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THE ~~INDIAN~~ ISSUE

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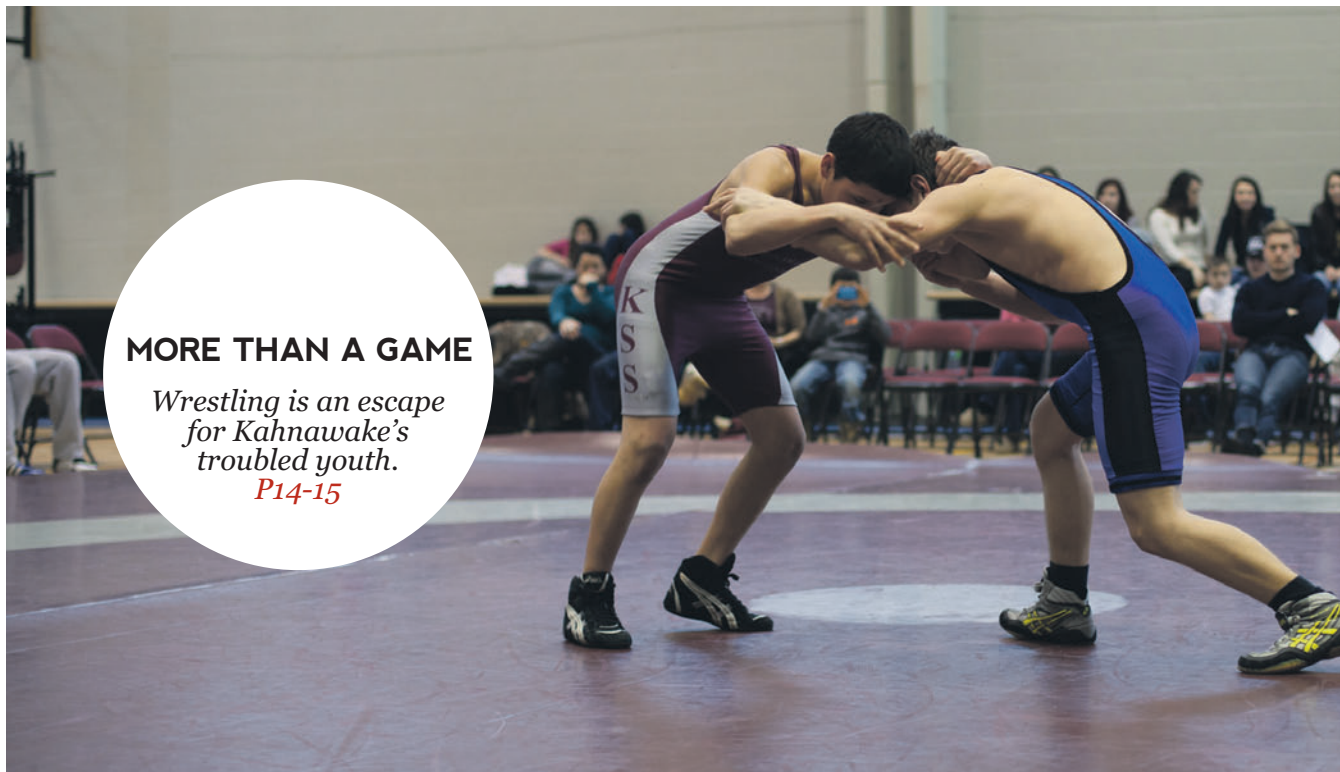
EDITORIAL: CON U NEEDS TO FIX ITS UNION WOES—FAST. P21



BLACK HISTORY MONTH

*Our breakdown of
fringe events.*

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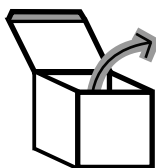
MORE THAN A GAME

*Wrestling is an escape
for Kahnawake's
troubled youth.*

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LIVE SESSION

The Dears guitarist Patrick Krief played his solo track "Lost in Japan" for us in our latest Link Live Session.



ANOTHER RESIGNATION

The CSU loses another seat on council after ENCS rep Ramy Khoriaty resigns.

PROTESTING THE PLAN NORD

This Saturday Montreal will play host to a "Natural Resources Trade Show," or another Plan Nord convention. Check online for our coverage.

DOLLARS & CENTS



Photo Adam Kovac

by Riley Sparks @sparksriley

Their salaries are vastly different in dollar value, but senior administrators and unionized employees at Concordia are receiving similar pay hikes each year, the university said at last week's Board of Governors meeting.

But that's not entirely accurate.

At the November board meeting, Norman Ingram, chair of the History department, said that salaries for senior administrators seemed to have increased by 10.2 per cent, and that two senior administrators had been given salary

increases of over 20 per cent.

According to a report prepared by Board of Governors Chair Norman Hébert, Jr. in response to Ingram's question, senior administrators have received only a 2.75 per cent yearly increase.

Overall, these hikes "were consistent with the level of increases given to most of [the university's] employees," the report said.

Speaking to *The Link*, two union leaders at Concordia questioned that conclusion.

"No, we haven't had a raise since 2007. So there you go," said Eddie Ginocchi, vice-president of the Sir George Williams maintenance workers'

union, United Steelworkers Local 9538.

His union has been negotiating with the university since their collective agreement expired in 2008. Their previous agreement called for yearly increases of 3 per cent, but salaries have not gone up since that agreement expired.

"Not us," said Robert Sonin, president of the Teaching and Research Assistants at Concordia. "No, we've had two increases in the last two years. One was one per cent, and the other was 0.75 per cent."

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TECHNICOLOR ORGASMS (OR LACK THEREOF)

What the hell is a brain-vagina connection? **P7**

URBAN AGRICULTURE AT CONU

Concordia greenhouse puts a SPIN on the city farm. **P6**

DECONSTRUCTING THE DEFICIT

ASSÉ announced it won't attend the education summit unless the government meets its demands. **P4**

FRINGE CALENDAR

Fuck midterms! Our choices for the best of the best this week in Montreal. **P11**

A NON-TRADITIONAL NEW YEAR

Celebrate the Year of the Snake by gettin' down to YouTube favourites. **P9**

VOTING AT 16?

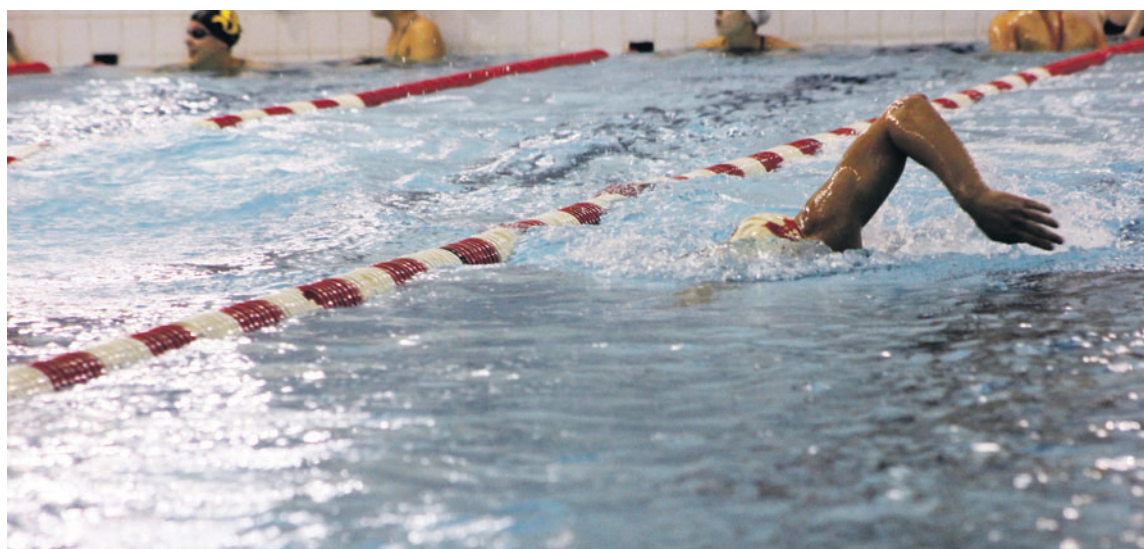
The PQ wants to pursue lower voting age—but not for the reasons you might think. **P18**

A RIGGED GAME

The dice have been loaded ahead of Quebec's Summit on Higher Education. **P18**

RUN, DON'T SWIM

ConU offers it all—all but a pool, that is. **P16**



FROM STRIKE TO BOYCOTT

ASSÉ Unlikely to Attend Higher Education Summit

by Jane Gatensby @janegatensby

Barring a complete turnaround by higher education minister Pierre Duchesne, the Association pour une solidarité syndicale étudiante will not be attending Quebec's summit on higher education.

In response to Duchesne's Jan. 27 announcement that discussion of free tuition was off the table for the summit—set to take place Feb. 25 and Feb. 26—ASSÉ's members voted to submit an ultimatum to the minister at the organization's congress in Saint-Félicien last weekend.

The ultimatum, along with plans to hold a “manifestation nationale” protest during the summit, was announced at an ASSÉ press conference on Feb. 4.

