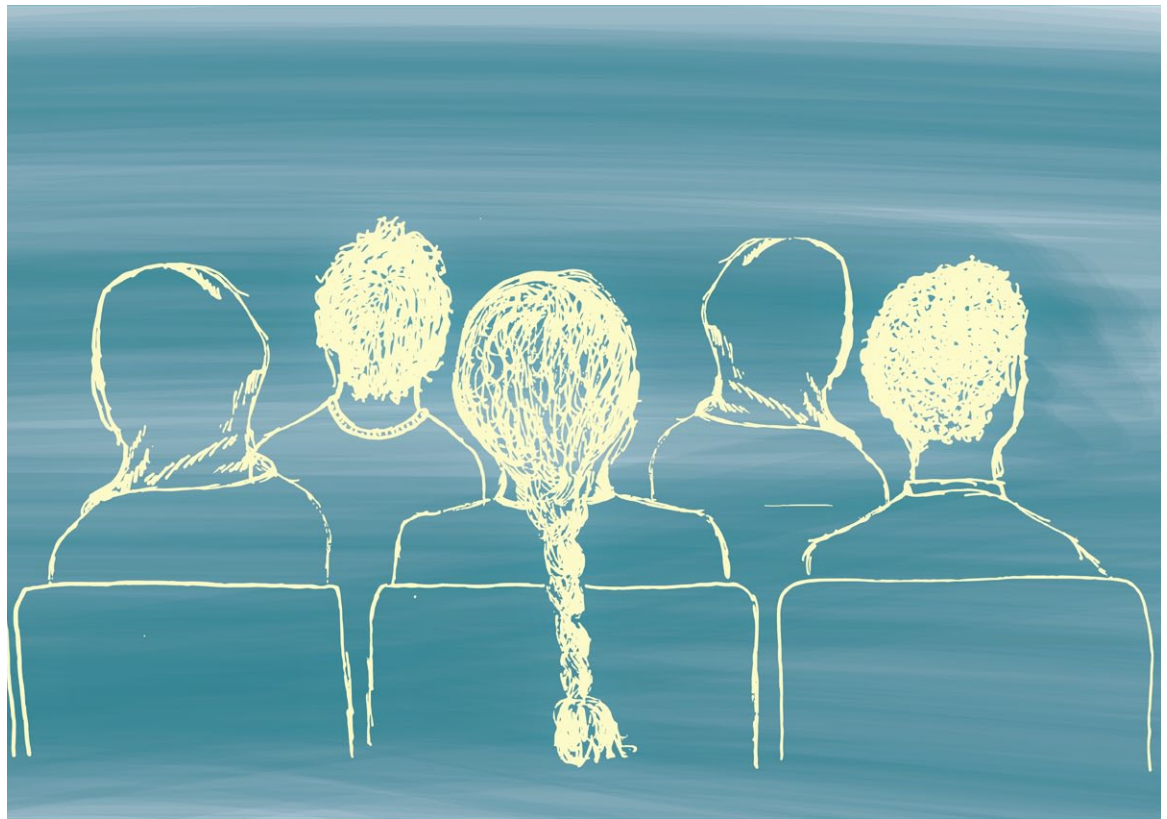
“When you divorce the lived-in experiences, what people experience on a daily basis, for example Islamophobia, Muslims experiencing prejudices and discrimination, if you divorce that from the academic discipline of studying Islam, then what you’re left with is something that’s either completely naïve and the part of the academics, or something [that] is disingenuous and cannot be trusted,” said Baharun.

“If we think of prison as an institution, in this case an educational institution like McGill, the prison only inflicts violence on prisoners, but not all prisoners are criminals and not all criminals are prisoners.”

– Sarah Abdelshamy,
VP Finance of McGill World
Islamic and Middle East
Students Association

Islamophobia and mental health

The two speakers also discussed the effects of Islamophobia on mental health. Abdelshamy pointed out that anger is a common emotion that Muslims feel, and can be both troubling and rewarding.



NELLY WAT | The McGill Daily

“There is no way you can walk through McGill without feeling that rage,” said Abdelshamy. “Our anger is always going to be read as something that is violent, something to be censored and eradicated because our anger is ‘unjustified.’ [...] I think we forget what anger is. [...] Anger is our ability to feel, and I think that’s necessary because one, it’s a reminder that you are alive, and two, [it’s a reminder] that you are humans and thus [shows that] we are refuting the idea of dehumanizing Muslims and [...] others.”

Possibilities of white allyship

To Abdelshamy, white allyship should not be seen as the panacea to Islamophobia. She maintained that it is dangerous for Muslims to rely on others, especially those who are responsible for marginalizing the Muslim community, to seek social justice, especially concerning an inherently violent cause.

“What I want is for people of colour to walk out of this room and say, ‘I am allowed to be angry’ because anger is sacred; it’s important and it’s needed. [...] I want white folks to walk out of this room and be like, ‘She’s angry because of me,’ and that’s fine because [white folks] can also stop the apparatus of anger,” said Abdelshamy.

As for Baharun, she thought that students could start being allies by inspecting their own internalized Islamophobia, and by speaking up in the classroom.

“It’s up to each and every one of us to unpack our own biases,

and understand what [we] have internalised already and what [we] have yet to internalize,” said Baharun. “I have been in a classroom where students talk about, or write articles, on how much of an ally they are, they stand in solidarity with people of colour. But when it comes time to allowing problematic rhetoric to go on in that classroom space, they are nowhere to be found. Even just [in terms of] offering some [emotional] support they are often absent. Being present and communicating [are] absolutely fundamental to being an ally.”

“It’s up to each and everyone of us to unpack our own biases, and understand what [we] have internalised already and what [we] have yet to internalise.”

– Rawda Baharun,
Former BSN President

Islamophobia and McGill

During the Q&A session, participants discussed specific manifestations of Islamophobia at

McGill, and the different degrees to which it manifests on different parts of campus.

“[Islamophobia] is more superficially visible in the Arts faculty because it makes up parts of class discussions. [...] People have more of a platform to express views that are Islamophobic. But in the Science faculty, Islamophobia is somewhat hidden. It’s hidden in the way that many scientists at McGill are personally responsible for aiding in the development of technologies that are used against people of colour,” said a participant who asked to remain anonymous.

Participants also discussed solutions to reducing Islamophobia and agreed that there are no easy solutions, since Islamophobia is based on irrational fear and hatred, rather than sound reasoning. However, a participant asserted that communication and education was a good starting point.

At the end of the event, Amy Darwish, the working group and community research coordinator at QPIRG McGill, expressed her support for the event:

“In the context of the one-year anniversary of the January 29th shooting at the Grande Mosque in Quebec, the passing of Bill 62, and the climate of growing Islamophobia, I think it is very important to have a space for people to talk about Islamophobia and the way in which it operates.”

QPIRG’s Social Justice Days, with the theme “Coming In From the Cold,” started on February 7 and wraps up on February 19.

Players' Theatre forced to relocate

Asbestos contamination prompts immediate relocation during Festival

YASMEEN SAFAIE
The McGill Daily

On Monday February 12, the McGill Drama Festival was forced from its office during their second week of performances. The Players Theatre was found to be contaminated by asbestos, a material used to insulate and fireproof buildings, prompting the immediate relocation.

Gretel Kahn, the McGill Drama Festival Coordinator, said in an interview with The Daily: "The theatre was seized from us on Monday. [...] we didn't know what we were going to do. [...] We still had the hope that they [were] going to fix whatever was wrong with the theatre, [...] but [...] yesterday we [found] out that we were going to do [the play] [in the SSMU cafeteria]." Kahn said that executives found out that day when they went to the office only to find the locks being changed.

The Players Theatre holds the McGill Drama Festival annually, showcasing "entirely student-written, -directed, -produced, and -performed shows on campus." The event is usually held between March and April; however, Kahn stated that she purposely scheduled the festival in February this year in order to work within the restrictions of the SSMU building closure.

In October of last year, McGill announced the closure of the University Centre building, which was scheduled to start in March 2018. The closure is due to repairs needed on the heating, ventilation, and air-conditioning system, the rebuilding of the electrical system, and asbestos abatement, among other repairs.

Jemark Earle, SSMU's VP Student Life, stated to The Daily in an interview that all student organizations were notified of the building closure in July 2017, which despite being a fairly short notice, gave groups such as the Players Theatre enough time to schedule their showtimes accordingly. Earle says that an email notifying organizations was sent out "to let [all McGill organizations] know that someone is going to be entering their

space to conduct tests [on the condition of the space] not that [...] it could possibly result in [their space being closed down]."

Asbestos contamination

Ahead of the building repairs, environmental companies have tested locations within SSMU to see where asbestos is concentrated and whether certain rooms have been "disturbed." The term "disturbed" refers to when the toxic fibers of asbestos are released into the air, contaminating not only the location, but the contents of the location.

The Players Theatre, situated in room 29 on the third floor of SSMU, was found to be disturbed and subsequently closed off to the public, as well as members of the Players Theatre by the General Manager of SSMU, Ryan Hughes.

In an interview, Earle stated that, "as soon as we know or are aware of anything like [rooms being disturbed] we are going to close down the area. We don't want to put any of our students or people at risk. That's not what we're going to do."

Due to the closure of the theatre, set pieces and costumes left within the room were deemed "disturbed." Therefore, cast and crew were unable to access much of the equipment essential to their performance and set up, such as sound and light equipment and light cues used to illuminate the stage.

Many personal items, including instruments belonging to students in the Faculty of Music were also left in the room. When asked by the Daily how the administration will respond to the loss of such belongings, Earle said that, "McGill's supposed to cover the cleaning cost right now [...] and so I would assume that McGill would [compensate] students for everything that they [...] lost if it's not [...] recoverable or even if it is recoverable."

