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Medical Is Political

HIV/AIDS Lecture At Concordia Highlights Montreal as Centre for Activism

OCEAN DEROUCHIE
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In a photo from 1988, a woman with red hair proudly holds a banner reading, “AIDS Action Now.”

These were distributed during the Toronto Pride parade to “magnify the AIDS activist message,” explained Gary Kinsman, a retired Laurentian University professor and veteran HIV/AIDS advocate.

The photo was presented as part of a discussion hosted by Concordia University’s ongoing Community Lecture Series on HIV/AIDS. The two project heads, Kinsman and Alexis Shotwell, a professor from Carleton University, visited Concordia on Thursday, Oct. 27. They presented their work, and announced the launch of a series of interviews with Montreal-based AIDS/HIV activists.

Carleton University’s AIDS Activism History Project started four years ago. The project’s objectives stemmed from a desire to explore the rich historical achievements and struggles of HIV/AIDS activism outside of an academic or journalistic context.

“We wanted to capture some of what happened—what people did in their own words,” Shotwell said during the lecture in the LB building.

With funding from the Social Sciences and Humanities Research Council, the AAHP was given five years worth of funding to travel the country to interview advocates active from 1986 to 1996. They detailed their experiences in the highly complex social-political atmosphere of the illness.

The decade that the team chose is full of history. It was a “period where people living with HIV/AIDS started to organize and [began] to have prob-



People marched to spread AIDS awareness during 80's Toronto Pride. COURTESY AIDS ACTIVISM HISTORY PROJECT

lems with some of the existing AIDS service organizations,” said Kinsman, adding that this era overlapped with the emergence of activism for making treatment accessible.

Part of the project’s motivation was to try to recover as much of the history around AIDS activism as possible, explained Kinsman.

But AIDS activism didn’t just stem out of a medical issue. “It’s a political issue,” Kinsman stated during the presentation.

“We sort of see [the project] working against the social organization of forgetting,” he said, adding that positive activism in those ten years has been systematically forgotten. That activism, he said, is what brought about concrete changes in the lives of people affected by the disease.

The project’s reach, Shotwell hopes, will be used not only by

people who are studying AIDS activism in a historical context, but as well as material for schools.

The scope of the project has travelled from the East Coast, starting in Halifax, N.S., to Vancouver, B.C. The research duo soon realized they couldn’t do what they were trying to do without placing a focus on Montreal.

According to Kinsman, the significant activism that occurred in Montreal has received less attention than in other urban centres.

The presentation highlighted a protest of 300 people inside a 1989 AIDS Conference, considered to be one of the most important Montreal-based demonstrations of AIDS activism.

“I’ll never forget the sight of our ragtag group of 300 protesters brushing past the security guards in the lobby of the Palais de Con-

gress,” wrote Ron Goldberg, a contributor for ACT UP, reflecting on the 1989 conference. “The fleet of ‘Silence=Death’ posters gliding up the escalator to the opening ceremony or our chants thundering throughout the cavernous hall.”

The storming of the 1989 convention established some of the first moments of organized activism, continued Goldberg. He explained that they occupied the conference because it portrayed people living with AIDS “mainly as abstractions, their lives reduced to statistics on spreadsheets, their needs and desires mere sidelights to the noble pursuit of science,” marginalizing the communities affected by the disease.

It played a pivotal role—globally speaking, not just in Montreal—in terms of reorienting how these official AIDS conferences took place,

according to Kinsman.

The interviews that Shotwell and Kinsman have conducted in Montreal detail the experiences of many activists in the city: How they organized, what it was like, what it meant for the community.

Kinsman reiterated that the work of ACT UP Montreal is “another aspect that’s not often remembered.” Groups like these established a base of resources that people affected by the disease today can benefit from.

“A lot of people don’t remember that,” explained Kinsman. “But nonetheless that was a major change and it helped not only people living with AIDS and HIV, but expanded the funding for treatment also helped a lot of other people facing various different health problems and emergencies in their lives.”

Due to the history of social struggle in Montreal and Quebec, the activism that takes place today is still more prominent than in other places in Canada, according to Shotwell. In the decade that the researchers look at, they discovered that these types of manifestations about AIDS are still common.

“I feel comfortable saying that energy and approach to directly confronting injustice has weaned much more in the rest of Canada than it has in the Montreal context,” Shotwell said. “It really arose out of an incredibly rich public culture of fighting back, and contributed to that culture and helps maintain it.”

Through the interviews conducted by the AAHP, accessible online as of last Thursday, Shotwell said, “I think we can say to a really significant degree, that Montreal continues to be a beacon for the rest of the political context around what you could do or be.”



Alexis Shotwell and Gary Kinsman, professors and AIDS activists, lectured at Concordia.



A copy of an archival poster from ACT UP.

PHOTOS OCEAN DEROUCHIE



Over 30 Côte-de-Neige-Notre-Dame-de-Grâce residents gathered to discuss socio-political change in Quebec.

SHARON RENOLD

NDG Panel Highlights Quebec's Need to Move Forward

Faut Qu'on Se Parle Gets NDG Residents' Take on Socio-Political Change in Quebec

SHARON RENOLD
@RENOLDSHARON

In a room with crates stacked against the walls, tables lined up across the floor and refrigerators humming in the corner, over 30 Côte-de-Neige-Notre-Dame-de-Grâce residents gathered on Oct. 26 for a discussion that has echoed across the province for the last month.

When *Faut qu'on se parle* reached the NDG Food Depot last week, there was no shortage of opinions.

"We really wanted to engage a discussion with the people of NDG," explained journalist and law student Aurelie Lanctôt in an interview. "It's about an exchange of ideas and drafting concrete propositions."

These "kitchen assemblies" and public consultations are taking place all around Quebec with a single goal in mind: to hear directly from Quebec residents about the changes they'd like to see in the province. Everything ranging from environmental issues to Quebec sovereignty was up for discussion.

Lanctôt, alongside journalist and documentary filmmaker Will Prosper, moderated the discussion. They sat quietly among the participants and listened intently, scribbling away in their notebooks, hanging onto every word uttered in the room. Today, it was not their turn to speak.

Organized by a group of Quebec progressives, *Faut qu'on se parle* is about finding solutions to issues like austerity, conflict and tuition hikes, from the citizens who are directly affected.

"What we want to do is collect the information and highlight some of the

propositions in a book," explained Prosper. "It's not just about what is going to come out of it, it's to engage conversation on how we can work in society and the political sphere but also how to engage in your community as a citizen."

Changing Democracy

The discussion that took place almost entirely in French kicked off with a few statements and questions on Quebec democracy and mobilization. Participants questioned whether or not the electoral process was representative of Quebec voters and proposed ideas to encourage public participation in politics.

"When we talk about democracy, for me, it's about learning how to live in a system of unequal power," explained participant Michael Simkin to the group. "We need to discuss ways to bring our ideas to light and make our demands to people who will listen."

Shyly at first, attendees spoke on the necessity of holding elected officials accountable for their actions. Participants suggested a reform of the electoral process, saying that ensuring diversity and gender equality would be a better representation of the public.

Vincent Hubert referenced the 2010 Belgian political crisis, when the Prime Minister resigned and a parliamentary majority failed to be established, preventing the formation of a government for almost 20 months.

"They had the best economic performance of the countries in the European Union," Hubert said to the group, suggesting the benefits of a socialist government. "Democracy may be good sometimes but this [example] gives us a lot to think about."

Linguistic Disparity

The lack of consensus on the subject of bilingualism began before the conference had even started. On the event's Facebook page, potential participants expressed frustration with the fact that the event was listed as bilingual.

A post on the event's Facebook page stated it was "unfortunate that we have to express ourselves bilingually in order to be understood."

Comments ensued in support of the message, stating the need for the focus to be placed on French during the discussion, without the option of English. Many Facebook users brought up how Quebec is a French province, making the decision to present the discussion as bilingual, unwarranted.

While the in-room discussion took place almost entirely in French, it didn't take long for the subject to arise.

Many participants brought up questions concerning the education of Quebec children. Some blamed the disparity between Anglophone and Francophone populations on a lack of common ground and social interaction between children of both linguistic backgrounds. One participant mentioned how though interaction between Anglophones and Francophones may be friendly, they seem to have trouble finding common ground.

"When I begin talking about my culture, my musical artists, my Quebecois films and my literature, I feel like I'm on another planet," Isabelle Létourneau explained to the group. "We have a big connection problem. I think one way to break that wall is through education."

A survey launched in 2014 by UQAM psychology professor Richard Bourhis found that both Anglophones and Francophones feel the

other language group threatens their culture. Based on the impressions of 421 students from UQAM and McGill University, the environment of mutual suspicion displayed the differences in perspective and general lack of trust between the language groups, the *Montreal Gazette* reported.

Youth Participation

The discussion turned to what role the youth of Quebec play in its socio-political future. Many brought up how they needed to be given a chance to speak their minds and voice their opinions.

One participant pointed to the fact that many outlets provided space for young people to be politically active, including the students at the secondary and CEGEP level, but that many youths refuse to take action.