The ultimatum calls for Duchesne to allow for the consideration of free tuition at the summit, to consider other options for tuition than indexation and hikes, and to not include quality assurance mechanisms in plans for a proposed council on universities.

“These expectations are not unreasonable,” said ASSÉ finance secretary Jérémie Bédard-Wien at the press conference. “The government has told us repeatedly that everything would be on the table [...] If Minister Duchesne is honest, he will respect these engagements and he will meet our conditions.”

“During the summit, everything must be on the table,” he added. “It is the difference between an open debate and a PR exercise.”

When asked why ASSÉ was so opposed to indexation—which would result in hikes of \$46 to \$70 per year—Bédard-Wien replied, “It is not a question of money, it is a question of principle. Indexation to the cost of living represents a never-ending tuition hike.”

Unlike March 22 and many of the major student movement protests held last spring, ASSÉ is not coordinating its action with the Fédération étudiante universitaire du Québec.

“There is some amount of dissent within the two associations,” Bédard-Wien said when asked in



ASSÉ's Jérémie Bédard-Wien and Blandine Parchemal announced the ultimatum in a press conference on Monday. Photo Jane Gatensby

an interview with *The Link* about the possibility of reaching out to the FEUQ, which has also posited the idea of holding a demonstration during the summit.

“We are inviting [FEUQ] to our demonstration, of course,” Bédard-Wien said. “There have been instances in the past when the two federations have held different demonstrations on the same day.”

ASSÉ's demonstration is scheduled to begin at Square Victoria at 2:00 p.m. on Feb. 26.

In an interview with *The Globe and Mail*, Montreal police chief Marc Parent said that the Service de police de la Ville de Montréal would be “watching closely for protest” at the summit, and that it was “prepared to make whatever surgical interventions we need to.”

According to ASSÉ, three student associations—CÉGEP Saint-Laurent's student association and Université de Montréal's music and social services student associations—have voted to strike during the summit.

The Fédération nationale des enseignantes et des enseignants du Québec, which represents CEGEP teachers, has also threatened to boycott the summit.

ALLEGATIONS OF CLIQUISM AND DISCRIMINATION IN ONE OF QUEBEC'S STUDENT FEDERATIONS

ASSÉ Committee Resigns, Cites Lack of Inclusiveness

by Jane Gatensby @JaneGatensby

On Feb. 1, the Association pour une solidarité syndicale étudiante's three-member Comité aux luttes sociales, a committee for social struggles, resigned en masse with the publication of an open letter to federation members outlining ASSÉ's shortcomings—most notably a lack of ethnic and linguistic inclusiveness.

The letter describes ASSÉ as an overly hierarchical organization rife with top-down pressures and riddled with cliquism, where anglophones, allophones and “racialized” members are made to feel like outsiders.

“Despite the social justice values put forth by ASSÉ, its structures make it difficult for [ASSÉ] to embody these values,” the letter reads in French. “Although we be-

lieve [that] ASSÉ [...] has the potential to accomplish great things, for us the honeymoon is over.”

Authors Myriam Tardif, Rushdia Mehreen and Beatriz Munoz identify themselves as “persons of diverse origins and languages.” They say that “relationships of dominance” were present when the organization interacted with “racialized” members of the committee.

“Our impression was that white people on the [social struggles] committee were addressed with priority,” the letter reads. “Racialized members of the social struggles committee were systematically hesitant to go to the Conseil de Coordination [coordinating council].”

The letter also hints that non-white, non-francophone ASSÉ members are prevented from moving up in the organization.

“Why don't we see racialized

students at the congress and in other ASSÉ events and activities?” it asks. “The experience of racialized/non-francophone people on the social struggles committee and other students we know leads [us] to think that there may not be many opportunities for [these students].”

The letter, which also complains of ASSÉ's hierarchical structure, ends with a list of recommendations to make ASSÉ more inclusive.

In an email to *The Link*, Mehreen explained her committee's decision to share the letter.

“The resignation turned out to be public because the text in it also served as the reflection text for the Orientation Congress of ASSÉ,” she said.

Mehreen also elaborated on her decision in a post on her personal blog.

Asked about the letter's allega-

tions in a Feb. 4 interview, ASSÉ executive member Jérémie Bédard-Wien told *The Link* that he thought the letter “contributes to a healthy debate within ASSÉ,” adding that the letter would be discussed during the organization's orientation congress in March.

“I think many of the remarks made by the Comité aux luttes sociales are right, and we must work towards making ASSÉ a more inclusive association,” said Bédard-Wien. “That will be done from the inside, certainly. It is sad to see them go for that reason.”

“We're not threatened by these comments—we're an open association,” he continued.

“We think that if some people don't see us as inclusive, then we must improve that and make sure [...] that the problems encountered by the Comité aux luttes sociales

are not replicated in the future.”

When asked about the letter's insights on ASSÉ's hierarchical nature, Bédard-Wien replied, “The strike, obviously, had a very high rhythm. Many debates were, sadly, put aside to concentrate on the daily goings of the strike. Now we have the time for these debates to be held.”

Bédard-Wien responded to previous charges of racism within the Quebec student movement in a Dec. 1 article on *Rabble.ca*, saying, “Challenging racism within and outside is not our movement's forte: I have no trouble admitting that we have a lot to learn.”

“However, to discount general assemblies or, more generally, structural change on that basis is [...] a political smokescreen used to draw attention away from [...] debates about direct democracy.”

CONU'S ADMIN, UNIONS RECEIVING MARKEDLY DIFFERENT INCREASES



After four years without a contract, Concordia's maintenance workers protested at the university's downtown campus last year. Photo Adam Kovac

by Riley Sparks @sparksriley

► Continued from Page 3

Concordia's library workers also have not had a raise since their agreement expired in 2008. Their previous agreement granted 2.5 per cent yearly increases, but, like the steel workers, they're still in long-running negotiations with the university.

"We're all in the same boat, all the unions. The same exact position," said Ginocchi.

Concordia's full-time and part-time faculty associations received 2 per cent and 2.5 per cent raises, respectively, in the most recent years of their collective agreements.

Neither could be reached for comment by press time.

"It's understandable that they raise concerns," said Hébert of the unions. "They'll get increases at some point, but they're not getting them now, [while] non-unionized employees who are management personnel will get annual

increases," he added.

"The Board has also been very clear in saying that we would like to have our collective agreements settled faster," Hébert explained.

The university has added more employees to the unit responsible for bargaining with unions, Concordia President Alan Shepard explained. "There's no question, though, that we still need to speed up," he said. "What I'm hoping is that we can get to a better labour relations climate at Concordia."

Hébert's report also noted that three administrators had received retention adjustments—salary increases to encourage employees to turn down job offers from other schools.

"You try to always manage your talent and bring them along, but there are market forces out there and every once in a while it happens. And you have to use that judiciously," Hébert explained.

"All businesses do it," Shepard added. "If you're at the top of your game and other people

are courting you, an employer might choose to pay you more to keep you where you are.

"When I was just coming to Guelph, I went to my dean [at Texas Christian University] and said I had an offer from the University of Guelph, and I was leaving. And she thought I was playing this retention game, so she said, 'Give me 24 hours and I'll get back to you with the counter-offer,' like that's the whole game. And I said, 'No, I'm moving to Canada, I'm emigrating, I'm out of here,'" Shepard said.

These salary adjustments should be used infrequently, he said.

"They're not something you do every day," he explained, and he doesn't think they should become a bargaining strategy.

"Sometimes you have retention amounts, and there's all kind of things particular to the university, but we'll make sure that we get all that information in a very transparent manner [next year]," Hébert said. "There's nothing to hide, anyway."

NO WORDS FROM THE (POTENTIAL) PROVOST

ConU President Proposes Passing Up on Provost Speech

by Julia Wolfe @juruwolfe

Concordia President Alan Shepard wants to suspend university bylaws in order to allow provost candidates to forgo the current practice of a required public speech.

"You want the best pool of applicants you can get," Shepard said. "You don't want to jeopardize who will come into the pool."

Shepard is concerned that applicants might want to keep their candidacy a secret so as to avoid upsetting current employers or co-workers.

"If [candidates] put their hat in the ring and it doesn't work out, the community they're a part of now could feel jilted," he said.

During his own application process at Concordia, Shepard said he considered withdrawing his candidacy when he learned that he would be expected to speak publicly. That policy of "parading the president around," he said, is just not common elsewhere.

The bylaws for any potential provost are even stricter. All short-listed candidates are expected to speak, rather than just the search committee's top pick.

According to Shepard, the response to the proposal—both during and after the meeting—was positive.

Both he and Board of Governors Chair Norman Hébert, Jr. agreed that the search committee, made up of faculty, students and administrators, adequately represents the community, so it won't be a huge loss.

But Robert Sonin, president of the Teaching and Research Assistants at Concordia, isn't as sure.

Sonin said that while he's sympathetic to candidates who risk jobs at home, the tradition of public forums to help pick the next provost is a tradition worth preserving.

"The provost is someone who affects the daily life of just about all the faculty," he said. "That's a person that you might want to at least throw a few questions at."