According to both Kahn and Earle, SSMU's Security Supervisor Wallace Sealy was immediately in communication with the Players Theatre, and helped them with the relocation of the space for their upcoming performances.

Earle also said to The McGill Daily that



he and Hughes spent all of this past Monday through Thursday trying to coordinate with Concordia University and other theatres within Montreal, in order to secure a space. They also tried working with McGill's Savoy Society because the Society have Moyses Hall booked. However, Earle and Hughes were ultimately not able to find an alternative place for the performance.

The SSMU cafeteria was secured and booked for the use of the Players' Theatre until Saturday, February 17, the last day of the festival. However, the group had to cancel their show on February 14, because an alternative space had not been found in time. The cast and crew were unable to carry out a full technical run in the new space due to the short notice concerning the relocation.

Kahn stated to The McGill Daily, "[we] have people coming from Toronto, New York, [and] Philadelphia that come to see their children act, that come to see the plays [...] so obviously cancelling was not an option for us."

Earle explained to The Daily that "[McGill] is [...] contracting out jobs [...] they're deciding who's going to [...] take

JENNA YANKE | The McGill Daily
the project right now and so I think it's just kind of like they're getting the basic stuff done so that they can give that information to the contracted employees."

Earle further stated that he is waiting on the report regarding the extent of the asbestos contamination. He noted that further information cannot be sent out to the public regarding the safety and accessibility of rooms, due to SSMU not yet receiving such reports.

When asked what the SSMU has planned in response to potential health issues that may arise, Earle stated, "I personally would say that it's a McGill's building so [...] when [...] SSMU is made aware of that [asbestos contamination] I would think that we would make the request to McGill and then it would be their prerogative to get someone in here as soon as possible to fix the situation. I don't think that's how it plays out in reality, though because [...] I don't know where their priorities lie."

"It should be McGill's responsibility, but I think SSMU does do a lot [of that work]."

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JITIKA SHAH | Illustrator

In response to the NBC comments at the Winter Olympics



History teaches us that remembrance is important. History also teaches us that safeguarding the transfer of veracity onto the next generation is just as important as the events of the past themselves. After all, it is difficult to ascertain that a people without their own story is a people at all. But it becomes just as problematic when a people's story is perversely twisted to somehow fit into the narrative of their oppressors. Historical obfuscation is achieved when the story of the oppressed is overshadowed, masked, or even reconstructed by the redactional drive of the victors and their subsequent, mimicking parrots. It appears that a comment from Mr. Ramo, a NBC analyst covering the 2018 PyeongChang Winter Olympics, did just that.

Joshua Cooper Ramo, an expert analyst of NBC's team covering this premier international sports event, said the following during the Opening Ceremony as the Japanese representatives entered the party:

"Now representing Japan, a country which occupied Korea from 1910 to 1945. But every Korean will tell you that Japan is a cultural and technological and economic example that has been so important to their own transformation."

Almost immediately after the coverage, foreigners and Koreans alike took to Twitter, Facebook, and even Reddit to express their vexation at the startling remark. There were multiple petitions launched demanding its retraction. Eventually, NBC relieved Mr. Ramo from his post and issued an official apology for their employee's mistake. This was followed by Mr. Ramo's attempt to professionally own up to his unprofessional misstatement through an apology. Unfortunately, his dilettantism comes only secondary to the heart of the problem.

Mr. Ramo's comment was outright disrespectful to millions of Koreans. And when I say Koreans, I mean both North and South Koreans. If there is one remaining common thread between the two countries after decades of sheer madness, it is the shared experience of suffering and shame under Japanese colonial boots. But the condemnation was that much more

damaging because it was a professionally inexcusable blunder. It is beyond comprehension that someone so well-versed in the geo-political issues of the region would commit sacrilege of this sort. Any person even remotely familiar with this particularly dark chapter of Korean history would know better than to spew this inexcusable commentary. A 30-minute Google-search would suffice to educate him of the inhumane atrocities of the Japanese colonial regime during the occupation of the Korean peninsula from 1910 to 1945. The Japanese redefined the meaning of oppression during their 35 year occupation of Korea (ranging from but not limited to creative torture practices, conducting live human experiments for military medical knowledge, forced labor, and coercing/kidnapping thousands of young Korean women to "serve" as comfort women in military camp brothels). For someone who has often been seen in the public eye to make this kind of culturally insensitive comment is not only an act of negligence, but also of inherent prejudice.

Mr. Ramo's comment is also completely tone-deaf. A century since the end of the Occupation, the scars of colonization in Korea still remain. Today, there is a simmering fracture between the old generation, who either personally endured or witnessed the blunt brutality of the colonization, and the younger generation. This gap is only widening with the tides of time. For many South Korean millennials in particular, it is often difficult to fully grasp or relate to the general hostility their elders feel toward the Japanese. The trauma of Korea's colonization is so deeply interwoven into their parents' or grandparents' grievous recollections. There is an underlying current of uneasiness in South Koreans' public opinion on whether to continue to harbor the bitterness of their past selves or to embrace reconciliation in order to close that painful chapter.

The harm of Mr. Ramo's comment does not stop at professional accountability. His expansionist implication that all Koreans are somehow grateful to Japan's unilateral imposition for "cultural and technological and economic" upgrade of their

nation is not only factually misleading, but also dangerous. Whatever economic or social 'advancement' — if one could call it that — which occurred during the Japanese Occupation of Korea was the direct result of the systematic exploitation of subjugated Koreans. The manipulation of the Korean workforce was specifically engineered to sustain the war-hungry campaigns of the Japanese Empire. It consequently aggravated the life quality of average Koreans, and led to severe depletion of natural resources in mainland Korea. Ends do not justify the means. And in this case, the ultimate objective of the Japanese colonial regime was that of total domination. Unquestionable domination can only be accomplished through the erasure of the subjugated people's history, cultural traditions, language — tout bref, the denial of Korean identity. As Paulo Freire understood it, "without a sense of identity, there can be no real struggle." Japanese attempted to substitute Korean names with Japanese names, forbid the use of Korean language, and orchestrated the indoctrination of Japanese culture as superior to Korean culture.

This is precisely why Mr. Ramo's comment is beyond disturbing. 'Insight' like his has the effect of deforming the narrative of the oppressed. The accounts of the colonized are conveniently attuned to appease the egocentric colonizer. There is real harm here, for this mentality facilitates the reinforcement of the imperialist narrative. It is only a more contemporary, disguised version of revisionist proclivity. And here's the worst part of all this: How disheartening would it be to hear from one of the millions of viewers who spectated the event the replication of the historical discoloration that has been bred into the perception of the unfamiliar? As such, Mr. Ramo's words are complicit in hijacking millions of Koreans' suppressed stories. When treated with leniency, comments of this kind are reiterations of cultural invasion.

—Pyeng Hwa Kang;
Université de Montréal

In response to creation of the Max Bell School of Public Policy

Dear Principal Fortier,

In the Winter issue, McGill News reported the creation of the new Max Bell School of Public Policy (Training Tomorrow's Policy Leaders, winter 2017/18 page 15). Christopher Ragan, the School's inaugural director, and advisory board co-chair Rona Ambrose cited climate change, the environment, and urban sprawl as some of the policy challenges faced by our society.

I hope that the students of the new School will be discussing private public partnerships, whose impacts on all of us are not benign.

For instance, is it in the public interest to allow privatization of transit, essential to general prosperity as well as a key element in slowing climate change and urban sprawl, when we consider that private companies have profit as their sole object, and they are answerable to their shareholders, not transit riders and voters?

In the case of the controversial Réseau électrique métropolitain (REM), a crucial public service will be given to a quasi-private subsidiary of the Caisse de dépôt et placement du Québec, (CDPQ) Infra. This gigantic transfer of wealth from us, the public, was engineered by the Quebec government without tender and without transparency.

The REM will benefit from a large investment of public funds and infrastructure — such as the appropriation of the Mount Royal Tunnel without compensation, the use of the new Champlain bridge, huge acquisitions of property for parking lots. Despite depending on this public funding, CDPQ

Infra will be at liberty to sell the REM to whomever it wants, if it should choose to do so.

Marc-Nicolas Kobrynsky has warned in *L'actualité* (S'inspirer du privé? Oui. Privatiser? Non merci!, January 17, 2018) that privatisation increases the cost of services. Unknown costs, unlimited resources (the Quebec government is on the hook for any cost overruns) and pressure to complete a project in a hurry add up to the perfect storm for cost overruns according to Jean E. Fortier, former chief of Montreal's executive committee, Luc Gagnon, Ph.D, ETS, and Jean-François Lefebvre, Ph.D, Sciences de la gestion, UQAM.

Privatisation can undermine democracy. Thanks to the law concerning the REM, passed by the Québec Liberals in 2017, the REM operators have the right to compel local transit authorities to modify their plans to favour use of the REM. The REM will be independent from the Autorité régionale de transport métropolitain, whose mission is to deliver public transportation, and which answers to the Ville de Montréal.

Citizens' taxes pay for transit authorities whose mission is to provide the most efficient service possible, and that objective will be gravely weakened by their financial obligation to a for-profit company. REM users' fares will still have to be heavily subsidized, yet the CDPQ plans to make a considerable profit from the REM, largely from real estate development along the route (Michael Sabia estimates this at five billion dollars). Costs will be socialized, but profits will be privatized.

No-one in the greater Montreal area contests the need for action on transportation. However, there were no public hearings about the efficacy of the proposed REM. As for the Bureau des Audiences publiques sur l'Environnement, the time allotted for hearings was compressed. The BAPE refused to render any recommendation — an extraordinary situation — because the promoters did not provide sufficient details to the commission. The BAPE's refusal to endorse the REM was a striking warning to the public, yet as soon as the its report became public the head of the Chambre de Commerce de Montréal and Quebec's premier, Philippe Couillard, accused the commissioners of exceeding the BAPE's mandate. Ignoring its conclusions, they insisted the REM project must proceed as quickly as possible.