Youth turnout in election processes has been an ongoing struggle in Quebec since the 1970's. According to the election Canada website, the 2011 Canadian Federal election voter turnout for Quebec youths aged 18 to 24 only reached 45 per cent. The following election in 2015 saw the number rise to an estimated 53.1 per cent.

Matthew MacDonald, an attendee who worked with Samara Canada—a nonpartisan political organization—during the last Canadian Federal election, explained how the organization's intention was to get more youth to participate in elections at the federal level.

"We see a declining enrolment rate in election processes. We always come back to the idea that the past system sucks," he said. "I haven't heard for much public reform on the electoral process in Quebec. There are a lot of things that can be done as long as there's a strong voice behind it."

This Week in News Online at thelinknewspaper.ca/news

The CSU began a campaign against possible tuition increases for international students in deregulated programs.

Dreaming in Concrete

Building Alternatives to Gentrification in Montreal's South-West

JON MILTON
@514JON

South of downtown, the Lachine Canal cuts through the island of Montreal like a vein. Along the canal, large brick buildings—the factories that drove Montreal's industrialization in the early 20th century—dot the landscape, marking the neighbourhoods that surround them.

St. Henri, Little Burgundy, Pointe-St-Charles, and Griffintown were once the beating industrial heart of Montreal. Together, those neighbourhoods and a few others form the city's South-West borough.

In the 1970's, the Lachine Canal closed, and the factories began to close with it. This created the context for the gentrification that is shaking the area today. The high-rise condos that tower over Griffintown, the expensive cafes that line Notre-Dame St., and the changing demographic of the borough are all bearing its symptoms.

"Gentrification is an economic displacement process," said Fred Burrill, a doctoral student at Concordia's history department whose studies focus on is gentrification in St. Henri. "I would say it's actually a partnership between business and the state."

Burrill says gentrification in the South-West can be traced back to the 1990's, when Montreal's municipal government took on "an essentially

neoliberal approach to housing."

"The city itself [...] basically washed its hands of development," Burrill said. "Before that, we saw city administrations [...] who were more concerned with affordability, housing issues, that actually started their own social housing program."

But since the early 2000's, the city essentially let the private market take control of neighbourhood development, Burrill said, adding that this had the effect of increased condo development and rent increases.

"So the gentrification process is pushing people out, and bringing in a new population," he said. "And that's causing a lot of conflict in the neighborhood."

Mona Luxion is an organizer with *Projet organisation populaire information et regroupement*, one of the most prominent anti-gentrification community organizations in the South-West. They highlight that beyond altering the housing landscape of the borough, gentrification is also significantly changing the commercial sector.

This is taking the form of an increasing prominence of "destination businesses." These are businesses that attract people towards the neighbourhood, rather than businesses geared towards the people from the area.

"The effect of that is that people who have lived in the neighbour-

hood for quite a while are feeling increasingly stressed in terms of not having places to find food," Luxion said. "You get the sense that this neighbourhood is no longer serving the people who live in it, and have lived there for a while."

As city planners and condo developers plan a gentrified South-West, community organizations are developing their own plans. On Saturday, Oct. 29, a demonstration was held in St. Henri demanding, with the goal of reclaiming an abandoned building—specifically, the former library on Notre-Dame St.—and converting it into an autonomous social centre.

"It's really important to have a place where you can spend time without spending money," Luxion said, adding that other social spaces in the South-West—such as La Belle Époque and Ste. Emilie Skillshare—have closed down in the past years.

Beyond creating a social space for residents, Luxion also says an autonomous social centre in the neighbourhood would contribute to broaden anti-gentrification struggles in the area. They say the space could provide meeting grounds for community groups, and a place to rebuild community networks that are increasingly stressed by the gentrification process.

Community organizations taking over abandoned buildings to repurpose them as social centres may

seem far-fetched, but it's not unheard of—even in the South-West. It's happened before.

In 2012, after years of mobilization, planning, and direct action, community organizations in Pointe-St-Charles succeeded in taking over Building 7, a 90,000 square foot former warehouse in the abandoned railyards of the southern part of the neighborhood. Canadian National Railway had sold the entirety of the railyards, including Building 7, to a real estate developer for a single dollar, plus decontamination costs. The developer planned to tear down Building 7 and build condos.

In addition to gaining control of the building, the community organizations were given \$1 million for renovations, and forced the development company to decontaminate the site at its own expense.

Anna Kruzynski, a professor at Concordia's School of Community and Public Affairs, was involved in the struggle for Building 7. She called the victory a "popular expropriation," because it "removed this piece of land from the capitalist real estate market."

Kruzynski says Building 7 will be transformed into a centre of affordable services—including a cafe, a bar, a brewery, some urban agriculture, a public market, and an event space—once the bureaucratic aspects of the transfer are finalized.

"Each of these different initiatives

is being run by a different group of people," she said.

"Then the structure that's going to federate people is going to be a direct democracy," she continued, with delegates from each organization voting on common issues such as maintenance and financing. She said Building 7 would be experimentation into a new economic model, with the "idea of controlling your means of production."

In our society's dominant economic model, Kruzynski said, "People often go to work, and work for a boss, and the boss tells you what to do—so you're alienated from your work. But also the boss, or whoever owns the company, is pocketing the profits—the result of your labour."

"Here, that won't be happening," she continued. "It's a situation where people work, produce surplus, and then decide how they're going to redistribute it—be it amongst the workers, or within the community."

Community-led development plans in the South-West also go beyond reclaiming individual buildings. Mona Luxion described a campaign by *Solidarity St. Henri*, a roundtable of community organizations in the neighbourhood, which would classify businesses based on how much they cater to local needs. They said this would help locals know which businesses to patronize—leading to greater success for businesses that gear themselves towards locals.

The city has a role to play as well, according to Burrill. He described a different method of zoning that the city could adopt called "community zoning" where "a small business that sells fruits and vegetables at a reasonable price would have less tax increases than a destination business." *Solidarity St. Henri* is also working this idea into its campaign.

Another major priority for community organizations in the South-West is the creation of social housing. Burrill said the city should buy up abandoned land and turn it into a "tax reserve" land that is reserved for social housing or community development. This would also help bring down real estate speculation, he said, which drives increasing property value and rent prices.

"There are 2,000 people waiting on a list for social housing in Pointe-St-Charles," Anna Kruzynski said. "People who are paying 75 to 80 per cent of their income in rent."

"If we were able to get organized and reclaim some of these condo buildings and finish the construction ourselves," she said with a laugh, "that's my dream."



Around 40 people marched along Notre-Dame St. on the afternoon of Oct. 29 protesting the gentrification sweeping Saint-Henri.

BRIAN LAPUZ

Into Cyberspace, and Beyond

Exploring Digital Art Through Feminist Perspectives

OCEAN DEROUCHIE
@OSHIEPOSHIE

The intersection between online privacy, security, academic, artistic expression, and activism is a difficult roundabout to navigate.

The 2016 edition of HTMLles, a Montreal-based intermedia art festival running from Nov. 3 to 6, will attempt to do so, nonetheless. The festival merges the works of both local and international artists, scholars and activists alike.

The brainchild of Studio XX—a feminist art centre in Montreal—HTMLles was created only one year after the centre's opening in 1996. Now it runs bi-annually, making this year's edition its 12th run.

The program committee chooses a new theme for each rendition of the festival, trying to draw off of current events and the available technologies that are being used by artists, explained Martine Frossard, the communications director of the festival. This year, the theme is "Terms of Privacy."

HTMLles' programming lends itself beyond the ordinary artist showcase. On top of traditional expos at the handful of independent galleries involved, the festival incorporates a combination of performance-based shows, workshops and conferences to tackle its broad theme.

"We are simultaneously addressing not only artists, but university students and researchers," Frossard said in an interview in French. We want to make them a part of the round-table discussion to go further into the subjects."

The festival reaches artists far and wide, showcasing the works from talent as local as Montreal, to creators from faraway places such as Italy or Ecuador.

"We have artists from almost all of the continents and from a lot of different countries," pointed out Frossard.

Two of the Montreal-based artists, who also happen to be Concordia alumni, spoke about the significance of being involved in the "Future Memories" showcase. It is the result of a collaborative effort between Studio XX, the independent gallery space, Articule, and two other artists. The exhibition runs from Nov. 5 to Dec. 4, placing a unique focus on the space for narratives within the online art universe. It's one of the main exhibitions of the citywide art festival. The vernissage will take place on Nov. 5 at 8 p.m.