Shepard brought the recommendation to the Board of Governors during Wednesday's regular meeting. As per the university's bylaws, Shepard was giving the required 30-day notice of the motion.

When the motion is actually presented, presumably at the next BoG meeting, it must pass by a two-thirds majority.

And while Shepard is optimistic, he's not counting on anything.

"A good president never predicts a vote," he said.

—with files from Riley Sparks

NO FIELD, NO PROBLEM

Urban Agriculture Movement Gaining Ground at ConU



Curtis Stone, a sustainable farmer in British Columbia, is a strong advocate for the urban agriculture movement. Photos courtesy of Curtis Stone

by Vivien Leung @viven_leung

You don't need a field to build a farm.

The urban agriculture movement, once considered radical, has been steadily gaining momentum, perhaps for the simple fact that the principles at its core are almost universally agreed upon.

"[Urban agriculture] involves every day of our lives. We eat food every single day," said Marcus Lobb, a coordinator at the Concordia greenhouse.

"Anyone who's ever grown and eaten their own food automatically goes, 'Oh my God, this tastes so much better.'"

Curtis Stone, a sustainable farmer from British Columbia, agrees.

"I discovered it's [an easy sell]," he said. "It's not like I'm selling some consumer crap that somebody doesn't need. This is good, wholesome food that everybody needs."

Proponents of urban agriculture propose a local, organic and sustainable model that would encourage continued and ready access to healthy, affordable food for generations to come.

According to Samuel Oslund, who runs Santropol Roulant's urban farm, "It's creating more access for people who typically may not have access to healthy food. It's great to be able to help make it more equitable."

Urban Agriculture Movement Reaches Concordia

The momentum in the urban agriculture movement is reflected in the rapid growth of participation in activities at the Concordia green-

house over the last three years.

"We've been trying to encourage education as a component of the greenhouse," said Lobb. Having established a series of workshops, film screenings and a resource library related to farming and ecological issues, the greenhouse organization applied for a strategic fund with the intention of hosting an intensive five-day urban agriculture school.

The result was the City Farm School. After a highly successful first run in 2011, the school has grown in 2012 to span the entire growing season and has begun selling its harvest.

Funds for specialized projects and opportunities for internships and volunteering have also grown steadily.

The City Farm School announced last December the creation of three internship programs for students interested in new approaches to farming.

Among them is a special medicinal plants internship that will be launched with a panel discussion and workshop on Feb. 9 and that will introduce participants to an innovative new mode of farming called SPIN farming.

SPIN, which stands for small plot intensive, is a technique first developed by Wally Satzewich, a Saskatoon urban farmer. It diverges from conventional commercial farming by making smart use of sub-acre plots of land, generally available in urban and peri-urban areas.

"There is so much land in the city. Some people don't care about their lawns, some are elderly and

it's actually a hassle for them to [maintain]," said Lobb.

In Stone's case, very good use was made of an otherwise abandoned site.

"The main farm site I developed in the first place was totally derelict. I found 300 needles there," said Stone of the site, which had been frequented by drug users. "From something that didn't do anything for the community, I took it to somewhere that feeds the community and is an economic engine."

Smaller plots of land mean less infrastructure is required and initial capital investment is minimal.

"Our whole operation is done by [bicycle-powered machines] and just two people," said Stone. "Our deliveries are done by bike."

Proximity to urban centres also reduces the costs of transport, both environmentally and monetarily.

"You can be suburban and you're still close enough to [your consumers]," said Stone. "I have friends, commercial urban farmers, in San Francisco, who take their produce and their market stuff on the metro."

The SPIN farming workshop takes place on Feb. 9 and will be hosted by Stone, who used SPIN farming principles to set up his farm, Green City Acres, in Kelowna, BC.

"[There will be] enough info to give people a kick in the ass, to say, 'Okay, I think I can do this.' I give an honest look at what's involved in running a farm. I try not to romanticize too much," said Stone. "Although it's hard not to romanticize,

because it's a pretty great lifestyle."

Sustainable Food Can Be Sustainable Business

Helping make that lifestyle so great is the profit that can come of it.

Whereas much of urban farming so far has been very ideological and hobbyist, SPIN provides a methodology to make urban agriculture a highly profitable, entrepreneurial venture.

According to the official SPIN farming website, once properly set up, young farmers can expect to produce \$50,000 worth of vegetables for half an acre of land and according to Stone, this figure is conservative.

The model emphasizes crops with high turnover and value by weight to make the farm profitable.

"It's about being smarter, using land wisely, versus just using more technology, more inputs and having more land," said Oslund. "You're sometimes talking half an acre of production, so it's geared towards stuff that turns over fast: greens, sprouts. Things that take up little room and have a high per-pound value."

Stone produces 30,000 lbs of vegetables on three-quarters of an acre. He grows mainly spring mix, microgreens, radishes, baby turnips, and baby beets—all crops that grow within a 60-day cycle.

If the model gains in popularity, it promises to redefine what it means to be a farmer.

"The old agricultural paradigm is dying," Stone said. "Our American culture totally diminishes the value of farmers—it's not something that people [think

about getting into]."

But their loss is Stone's gain.

"I actually get a really nice livable income from being a farmer, which is unheard of," he said. "Over the last 50 years, farmers have typically been burdened with copious amounts of debt."

The best part is that anyone can do it.

"I went from not knowing anything [about gardening], aside from some experience in tree planting, to being a commercial farmer in [about a] year," recounts Stone.

"I spent the winter of [2009] just reading these books, started developing one farm site in August 2009 and got the farm ready to plant about February. I was selling vegetables by April 2010."

"I think it's encouraging a lot of people into the idea that you can actually farm and make a living and provide for yourself."

Stone likened the current situation in urban agriculture to the dot-com boom of the 1990s—people who get on board now find a wide open market and cheap resources.

"There are all these opportunities for young farmers," Stone said. "There is available land, not to buy but just to use, for free, tons of it everywhere, because there are no farmers."

"It's the time to set yourself up as a farmer. There are tons of opportunities, infrastructure's cheap, greenhouses, seeds are still cheap," he continued.

"I started my farm on \$7,000 and you can do that. Setting up now is going to be a huge advantage compared to setting up in ten years."

“THE BRAIN-VAGINA CONNECTION”

Naomi Wolf on Vaginas and her Talk with Dr. Jim Pfaus at ConU



Naomi Wolf will discuss the vagina=brain connection and other aspects of her new book at her Feb. 7 Photo Michael Fleshman

by Danielle Rudnicka-Lavoie @rl_danielle

“It is a very big fucking deal,” said best-selling author and cultural critic Naomi Wolf of the brain-vagina connection—the subject of her most recent book, *Vagina: a New Biography*, in a delayed and unenthusiastic interview with *The Link*.

Along with Concordia psychology professor Dr. Jim Pfaus, Wolf will present the ideas discussed in her book on Feb. 7. André Picard, *The Globe and Mail*’s public health reporter and columnist, will moderate the discussion.

After losing her ability to have mental-state-altering orgasms because of a spinal injury that numbed her pelvic nerve, Wolf began to “literally bargain with the universe, as one does in times of crisis.”

She no longer could “see things in Technicolor,” as she usually had after sex. Post-rehabilitation and after regaining her ability to do so, she began to explore the science behind the brain-vagina connection.

Vagina: a New Biography has gotten predominantly negative reviews from major North-American publications, namely in *The New York Times*, the *New York Review of Books*, *The New Yorker* and *Wired* magazine.

Wolf has been criticized for making sweeping generalizations about the mysticism of female sexual response by using examples of her own experience and its effects on her creativity, alongside convenient studies to back up her argument.

The New Statesman’s Laurie Penny has even gone as far as to call her book “embarrassing”.

But Pfaus said Wolf linking her personal experience to women’s sexual experience at large doesn’t really bother him. “I’m going to let her

have that egocentrism,” he said.

Wolf has also faced some criticism for being too sensitive.

In an article for *The Guardian*, she writes about a dinner party when her friend Alan made her vagina-shaped pasta—“I call it cuntini,” said Alan—to celebrate her book deal.

That event offended her so deeply that it sent her over the edge and gave her writer’s block for six months.

When asked to respond to the negative reviews, she said: “Frankly what’s most important is not that a book is controversial. It’s that a book is accurate.”

“I’m always happy to get constructive criticism, but if you look at the reviews, a lot of it is really oddly focused not on the substance of the book.

“If you look in the back [of the book], there’s hundreds and hundreds of footnotes and a bibliography of hundreds of books and studies documenting the brain-vagina connection,” she added.

Wolf was present during Pfaus’ study that demonstrated the role of female sexual desire in seeking out sexual intercourse and male mate selection of lab rats, an animal that has a similar brain composition to that of humans.

Two groups of female rats were observed: one group injected with pleasure-blocking chemical called nolozone and the other with saline to create a control group.

After being sexually stimulated by researchers, those that had been injected with nolozone were disinterested in the male rats while the control group was more interactive with the males and their own environment.