The REM project has been excoriated by experts in transportation, urban planning, sustainability, and economics from Concordia University, Université de Montréal, UQAM, École de technologie supérieure, and McGill University.

Michael Sabia, president of the Caisse de Dépôt et Placement du Québec of which CDPQ Infra is a subsidiary and a keen proponent of the REM, is co-chair of the advisory board of the Max Bell School of Public Policy.

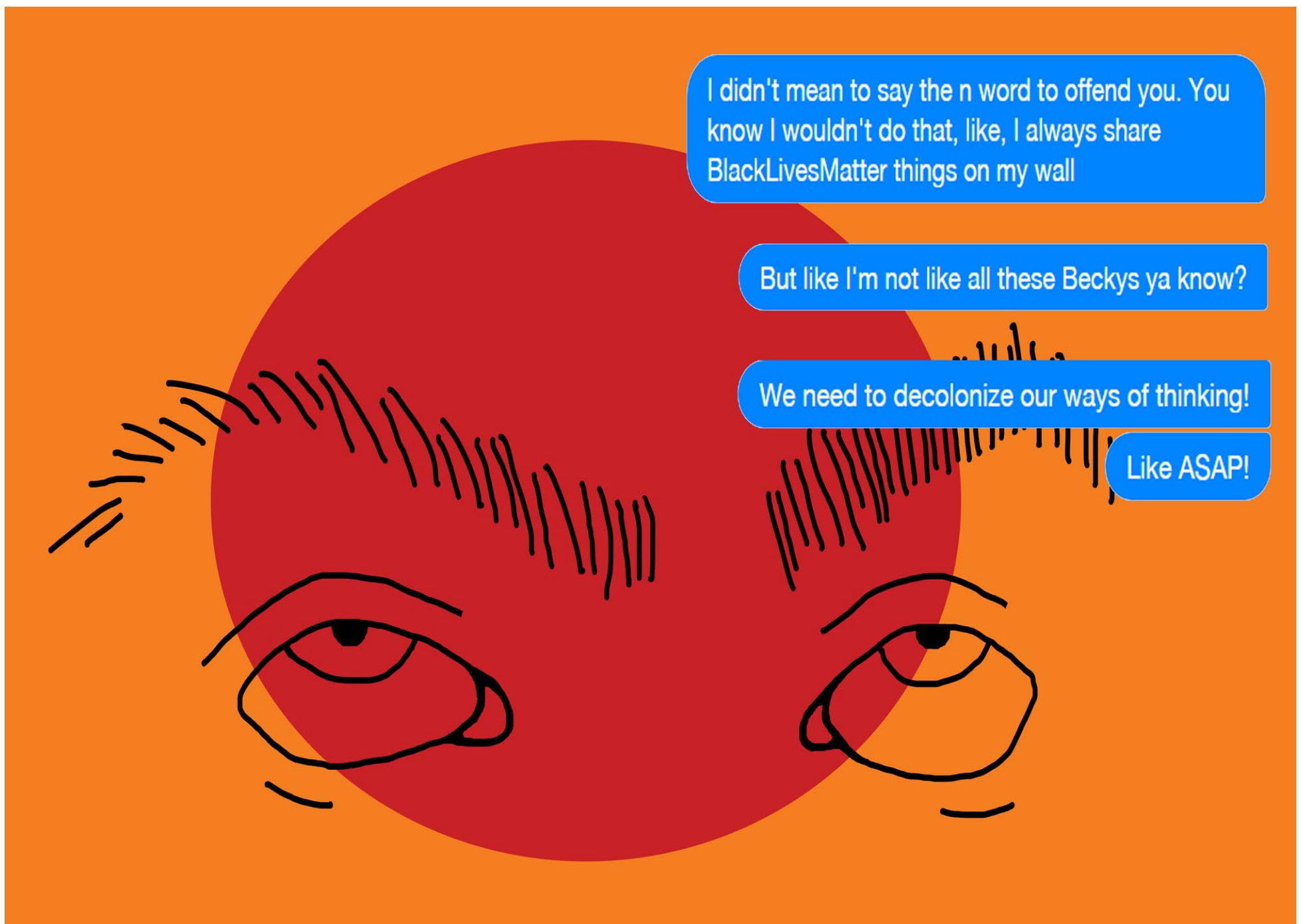
President Fortier, why do you think that Michael Sabia is going to help the Max Bell School of Public Policy "push the envelope and engage and communicate in different ways," as Rona Ambrose is hoping it will do?

Yours truly,

—Alison Hackney, B. Sc. (Agr) '84



Identifying and eradicating performative allyship



Text and visual by
GLORIA FRANCOIS

Last summer, my friends and I spent most of our Friday and Saturday nights on the Main dancing in various renowned clubs of the area. No matter which club we would go to, the same phenomenon kept happening, though I did not grasp it back then. Every time a white guy would hit on me, he would always take the time to tell me how much he liked Kendrick's verses, or how his parents either really loved Obama or had said Black Lives Matter at the dinner table. Each time this happened, I did not know how to react. Was I sup-

posed to thank him for appreciating renowned Black figures, or for the fact that his parents had once claimed that Black lives were worth considering? Why did I even feel this urge, or rather this obligation, to thank him for his "services"? And most importantly, why did I feel like this was wrong? Patterns such as, "I'm not like the other white folks, I wrote Black Lives Matter in my insta bio" were unmistakable — but I still couldn't figure out how to define what was happening. Weeks later, I came across the term "performative allyship" and it clicked.

What is performative allyship?

According to the *Anti-Oppression Network*, allyship is "an active, consistent, and arduous practice of unlearning and re-evaluating, in which a person of privilege seeks to operate in solidarity with a marginalized group of people." In other words, allyship is the constant use of one's privilege as a tool to help marginalized groups resist oppression. Importantly, using one's privilege as a tool should always be informed by the goals of the mar-

ginalized group one is in allyship with. Allies are people who are able to *act, engage, and listen*. Allyship is not an identity, and it is not a stable category. It is an action, and an action that must be repeated over and over again.

I've been noticing, however, that "being an ally" has become a way to accrue tremendous social capital. What I mean is that claiming to be an ally to Black, Indigenous, and people of colour (BIPOC), queer and trans folks, the working class, and other marginalized groups, is seen as "cool" and "trendy." Often

this form of allyship comes from feelings of guilt one may have about their privileges. White guilt, straight guilt, and settler guilt can all transform themselves into a sort of "saviour complex" whereby acting out allyship becomes a way to rid oneself of guilt.

This form of allyship can be considered "performative allyship." Performative allyship is empty activism driven by the conscious or unconscious desire to gain social capital and to rid oneself of guilt. This diluted form of allyship consists of benefiting from the strug-

gles of marginalized groups' in order to boost one's social capital and alleviate feelings of discomfort surrounding one's privilege.

Performative allyship is an important issue for numerous reasons. The fact that it is confused with *actual* allyship is concerning. Indeed, this confusion leads people to believe that allyship is all about following trending hashtags related to social movements and wearing pins with "political messages," while it should be about *actively* taking part in movements by engaging and listening to marginalized communities, and taking concrete steps to change one's own internalized beliefs and practices. This problematic phenomenon ties back to the social capital marginalized identities have acquired over the past few years. Indeed, "being into" Black and/or Queer and/or Indigenous culture has become "trendy," just like allyship. Having entered the mainstream culture, many cultural and linguistic elements associated with marginalized communities are now perceived as trendy and cool when used by white folks, while marginalized people are still discriminated against for simply following customs which are part of their own culture. There's this liberal idea that it's a good thing that marginalized communities' cultural and linguistic customs are now exposed in mainstream media. However, the process by which these customs are allowed to enter mainstream media is problematic because it is carried out by privileged folk, who benefit from the very same things for which marginalized folks are discriminated against. The rise in the use of AAVE (African American Vernacular English) in the mainstream media is one of the various examples which demonstrates this problem. Indeed, terms such as "boi," "on fleek," "shade," and many more originate from AAVE. These terms are now considered cool because they're being used by white people. However, Black folks have been and are still facing discrimination for their usage of AAVE. When Black folks use AAVE it's often associated with a lack of formal education, an assumption that is never made when white people do so.

To illustrate the way "allyship" and "performative allyship" are complete opposites, imagine the following scenario: there is a person with a microphone. The microphone represents this person's privilege, the fact that they have a platform with which they can speak and be heard. Next to them is a person without a microphone, a person who is marginalized in this instance, who has no way to speak and be heard. A true practice of allyship would be for the person with the microphone to pass their microphone to the person without one, sharing their resources in or-

der to give them a wider platform to advocate for what they need. However, performative allyship would look like the privileged person using their microphone to speak for the person without one, or using it while speaking to the person without. In this way, the performative ally receives the spotlight and their activism becomes a spectacle, a performance, and they are really the only person who stands to gain from the situation.

Performative allyship isn't exclusive to white liberal folks. E V E R Y O N E can be a performative ally. Things such as access to education, being cisgender, having easy access to health care, and much more, are all privileges that can be shared by members of marginalized communities, and therefore used as tools of allyship. I've decided to focus on the ways performative allyship impacts BIPOC communities, but its harms reach well beyond these bounds.

Performative allyship is empty activism driven by the conscious or unconscious desire to gain social capital and to rid oneself of guilt. This diluted form of allyship consists of benefitting from the struggles of marginalized groups' in order to boost one's social capital and alleviate feelings of discomfort surrounding one's privilege.