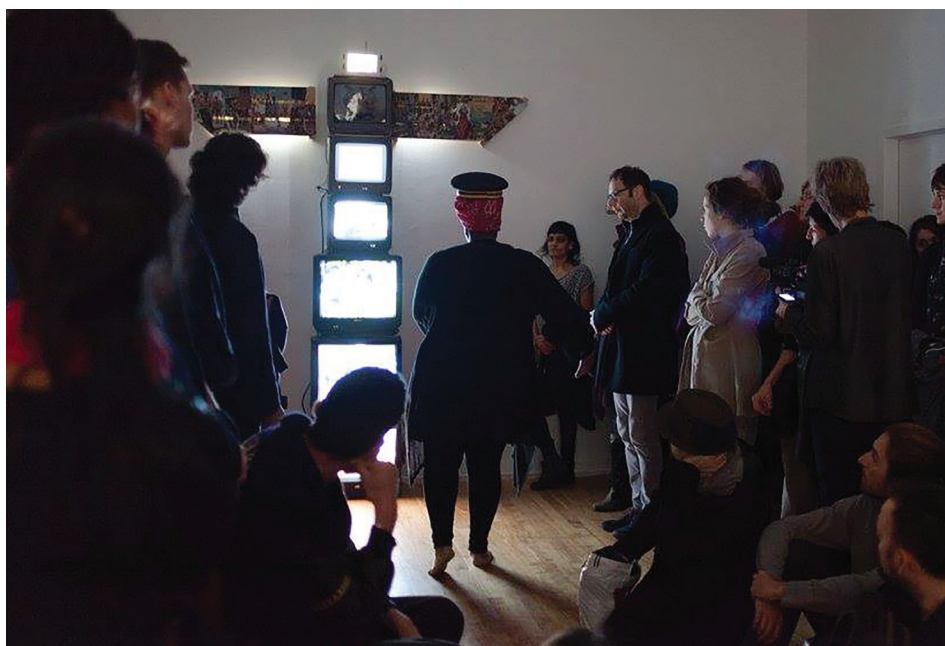
Sophia Borowska, a Concordia fibre arts graduate, said her involvement in smaller, low-key art communities such as Concordia's Fibre Students Association and Articule's development committee motivated her to submit during the artist call-out.

Her work, entitled "Data Excess," is a practice-led research project that falls slightly outside of her larger body of



Artist Ambivalently Yours displays some of her work.

TOP AND BOTTOM:
COURTESY AMBIVALENTLY YOURS



Art lovers gather at HTMLles' opening party last year.

COURTESY VÕ THIÊN VIỆT



Peers told Ambivalently Yours that she was "duped by the patriarchy" for loving pink.

sculptural, installation and site-specific work, Borowska explained. Her project uses weaving through digitally assisted means, resulting in intricate textiles featuring precise font-work woven through the patterns.

"It showcases my interest in weaving as a digital medium that predates computer technology by a millennia," she detailed. "Weaving is a constant source of amazement for me."

She added that the project gave her the opportunity to delve deeper into a theoretical context addressing the possibilities for expressing embodiment and sensuality—two themes at the core of her work.

For another past Concordia student, who creates under the anonymous pseudonym Ambivalently Yours, her approach to the festival's theme has been more direct, focusing on the behind-the-scenes aspect of her online practice. Her piece will incorporate her physical art with the transcribed messages she has received through her online following on Instagram and Tumblr.

How her art translates into the digital realm, she said, is that her work became what it is because of the Internet. "I always used to draw stuff before," said Ambivalently Yours. "But it really expanded online because I just started writing about ambivalence and posting and drawing stuff for Tumblr."

After people started to reach out to the artist, sharing personal stories and perspectives, she began responding to them with drawings that were just as personal.

Through the Internet, Ambivalently Yours explained that she found a community here in Montreal. Her work, including prints, buttons and stickers, can often be found at the Soft Markets that take place throughout the year.

Today, the artist has a massive following of 58,000 on the micro-blogging platform. Her website, ambivalentlyyours.tumblr.com, grew out of a need for an outlet after experiencing a range of criticisms from peers in the colliding worlds of fashion and feminism.

"There's just a lot of assumptions that go on about these two kind of worlds from people on the outside of it," she said. "Some people have very strong mental idea about what a girl who works in fashion is like, while other people have a very strong mental idea about someone who is a feminist is like."

Her mixed feelings about the whole thing are what inspired the pseudonym and artistic angle.

Ambivalently Yours walks the fine line of digital privacy. The artist's blog entails deeply personal aspects of her life, but on the other hand, operating under an anonymous persona has given her an opportunity to monitor and control her online character. "My work plays upon those ideas and fits into the festival like that."

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Street Art "Lite"

Local Artist Takes Back Public Spaces, One Bus Shelter At a Time

KELSEY LITWIN
@KELSEYLITWIN

On the corner of Rachel St. E. and Roche St., a bus driver slowed to a crawl and peered to his right. Outside, he saw Aquil Virani, a Surrey, B.C. born, Montreal-based visual artist, taping one of his works onto the inside of a bus shelter. Passersby who came to seek refuge from the rain seemed amused by the scene.

A sign Virani placed inside reads, in French, "A Free Work of Art," with a brief explanation leading viewers to his website. "If you like it, take it!" the description says.

In a nutshell, that's the project. Like leaving items on the curb before moving day, hoping that somebody will provide your old bookcase with a loving home, Virani has been leaving his old works in bus shelters across Montreal with the goal of bringing his art to the public.

It's about making art accessible, said Virani. "There's a history of taking back public spaces and using them as an art gallery, and why not?"

Placing his works in bus shelters, he said, is his own form of place-making—a concept often seen in urban planning which calls upon and uses a community's local flavour to create a happier, healthier environment. In doing so, he's taking a stance against the inherently elitist nature of the art world by creating his own local miniature art galleries in places as mundane as bus shelters.

"Even well-meaning fine arts communities, by necessity, create the elitism," Virani said. "In other words, even if we all mean well, [certain artists] are going to get picked versus other artists. It's just a natural thing that happens."

Many of them come from older, labour-intensive projects, such as *The 24 Project*, in which he created 24 pieces of art in 24 hours for his 24th birthday. He hopes that his work will bring joy to those who pick them up. "There's this sense in which this whole thing is part of an overall force of good in the world," he said. "In terms everything I do, I'm like, 'How is this making some sort of impact?'"

This impact, Virani continued, can extend beyond bringing joy, of educating and spreading awareness. "I made a personal pact to have any art project I do be socially relevant in some way," he explained. He said, for example, that he wouldn't paint a portrait of Marilyn Monroe in bright pink and yellow hues just because it will sell. There needs to be a greater purpose.

"This could fall under generally making someone's day, making someone happy," he said. "I don't like the idea of making a Marilyn Monroe painting if it doesn't say anything," he joked, "unless it's a feminist Marilyn Monroe painting."

Virani's use of intention—the way in which he carefully develops concepts which challenge his ability to create—is similar to the way an improv actor makes use of their environment to build scenes that resonate. And it makes sense:

Virani coaches and performs with Montreal Improv. Some of the core values, he explained, transfer into the art world seamlessly.

"The similarities I found were being okay failing, getting over the fear of someone not liking what you're doing, saying yes to everything, using the mistakes," he elaborated. "When the mistake happens, that's the gold [...] Art can be a lot like that."

One such mistake, for example, gave the canvas he was placing on the wet pavement—which he had originally created for

his art-inspired improv show—its distressed look. Virani had forgotten the piece outside and the stenciled-on paint spread, giving it a sprayed on, comfortably grimy appearance.

Virani's overall approach to art has an improvisational quality. Pushing his boundaries, as opposed to resting on his laurels, is how he knows that he's continuously moving forward.

"The moment that I start knowing that [a piece is] going to work out, I'm not that interested in making it," he explained. "It's my personality type."



Aquil Virani tapes his art on bus shelters in Montreal, up for grabs for those who like it. KELSEY LITWIN

THE LINK CALENDAR OF EVENTS

Nov. 1 - Nov. 8

TU

1

BYOB (Bring Your Own Bubbie): An Evening of Storytelling

As part of the Museum of Jewish Montreal's oral history initiative called, the Stories Project, grandparents and grandchildren will be having a cozy evening of storytelling.

Museum of Jewish Montreal • 4040 St. Laurent Blvd. • 7 p.m. // \$10

WE

2

Frida Presented by F WORD and the Fridge Door Gallery

Do you like films? Do you like feminism? How about a film about a feminist? F WORD Montreal and The Fridge Door Gallery are screening the biopic *Frida* and you're welcome to join 'em!

McGill Leacock Building, Arts Lounge • 855 Sherbrooke St. W. • 6:45 p.m. // FREE

Edward Snowden: Free Public Lecture

Former NSA contractor Edward Snowden is giving a free talk on surveillance activities in Canada. You should survey this talk.

McGill Leacock Building • 855 Sherbrooke St. W. • 7 p.m. // FREE

TH

3

Festival Les HTMLles 2016 / The HTMLles Festival 2016

Bringing together local and international artists, scholars, and activists! Talk about interaction with technology from a feminist perspective over the past decade to today. Each festival has had a different theme; this year's, the 12th edition, is Terms of Privacy.

Studio XX • 4001 Berri St., espace 201 • 9 a.m. // FREE

Off the Page Day 1 / reading with The Void

The Off the Page Literary Festival and the Void Magazine are teaming up to bring you some of Concordia's promising writers who will be reading some of their work.

Concordia University LB Building • 1400 De Maisonneuve Blvd. W. • 5 p.m. // FREE

FR

4

Blues, Reggae, Prog and More Prog SHOW

Three different styles of music clash together for one sweet jam session. Bird Problems, Mountain Gang, and FoOlsh Thick Headed Lizard are gonna put on one cool show for ya.