“The incredible insight that the book presents is that the new neuroscience shows that fe-

male sexual pleasure actually strengthens females in all kinds of ways not directly related with female sexual pleasure,” said Wolf. “It makes them specifically more assertive, focused and goal-oriented. I call dopamine a feminist neurotransmitter for that reason.”

This might be a big deal, but it’s definitely not new.

Pfaus testified to the fact that there have been numerous previous studies on the topic and that it rather signifies Wolf’s “scientific awakening” as a cultural critic rather than new and incredible findings.

“It’s kind of like reading the Bible literally,” said Pfaus in response to criticism of Wolf’s use of the term “ultimate feminist neurotransmitter” to designate dopamine, which is linked to the reward system in the brain that creates confidence and euphoria and that can also be produced by taking drugs like cocaine, eating or going shopping.

Their talk is the first in a series of four presented by Concordia and *The Globe and Mail* on living well, aging well and staying healthy using academic research outside the classroom to educate the public.

The monthly talks to come will be on the respective topics of obesity, mental health and exercise. They will be recorded and made available for free on Concordia and *The Globe and Mail*’s websites.

A conversation between Naomi Wolf and Jim Pfaus: Sexual Desire and the Effect of Neurochemicals on Behaviour will be held at 7:00 p.m. on Feb. 7 at Concordia’s D.B. Clarke Theatre (sold-out).

CITY BRIEFS

by Andrew Brennan @Brennamen

For Whom the Bridge Tolls

The City of Montreal announced its vision for the new Champlain Bridge Feb. 3, complete with light rail transit lines and vehicle tollbooths.

According to *The Gazette*, the city is asking for public funds from federal and provincial governments, saying in a press release, “It would be unfair [...] for drivers to be the only ones paying the bill.”

The proposed LRT lines would connect Brossard to the downtown core via the Griffintown district.

(Lack of) Freedom of the Press

In the span of a year, Canada has dropped from 10th to 20th in the world in Reporters Without Borders’ press freedom index.

According to the organization’s accompanying report, major reasons for the steep decline were the “obstruction of journalists during the so-called ‘Maple Spring’ student movement and [...] continuing threats to the confidentiality of journalists’ sources and Internet users’ personal data.”

The index grades nations on accessibility to information for the press and court-sanctioned protection of confidential sources.

Airplane Job Upheaval Grounded

Air Canada is preparing to appeal the Quebec Superior Court’s ruling that they need to keep their maintenance facilities open in Montreal.

On Monday, the highest court in Quebec sided against the airline, criticizing the former crown corporation for moving the maintenance of its fleet to an American company in Duluth, MN.

Aveos Fleet Performance Inc., a subcontractor for Air Canada, went out of business last March, putting 1,800 people out of work in Montreal alone.

Broken Bonds

The former head of Montreal’s real estate projects department says he had to resign from his job because he had lost faith in the municipal government.

“The bond of trust was broken,” said Joseph Farinacci to the Charbonneau Commission on Monday. “I couldn’t continue.”

The commission, headed by Justice France Charbonneau, was started last October by the provincial government to examine collusion and corruption in public construction contracts.

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THE LINK

CONCORDIA'S INDEPENDENT NEWSPAPER SINCE 1980

Congratulations to *The Link's* newest members of masthead!

Michael Wrobel – Opinions Editor Justin Blanchard – Sports Editor

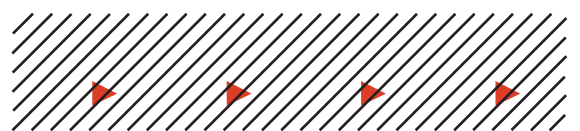


NOT YOUR PARENTS' CHINESE NEW YEAR

Chinatown Hosts Dance Show to Ring in Year of the Snake
by Elysha del Giusto-Enos @elyshaenos



2KSQUAD rehearses for their New Year performance at Rise 2013: Year of the Snake.



◆ Photos Natalia Lara Diaz Berrio

Television and radio have gone the way of auditoriums and gramophones for Montreal's young entertainers. Now, they only look to one platform—YouTube.

This Saturday, dancers, singers and performers from various Montreal schools and fan groups will share a stage with headlining YouTube stars Lil Craze and Tim Toshi, as they bid adieu to the Year of the Dragon with the Chinese New Year event Rise 2013: Year of the Snake.

Young performers in the community have organized Rise 2013, a blowout party in Montreal's Chinatown featuring 50 local performers along with headliners from Toronto and the United States, plucked from YouTube due to their millions of views.

Eddie Augustin and Anny Cao, both organizers and performers, said that a Chinese New Year event for young people, by young people, has never been done before in Montreal.

Visions of paper lanterns and

dragon floats working their way up St. Laurent Blvd. are part of the formal celebrations that Cao says belong to our parents' generation. Saturday will have singers, dance crews and even a performance by martial artists from the Montreal Wushu Institute.

"We're not going to see our parents coming to the show," Cao said.

A lot of the dance groups will be doing "dance covers"—where they mirror the dance moves from their favourite videos. Augustin said the performers typically appear in groups of between five and seven for the dance acts.

Sometimes the covers include dancing and singing, but it depends on the genre; with the K-Pop subculture in particular there is rarely singing.

"We're doing a mash-up of two ballad songs—but also with R'n'B," Cao said, describing some of what her group 2KSQUAD will be bringing to the show.

Although the event is in China-

town at the Chinese Cultural Centre celebrating Chinese New Year, it's not just about spotlighting Chinese talent.

"People tend to think of 'Asian' as Chinese, Korean, and Japanese," Cao says. "The thing is, with our subculture we only have Chinatown which is our main Asian hangout. We do shows elsewhere also, but Chinatown is family."

Augustin agreed that all Asian cultures—and people interested in them—converge in Chinatown, making the Chinese Cultural Centre a perfect venue choice.

The centre seats 400 people and with about 150 dedicated fans that attend every event, Rise 2013's organizers are hoping their headliners will help draw an audience to fill the rest of the seats.

They invited rapper Lil Craze, whose YouTube videos have racked up nearly 45 million views, and Canadian singer-songwriter Tim Toshi. Montreal singer-songwriter DONSMOOVE and Mon-

tréal Korean-wave star Melissa Moy from the dance group East2West will MC the event.

Since it's an all-ages event, there won't be any alcohol; any heavy partying will be taking place afterward at the Ivy Nightclub, just below Prince Arthur St. on St. Laurent Blvd.

Most of the performers are from high school, CEGEP, university clubs or independent fan-groups. Hallyu, a club at Marianopolis College, is how Cao first got involved, but since graduating she is now in the independent group 2KSQUAD.

Although they have been planning three to four events yearly for the community at large, she and Augustin are looking to work more towards promoting their own group, 2KSQUAD, in the future.

For a lot of the performers, school is still the glue that keeps them together; when they graduate, a new batch will get

ready to take their place.

That's one of the reasons why Augustin and Cao, along with fellow organizers Mike Vo and Angela Huang, are working to develop the community outside of school through events like this one—along with their online presence.

They scouted the McGill Chinese Students' Society's fall event—as well as the Dream Idol Talent Show, which happened last semester at Concordia's D.B. Clarke Theatre—as a way to draw more talent into their circle.

"We try to bring all the people who are part of the Asian-related circle together," said Augustin. "We keep an eye out for talent and build our own community."

Rise 2013: Year of the Snake / Feb. 9 / Montreal Chinese Community and Cultural Centre (1088 Clark St.) / 7:00 p.m. / \$10.00 advance, \$15.00 door, \$20.00 VIP / Event page: bit.ly/RtLcHZ

BLACK HISTORY MONTH DREAMS BIGGER

February Packed With Events Celebrating History, Culture

by Michelle Pucci
@michellempucci

For fifty years, Martin Luther King, Jr.'s dream has become more of a reality, but Montreal's Black History Month reminds us the road to social equality isn't over.

This year's theme, "Now Is the Time," alludes to King's 1963 "I Have a Dream" speech.

Throughout February, workshops, conferences, exhibits, films, concerts and comedy shows will take place around the city, promoting the diverse cultures of Montreal's black communities and the accomplishments of black Montrealers.

The 22nd edition of Black History Month features accomplished musician and actor Dawn Tyler Watson as this year's English spokesperson.

A Concordia Jazz Studies and Theatre grad, Watson performed as part of last year's Afrophyllia concert series at Old Montreal's Piano Rouge lounge.

Born in England and raised in London, ON, Watson identifies as a Canadian, despite growing up in a Jamaican/West Indian household.

"Until I came to Montreal, I wasn't that aware of diversity because, coming from a small town, there was not a huge [multicultural] community there," she said. "It was a bit of a culture shock for me."

Watson recently learned that she was adopted; her late biological mother was Irish and her biological father is from Trinidad. While she admits she has always had a passion for Irish music, she feels disconnected from her biological and adoptive parents' cultures.

"[My family] tried very hard, like a lot of immigrants, to assimilate," she said.

"I'm kind of shy to say that my awareness of what it means to be a black person in Montreal and in Canada, including our history, is not something I'm very aware of."

Michael Farkas, president of The Round Table on Black History Month, a non-profit that promotes events throughout February, says Montreal's Black History Month has had to reinvent itself in recent years.