Decolonization is still not a metaphor

In their article "Decolonization is not a Metaphor," Eve Tuck and K. Wayne Yang explain what decolonization really entails, and therefore what active allyship with Indigenous communities demands. As the authors explain, decolonization is about the repatriation of Indigenous lands and ways of life. It is not about "decolonizing our ways of thinking" or "decolonizing our schools." This way of framing decolonization is recurrent and renders

the act of decolonization a mere figure of speech, rather than the very real action of giving back land. This is one of the ways in which performative allyship expresses itself. Twisting the act of decolonization into a metaphor enables settlers to escape the real issue: their occupation of Indigenous lands. This can be understood as a "settler move to innocence," to use Tuck and Yang's term. A settler move to innocence is a move by which a settler attempts to reconcile their settler guilt. Another example that Tuck and Yang give of such a move to innocence is the insistence of many settlers that they have a great-grandparent who is Indigenous. By claiming some Indigenous heritage, settlers attempt to rid themselves of the guilt that they are settlers. As it can be hard to grasp this issue just by reading about it, let me give you various institutional and individual examples of "settler moves to innocence."

Let's first address our dear Prime Minister Justin Trudeau. As the Prime Minister of this country, Trudeau has the power to instigate a lot of changes in its structure. Even though Trudeau has condemned and expressed shame at Canada's treatment of Indigenous communities more often than any other Prime minister has, the only thing differentiating him from previous Canadian political leaders is the amount of tears he has shed while denouncing the issues Indigenous communities have been facing and denouncing for years, not to say centuries. The problem here doesn't lie in Trudeau's tears but rather in the way he consciously or unconsciously benefits from Indigenous communities' trauma, gaining social capital and ridding himself of settler guilt. By repeatedly stating that he, or we settlers, are sorry for what has been done in the past Trudeau is building his reputation as a progressive and socially engaged leader. However, these words are not backed up by material actions that Indigenous leaders are demanding from the Canadian government, such as a nation-to-nation relationship. Government apologies are only as important as the concrete measures towards reparations that are being taken alongside them; the same can be said of true allyship.

Montreal also has its share of gestures that fall under performative allyship. From changing the name of a street called "Amherst" because the decorated British general wanted "to extirpate this execrable race [Indigenous communities]" to adding a white pine to the Montreal flag to "highlight First Nations contribution to the foundation of the city," the city of Montreal's "decolonial actions" are clearly just symbolic. Clearly these actions actually do little — if anything — to help Indigenous communities, just like all actions arising from perfor-

mative allyship. They allow settlers to hold on to their microphones, rather than passing them on to Indigenous communities.

In the face of rising performative allyship, many Indigenous people have taken it upon themselves to write lists of actions settlers can do in order to concretely help them in their fight towards the repatriation of their lands. Since this article focuses on Indigenous communities in Canada, here are some websites in which Indigenous folks enumerate ways in which Canadian and Montreal settlers can help:

Across Canada

<https://fncaringsociety.com/7-free-ways-make-difference>

<https://www.truenorthaid.ca/how-to-help-first-nations.html>

<https://www.truenorthaid.ca/first-nations-charities.html>

In Montreal

<http://nfc.org/who-are-we/>

<http://www.nwsm.info/volunteer/>

<http://www.nativemontreal.com/en/get-involved/volunteering.html>

Still not woke

Allyship with Black communities goes beyond putting a #BlackLivesMatter here and there in social medias bios. It also exceeds quoting some lyrics from Kendrick Lamar or Solange Knowles, or quoting excerpts of Martin Luther King's "I Have A Dream" on February 1. Allyship within Black communities means confronting and challenging white supremacy on an *ongoing* basis. In other words, calling out your racist uncle during the family dinner is the tip of the iceberg when it comes to confronting white supremacy and anti-Black racism (but it is a good start!).

In this particular context, performative allyship is pretty easy to recognize; thousands of articles written by Black individuals defining the practice are circulating online. On a scale of "local woke Becky" to Rachel Dolezal, the range of performative allyship seems deceptively large. While woke Becky may seem like a much better ally than the woman who pretends to be Black in order to gain social capital, the actual difference in their actions is small. Both local woke Becky and Rachel Dolezal gain social capital from their proximity to Black communities, but do nothing to materially combat anti-Blackness. In order to grasp what allyship looks like in this context, analyzing the faux pas is the best thing to do. I analyze five such faux pas.

1. *Your allyship/solidarity with Black folks is driven by the need for validation.* As an ally, N O B O D Y is entitled to recognition. Using privilege to give space to marginalized folks isn't an arduous act, so why should writing #BlackLivesMatter online or sharing a petition against police brutality be met with

a "thank you" from members of the Black community? Performative allies also tend to expect favours from the Black community in exchange for their allyship. Indeed, some truly believe (consciously or not) that advocating for Black communities online or in real-world settings entitles them to make insensitive anti-Black jokes or to use the N-word whenever they want. Too often, allyship is performed as if it's a favour privileged individuals do for the Black community, when it should be seen as duty.

2. *You do not listen.* How can someone be an ally if they consistently speak to issues that do not affect them, and do not listen to those they want to be allies to? This ties back to the scenario of the microphone. Instead of listening and giving the microphone to Black folks to share their experiences, performative allies keep the microphone to themselves and ramble for hours about how racism affects Black folks on a daily basis. It is so clear that this type of allyship is empty because if it were motivated by a true desire to support anti-racist activism, the first step would be to listen: in order to help people, you need to know what help they want.

3. *You take up too much space in places that aren't meant for you.* This ties back to the notion of safe spaces. Way too often I've read, seen, and noticed Black exclusive spaces invaded by non-Black individuals claiming to be there as "allies." Unfortunately, this act is a textbook example of performative allyship. By doing this, performative allies forcefully snatch the microphone out of Black folks' hands in order to put the spotlight back onto themselves.

4. *You make it all about you ("not all_____").* Being an ally isn't about distancing yourself from your own privilege. Many people claiming to be allies to Black communities spend more time justifying themselves and claiming that they're not like these Beckys than concretely helping Black people obtain what they're fighting for. Being an ally is about acknowledging the privilege you have and using it to support Black communities. It is not about distancing yourself from others who share your privilege in order to obtain some kind of pity or recognition from Black folks.

5. *You ignore intersectionality.* People who claim to be allies to Black communities often forget that anti-black sentiment and actions play out in many different ways. Indeed, anti-blackness can be perceived in many movements that supposedly advocate for equality, as illustrated by the movement often referred to as "white feminism." Mainstream movements advocating for equality tend to exclude Black folks from their pursuit, which contributes to the reinforcement of white supremacy. By being passive

when Black folks are excluded from conversations concerning equality, performative allies are complicit in the perpetration of anti-black actions and are therefore supporting the white supremacy they're supposedly against.

Twisting the act of decolonization into a metaphor enables settlers to escape the real issue: their occupation of Indigenous lands.

From: Racialized students, To: Allies

Once you know how performative allyship and true allyship interact in institutional and personal settings, it is interesting to think about how these dynamics work when being considered as a whole. Knowing how institutional powers and individuals use performative allyship is one thing, but knowing how individuals within institutions live out these interactions is even more interesting. As I study at an educational institution, I decided to take this chance to ask students from marginalized groups how they think the dynamic between performative allyship and allyship plays out in a university setting.

What do you think performative allyship looks like?

Harshita: Performative allyship looks like centring yourself in an issue that not only has nothing to do with you, but is a result of an oppression you contribute to and benefit from. To me, performative allyship looks like the co-opting of activist movements and marginalized labour to enhance your image. This particular iteration of "activism" looks like public behaviours that occupy space while simultaneously silencing those who are actually affected by the issues on hand. Justin Trudeau has got a hot list running. Statements and displays of emotion only serve to enhance his brand, rather than provide meaningful change for the groups he continually speaks for.

Kyra: Performative allyship pisses me off because I think, in liberal circles, people view being "socially aware" as a way to gain popularity or influence. In races for likes and shares, tangible ways to help affected communities are often ignored or left behind. To me, performative allyship is both disappointing and exhausting, as it breeds suspicion in spaces that are supposed to be "safe" and demands

the work of marginalized peoples to either make up for empty gestures or actually fix damage done.

Rasha: Performative allyship is the labeling of oneself as an ally after having learned a tiny amount about a marginalized identity and/or an introduction to anti-oppression. Calling themselves "allies" is often done with good intentions, wanting to show a desire to be friendly and open towards people who are different from them. However, how can they know whether they are actually doing anything to change the circumstances of those they want to be an "ally" to? I believe performative allyship is often self-serving; people dub themselves as allies, partake in activist circles or organizing, often without ever meaningfully contributing to social change in pursuit of the social capital of being "woke" or good. Performative allyship is something I have encountered often as a woman of colour. Most notably, I recall how during the debates over the Quebec Charter of Values (which targeted Muslim women disproportionately), women of colour were put in a precarious position in the feminist organizing against it. The central voices of this organizing were white francophone women who only invited women of colour to these discussions, or listened to their voices, if it were to repeat or validate a predetermined agenda.

Why does performative allyship piss you off? How is performative allyship affecting you as a member of a marginalized group?

Harshita: It puts me in a position of having to having to forgive or reassure the people who benefit from the systems that continually disadvantage people of colour. White people need to learn to process their guilt in a way that doesn't demand racialized people to turn their focus to them. In many ways, performative allyship is a silencing tactic that invalidates POC anger. Additionally, I'd have to say it really gets to me when white people get credit for simply repeating what racialized activists have been saying for years.

Rasha: In my previous example, I mentioned how the identity of women of colour is often tokenized. I think this highlights how white people receive the biggest platform to disseminate their performative allyship in mainstream media, while marginalized women are given a platform to speak only on the condition that it fits the ideal representation constructed. Not only does this demonstrate how women of colour are invisibilized as a result of performative allyship, but also how the foundational labour, organizing, and activism of women of colour are exploited while they are simultaneously silenced. As a

queer, Muslim, woman of colour this makes me fucking mad and makes me distrust the intentions of white allies!