Mademoiselle • 5171 Parc Ave. • 8 p.m. // \$5 in advance, \$10 at door

SA

5

Terrarium Workshop

Plants in a glass casing! Whoa! So neat! Learn how to plant some plants in a terrarium and how to care for them.

Studio Caravane • 6262 St. Hubert St. • 2:30 p.m. // \$25

Mémoires futures / Future Memories | Festival Les HTMLles

Following up on the conference on *Terms of Privacy: Intimacies, Exposures and Exceptions*, HTMLles will be hosting the closing party. Four talented artists will showcase their art that challenges what separates the private from the public, and where to draw the line.

Articule • 262 Fairmount St. W. • 8 p.m. // FREE

SU

6

November Slam With Tanya Evanson & Zenship

Tanya Evanson and the Zenship crew are willing and ready to show what they've got from their fourth studio album. Jam packed with some jazz, poetics, and trance sounds that are inspired by The Ten Bulls' short poetry work.

La Vitrola • 4602 St. Laurent Blvd. • 7 p.m. // \$5

MO

7

Exposition Photo «40 femmes»

In celebration of their 40th anniversary, the Fédération des associations étudiantes du campus de l'Université de Montréal is collaborating with Université de Montréal for this event for a photo exposition featuring 40 influential women over the past four decades that had a major impact on their academics.

Faculté de l'aménagement - Université de Montréal • 2940 Côte-Ste-Catherine Rd. • 4 p.m. // FREE

TU

8

Teva Harrison Co-Presentation With the Jewish Public Library

Artist, writer, AND cartoonist Teva Harrison is gonna lead a discussion on her critically acclaimed graphic memoir, *In-Between Days: A Memoir About Living with Cancer*.

Librairie Drawn & Quarterly • 211 Bernard St. W. • 7:30 p.m. // \$7

Wabi-Sabi: The Acceptance of Imperfection

Artists Melina Doyon Gamache and Tiffany Wong will be hosting an exhibition of some of their completed artwork. Pass by while it's going on if you're in the neighborhood and in the mood for art.

Galerie Carte Blanche • 1853 Amherst St. • 5 p.m. // FREE

Triple Sting

Three Stinger Players Named to RSEQ All-Star Women's Rugby Team.

SAFIA AHMAD
@SAFS_ONTHEGO

It's rare to have two players who play the same position named to an all-star team, let alone three.

This is what happened to the Concordia Stingers women's rugby team. Centres Alexandra Tessier and Frédérique Rajotte, along with forward Jenna Thompson, were named to this year's Réseau Sport Étudiant du Québec all-star team on Friday, Oct 21. Like most people, they found out about the news through social media.

"We were scrolling through our news feed



Thompson earned her first All-Star nomination.

and it's like 'Oh, the Stingers posted about us—did you know?'" said Rajotte, laughing.

This was the second time in a row that Rajotte received this accolade. The fourth-year forward was the team's third leading scorer with 11 tries in seven games for a total of 55 points.

Tessier, who is also in her fourth-year, has been an all-star three times now. She scored two tries and three conversions in seven games for 16 points this season. She was also named rookie of the year in 2013. The feeling of being named all-star never gets old for the mathematics and statistics major, who was also named to the 2014 and 2015 all-star teams.

"It's always a good feeling, when you put in the work and you get recognized," Tessier said.

Her teammate and third-year forward Thompson led the Stingers with 60 points and placed fifth in points amongst all players in the RSEQ. This was her first time being nominated to the RSEQ's elite.

"To be placed in the same category as Fred and Tess, who are known on the national scale, it was kind of shocking," she said. "I'm extremely honoured to be a part of that."

The timing of it couldn't be better. The civil-engineering student is coming back from an injury-plagued season in which she tore her shoulder last November. She underwent surgery, keeping her out of the game and preventing her from training for most of 2015.

This year hasn't been without its obstacles either. In June, she tore her anterior cruciate ligament in her left knee and has been taping it before every game ever since.

"I just came back from a six-month long hard recovery [from the shoulder injury] and I was like well with this torn ACL, I would almost need to go into surgery again. And that's another six-month recovery," said

Thompson. "I don't want to do that again, I can't do that again," she added.

Tessier and Rajotte were impressed with Thompson's perseverance in the face of adversity.

"I'm happy for her, she's back on track," said Tessier. "She's getting closer to being an elite player."

"She's a badass, that's for sure," followed Rajotte.

Concordia's rugby program has consistently produced quality players for the past decade. The women's team has made ten consecutive RSEQ finals. They were crowned champions in 2007, 2009, 2010 and 2012.

When asked to talk about what makes this Stingers team so special, both Tessier and Rajotte had a hard time finding one reason. They believe the overall team spirit and familial atmosphere of the group helps them work well together and win.

"If I think back to my first year, it was probably one of my best years," said Tessier. "I got to this team, and [...] I felt part of it, it was a really inclusive group. It is a Stingers family really."

Rajotte added that alumni played an important role in fostering a team spirit that carried over into later versions of the team.

"I think the girls, prior to coming here really set the team culture up and set that team culture to winning, which is great that we were able to keep it up," said the communications major.

Players like Jackie Titley, who captured the RSEQ championship in 2009, 2010 and 2012, as well as four-time all-star Hughanna Gaw, inspired Rajotte to improve as a player.

"I was really looking up to them and I was in awe," she said. "I was like: 'I wanna become that person, that leader.'"

The legacy left by past players clearly still resonates with this edition of the team. Thompson felt that the team was "plateauing." The addition of assistant head coach François Ratier helped bring another dimension to the Stingers game this season.

"Our game plans didn't work from when they did six years ago so François came in and he changed a lot of things," she explained. "And it was better suited for our team right now, this year."

Thompson, along with Tessier and Rajotte, mentioned that multiple fifth-year players were graduating from Concordia by the end of the year, so there was an added sense of urgency and desire to win the RSEQ championship. Unfortunately, the Stingers lost 29-19 in the finals to the undefeated Ottawa Gee-Gees this past Saturday.

"Ottawa has always been an extremely difficult opponent both in their physicality and mental toughness, I think they were just more mentally prepared than we were," said Thompson. "I still believe we are the better team despite the two losses we've come away with against them this season."

That's the kind of confidence the Stingers will be counting on moving into the U Sports national championship, which takes place at the University of Victoria on Nov. 3 and 6. This will be the team's last chance to win some hardware and make the season even more memorable.

"We earned our berth to nationals and we definitely deserve to be there competing with the top teams in the country," Thompson said. "We've proven how good we are time and time again, so now we're just going to have to find a way to translate our success into the minds and the hearts of our players."



Frédérique Rajotte is named on the RSEQ All-Star team for the second time.



Alexandra Tessier earns her third All-Star award. PHOTOS COURTESY BRIANNA THICKE

This Week in Sports Online at thelinknewspaper.ca/sports

The Stingers women's soccer bid farewell to departing players, while the men's team dashed McGill's playoff hopes.

Bike 'Til You're Dead

Racing in La Course des Morts

CARL BINDMAN
@CARLBINDMAN

DFL means Dead Fucking Last. Earning it means finishing the cross-city nocturnal zig-zagging bike messenger-inspired-and-supported La Course des Morts in last place. It's a badge of honour.

But less about the end: The night began at Foufoune Electrique, around 7:00 p.m., on Oct. 29. Riders had come to pick up their registration kits and to have a beer and chat before the race.

Over 140 riders pre-registered, from full-time bike couriers to people like me—normal folk.

Étienne Leblanc and Mireille Aylwin, two Université de Montréal students, were racing for the first time, together.

"We'll see about finishing," Aylwin said. "But ideally,"

"There's more competition for DFL than for first," Leblanc interjected.

The DFL competition was mostly among the non-messenger crowd. People, who had done the race before, like one of my riding partners Jonathan Hubermann, knew what it meant to finish, because he already failed to. My other partner, Noah Sadaka, was in the same boat as me—we didn't know what was coming.

Among the couriers who participated, some from as far afield as Chicago and San Francisco, there was only joking of being DFL.

Robert Bigelow-Rubin, from Chicago, had come to do the race for the last four years and to see his friends. Was he there to win?

"In the vague aspect of winning," he demurred, before being shouted down by a chorus of "yesses" from his friends.

Amanda Bloodoks was one of the friends. She's a tattoo artist and a race sponsor and was very excited to see how many rad women were around. She pointed out that this year, the International Women's Bicycle Messenger Association had donated a prize for the first-place woman, trans, or gender nonconforming person who has never done the race before.

A vast majority of the race's sponsors were local companies catering to messengers. "It's a very insular group," Bloodoks said.

Caro Baab, a courier, couldn't tell how many participants were pros. "I only know the people that I know," she said, "Who are all messengers." She was there to finish.

After hearing that again, I thought: I bike a lot all around town, how hard can finishing be?

Just before 8:00 p.m., everyone left the bar for the start point. About 150 riders got their bikes from the myriad posts and poles and grates up and down Ste. Catherine St., and took off, going the wrong way into traffic.

From there, we rode in a pack to the George-Étienne Cartier Monument on Parc Ave. Then we waited. It was cold when we weren't moving, but at least it wasn't raining. Still, the air was wet from afternoon showers.