In the last four years, Farkas said, The Round Table has used social media to refresh and stimulate its image and program and increase the visibility of Black History Month.

"We have been able to galvanize our strength together, from the churches to the different organizations to somewhat have an agreement over different issues, such as racial profiling," said Farkas.

Look below for our breakdown of some of the affordable events happening throughout the month.



Ladysmith Black Mambazo playing Friday at l'Astral.

Photo Leslie Schachter

BLACK HISTORY MONTH CALENDAR

by Michelle Pucci @michellempucci

► EXHIBITS

Ebony Writers
Feb. 1 to Feb. 16
Hôtel de Ville de Montréal (275 Notre-Dame St. E.)
8:00 a.m. to 4:30 p.m. weekdays /
10:00 a.m. to 4:00 p.m. weekend
Free

I Have a Dream: The Exhibit
Feb. 5 to Feb. 18
Espace Georges-Émile-Lapalme de la Place des Arts (175 Ste. Catherine St. W.)
9:00 a.m. to 9:00 p.m.
Free

Benoît Aquin: Haïti. Chaos et quotidien
Feb. 28
Musée McCord (690 Sherbrooke St. W.)
10:00 a.m. to 6:00 p.m.
\$14.00 regular / \$8.00 student

► MUSIC

Cody Chesnutt
Feb. 12
Petit Campus (57 Prince Arthur St. E.)
8:00 p.m.
\$20.00

Afrophyllia 2013: Henri-Pierre Noel
Feb. 15
Piano Rouge (22 St. Paul St. E.)
10:00 p.m.
\$12.00

► DANCE

Les Beaux Dimanches Dans Le Métro: Haitian Dance
Feb. 24
Place-des-Arts Metro Station
2:00 p.m.
Free

► COMEDY

The Underground Comedy Railroad: Montreal Edition
Feb. 17
Jimbo's ComedyWorks (1238 Bishop St.)
9:00 p.m.
\$15.00 advance / \$20.00 door

► FILM

La Pirogue by Moussa Touré
Feb. 8 to 28
Cinéma Ex-Centris (3536 St. Laurent Blvd.)
6:00 p.m.
\$9.75 regular / \$9.25 student

Cinema Politica: United States of Africa
Feb. 11
Hall Building (1455 de Maisonneuve Blvd. W., H-110)
7:00 p.m.
PWYC

Cinema Politica: Call Me Kuchu
Feb. 25
Hall Building (1455 de Maisonneuve Blvd. W., H-110)
7:00 p.m.
PWYC

Dark Girls
Feb. 26
Hall Building (1455 de Maisonneuve Blvd. W.)
6:00 p.m.
\$15.00

► THEATRE
Oroonoko by Paul Van Dyck
Feb. 6 to 17
MAI (3680 Jeanne-Mance St., #103)
8:00 p.m.
\$25.00 regular / \$20.00 student

► CONFERENCES
Angela Davis: Fro 2013
Feb. 18

L'Astral (305 Ste. Catherine St. W.)
6:00 p.m.
\$15.00

Dark Girls: Round Table
Feb. 25
Hall Building (1455 de Maisonneuve Blvd. W., seventh floor)
6:00 p.m.
Free

► OTHER
Blood Donation
Feb. 16
Comité d'éducation aux adultes de la Petite-Bourgogne et de St-Henri (2515 Delisle St.)
10:30 a.m. to 4:00 p.m.

Black History Month Closing Party
March 1
BluePrint Lounge (1438 Bleury St.)
9:00 p.m.
\$10.00

FRINGE CALENDAR FEB. 5 – FEB. 11

by Michelle Pucci
@michellempucci

LIT ■

1 The Art of Performing Aural Sex: Soirée de poésie érotique
Feb. 10
Le Cabaret du Mile-End (5240 Parc Ave.)
6:00 p.m.
\$10.00 early-bird / \$20.00 advance / \$30.00 door

For the seventh year running, The Art of Performing Aural Sex promises an evening of sexy poetry, erotic storytelling, and tantalizing dance performances.

VISUAL ART ■

2 Carrier Pigeon by Dominic Gagnon & Zeesy Powers: Vernissage
Feb. 7
Eastern Bloc (7240 Clark St., second floor)
6:00 p.m.
Free

3 Bus Trip to Sporobole (Sherbrooke)
Feb. 9
Eastern Bloc (7240 Clark St., second floor)
1:45 p.m.
\$30.00 members / \$40.00 non-members

Schedule:
1:45 p.m.: Departure from Eastern Bloc. Presentation by Dominic Gagnon on bus.
4:00 p.m.: Arrival at Sporobole. Sound Pollution conference.
5:00 p.m.: Cinq à sept and Tor of the Postillons/Intempéries du

language solo exhibit by Catherine Préfontaine. Tour of Sporobole's new lab.
7:00 p.m.: Departure from Sporobole. Festive return with karaoke on bus!

PARTY ■

4 Bang 'N Shout Launch Party
Feb. 8
Il Motore (179 Jean-Talon St. W.)
10:00 p.m.
\$5.00

5 Panda-monium! Tiger-monium! Wolf-mania!
Feb. 9
Il Motore (179 Jean-Talon St. W.)
10:30 p.m.
\$5.00 to \$10.00 suggested donation

A dance party fundraiser for strange and queer animals, this event is a fundraiser for Solidarity Across Borders and the Immigrant Workers Centre.

MUSIC ■

6 Ty Segall + K-Holes + Ex-Cult
Feb. 5
Le Cabaret du Mile-End (5240 Parc Ave.)
8:00 p.m.
\$15.00 advance / \$20.00 door

7 Grace Potter and The Nocturnals
Feb. 7
Corona Theatre (2490 Notre-Dame St. W.)
8:00 p.m.
\$24.00

8 Yo La Tengo
Feb. 11
Corona Theatre (2490 Notre-Dame St. W.)
8:30 p.m.
\$27.00 advance / \$31.00 door

Yep, they're still at it. Appease your 15-year-old self and go see YLT. In their case, with experience comes silliness and last tour they reenacted Seinfeld scenes on stage—so who knows what we'll be in for this time.

FILM ■

9 The Tragedy of Man by Marcell Jankovics
Feb. 7
PHI Centre (407 St. Pierre St.)
7:00 p.m.
\$11.25

10 Sergei Parajanov Screening Series: Ashik Kerib
Feb. 9
J.A. de Sève Cinema (1400 de Maisonneuve Blvd. W., LB-125)
2:00 p.m.
Free

COMEDY ■

11 Let's Do This! #05: Get 'Er Done!
Feb. 7
Mainline Theatre (3997 St. Laurent Blvd.)
9:00 p.m.
\$5.00

DeAnne Smith will be headlining with Jess Salomon, Daniel Carin and Flapjack Cadillac on the bill for this week's night of comedy extravaganza.

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FRINGE GIVEAWAY YO LA TENGO + GRACE POTTER AND THE NOCTURNALS

This week we have two pairs of tickets to give away, so bring your significant other/ friend with benefits and forget about Valentine's Day—it's a silly excuse for a holiday anyway.

Yo La Tengo (Feb. 11)
They were great in the '90s and they're great now. We literally have nothing else to say because this is going to be a great show. You want these tickets.

Grace Potter and The Nocturnals (Feb. 7)
Potter and her gang hail from Vermont, just like maple syrup. Unlike maple syrup, however, she has amazing stage presence—which is an almost guarantee for a great set.

We'll be conducting the draw for the tickets this week over Facebook, so like *The Link's* page at facebook.com/thelinknewspaper to get more info!

PROCESSING ELECTIONS

With a wealth of experience from September's provincial election under her belt, Montreal *Gazette* staff reporter Monique Muişe joins *The Link's* speaker series to share some of her tips and tricks for covering elections.

Friday, Feb. 8

4:00 p.m.

The Link Office

(1455 de Maisonneuve Blvd. W., H-649)



SPEAKER SERIES

To continue opening dialogue on the issues facing Canada's Aboriginal Peoples, *The Link* presents a talk by the Editor of Kahnawake's *The Eastern Door* newspaper, Steve Bonspiel, and guests.

Friday, Feb. 8

8:00 p.m.

Burritoville

(2055 Bishop St.)



The ~~Indian~~ Issue

Aboriginal Indigenous NATIVE

None of these words really encompass what we are trying to say. After researching and asking around, we still couldn't find one that did. Some were too generalized, or inaccurately constrictive. Others were uselessly ambiguous, timidly safe or stigma-bearing. But though none were applicable to represent the entirety of the content of this issue, all will appear in the coming pages. The difficulty we had in choosing our words throughout offers a glimmer of insight into the complexity of the history, confusion, injustice and ignorance that have led it to be this way. To read more, turn to Page 3.



The Hidden Borders of Canada

BY COREY POOL @COREYRIVER

When you look at this landmass, what do you see?

Canada is marked and divided by a complex system of hidden borders. Some are real, and some are imagined—depending on whom you ask. Most of them are political, and some have legal implications; some signify victory and some defeat.

Collectively, they've all contributed to the way this country has taken shape over the past few hundred years.