What tips would you give to allies? What does actual allyship look like?

Harshita: A simple rule of thumb — would I be doing/saying this if I couldn't post it on social media? Would I still feel this way if no one were to see? Is my outrage/shock/confusion taking up marginalized space? Am I conscious of the labour I demand?

Kyra: Actual allyship looks like supporting the marginalized people in your life, even at the risk of your reputation or discomfort. What does your "allyship" actually mean if you choose to stay friends with those exhibiting harmful ideals or actions? What does your "allyship" mean when you're silent around bigotry at the dinner table? In my opinion, complacency in your day-to-day life negates any "allyship" you may perform. I have three tips for true allies:

1) Be conscious of how you display your solidarity, particularly online. While it's important to show your support, think about your audience when you share or retweet posts that may serve as constant reminders of trauma and violence for members of the marginalized group it relates to. If the post is graphic or detailed, remember to give warning. Although so many issues deserve more attention, spread awareness the right way; some people are just looking for a simple scroll down their timeline rather than unavoidable, harsh images of their own oppression and endangerment.

2) Know when to be quiet/stay in your lane! Is your voice too loud — are you speaking too much on issues that you don't have any lived experience or knowledge of? Are you fighting battles that are distracting, unproductive, or ones that the people affected simply wouldn't want you to fight? Your silence in the right moments allows more opportunity for others to speak about what they actually need and care about.

3) Learn (at least the basics) about the issues you're fighting, or the movements you're supporting. There are so many free resources around you (Google, for one)! It's really no marginalized person's responsibility to give you a crash course on their oppression. And if someone does take the time out of their day to educate you? Please... say *thank you*.

Rasha: Move away from "I'm an ally" discourse and towards a discourse of demonstrating your solidarity. It is an active stance; not a passive one — it's constant, ongoing work. There's no end to the

learning process. Anti-oppression is an attitude, an ongoing process, an approach, and something that needs to be actively and consistently worked on. It is not a passive state, and it will never be done. You don't get to do one "good thing" and then earn your ally badge; even if one person considers you an ally, it doesn't mean you are to other people. Moreover, privilege shifts based on context. It's not enough to check your privilege, or even to acknowledge the privilege that you have in a given situation. Just being aware of your privilege isn't going to change anything. In areas where we experience privilege, it's our responsibility to actively resist the systems of oppression that we benefit from

Why is allyship important?

Harshita: Unfortunately, marginalization isn't naturally occurring. Current social hierarchies are the result of people in power holding groups to subordinate positions on the basis of identity. But there's this belief in activist and leftist spaces that any support is better than no support at all. In reality, bad allyship very much exists. At its best, it's annoying, and at its worst, it's dangerous, as the same toxic dynamics are simply repurposed in "leftist language," making them equally damning, but more insidious and therefore difficult to identify.

Rasha: Working in sexual violence prevention, I stand by the stance that bad support is worse than no support in undertaking the work that I do. The same can definitely be said about bad allyship; it offers no concrete methods of solidarity and can often be toxic, frustrating, or even dangerous. It is therefore important to be conscious of the quality of care we are trying to provide as support for marginalized identities. I believe there is strength in solidarity. Allyship can serve as an important tool of support, from advancing social change alongside groups to providing/sharing resources, allies can play a necessary role in furthering critical dialogue and mobilizing towards dismantling anti-oppressive structures. This, however, cannot be done under the pretense of performative allyship.

Any other thoughts on performative allyship and actual allyship?

Harshita: When in doubt, defer. Statements are great, but so are tangible actions. Learn to separate activism from your image. When you demand credit for doing the barest minimum, what you're basically saying is that POCs should expect to face blatant violence, and should be grateful (to you specifically) when they don't. Do your reading. Do not center your ignorance in a way that demands free education

from those you're seeking to support. Your good intentions cannot be used to evade accountability for the ways you fuck up. Be conscious of the space you take up. Avoid labelling people as "good" or "bad," but rather, recognize the ongoing process of learning, and keep yourself a part of it.

Rasha: I think taking it upon yourself to do the work of learning and un-learning is critical — the time and emotional energy that goes into POCs explaining facets of social justice/anti-oppression work can be taxing. Instead, read texts by those directly affected, attend workshops/panels, have conversations (again, be careful how you do this). Demanding credit for being an ally does not serve to dismantle oppression or support marginalized groups. And most importantly, being an ally is active work, never passive.

Being an ally is active work, never passive.

- Rasha

Stop performative allyship!

Allyship is an important tool in social justice movements. In every sphere of life, allies using their privilege to support marginalized communities can greatly contribute to obtaining what they're fighting for. When allyship becomes "performative allyship," allies do not use their privilege to support marginalized folks but rather to gain social capital. Because performative allyship is pervasive today, it is incredibly important that we re-focus by examining the way we are allies and ensuring that allyship retrieves its original purpose. In this article there are many examples of what allyship and performative allyship look like, and more importantly, many solutions and ideas on how to be an ally to marginalized folks in order to help performative allies understand how their allyship is problematic and how to solve it. Now that you have various tools and pieces of information about how to not fall in the trap of performative allyship, the mic is in your hands. All that's left to see is whether you'll keep it to yourself or give it up to the people who truly need it.





Before.

KRYSTEN KRULIK | The McGill Daily



After.

KRYSTEN KRULIK | The McGill Daily

Freedom and regulations in shinny

Finding the balance that means a game for everyone



Shinny is improvised hockey played outdoors.

LOUIS SANGER
The McGill Daily

Growing up in Toronto, I played organised hockey every winter. From a young age, hockey was my favourite sport. My brother and I would go to our friends' house to watch Hockey Night in Canada every Saturday and played for several teams across Toronto. However, the older I became and the more serious the game got, the less I enjoyed it. Injuries became more frequent, pressure grew on the players, and registration became more and more expensive. When I finally quit hockey midway through high school, the decision felt like the right one. The next winter, when I wanted to play again, I turned to shinny — the outdoor, improvised, free, and much more fun version of hockey. The lack of goalies meant that there were no big defensemen taking slapshots. The lack of equipment meant no one was hitting. The lack of a coach meant that no one was angry when an audacious trick failed. This felt like the way hockey was meant to be played, like the game that Roch Carrier plays in *The Hockey Sweater*. Throughout the rest of high school, I walked to my neighbourhood rink in Toronto twice a week to play, sometimes with friends, but often with strangers. Chief of Staff for the borough of Cotes-des-Neiges NDG, Daniel Sanger, described the practice in 2006: "As social interaction, it's unique: virtually no other activity involves strangers gathering in a public place, with no prior organization or commercial exchange, and engaging in a pleasurable pursuit together. Playing." Unfortunately, I soon noticed a dif-

ference between shinny and organised hockey. During my time playing for organised teams, there had always been at least a few girls. In shinny, there were hardly any women playing. In lieu of official organisation, the rink was often ruled by a very masculine bravado.

During my time playing for organised teams, there had always been at least a few girls on my team. In shinny, there were hardly any women playing.

I learned that there were, in fact, many women playing shinny in Toronto. A heavily regulated schedule at most rinks stipulates playing times for different age groups, and many times when rinks are reserved for women to play. Toronto's shinny programming is regulated to ensure that everyone gets a time to play. It is also far-reaching: in Toronto there are 53 artificially cooled public outdoor hockey rinks—the most in the world. In Montreal, there are 275 public rinks. However, the vast majority of these rinks are composed of natural ice, so they are sensitive to the air tem-

perature and can easily freeze or melt. The boroughs in which the rinks are found are in charge of building them and maintaining them. Maintenance includes putting up boards, watering the ice, clearing it of snow, and recovering the surface after a warm spell. The more laissez-faire approach to rink building in Montreal is also present in its shinny programming. Surveillants are rarely on site, meaning that regulations are only loosely enforced. The player-driven, self-regulated nature of shinny is healthy in Montreal. The games are fast-paced and high-level, despite the lack of referees or a scoreboard.

Unfortunately, this can also mean that not every hockey player finds the same joy in playing shinny. Ella Hough, a first year student at McGill said: "I've never actually played shinny mostly because I'm intimidated about different skill levels." The nature of shinny does sometimes lend itself to an intimidating atmosphere. In open shinny, as in hockey, a game is often prone to becoming dominated by men, leading many women to feel unwelcome at the rink. In my two years of playing shinny in Montreal, I've only rarely played with women. For young people too, joining in a game can be intimidating. "When there a lot of older people there, sometimes the game is too intense," says David, a thirteen year-old hockey player from Montreal. The free attitude towards shinny means that there are few times reserved for different groups. The lack of surveillants, too, means that even if there were times reserved for different groups, the reservations would be difficult to enforce. Perhaps the structures that

were in place to make women feel welcome in organised hockey are what is missing from Montreal's shinny scene.

However, more regulation is not always better. The games in Montreal are generally more fun. Less regulation means not having to wear a helmet, playing whenever one wants, and generally feeling that worry-free sensation that is crucial to shinny. On the other hand, Toronto's regulation-heavy shinny system means that more people feel encouraged to play, and safety takes precedence. Specified times for women, young people, and programs for at-risk youth mean that all levels of players can join in. As a game, shinny remains the best way to play for me, and many others. It is free, enjoyable, and outdoors. I've met many former teammates from my organised hockey days here in Montreal. Whether we're playing at Jeanne-Mance after school, or back home in Toronto during the holidays, shinny is a way for us to reconnect.