Up on some stairs by the monument was a man holding a beer. Chris MacArthur was his name.

"Is this real?" MacArthur asked, gesturing down.

Yes, I said.

"Well I was here five minutes ago with my friend and we went over there and ate some mushrooms," he said. "And, uh, I came back and all these bikes appeared."

Once all of the competitors arrived, instructions passed through the crowd to put all of our bikes on one side of the monument and lock them. Then we gathered under the watchful brass eyes of Cartier for a photo and some information.

"If the police stop you this is not an illegal bike race," said the man giving the briefing whose name I never had a chance to learn for reasons that will shortly become clear. "This is a rally with checkpoints."

Then he announced that the manifests were in the Mordecai Richler Gazebo, and the crowd bolted, some to the gazebo, others to their locked bikes. I ran to my bike, picked it up, and ran with it to the gazebo, then abandoned that idea when I realized I could just unlock it and ride. I arrived and got my manifest.



Cyclists gathered at the George-Étienne Cartier Monument before the race.

PHOTOS CARL BINDMAN



Caro Baab, a courier, was among the many racers.



Cyclists raced down Ste. Catherine.

A note about manifests: La Course des Morts is an alley cat style bike race. This means riders follow a manifest: a list of addresses, or checkpoints, they need to visit around the city. They go to a checkpoint, get their manifest signed by volunteers, and then go to the next one. The thing is that there isn't an order to the checkpoints, and knowing where they are in relation to each other is vital. Riders need to reach all of them to complete the race.

It's bad to have to double or triple back to parts of the city you've already visited to get checkpoints you missed, after all, or to ride up the same hills twice.

I met up with Sadaka and Hubermann at the gazebo, and we looked at the manifests. An address on Rachel St. seemed close, so we hopped back on our bikes and got going. The plan was we would ride together the whole night.

After the first red light we got separated, and we didn't meet again. I was alone. And I got lost. A lot.

I made it to the spot late, after

biking the wrong way up Parc Ave. for a good five minutes. I left my bike on the street, unlocked, and ran inside. My manifest got signed.

Outside, I ran into Baab, the messenger I spoke to at the bar. She was on her way in. We smiled at each other.

That was the last meaningful human interaction I had with another rider all night.

My strategy was to look at the manifest and see what checkpoint seemed closest, and then go to it. That led me out to Hochelaga, and then further.

Inadvertently I'd headed to the farthest-east part of the race, which is supposed to be the end, first. I'd skipped the dense checkpoints in the Plateau and in the Mile End. I goofed hard, and had to ride back.

The last checkpoint I made it to, after biking all the way to Outremont from Hochelaga, was on Clark St. and St. Joseph Blvd. My body was broken. I was lightheaded and had a headache simultaneously. I'd been riding nonstop since 8:30 p.m. It was 10:40 p.m. I usually just commute.

When I got there, a volunteer told me the last person before me passed 45 minutes ago.

As I was getting ready to leave, the man who signed my manifest told me to hurry.

"They're closing the others soon," he said. Then his phone lit up and he looked back up at me. "Nevermind. They're closed."

My race was over. I could've biked from the corner of St. Joseph Blvd. and Clark St. to the finish party underneath the Jacques Cartier Bridge, or I could've gone home, 15 minutes away. I went home. I mean, I wasn't even DFL, so why bother?

I later learned that my friends Sadaka and Hubermann finished—they stopped after the first checkpoint and planned a route.

I don't know who won. I don't know who was DFL. But I know that I'm probably the only person who was surprised to see the Olympic Stadium looming out of the mist in some forgotten industrial park, glowing purple like a monolith in a dream. Is there a prize for that?

Beyond Name Changes

Where's the Help for Trans People?

JULIEN ROSE JOHNSON
@RUNTHEJULES07

For over a year now, Bank of Montreal has been denying my access to over the phone banking because my voice is too deep.

I call them up, trying to figure out how absolutely broke I am, and I'm almost immediately faced with, "Am I speaking with Miss _____, right now?"

"Yes," I reply. "I just have a really deep voice."
"Oh. Let me put you on hold."

They return moments later to let me know I won't be able to access my bank account over the phone, because my voice is too deep—because I don't sound like a woman.

I get it—I don't want anyone stealing my money, I don't want random people calling up my bank and pretending to be me. But the issue remains that I always go through all the security requirements and am still, at the end, denied access to my account. To access it over the phone, I have to "feminize" my voice.

The gender associated with my voice and the gender associated with my legal name aren't the same. The reason my voice is so deep (and sexy) is because of my testosterone injections, my hormonal transition, so my voice reflects my actual gender much more than my legal name. This isn't something I go through so I can later try to hide it by speaking in certain intonations.

Bank of Montreal is apparently the worst bank in Montreal if you're trans. I have spoken to other trans feminine, trans masculine and non-binary people who have also experienced similar problems with BMO, and what makes them so bad is that they have no specific protocol when helping a trans customer.

Not all banks have this problem. TD Bank puts a note in clients' files stating "client has lower voice," and even an area

to put the name you actually use in your file, next to your legal name. This is similar to the system available at Concordia.

Though I appreciate that I can access hormone replacement therapy, I don't have my name legally changed for many reasons. It's expensive, takes a long time and it's not my priority—it's also related to my own survival. I could afford my (life saving) hormones before I could afford to get my name changed.

Bill 103—created by Gender Creative Kids Canada, a Montreal group promoting trans children's rights—is currently being tabled. It would theoretically allow trans kids under the age of 14 to change their name and gender marker without having to go through gender reaffirming surgeries. People above that age have been able to access name and gender marker without required surgical procedures for just over a year now, as it became official on Oct. 1, 2015.

Removing the necessity of surgery for name and gender marker changes alters the ways bureaucratic society maintains the rigid gender binary—but despite these being bureaucratic changes, let's not erase the fact that this victory is entirely thanks to the work of trans activists.

The price for trans people to fully change their name and gender marker is \$272. You then pay out of pocket to remake all your IDs. Importantly, you can only change your name and gender marker if you're a Canadian citizen. Quebec is the only province in Canada where all our IDs are based off our birth certificate.

Once names and gender markers are changed, other problems arise. If trans-specific protocol exists, there is often little supporting it—and most cisgender people don't understand trans issues well enough to implement them. Like Ashley from BMO, who I told I was transgender but had to explain I didn't have the money to get my name changed.

Whatever Ashley, I don't need your sympathy, what I need is for these grey areas—where cisgender people can treat trans people how they want—to stop existing.

Once you get your name legally changed, how do you go about informing your landlord, after you've already signed the lease with your old name? Since the name change system exists, you can get it changed—but no protocol exists to help you navigate systems of housing and employment once it's changed.

You go see your landlord, out yourself to them with your shiny new "official government name change" paper, hope they don't harass you or try to evict you for being trans, and also hope they agree to white-out your old name and write your real name over it. Nothing requires them to allow you.

Employment has its own set of problems. If you work somewhere and aren't out as trans, then decide to get your legal name changed, and tell your employer, workplace harassment of all kinds are common. That's the reason some trans folks don't come out to their coworkers and bosses—or even have jobs. American trans people are unemployed at twice the rate of cisgender Americans.

Provincial housing and labour protection institutions define discrimination and psychological harassment based on the Canadian Charter of Human Rights. Gender identity and gender expression aren't present in the Charter, only in the Canadian Human Rights Act.

So denying your tenant or employees pronouns, name or gender, or any non-physical hateful actions, aren't outlined in the Charter of Human Rights and Freedoms as discriminatory. How does that make any sense?

So the name change system exists, but where is the specific procedure for someone who is transitioning in the workplace, for their coworkers and boss to respect? Where is the letter to

landlords explaining that they must respect a person's request to change their name on their lease? Where is every bank's protocol to help trans customers? Where is the change to the Canadian Charter of Rights and Freedoms?

This is another broken promise. The provincial government can be blamed to a certain extent, but the real danger is cisgender people making choices about trans people's lives. Nothing is set up to help society re-integrate to trans people's needs after their medical transitions.

Though we have access to medical transition, name change and gender marker change, we are expected to re-enter society after those events. So where is our help? It's pretty easy to see that trans people aren't involved in this legislation and bureaucratic processes that greatly affect our lives.

There is no order of affairs. Trans people have different priorities—some will immediately change their names, some will get hormone replacement therapy first, some will get surgery and some won't. There is no societal recognition of the complexities of gender transition, and as a result situations like mine become common. Trans people have been left with one option—do your best and hope it works out. That's not good enough.

Of course, my experiences aren't universal in the trans community. We all experience individual barriers, oppression and privileges associated with other aspects of ourselves, but dysphoria isn't bureaucratic. Don't promise us progressive options while simultaneously restricting us to one.

By the way, the name written at the top of this page isn't my legal name.

Julien Rose Johnson is an Office Assistant at Concordia Student Union's off-campus Housing and Job bank. HOJO helps facilitate trans people's navigation of housing and employment.