As early as 1701, European settlers began making deals with First Nations people in what would even-

tually become eastern Canada. These early agreements, signed between 1701 and 1923, are considered the "Historic Treaties."

These treaties were basically contracts that outlined the terms and conditions of the Canadian and European people's access to land previously occupied solely by First Nations.

The earliest ones were essentially agreements set in place to ensure peaceful relations between the First Nations people and the Europeans. As time passed, however, the treaties and how they were used would change.

Instead of the more simple agreements like the early Peace and Friend-

ship treaties, the later Historic Treaties contained more complex and far-reaching obligations between.

In 1871, as the newly formed Canadian government started to push west, the Crown began to negotiate and sign a series of agreements with the First Nations called the Numbered Treaties.

The first seven of these treaties, signed between 1871 and 1877, claimed mostly the southern and central parts of what are now the Canadian prairies. The remaining four treaties, signed between 1889 and 1921, would see large parts of the northwest claimed by the Crown as well.

In the end, the treaties would reclaim most of northern Ontario, Manitoba, Saskatchewan, Alberta, as well as parts of the Northwest Territories, the Yukon and British Columbia for the Crown.

These treaties would see First Nations people surrender the rights to their land in exchange for money, food, hunting and fishing rights, as well as clothing and medicine.

They were then given back small pieces of their land in the form of Native reserves.

Today, Native reserve land makes up only 0.2 per cent of all of Canada's landmass.

The settling of treaties continues today with what are referred to as comprehensive land claims, as well as self-government agreements. These essentially address unfinished treaty-making business.

According to the Canadian government, there have been 24 comprehensive land claims and two self-government agreements concluded since 1973.

As of September 2012, there are 93 comprehensive land claims and self-government agreements at negotiation tables across the country—some of which have been on the table since the mid-1970s.



The Historic Treaties

Between 1701 and 1923, the British Crown, the Canadian government and First Nations representatives signed what are known as the Historic Treaties.

These began as a series of smaller treaties, established before Confederation in 1867 in what would become the Canadian east. They include the Peace and Friendship treaties in present day New Brunswick and Nova Scotia, the Upper Canada treaties and the Vancouver Island treaties, in Ontario and British Columbia, respectively.

Looking to expand its influence across the country, the Crown began a series of treaties known as the Numbered Treaties that span

across most of the northern Ontario, the prairies and the northwest.

Possibly the most controversial of these was Treaty Six, signed by the Plains and Woods Cree.

The treaty was initially met with strong opposition and resistance from First Nations communities. But facing starvation after the rapid decline of the buffalo that sustained them, they were eventually forced to cede the land. Treaty Six is also unique because it is the only treaty to grant any form of health care. A clause was included that would have a medicine chest in the home of each Indian Agent on reserve land to fight the spread of disease. To some, this was interpreted as free health care for all, forever.

Negotiations in Quebec

The settling of treaties continues today with what are referred to as comprehensive land claim settlements, as well as self-government agreements. Land claims are recognized under two classes: Comprehensive claims, and specific claims. Comprehensive claims are referred to as such because of their wide scope, which can include anything from land ownership, economic development and hunting and fishing rights.

These types of claims are typical of

areas where title to the land hasn't been previously established by a treaty. Specific claims deal with pointed grievances that usually have to do with the administration of land and other assets assigned under a treaty or the Indian Act.

According to the Canadian government, there are currently 93 comprehensive land claim settlements and self-government agreements at negotiation tables across the country. Of these, there are six happening in Quebec, and of those six, four include both comprehensive land claims and self-government agreements.



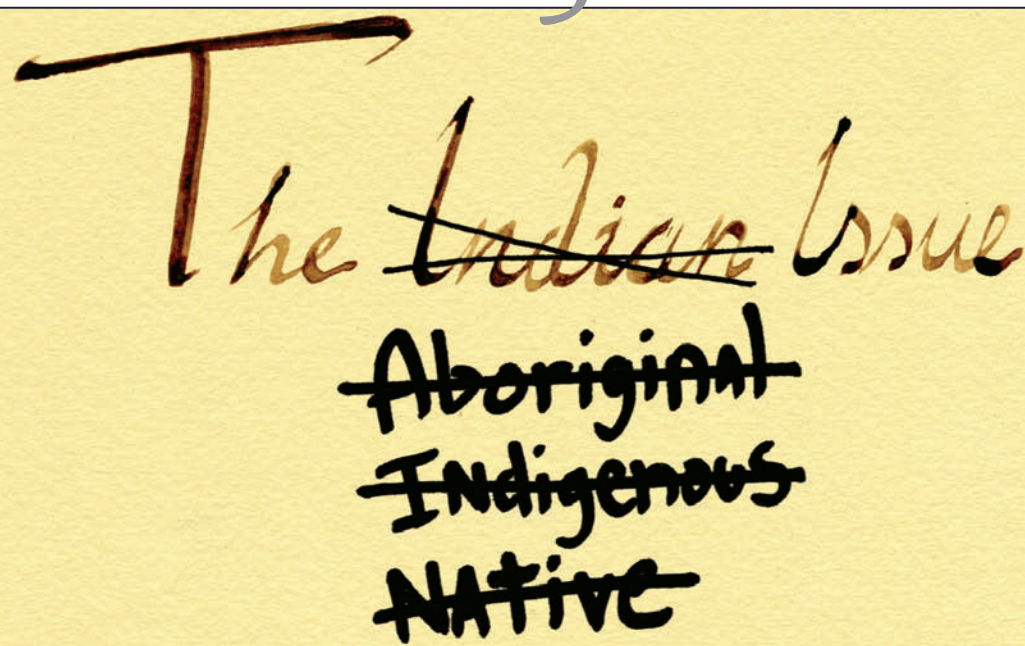
For a full interactive version of these maps, check online.

0.2%

Reserve Land in Canada

Canada has a total land area of 909.3 million hectares. According to Aboriginal Affairs and Northern Development Canada, the total land base of the 2,267 Native reserves they have listed is approximately 2.6 million hectares—0.2 per cent of the total land area of Canada.

Graphics Julia Wolfe



To clarify the confusion:

The word **Indian** is a legal term in Canada. As of a few weeks ago, **non-status** and **Métis** are now also considered **Indians** under the Constitutional Act of 1867.

Aboriginal is an umbrella term that includes **First Nations**, **Inuit** and **Métis** people. The word appears officially in the Canadian Constitutional act of 1982.

Indigenous is another general term. In Canada, similar to the word **aboriginal**, it can be used in

reference to **First Nations**, **Inuit** and **Métis**—but when used elsewhere, it becomes applicable to any group of people, or person, originating from a specific place.

When you speak of **First Nations** people, you are excluding **Inuit** and **Métis**. When used practically, however, the connotation ranges, depending on whom you ask.

The word **Native** refers to people associated to a specific place by birth.

But if you're a **non-native**, where are you from? Do you count as a **settler**?

Not knowing what to call someone can hinder conversations and lead to awkward situations. But as far as discussions concerning **Canadians**, and Canadian **First Peoples** go, issues run far deeper than ambiguous nomenclature.

Our history and our identities are inseparable. Our contemporary issues are intertwined.

Before we can move forward, we need to understand where we're coming from, and where we stand in relation to one another. We need to face our own ignorance, and our questions head on.

Just because we don't have all the answers is no reason not to talk about the problems.

—Current Affairs Editor Megan Dolski,
Special Issue Coordinator

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A Delicate Subject How Aboriginal History Is(n't) Being Taught

BY KATIE MCGROARTY @KATIECMCG

In this country, it's completely feasible to graduate high school with more knowledge on the Irish potato famine or awareness of the bubonic plague than an understanding of aboriginal history throughout Canada's history.

"I have a daughter who is in Grade 5, that has a textbook from 2011, that is for her social studies class, covering the 1700s to the 1930s," said Chelsea Vowel, Albertan Métis, currently living Montreal. "Native people are mentioned twice in that book—the Métis people's rebellion, and there is a picture of a totem pole.

"How can you talk about our history—Canadian history, indigenous history—how can you call something a history text, when we are not in it?"

When looking at current secondary school curricula, it seems as though there is a very significant block of time missing from the textbooks. Canada's beginnings are well-documented; students are taught about colonialism and Confederation, the difference between the Métis and Cree and the geographical territory of aboriginals.

However, very little of this transcends into a contemporary context.

The Indian Act is taught, but its importance and amendment changes in the past 50 years rarely are.

"It's not clear to most Canadians, because this stuff is still not being taught," said Vowel.

Considering the aboriginal people of Canada still face injustice today, this is

a delicate subject matter. The Indian Act is being consistently amended and debated, and the school curriculum is not changing at the same rate.

However, provincial and national politics are being taught to-date, so why are students not learning aboriginal politics and issues at a similar pace?

Educated, Yet Uninformed

Karl Hele, the associate producer and program director of the First Peoples Studies program at Concordia, says that he sees students with various levels of prior knowledge coming into the program.

"I can tell from teaching some of these courses that you have shaken some students' world view," said Hele. "You can tell just by the way that you're presenting the information."