Shinny, then, is an interesting game: one that is essentially rule-less, relying instead on an understanding between players that the ultimate goal is to have fun. Often, though, talented players are discouraged from joining in due to that fragile understanding. A lack of regulations means that women and newer players can feel unwelcome. The lack of rules is both essential and detrimental to the game of shinny. It is important to find that balance, whether in a single night's game or in the entire layout of a city's rink programs. For now, shinny in Montreal remains crucially free of regulation, but it is also important to notice how that lack of regulation can hinder some players' eagerness or ability to join in.

LOUIS SANGER | The McGill Daily

Telling and enacting trans history

Kai Cheng Thom and Trish Salah hold stage for a poetry night

BEE KHALEELI
Culture Writer

“It’s Thursday night, and you are at a poetry event!” Kai Cheng Thom reminds us. “The joke is on all of you. I’m getting paid to be here.”

Judging by the mood of the audience, the latter composed of an eclectic mix of young queers, local literati, and a scattered handful of elderly folks packed into a second-floor space in the Atwater Library with nary an empty chair in sight, nobody regrets showing up. The Atwater Poetry Project has featured a smattering of queer writers since its inception in 2010, such as Zoe Whittall and Gwen Benaway, but tonight’s feature undoubtedly stands out. Self-described “writer, spoken word artist, therapist, and wicked witch” Kai Cheng Thom was joined by the inimitable Trish Salah in presenting selections of poetry, new and old. Together, Thom and Salah explore mythology, identity, violence, and trans experiences through their work.

My familiarity with Thom’s work and my familiarity with Montreal are very closely tied — I first saw her perform in my first year at McGill, at Gender Blender, a monthly queer performance event. I was struck by her dynamic and emotive stage presence, along with her capacity to sidestep all the clichés of spoken word poetry. This capacity for performance has certainly not dulled over the past two and a half years. As Thom herself tells us during a question-and-answer session following the reading, she “writes for both the page and the stage.” Her language is complemented and punctuated by affected tones of voice (from evocative sung stanzas to raw almost-screams) and a full-body commitment to the words she speaks.

Thom’s work is characterized by fluctuations between sincerity and snark, between novelty and tradition. Reading from her latest collection of poetry, a place called *No Homeland*, she offers a scathing indictment of “white Montreal hipster queers” (admittedly a sizeable portion of the audience) with their “tattoos of odd things like cats and vegetables.”



Portrait of Trish Salah (left) and Kai Cheng Thom (right)

NELLY WAT | The McGill Daily

[Kai Cheng Thom] offers a scathing indictment of “white Montreal hipster queers” (admittedly a sizeable portion of the audience) with their “tattoos of odd things like cats and vegetables.”

Salah’s performance follows; she reads from her collection *Lyric Sexology*, which was re-published by Montreal-based Metonymy Press last year. She describes *Lyric Sexology* as a “series of archives” in which trans, non-binary, and gender-nonconforming subjects encounter various gendered realities within existing historical narratives. Within this text, an ancestry of sorts can be constructed. Salah’s first example of one of these “forefathers” is Greek mythology’s blind seer Tiresias; with

just a trace of wry humour, she notes that “Tiresias would undoubtedly contest this status.”

Nevertheless, Salah reminds us that Tiresias was “a boy before he was a man, a man before he was a woman.” By selectively adopting components of an existing myth, Salah refashions it into an undeniably queer narrative.

The notion that we lack a coherent queer and/or trans history is certainly not unique. This is not the outcome of community disinterest or disengagement — rather, this absence of queer ancestry is produced by the absence of historical sources which we would otherwise rely on to produce our stories. Documentation of our predecessors is often found in medical, legal, and legislative texts, which are more often than not skewed by homophobic and transphobic prejudices. Furthermore, queer people lack access to direct intergenerational transmission of information, a central component to the preservation of history in communities tied by ‘blood’ and biological family.

Salah offers the queer reader and listener a type of appropriation — a solution to our absence from history. This coveted ancestry is created by writing the queer and trans subject into a pre-recorded past. Some of this ancestry is particularly fraught, such as Salah’s queer rendering of American suffragette and eugenicist Charlotte Perkins Gilman. Salah pauses to

mention that these queer re-imaginings of history inevitably implicate race and nationhood. These realities complicate the production of queer ancestry. Where and how do we find traces of queer experience in stories that are often oppressive and violent? How do we address this violence?

Documentation of our [queer and trans] predecessors is often found in medical, legal, and legislative texts, which are more often than not skewed by homophobic and transphobic prejudices.

Salah’s work also calls to mind ancestors of ours who are written into in history, and those who are not memorialized on their own terms. An account of

Daniel Paul Schreber — a German judge who propounded that God was turning him into a woman and was subsequently diagnosed with psychosis and institutionalized — reminds us that “Lili Elbe would be saved by her doctor/Herr Doktor,” but Schreber and many of our queer ancestors were not so lucky. Unlike Elbe, who was immortalized in film as one of the first recipients of genital reconstruction surgery in *The Danish Girl*, Schreber’s queer experience was preserved in the writings of Freud, who linked his supposed psychosis to repressed homosexual desire.

Salah offers the queer reader and listener [...] a solution to our absence from history.

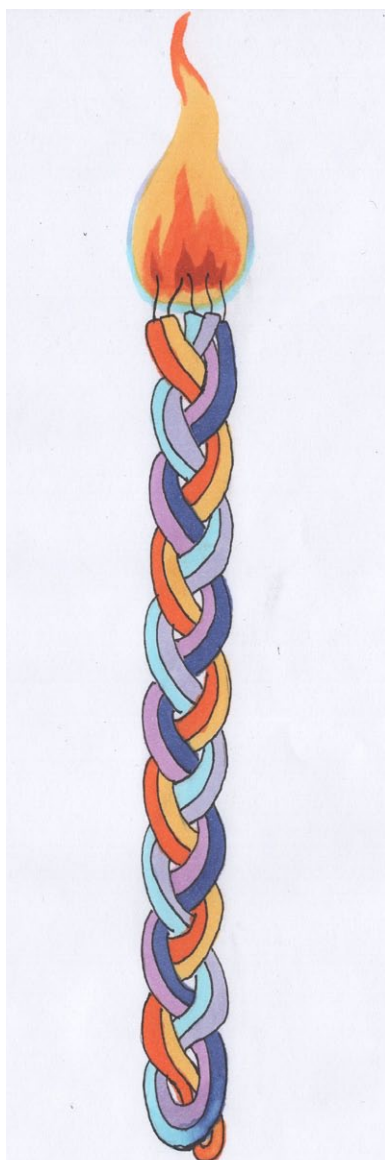
Salah’s work ultimately reminds us that our queer and trans histories are neither static nor concrete. It offers readers and listeners the agency to construct our own lineages and mythologies, ultimately functioning as a remedy to the grim realities of queer loneliness and futility.

Shabook Shalom

Weaving together Jewish ritual and radical politics

TAI JACOB
The McGill Daily

After nightfall on Saturday, February 10, when three stars could be seen in the sky, Independent Jewish Voices (IJV) McGill hosted their first politically radical Jewish reading group, wittily named “Shabook Shalom.” IJV McGill is a group of Jewish students and community members who stand in solidarity with Palestine. Shabook Shalom was started in order to provide a space to “explore Jewish identity, tradition, and radical political history through an anti-colonial [and] anti-Zionist lens.” An introductory land acknowledgement recognized our gathering on the unceded territory of the Kanien’kehá:ka. The land acknowledgement also addressed the fact that both Palestine and Canada are occupied territories, and that in order to address colonization abroad, we must also address the ways we are complicit in colonization in Montreal. IJV McGill states that “we see this acknowledgement as a first step in fulfilling our constant responsibility to Indigenous peoples and the land that we organize on.”



LAURA BRENNAN | The McGill Daily

The Havdallah Ritual

Before beginning our discussion of this week’s assigned reading, we performed the Havdallah ritual, done every Saturday after nightfall. Havdallah marks the separation between Shabbat and the rest of the week. The ritual consists of four blessings: a blessing on wine (or grape juice), a blessing on spices, a blessing on fire, and a blessing on Havdallah itself. The ritual begins with the lighting of a special braided candle, whereby several wicks come together to form a single flame. Unable to locate such a candle, we instead used several rainbow birthday candles “because they were gay.” We then sang the four blessings while passing around the spices for everyone to smell. I’ve been told that we smell the spices to awaken our senses to the new week. The final blessing, the blessing on Havdallah itself, is a blessing for the separation between all things: the separation between light and dark, between the sacred and the mundane, between Shabbat and the rest of the week. The ritual ends when we extinguish the flame of the candle into the wine (or grape juice). Before I extinguished the flame, I told everyone: “The longer the sizzle, the sweeter the week.” As I dipped the flame into the grape juice, the fire sputtered and gave a weak sizzle. Everyone laughed, and we joked about how the week would be quietly sweet.

Havdallah has always been my favourite ritual. Something about the darkness, the candlelight, the singing, the scent of the spices, the sense of closeness and community; something about the ritual has always been deeply beautiful to me. Perhaps it is the way it occupies this liminal space between light and dark, between the sacred and the mundane, between myself and everyone else singing the li-li-li’s of the blessings. The Havdallah blessing may be for the separation between all things, but I think it is also about the connection between all things. When you sing the Havdallah blessing on the fire, you’re supposed to hold your hand up to the flame and fold your fingers over to see the shadow of your fingers on your palm. And this is supposed to be a reminder of the separation between lightness and darkness. To me, it is also a reminder of the way that lightness creates darkness, the way the flame casts the shadow, the way that separation is also connection.

After many years of not practicing Havdallah, leading this service for IJV was a sweet reminder of my connection to Jewishness and the Jewish community.

And this is why IJV McGill is so important to so many young Jews. After being alienated from our Jewishness, whether it be through Zionism or something else, IJV McGill allows us to come back to it, each in our own ways. Whether it be through ritual, political action, or community gathering, we are all offered a way back to our Jewishness.