CAIRO JUSTICE

In Defense of Political Correctness

CANDICE PYE
@CANDICEPYE

I am officially super grossed out by the Internet—by a good percentage of the planet, actually. You broke me, white dudes—congrats! It took a while, but it finally happened.

Now, listen. I have a lot of feelings. I'm a politically interested, feminist journalism major. I spend a lot of time critiquing extremist right-wingers. It's just part of who I am and what I do.

That doesn't mean I don't respect you if you have more conservative values than I do. An open dialogue between the left and the right is something I actively encourage, as a matter of fact. You have the right to an opinion as much as I do. I'm not trying to silence you. That's not constructive and I have never advocated for that.

But, here's the thing: Donald Trump and his supporters have a serious fetish for freedom of speech. Honestly, it's a bit weird. Don't get me wrong, what you do behind closed doors is none of my business, but when you bring it out here into the public, online or in my classroom, we all have to deal with it.

Freedom of speech is crucial, of course. You're not wrong. I think the part you're struggling to grasp, though,

is that it has limitations. Freedom of speech was established so that the government wouldn't be able to censor you for simply sharing your opinion. This, however, does not protect you from the intense backlash you will most likely receive as a result of spewing really offensive crap.

Freedom of speech does

not give you the freedom to oppress. It does not give you the freedom to incite hate. It does not give you the freedom to use slurs that you know will cause harm and offence.

Freedom of speech does not mean you are free from facing the consequences of your words. It also doesn't mean that I have to agree

with you or be silenced by you, and it definitely doesn't mean that social networks are obliged to provide you with a platform for your nonsense.

Political correctness is not silencing our political dialogue, it's making it safer and more productive. Trust me, I know that, in the heat of the U.S. elections, everyone is a

passionate political science student with an opinion. But, let's face it—the people at risk of being silenced are not the wealthy, white people with thousands of online followers.

I know you're angry—we all are—but I think the anti-PC mindset is often fuelled by fear. No one likes when their opinions are challenged,

and a lot of people are probably scared that our world is changing too quickly for them to adapt. That discomfort is valid—it's called "guilt" or "privilege." It can be hard to accept criticism, but it is absolutely necessary in preventing important voices from being marginalized.

If someone asks you for your dream dinner party guest list and it consists of Donald Trump, Milo Yiannopoulos, Ann Coulter and Rush Limbaugh—you do you. That's your choice and you have the right to share that. It is fact, though, that those people aren't just innocently expressing their thoughts. They are instigating targeted abuse against minority groups—and it looks like you're buying it.

Hateful words don't just hurt people's feelings, they set back our societal development by decades. I'm sorry that you feel attacked when I tell you that using slurs or oppressive language is inappropriate, but, frankly, your outlook might be a little archaic.

Words are powerful. As a writer, this statement resonates more to me than to a lot of other people. We can either use our words to hurt and oppress people, or we can use them to ignite conversation and change. That choice is up to you.



NICO HOLZMANN

Nahm'sayin?

Construction Dreams

CARL BINDMAN
@CARLBINDMAN

A saw cutting through the sidewalk spins at 2,900 revolutions per minute. The edge of the 20" blade moves 277.69 kilometres per hour. If a piece of the blade breaks off as I'm walking on the other side of the street and flies into my neck, how quickly do I bleed to death?

It's a trick question, by the way. That doesn't happen. But I can't stop picturing it whenever I'm near one of those machines. I can't stop picturing all sorts of implausible construction atrocities, actually.

Walking under scaffolding seemingly erected for no reason but to take up sidewalk space? Oh, let's imagine what'll happen if a section collapses on me!

Biking onto one of those metal panels they put over the holes in the street left from tearing up water mains? What if the panel slides out and I fall into the hole and break all my bones but somehow survive, only to beg for release from the agony that simply doesn't come?

If a car spins out of control on the wet dirt



ZOË GELFANT

road of Sherbrooke and flattens me, would I die right away or a few minutes later? Would I feel my ribs punch through my lungs? Would I hear my spine snap? Would I notice the people screaming and crying?

Listen: I'm not actually a neurotic person. It's just that construction doesn't do good things to my brain, and that's an acute issue in our chronically crumbling city.

I know, I know, I should be happy that, thanks to the construction, buildings won't actually fall on me. Streets are being made safely rideable for my bike. Ugly sidewalks are getting Delightful Granite Inlays. But it's hard to think positively about the future when construction makes me picture a distinct lack of future.

So, yes, when all of this is done in however many years, the city is going to breathe and give thanks for normal traffic and fewer potholes. I will too. But I'll also give thanks for not having to picture my bloody corpse and a crane swinging away with my severed head.

I guess it could be worse, though—imagine if the construction never ended?

Dying With Dignity

It's Time to Normalize Euthanasia

ELISA BARBIER

Throughout my 19 years of existence, five of my relatives have had cancer and only one of them is still alive.

Through all of them I saw a pattern. I saw them smiling before their first chemotherapy. I saw them crying as the pain gradually increased. I saw them forgetting me. I saw them getting out of the hospital as their remission was almost complete. I saw them going back to the hospital. I saw them being dehumanised by the system that knew no remission was possible. After all of that, I only saw their ashes or graves.

What is left of them is not only the treasured memories but also, the painful memories of all these evenings spent at the hospital, the pain on their face and the guilt I felt watching them slowly die.

This is the reality of an estimated 21,000 people in Quebec, and 78,000 in Canada for the year of 2016, according to the Canadian Cancer Society.

There is no predicting when it comes to diseases; they strike without warning. Some make it out of it alive, while some face incomparable pain. A remedy to this pain would be assisted death, a practice that isn't widely enough accepted in Canada yet.

Since June 17, 2016, Canada has accepted assisted suicide and euthanasia as a possibility for certain patients. The two terms—assisted suicide and euthanasia—are commonly confused. Assisted suicide is when a physician provides a patient with the means to end their life, whereas euthanasia is a deliberate action from a physician to end a consenting patient's life.

Bill C-14 states that a patient who wishes to end their life with assisted death needs to meet certain requirements—being a Canadian resident covered by Canadian health care, being more than 18 and capable of making decisions, having a grievous and irremediable medical condition, and having made a voluntary request that is not the result of external pressure.

The application process takes ten days—which is too long for patients who don't have that time to spare. Along with the above requirements, a patient's case needs to be reviewed by two independent physicians. Moreover, waiting on the ten days procedure doesn't guarantee a patient's case to be accepted. In Quebec, 19 patients have died before they could have their requests fulfilled in the first six months of the law's existence.

The problem in the bill—what many Canadians are opposed to—is that people with mental illness or

dementia are not allowed to request assisted death. Neither are patients that are not in the “final stage” of their disease, or don't have a foreseeable death.

The case of Jean Brault of Sherbrooke, Quebec illustrates the restrictiveness of the bill. At the age of 19, Brault discovered a clot in his left-brain that partially paralyzed him and prevented him from talking. He struggled with the pain for years. After he was denied assisted death at 61-years-old, he purposely starved himself for 53 days. He was granted assisted death only when the doctors believed he had reached a “foreseeable death.”

Brault's case is unfortunately just one out of many. Le Centre intégré de santé et de services sociaux de Laval has turned down 71 per cent of the demands for assisted death since the bill has been passed, causing some patients to take the matter in their own hands. On a brighter note, the Centre Hospitalier de l'université de Québec has accepted the totality of its 26 requests.

If patients meet the assisted death requirements, they will be most likely introduced to palliative care facilities. As opposed to curative cares, palliatives cares are used to prepare someone to accept their death—either imminent or not—via support

from specialists, and painkillers.

These specialists—nurses, physicians, psychologists, physiologists and many others—work to provide the individual with mental or physical relief and comfort. Having said this, even though palliative care tries to lift the burden of one's death from the relatives' minds by making the patient's life more comfortable, they are not successful in every case.

Some patients in palliative care will be in situations that can involuntarily be dehumanizing. In that case, the impact of the imminent death is greater as the weight becomes heavier and heavier.

I will always remember when I

would turn my head to the window not to show my dad and my grandmother that I was crying. The tears running down my cheeks weren't due to the fact that she was about to die. No, they were due to the fact that she was in pain but she just couldn't do anything about it. And neither could I.

Assisted death is a controversial issue and it will be for some time. Many controversial medical topics, like abortion in the 1950's, have now become essentially accepted. As time passes, assisted death will come to be widely accepted by physicians and societies.



ZOË GELFANT



CAIRO JUSTICE

No More Victim Blaming

Media Needs to Re-Think How to Report on Sexual Violence

SARAH BISONNETTE

On Oct. 20, 21-year-old Alice Paquet accused Liberal MNA Gerry Sklavounos of having raped her in 2014. The allegations were made during a vigil for recent sexual assaults at Université Laval, in Quebec City. Once the allegations were made, it did not take long for the media to start digging deep into Paquet's sexual history—with the *Journal de Québec* claiming that she had worked as an escort in the past.

While I understand that media outlets strive to publish complete stories, in which all sides of an issue are represented, I believe that digging into Alice Paquet's, or any other alleged sexual assault survivor's sexual past, is as unnecessary as it is unacceptable.