Many of the misconceptions that he sees arise in classes do not come courtesy of a lack of information, but rather a lack of context. Students hear tidbits of information throughout their education, but are never taught about aboriginal issues in depth.

"It's never learned about, or they've learned about it, but think things like that the Indian Act protects Indian lands—like they cannot be seized for debt," he said. "Well, you can't seize any government land for debt, and reserves are government land. You know, some people see this as a great benefit, but it's a highly problematic benefit."

To Vowel, it's concerning that students are being taught about injustices

faced by people around the globe, but too often don't know of those closer to home.

"I think Canadians can look overseas and see injustice and recognize it, whether it's colonialism in another nation, or whatever, they can look at it and say, 'That is unjust,'" she said.

"But I think that familiarity—or in this case, ignorance—breeds contempt, because people in Canada can say, 'They are like that 'cause it's their fault,' and we need to address that."

One of the issues behind this lack of education is that it is often unclear who should teach aboriginal issues. Although History teachers teach about atrocities across the globe, students have expressed concern that educators may have biases or insufficient understanding that may affect the quality of their teaching.

"This is also about Canadians figuring out their own history and realizing that it's crappy and coming to terms with it. It's not just indigenous history—this is your history, and there are a lot of skeletons in Canada's closet," said Vowel.

"That can be uncomfortable, be-

cause it's going to make you feel like you should feel guilty or bad, and a lot of people get defensive."

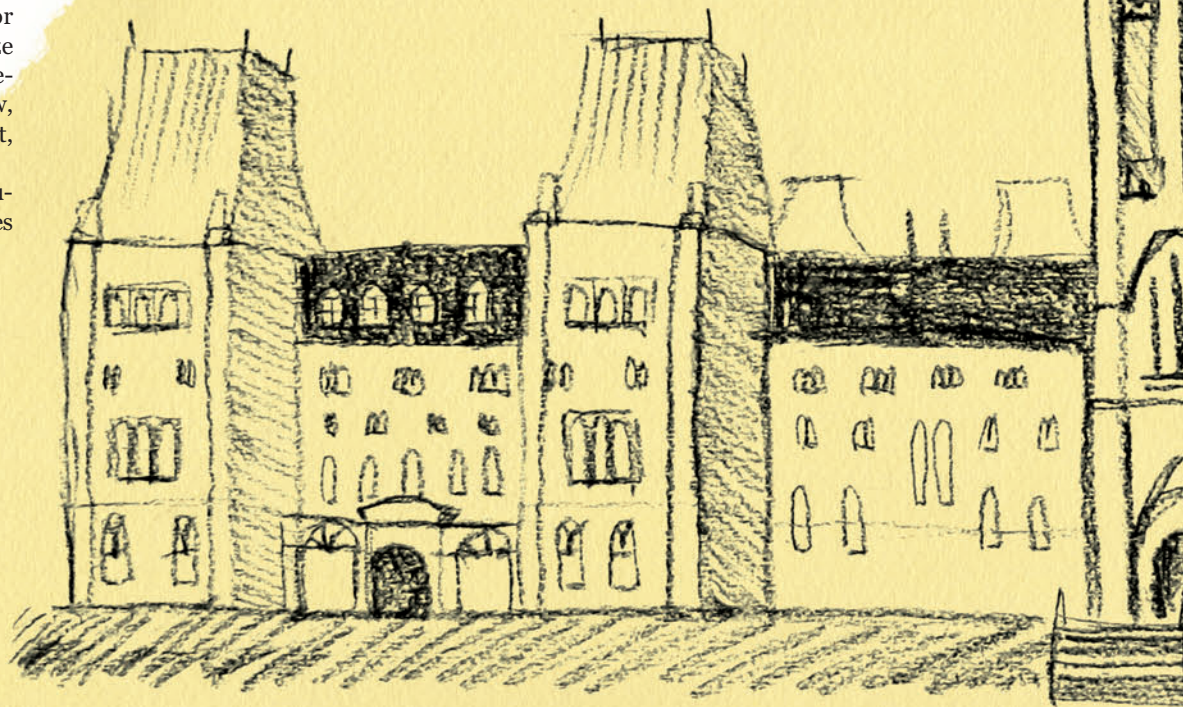
Mikayla Cartwright, a Concordia graduate and self-described "archetypical urban aboriginal," admitted that aboriginal issues weren't really acknowledged or taught during her secondary education.

"It's a sticky thing to go into," she said. "I didn't learn much about it until university. I started taking First Peoples Studies as soon as they became available and it was a whole new experience."

Nadine Montour, coordinator of the Aboriginal Student Centre at Concordia, has hope that, because of the growing popularity of movements like Idle No More, this generation will have the knowledge to help teach the next.

"The way I see it is that Mikayla and all of these younger people are the future for that, to be able to change the system, to be able to teach I think it's going to take time," said Montour.

"I'm starting to see the change in mainstream focus on aboriginal issues [...] I hope it's the start."



The Indian Act A Quick History and Breakdown

BY KATIE MCGROARTY @KATIECMCG

This is a very brief breakdown of a complex piece of legislation that has affected a huge amount of Canada's aboriginal population for the last 200 years.

These are just the basics—decades of history cannot be expressed in a sidebar, nor can the extent of persecution, segregation and abuse that aboriginal Canadians have faced over the years.

Take a class on the Indian Act, read about aboriginal history and do some research for a more extensive breakdown—it's an integral part of our country and history that too many people are uneducated about.

1867:

The British enacted the "Civilization of Indian Tribes Act." It said Indians who were "sufficiently advanced education-wise or capable of managing their own affairs" would finally be given the right to vote.

But capability and education levels were subjective: To vote, serve on juries and own property, Indians would have to give up their traditions and embrace British culture.

It was one of the first of many laws to come that encouraged full Canadian citizenship in exchange for relinquishing all aboriginal rights. At the time, few took advantage of the deal; it was seen as an attempted colonial takeover of their remaining land.

1867:

Responsibility for Canada's aboriginal population was now upon the Canadian government, instead of the British. Only Canada then had authority to negotiate treaties and purchase land.

1876:

The Indian Act was enacted as an attempt to consolidate all previous legislation regarding aboriginal people in Canada. The land that aboriginals had left would stay in their possession, but under the Act, the land still belonged to the Crown, who would then administer the land back to the aboriginal people through a representative of the Minister of Indian Affairs.

Fixing the Cracks Canada Needs to Work to Mend Ties With Its Native Population

BY ADAM KOVAC @ADAMJKOVAC

What is a Canadian?

No, seriously. Take a minute to think about that.

The obvious answer is “Someone who holds Canadian citizenship.” But Quebecers hold Canadian citizenship, and we’ve had two referendums on sovereignty, because many of us don’t feel like Canadians.

Another answer is “Someone who holds Canadian values.” As if those are the same in Calgary, AB as they are in St. John’s, NL.

It’s a complicated question at the best of times. But if Idle No More does only one thing, it may be to force us to confront that question.

What is a Canadian?

On paper, Native people are Canadians. They hold citizenship, they can carry a passport with the maple leaf on the front and they are bound by essentially the same laws on the reservations as off (though there are differences depending on the nature of their band’s treaty with the Canadian government).

But talk to a First Nations person. Or a Métis, or an Inuit. Ask them if they feel Canadian, and I think you’ll find

that many of them do not. With a total population of 1.1 million indigenous people in Canada, that’s a lot of folks who could feel alienated.

Take David Bouchard, an author, literacy advocate and a member of the Order of Canada. He’s also president of the Métis Nation of Canada advocacy group.

The Métis are living proof of the gap that has formed between the average Canadian and those who have descended from Canada’s earliest inhabitants. The Métis’s ancestors were a mix of natives and European settlers, and you’d think that this would result in them having a foot in both worlds.

But according to Bouchard, though the Métis have no reservations or land of their own, many still don’t feel Canadian, even as they live among the general population—an issue that has been around since the execution of Métis leader Louis Riel by the Canadian government in 1885.

“By and large, the people that I know, and they’re numerous, are not big-time nationalists,” said Bouchard. “Though they live in and respect a lot of Canadian traditions, by and large, Métis people see

themselves as victims.”

It’s difficult to feel like you’re part of a nation when you feel like that nation victimized you. Riel was executed over 125 years ago, and the Métis still harbour resentful feelings.

It’s therefore hard to blame First Nations people for not wanting to be a part of Canada when the last residential school only closed in 1996. In some ways, Canada has become a series of Russian nesting dolls of nationality, the smaller ones living among the larger ones, but being separate from the larger whole.

My grandparents came to Canada from Eastern Europe. Throughout their lives, they remained able to call themselves Hungarian and Slovak, but also Jewish and also Canadian (not necessarily in that order). Identities are fluid; they can adapt.

So I asked MNC founder Bryce Fequet if he thought it was possible to identify as a member of both an indigenous community and as a Canadian, a question he circulated among friends and MNC Board members.

One Board member cited Malcolm X’s claim that “We didn’t land on Plymouth Rock, that rock landed on us”—regarding the status of black people in the United States—applied to aboriginals in Canada.