Critiquing Herzl’s *Der Judenstaat*

For the first meeting of IJV McGill’s “Shabook Shalom,” we read the second chapter of Theodor Herzl’s infamous *Der Judenstaat* (The Jewish State), titled “The Jewish Question.” Herzl is considered one of the founders of political Zionism, and his pamphlet *Der Judenstaat* described how and why a Jewish state should be formed. IJV McGill decided to focus on this piece first, because it provides a starting point for discussing political Zionism and all the reasons it needs to be critiqued and condemned.

Shabook Shalom was started in order to provide a space to “explore Jewish identity, tradition, and radical political history through an anti-colonial [and] anti-Zionist lens.”

Tali Ioselevich, one of the core organizers with IJV McGill, explained that “Zionism is the belief that a Jewish state has the right to exist, and that it must exist with a physical territory, that it must be attached to land.” In other words, Zionism, as it is known today, is a colonizing project. There are several different types of Zionism: Zionisms that believe that a Jewish state could exist on any piece of land, anywhere, and Zionisms that believe the Jewish state can only exist in Palestine. There’s liberal Zionism, which may believe that the nature of the occupation in Palestine at the moment is wrong, but still believe in the right of a Jewish state to exist in Palestine.

There’s far-right Zionism, which is generally very anti-Arab and believes in any means necessary to set up a “safe” Jewish state in Palestine.

After covering “Zionism 101,” the group explored how anti-Semitism and Zionism are intertwined. As Herzl writes in *Der Judenstaat*, “the Governments of all countries scourged by anti-Semitism will be keenly interested in assisting us to obtain the sovereignty we want.” In other words, the anti-Semitism of European governments would fuel Herzl’s Zionist project. European governments would support the project because it would gradually remove Jewish people from their countries. In the pamphlet, Herzl positions anti-Semitism as natural, and not as something to be fought against. Rather than attempting to fight oppression, Herzl wants to simply escape it.

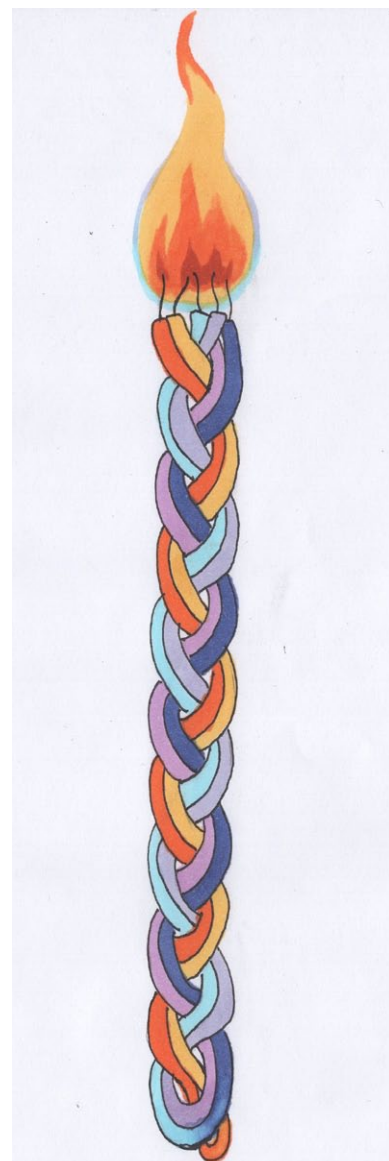
I get confused when Jewish Zionists call me a self-hating Jew for my anti-Zionist activism. My stance, and the stance of IJV McGill, is to stand up and fight oppression, not to ignore it or try to escape it. Meanwhile, the mandate of Zionism, at least as Herzl explains it, is to accept anti-Semitism and find an elsewhere to exist instead.

But when we try to escape oppression, the question becomes: where do we escape to? And how is escape a colonizing project? The kind of “sovereignty” Herzl is seeking in his escape is the power to colonize land. Isabel Setel, a member of the Jewish reading group, wondered, “How is this sort of sovereignty the answer to oppression?” Notions of sovereignty based on the colonization of land and peoples can only produce new oppression.

Questioning Belonging

Rather than seeking an elsewhere to belong to, Jewish folks should be questioning the very terms of belonging. Who gets to belong, where, and how? How are discourses of belonging based on notions of both inclusion and exclusion? And how can we short-circuit these discourses to open up space for a sense of community, connection, and sovereignty beyond colonialist relationships to land?

Shabook Shalom opens up space to begin having these discussions. This is a space where we can question notions of Jewish belonging on Turtle Island and in Palestine. We can begin to ask, what does it mean to be living in diaspora on colonised land? What is the meaning of a homeland after generations and generations of wandering? How can anti-colonialist and anti-Zion-



ist Jewish stories and perspectives be a part of wider discourses surrounding transformative justice?

Just as the Havdallah ritual acts as a reminder of both separation and connection, our radical Jewish politics explore notions of separation and connection as they relate to Jewish community and social justice. As Jewish people living in diaspora, we constantly occupy this liminal space between light and dark, between the sacred and the mundane. Occupying this space is beautiful and powerful; here we can work magic, here we can start discourse, here we can begin to imagine a world beyond colonialist projects.

How are discourses of belonging based on notions of both inclusion and exclusion?

Shabook Shalom will be meeting every two weeks on Saturday evening. Reach out to IJV McGill if you’re interested in getting involved!

A Modest Proposal regarding on-campus smoking A case study of the McLennan-Redpath underpass

DARTMOUTH SWIFT
Compendium! Writer

It is a melancholy object to those who walk the McLennan-Redpath underpass to see the youth of our times imbibing of the dread tobacco. Here, I have attempted to arrive, through a dialectical approach, at the speediest and most efficient course of action to prevent what is simultaneously a public blight, an odoriferous incursion upon nasal cavities, and a major health concern that strikes into the very heart of the healthcare system.

The major antagonism is, however, not between the smokers and non-smokers; but actually between the smokers and the public space of the McLennan-Redpath underpass area. Many factors contribute to this location being the quintessential smoking spot. First, it is covered overhead, which means precipitation of most any kind fails to impede the shenanigans that take place here. Second, the architecture—the niches and alcoves in the area mean that on the windy day, one can easily slip into one of these sections, surrounded by concrete, and, much like a prairie dog, snuggle in warmly to smoke. Third, the benches are an invitation to sit down in an attempt to take a break from work. Fourth and finally, the space is like a stage, facing the glass panels of the Redpath Basement study area. How are we to expect the average human to *not* provide these unsuspecting onlookers with displays of the nuanced geometries of smoke and fragrant vape juice tendrils?

Since it is space, then, that is at stake, I do therefore humbly offer it to public consideration that the space

itself be manipulated in specific ways. En vogue in informed circles of our time is Hostile Architecture. You may have seen the seats at Laurier or Mont-Royal metro stations—they are built in a manner, so narrow, so divided, that one can only sit on them, nary lie down nor stretch or extend the body in any manner but that which the seats command the body. Leacock 132 is another such example that our own campus can take pride in. One cannot face but the speaker. The seats allow no movement, and the very difficulty of moving past the seated (not to mention, the often uncalled for entanglement of bodies that said movements elicit), make one question if even answering the “call of nature” is natural in such a place. The inherent comfort of the McLennan-Redpath alcove, complete with free, open bench support, provides the provisions necessary for the meandering McGill smokestack. To quote James Joyce, the McLennan-Redpath underpass’ descent into Hostile Architecture must be “made not begotten.”

Seen in this regard, the underpass space should be overwhelmed with as vast a number as is feasible of a combination of fog machines, exhaust pipes, and smokestacks opening into the target area. In order to prevent the Independent Smoke Production of these ragged fiends, the Greater McLennan-Redpath Tunnel should be targeted as a source of smoke production. The University must monopolize the Smoke Production in this regard, both to deter the smokers from feeling welcome in the space, and also as a symbolic show of its uncontested primacy over the minds and bod-