Whether Alice Paquet worked as an escort or not, whether she has had dozens of different sexual partners or not, whether she went along with Gerry Sklavounos to a certain extent or not, her body and sexuality are hers and hers alone. Absolutely no one has the right to them without her consent. Sexual consent applies to everybody, and it is essential to respect consent, no matter the situation. And that consent can be retracted at any time during a sexual encounter.

There is no law or rule stating that once you start, you have to finish. That decision rests entirely upon the people involved. One cannot assume that, because their partner did not explicitly refuse their advances, or was drunk,

or has had sexual relations with them in the past, they have some kind of inherent, automatic access to the other's body.

Paquet has been criticized for making slight modifications to her story, or for retracting certain statements. The media has played heavily on that, trying to make her inconsistencies as obvious as possible.

An article by Sophie Durocher, published in the *Journal de Montréal* a few days after Paquet came forward, lists question upon question about Paquet's claims, almost making it seem like an interrogation. It is an excellent example of how deeply the media tends to scrutinize alleged assault victims.

Paquet has said she is not sure how clear her refusal of Sklavounos' advances had been. She has stated that, while her memories of the events were a little fuzzy, she definitely did not say "yes" to everything. And that is an important lesson about consent—if a person does not say yes, it means no.

Paquet does admit that she consented for a while. This applies to many sexual assault cases. Many survivors gave consent up until a certain point, but would have preferred not to go any further. A kiss is not a binding contract. Following someone to their room does not imply that you are handing yourself over to them completely. And, as I've said before, consent can be retracted at any time.

The media acted rather tactlessly in releasing information about Paquet's sexual history to the public, but they are not solely responsi-

ble. This whole event ties into a much broader problem, one that has been at the forefront of recent news in Quebec. Following the events at Université Laval and the allegations against Sklavounos, rape culture has been brought up incessantly, and with good reason.

Amongst other things, rape culture perpetuates the harmful myth that assault survivors are to blame for being attacked. The scrutiny that the media and society subject sexual assault survivors to is constant, and sometimes even surpasses the attention given to their attackers—which is problematic, to say the least. Time and time again, society seems to have an easier time believing an alleged attacker's innocence than a survivor—or even multiple survivors—when they claim to have been assaulted.

We live in a country where people are innocent until proven guilty. It is part of our democratic process, and I understand why the media is trying to present a balanced view of the Sklavounos-Paquet situation. After all, no formal charges have yet been laid on Sklavounos and it is not up to the media to condemn him. But bringing the alleged victim's sexual past into the equation is not only irrelevant, it seems like an attempt to undermine her credibility.

The general skepticism toward sexual violence survivors who choose to come forth about their assaults is a major problem. In 2014, only five per cent of sex crimes were reported to the police in Canada. Only three out of every 1,000 of those crimes ended in a

sentencing. In 2013, 78.1 per cent of sexual assault victims in Quebec were women, which speaks volumes about how present sexism still is in our culture, despite those who might argue otherwise.

Even survivors who do speak out and report their sexual assaults are often subjected to incessant questioning about their previous sexual encounters. Women are repeatedly asked the same ridiculous questions like, "What were you wearing when you were attacked?"

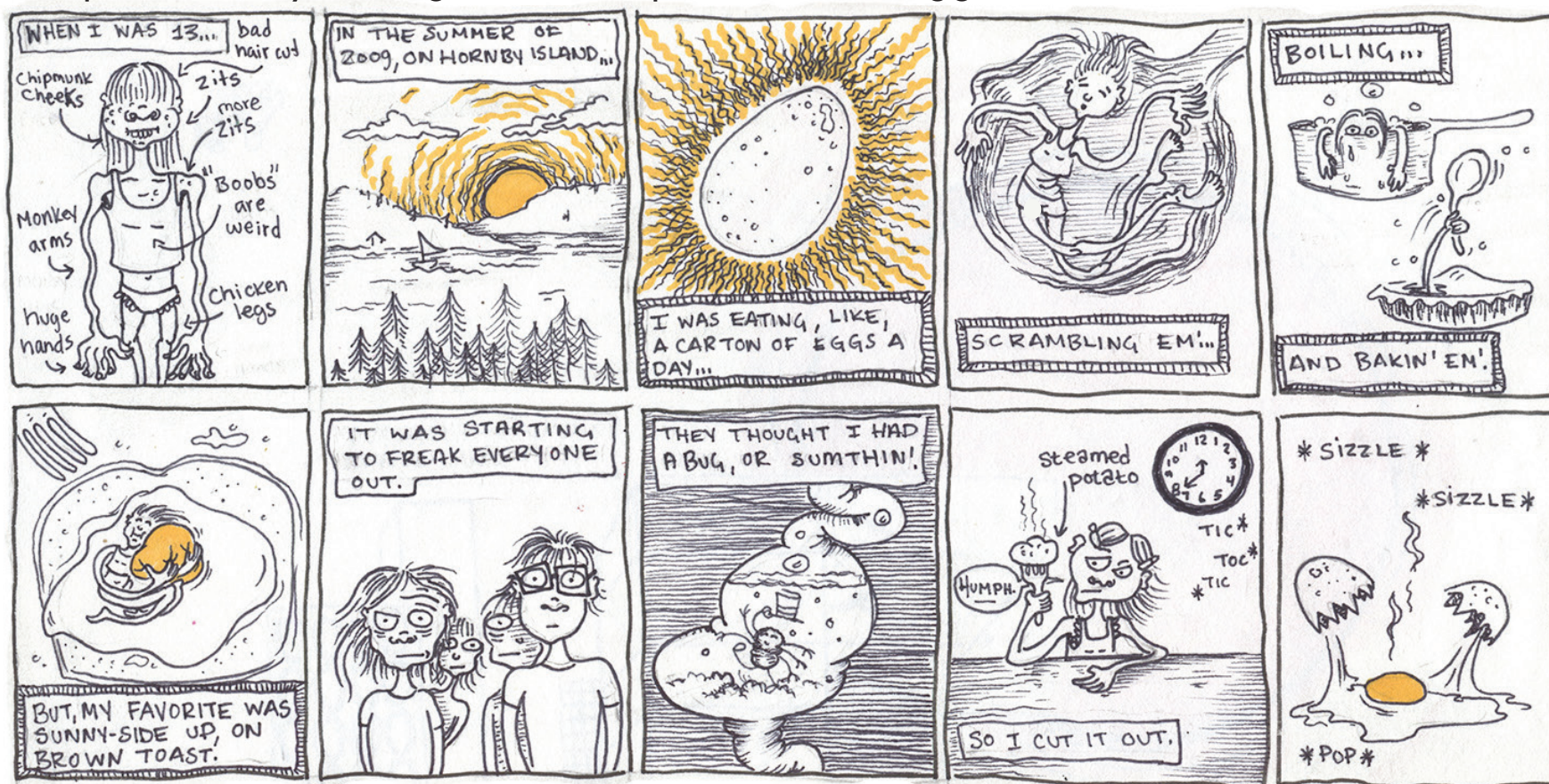
As if showing a little skin is enough to justify someone violating one's body. As if being dressed "provocatively" constitutes consent. Being covered from head to toe does not mean consent, just as being completely naked does not mean consent. Nothing justifies sexual assault, end of story. Rape survivors are too often made out as having "asked for it," as if they bear some kind of responsibility in regards to what happened to them.

Sexual assault, by definition, is never the survivor's fault, but the media's handling of Alice Paquet's case reinforces the opposite idea.

I myself do not have the authority to decide whether or not Gerry Sklavounos is guilty, though Paquet's reports and other claims from ex-colleagues of sexually inappropriate behaviour do not paint him in the brightest light. But I profoundly denounce the way in which Paquet has been represented by the media.

This kind of intrusion upon her intimate past is just further proof that we have a long way to go in terms of eradicating rape culture and sexism.