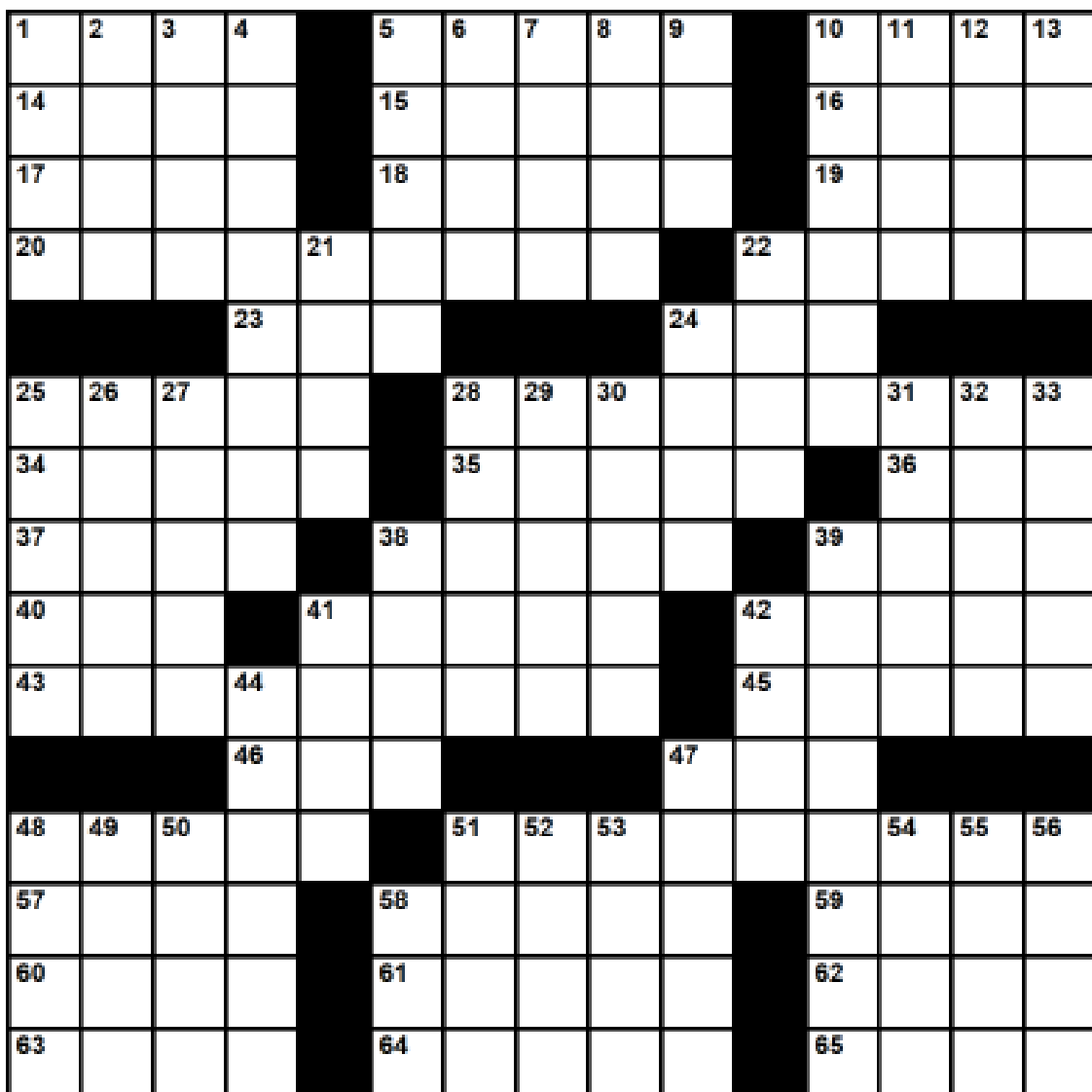
ies of its denizens. Of these two, the mind part has been effectively taken care of with the much-vaunted doctrine of *hygiene de vie*. But to paraphrase Michel Foucault, “the smoke [will be] the prison of the body.” Concrete vessels, of the underpass tubules installed like armrests, entwining the benches like branches, must emit aromatherapeutic smoke all over the underpass area at all times.

This should, if executed properly, create an atmosphere of complete disharmony to the many facets that the smoker considers vital to their presence. The grime, the grit of the entirety of the McLennan-Redpath Tunnel, once mirroring Montreal’s beloved Drone’s and Moonshine venues will be no more. *Hygiene de vie* shall prevail. The performative smoke break will be no more. The highly calming combination of these fumes should, in my humble opinion, deter the smoker from standing in these sacred spaces of stress and anxiety. Smoke being smoke, it will permeate each and every nook, cranny, and alcove in that area leaving traces of herbal scents. The fees towards the purchase of these items, especially of diffusers geared to emit, at the very least, smoke containing particulate matter of the herbal variety, can easily be obtained from the many avenues for such public good on campus. To the desirability of this deterrent, I cannot attest, but to imaginings of its success, I can.

I profess, in the sincerity of my heart, that I have not the least personal interest in endeavouring to promote this necessary work, having no other motive than the public good of my university, its air, its hygiene, and its public spaces.

Crossword

NOUR SCHUMANN
Crossword Wizard In-Training



ACROSS

1. Band with the hit song ‘Mamma Mia’
5. Playful aquatic animal
10. He lives in the Vatican
14. Respectful address to a woman
15. Feel a great desire for
16. Enthusiastic
17. Featured song in an Opera
18. Went up a mountain
19. The name of a band, or an artist’s inspiration
20. American television talk show host David
22. Evil spirit
23. Before, in old English
24. Early Internet pioneer from the 90s
25. _____ New Guinea
28. Host of HBO’s “Real Time” (2 words)
34. Titles of various Muslim rulers
35. French author Zola
36. UN dept. concerned with labour
37. Some dollar bills
38. Good at crafts
39. Commotions, to Shakespeare
40. Blood-typing system
41. Upright
42. Very thin pancakes
43. TV shows in the wee hours, hosted by 20 across or James Corden
45. Bums (UK)
46. “Ha ha!”, in a text
47. ... and yet here we —
48. The name of the lion in Narnia
51. Talk show hosted by Trevor Noah
57. _____ d’etat
58. May the _____ be with you
59. Controversial conservative American commentator, _____ Lahren
60. “Matches _____” (tied games, in France)
61. Actor _____ Nuñez from The Office
62. Radiate, as heat
63. French fashion magazine

64. Drunk in old English
65. What Pac-Man eats

DOWN

1. Human rights attorney _____ Alamuddin, married to George
2. Uncover, expose
3. Food used to entice
4. New to the game
5. Clay pigment
6. Taut, or cut neatly
7. Currency of Bangladesh
8. Get _____ (settle a score)
9. A primary colour
10. Actress of “Baywatch”
11. Eggs in vitro
12. Floor for a Spaniard
13. Famous garden that started it all
21. Mesozoic and Palaeozoic, for two
22. _____ of the Rock, important spiritual lieu
24. A friend or supportive nation
25. Coloured leaf
25. Single-cell animal
27. _____ Noir
28. A Frenchman’s cap
29. A Malaysian conference for international tech nerds
30. To-dos
31. Conceals or covers
32. To runaway with your lover
33. Flowers full of meaning
38. Nearly-disappeared sea
39. Netflix and Fox’s _____ Development
41. CEO _____ Musk
42. Actor Elwes of ‘Saw’
44. Pass time
47. Being attentive, or a warning
48. Common adolescent problem
49. Style of music
50. Bring to sleep
51. Quantity of medicine
52. A circle has many of them
53. Montreal-headquartered UN agency, flight-related
54. Prefix for ‘sapiens’ or ‘erectus’
55. Leave off intentionally
56. Intelligence, sense

JOURNALISM, REDEFINED

HOW DID WE GET HERE? WHERE DO WE GO NOW?

THE TRIBUNE PUBLICATION SOCIETY
AND DAILY PUBLICATIONS SOCIETY

JOURNALISM AND MEDIA CONFERENCE

MONDAY, FEBRUARY 26

4:00 PM – INVESTIGATIVE JOURNALISM
Madeleine Parent Room, SSMU

Julian Sher (Investigative journalist – CBC, Toronto star)

4:00 PM – SPORTS PANEL
Lev Bukhman Room, SSMU

Bob Babinski (Sports caster, producer – CBC, City Montreal)

Brendan Kelly (Columnist – Montreal Gazette)

5:00 PM – Q&A
Madeleine Parent Room, SSMU

Hubert Lacroix (President and CEO – CBC)

6:00 PM – KEYNOTE
Madeleine Parent Room, SSMU

Deidre Depke (New York Bureau Chief – NPR Marketplace)

Adrienne Arseneault (News anchor – CBC)

7:00 PM – ACTIVISM
Madeleine Parent Room, SSMU

Yasmin Jiwani (Professor – Concordia University)

Syrus Marcus Ware (Radio host/activist – Various)

Natalie Childs (GUTS magazine)

8:00 PM – LECTURE
Madeleine Parent Room, SSMU

Ciro Scotti (Former Managing Editor at Bloomberg Businessweek and Deputy Editor at The Americas – Reuters)

TUESDAY, FEBRUARY 27

4:00 PM – FAKE NEWS
Lev Bukhman Room, SSMU

Katherine Hanz (Liaison Librarian – McGill University)

Emily Kingsland (Liaison Librarian – Department of Psychology, Educational and Counselling Psychology, and Human Geography at McGill University)

4:00 PM – LES FEMMES ET LES MÉDIAS
Madeleine Parent Room, SSMU

Marie-Ève Tremblay (ICI Radio-Canada)

Eugénie Lépine Blondeau (ICI Radio-Canada)

5:00 PM – THE BEAVERTON
Lev Bukhman Room, SSMU

Emma Overton (Satirist – The Beaverton)

6:00 PM – FOOD REVIEW WORKSHOP
DPS Office (B-24 SSMU)

Lesley Chesterman (Food Critic – Various)

6:00 PM – KEYNOTE
Lev Bukhman Room, SSMU

Dan Bilefsky (Foreign Correspondent – The New York Times)

7:00 PM – FOREIGN CORRESPONDENCE
Lev Bukhman Room, SSMU

Michel Cormier (Executive director of news and current affairs – CBC)

8:00 PM – SOCIAL MEDIA PANEL
Lev Bukhman Room, SSMU

Gothshakira (Instagram @gothshakira)

Edward Row (Freelance photographer)

Martin Reisch (Freelance photographer)

WEDNESDAY, FEBRUARY 28

4:00 PM – EDITORS-IN-CHIEF OF STUDENT NEWSPAPERS (BILINGUAL)
Madeleine Parent Room, SSMU

Nicholas Jasinski (The McGill Tribune)

Mahaut Engérant (Le Délit)

Inori Roy (The McGill Daily)

4:00 PM – STORYTELLING WORKSHOP
TPS Office (110 SSMU)

Christine Crowther (Reporter – CBC News)

5:00 PM – INDIGENOUS REPORTING
Madeleine Parent Room, SSMU

Daniel Rowe (The Eastern Door)

Christine Lussier (Concordia University)

6:00 PM – SOCIAL MEDIA REPORTING
Madeleine Parent Room, SSMU

Mayaz Alam (Digital editor – Globe and Mail)

Brigitte Noel (VICE)

7:00 PM – JOURNALISME DE TERRAIN vs. JOURNALISME DE DONNÉES
Madeleine Parent Room, SSMU

Simon Coutu (VICE)

Thomas Gerber (ICI Radio-Canada)

8:00 PM – NETWORKING MIXER
Gerts, SSMU

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