Crap Comics by Morag Rahn-Campbell @madd.egg



Playing Dress Up by Bronson Smillie @bronsosaurus

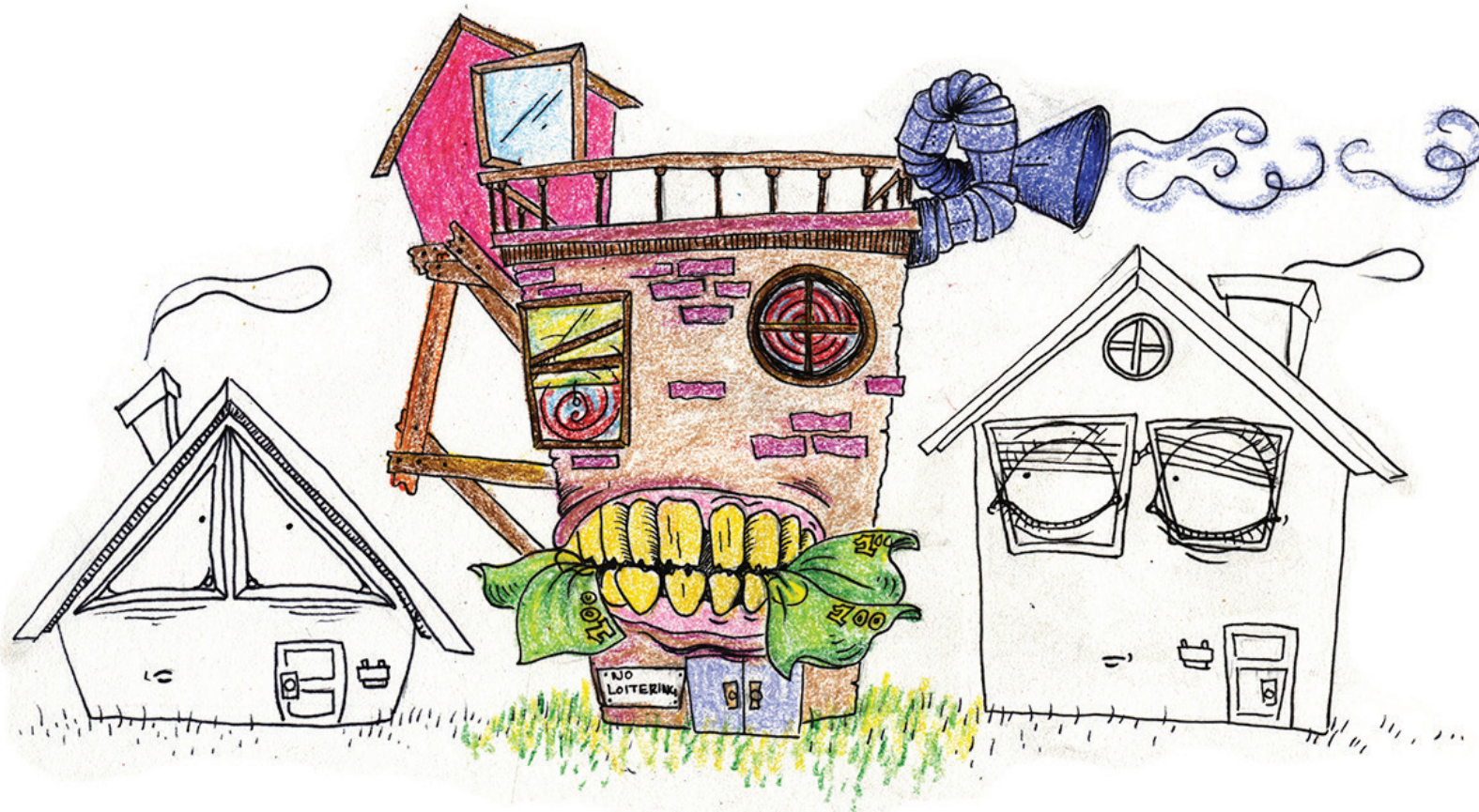


Caity Comics by Caity Hall @caityhallart



Hastily Put Together by Theo Radomski @flannelogue





MORAG RAHN CAMPBELL

EDITORIAL

Students Can Help Fight Gentrification

When we think of what gentrification looks like, we often imagine yuppies living in ten-storey condominiums, shopping at Whole-Foods-like grocery stores, and frequenting cafes that sell bowls of branded cereal for \$10.

And while that's all true, outcomes like these usually represent only one part of the gentrifying process which happens in traditionally working-class, post-industrial neighbourhoods.

What is often overlooked is how university students, like us, are part of the process—and how we can also be one of the ways to help combat it. In districts like St. Henri and Plateau-Mont-Royal, university students or recent graduates, many of whom are not from these places, have become some of the largest demographics there.

In the last census for the Plateau district made in 2011, the two most popular age brackets for women were 20 to 24 and 25 to 29. For men it was 25 to 29 and 30 to 34. Within the age bracket of 25 to 64-years-old living in the Plateau, 64 per cent had obtained a university degree.

What these stats show is that current university students or recent graduates are abundant in gentrifying neighbourhoods—so we also

have a responsibility to respect the longtime locals and the rich histories they've created.

"We need to be careful with the idea that individual tenants are the ones who contribute to gentrification and really see the market forces involved," said Mona Luxion, a member of the Collectif pour un espace autogéré à St. Henri. "Often the first wave of gentrification is through these shopping venues—once an area is cool and hip then condos and expensive apartments start popping up around it."

University students can be part of the problem, but that doesn't mean we shouldn't live in cheaper parts of town if that's all we can afford. But when we do so, there are ways we can maintain the existing local economy, and prioritize the needs of the businesses and families that built it. Moving into a neighbourhood because of cheaper rent, Luxion explained, is less problematic than supporting high-end, gentrifying businesses. Their advice for students: link-up with existing gentrification resistance groups and community organizations.

Helping community organizations is fundamental, echoed Anna Kruzynski, a professor in Concordia's School of Community and Public Affairs. Talk to locals, learn the history, and boycott businesses that many

agree are contributing to the gentrifying process, she explained.

It's essential to keep down high rent that force families looking for a permanent home to move away. As students tend to temporarily stay in apartments on a year-to-year basis, we provide opportunities for landlords to raise rent dramatically each year. One way students can help fight this aspect of gentrification, Kruzynski continued, is to make sure our rent hasn't gone through illegal increases—and to complain to Régie du logement if it has. Fighting illegal practices by landlords is a cultural privilege—not necessarily a monetary one—students are able to do, she said.

If the Plateau represents an almost finished product of gentrification, then St. Henri is the present battleground to it. In May, approximately 30 vigilantes vandalized and robbed 3734, a boutique grocery store in the area, claiming they redistributed the food to locals. Just this Saturday, around 40 people marched along Notre-Dame St. that runs through St. Henri to vocalize their dissent to gentrification.

Thirty-four per cent of the population in St. Henri has a low-income compared to an average of 25 per cent for the entirety of Montreal, according to a 2014 territorial analysis

by Centraide of Greater Montreal. Young people, under the age of 18, and seniors, 65 and over, are heavily represented in this statistic. But in the Sud-Ouest district—which includes St. Henri—the largest age demographic is the 25 to 29 range, and 71 per cent of residents in the neighbourhood are renters. The days of a booming industrial sector full of families are dissipating, as instead 20-something-year-olds are moving there for the fancy restaurants and over-priced barbershops.

"As a sign of the times and the profound changes affecting it, St. Henri is now considered a neighbourhood to hang your hat or simply hang out, and not a place to find a job, as the remaining industrial land is highly coveted by developers," the Centraide analysis concluded.

University students, especially in Montreal, generally lack residential permanence. With many coming from out-of-province and even out-of-country, we often take more from the places we live in than give back during our relatively short stays.

While we can't promise to live in Montreal forever, we can choose to spend our time here more wisely, namely by respecting the people who have come before us and will remain here past the time we receive our diplomas.

THE LINK

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Volume 37 by-elections are happening this week, and you might be eligible to vote.

The Link could not happen without its team of editors, i.e. masthead. We have a few spots left on masthead to fill for Volume 37.

If you have contributed to four separate issues or more—including radio, corrections, and online contributions—you are a staff member. This means you’re eligible and encouraged to vote in the elections.

Come help us choose the best people to run this publication.

Tuesday, Nov. 1 @ 4 p.m. in *The Link’s* office (1455 de Maisonneuve Blvd. W., Room H-649)

Here’s who’s running:

Fringe online – Julia Miele

Arts and Montreal go hand-in-hand, and the fringe team needs an online editor to keep up with the city’s seemingly endless vernisages, concerts, spoken word nights, etc. Use our website to publish reviews, previews, and profiles in-between print issues.

Copy – Lucas Napier MacDonald

A lot of words pass through The Link every day. The copy editor is the last person to edit each printed article and ensures fact-checking and a consistent style. They are also the strongest defence against typos and style-guide errors.

Managing – Claire Loewen

Journalism works because deadlines are enforced. The managing editor oversees the print production, keeps editors and staff on their game, and makes sure the paper comes out on time. Along with the print cycle, there’s day-to-day administrative stuff to do.

Coordinating – Joshua De Costa

If you don’t know, *The Link* has a website (check it out cause we do cool stuff during the week). This website needs oversight. Enter the coordinating editor. They ensure online editors keep the site updated with great content, and also plans bigger projects like live sessions and radio content.



Another by-election is almost here.

Tuesday, Nov. 15 @ 4 p.m. in *The Link’s* office at 1455 de Maisonneuve Blvd. W., Room H-649

We have two more positions to fill. All staff members—those who have contributed to four separate issues or more—are eligible and encouraged to vote in the elections. Letters, along with three contributions, are due one week prior, on Nov. 8.

Here are the open positions: News

Assistant News

Direct the online news content while getting to know every inch of Concordia and its politics. Learn all the acronyms that govern the university and chase the truth.

News is a demanding section. Help the news team keep up with the latest stories around Concordia and Montreal. This job is essential to ensure our coverage runs smoothly.

To Run: Eligible to Run

Sara Capanna, Joshua De Costa, Michael Eidelson, Nico Holzmann, Sarah Jesmer, Miriam Lafontaine Etienne Lajoie, Claire Loewen, Julia Miele, Vince Morello, Lucas Napier-Macdonald, Harrison-Milo Rahajason, Ninon Scotto di Uccio, Jordan Stoopler, Salim Valji

Need one more contribution

Pat Cahill