“If you refer to culture, you can come across some problems,” the Board member said. “Some indigenous people may proudly insist they are Native Canadians, namely the first and original Canadians. Others may refuse to identify with the culture of the colonizer.”

And therein lies the problem—our current government is still seen as an extension of the colonialists who abused the indigenous people for hundreds of years. It is possible to reach out and close

the gap in this country, but that begins with distancing ourselves from the colonialists who came before us.

If there’s one part of the Bible that has any accuracy, it’s the quote in the Gospel of Matthew that says, “A house divided among itself cannot stand.”

Idle No More is the paint flaking off the long-standing and deepening cracks in our foundation. If we do not fix these divisions, if we do not find a way to make all who hold Canadian citizenship feel like that is an identity, and not a designation, this house will collapse.

When Stephen Harper apologized for residential schools in 2008, it was a start. But words are not enough.

Concrete actions aimed at rectifying past mistakes are essential, and that means we have to stop pointing to misspent funds and corruption among Native leaders while ignoring the same among our own government. It means investing in infrastructure and giving our indigenous communities the ability to succeed.

What is Canada?

It’s a gigantic country, filled with millions of people of differing ethnic, religious and linguistic backgrounds who somehow have made a whole. But it is not a monolith. It changes constantly.

What is a Canadian?

I don’t know. I don’t know if anybody does. But it’s a question we’re going to have to answer, because there’s no going back now. Until we resolve to truly bring indigenous people into the Canadian fold by respecting their culture, their ambitions and the history we all share, Idle No More will continue to be necessary.

I still may not know what a Canadian is, but I know that’s the Canada I was raised to believe in.



Graphic Caity Hall

1974:

The Attorney General of Canada vs. Lavell was brought to the Supreme Court of Canada, stating that some sections of the Indian Act violated the Canadian Bill of Rights, because the right to “equality before the law” was not upheld.

The respondents stated it was discriminatory because it deprived women of their status for marrying a non-Indian. The Supreme Court, controversially, decided it was not a violation.

1985:

Before this year, there were plenty of ways that Native Canadians could lose their status, including various patriarchal-based marriage rules, which often interfered with the cultures of many tribes, whose property and leadership is passed through the maternal line.

1985:

Parliament passed Bill C-31, “An Act to Amend the Indian Act.” Over the years, there have been 20 major changes. Since 1881, those amendments included allowing 50 per cent of the sale price of reserve lands to be given to band members.

Although there have been numerous changes, the Act as a whole remains, for the most part, true to its original form.

2011:

An amendment was made which ensured that eligible grand-children of women who lost status as a result of marrying non-Indian men will become entitled to status.

2013:

The Federal Court of Canada ruled that Métis and non-status Indians are now considered Indians, as part of the Constitution Act of 1867.

Learning from the Inside Out Concordia to Offer Official Major in First Peoples Studies

BY COLIN HARRIS @COLINNHARRIS

After a decade of trying, Concordia University will be able to offer students an official Major in First Peoples Studies, as final approval for its long-sought governmental recognition is pending.

"It's at [the Ministry of Education, Recreation and Sports], whoever has to sign it and make it official, that's where it's sitting," said Karl Hele, program director for First Peoples Studies at Concordia. He's clearly excited at the prospect of the program receiving government go-ahead.

As it stands, students graduating with a major in First Peoples Studies don't get it recognized on their degree.

For the three years Hele's been at Concordia, the procedure of legitimizing the major has been a back-and-forth with the provincial government, providing clarifications about the program.

Hele, along with Daniel Salée, who has been on several committees to push this program through the university system, have had to explain the methodologies used to both the Ministry of Education and the Conference of Rectors and Principals of Quebec Universities since Concordia's Senate approved the program in 2006.

Now, with the clarification process finally done, it looks like having the major recognized on an undergraduate degree is on the horizon.

Concordia's approach to First Peoples Studies differs from that of most Canadian universities, which Hele says usually combine

courses from different faculties in addition to creating of a few core courses for each year.

"It would be like doing a history degree by pasting in anthropology and Canadian literature," said Hele of the approach Concordia is avoiding.

"It's great because you get a broad selection of materials, but on the other hand it's problematic because you're not always getting the aboriginal theory that's behind First Peoples studies."

At Concordia, both the minor and major are comprised of courses designed specifically by and for the program, despite only two professors currently working there full-time.

Hele says the program doesn't study First Peoples culture like an anthropology course, where the examined culture is the other. Instead, it's presented as a living, vibrant thing, learned "from the inside out instead of the outside in," he said.

First Peoples Studies at Concordia is founded with attention to the medicine wheel, a teaching tool used to introduce interconnected aboriginal philosophies.

"The medicine wheel talks about respect, stages of life, how education works within it, each of the colours and positions represent something,

and they're all interlinked," said Hele.

But such a philosophical foundation has caused hiccups during the program's quest for approval.

"When you try to get philosophical and put it into proposals to give to bureaucrats, the bureaucrats aren't necessarily trained to look for the philosophy," said Hele, noting several instances when the government asked for clarifications concerning the medicine wheel.

"They want 'This is what we're doing'—the specifics. We had to sit down and say how the courses fit into the framework, make the philosophy more grounded to show the government that there is a very practical reason this is here," Hele said.

The major will be a multidisciplinary program covering language, education, history and politics courses. Mandatory courses give a greater knowledge of First Peoples issues that can be used to inform more specialized research.

The program relies heavily on part-time faculty and frequently have guest lecturers come in from Native communities.

Along with the program, Concordia seeks to establish a highly respectful learning space, recognizing the diverse levels of knowledge and understanding of subject matter the students entering the program will have.

"The ones that get shaken up are the ones who come out of high schools and CEGEPs and know, 'Indians are friendly, we did the fur trade, we signed treaties, that's it,'" said Hele.

Part of what the program sets out to do is present the aboriginal perspective that contradicts such views. Hele says the program will be eye-opening for some students.

"When they see that First Nations peoples

were not treated equally, and when you talk about other policies, like discrimination against the Chinese, discrimination against the Sikhs, Canadian campaigns to keep Africans out of Canada, it really freaks them out because they haven't learned any of it," he said.

"[They think,] 'We're Canadian and we've respected everybody.' Well, no. That's recent phenomena."

Salée, who also teaches in the Political Science department and the School of Community and Public Affairs, of which First Peoples Studies is a part, is a former coordinator of Concordia's Aboriginal Students Resource Centre, which keeps close—albeit informal—ties with the program.

The centre offers a study space for aboriginal students, a "home away from home" in the words of the centre's current coordinator, Nadine Montour. The centre offers a library of over 1,500 books, often used by First Peoples Studies undergrads.

Concordia President Alan Shepard thinks providing both resources and education for the aboriginal community is important to the university.

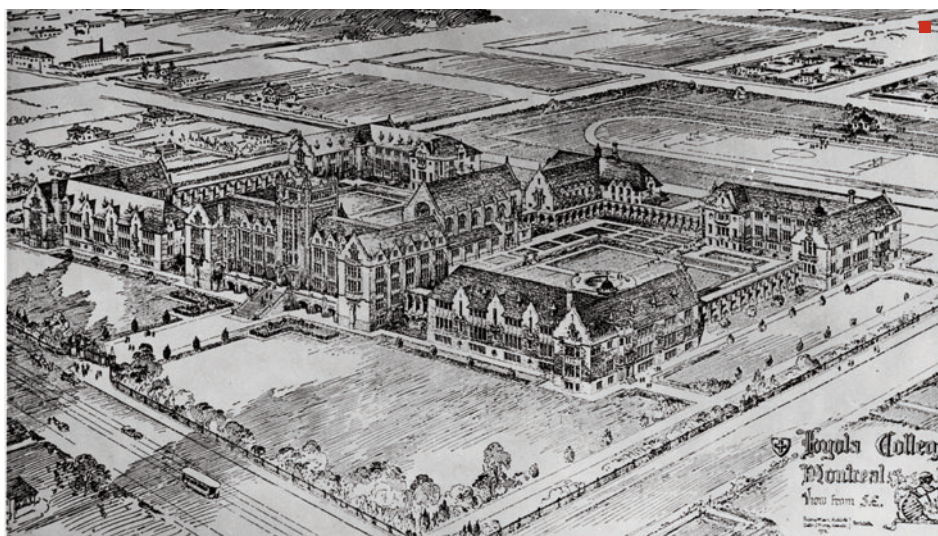
"One of Concordia's strands of DNA is an access and opportunity strand, and [the aboriginal community] is certainly a group we want to reach out to and that we want to have a robust participation from," he said.

For the next 10 years, what Hele envisions is First Peoples Studies becoming its own department, and for a graduate program to be initiated. And if there's enough sustained student interest, there's no reason for that not to happen.

"The university wants to see we can attract students," said Hele. "That'll move us forward."



Graphic Paku Daoust-Cloutier



History of Loyola Campus

If you spend any time at Concordia's Loyola Campus you have probably passed it—the 16-foot tall, solid-bronze statue of two regal-looking aboriginals.

What you may not have considered is that the foundation of Loyola is built on land that belonged to those people—the

Kanien'kehá:ka, or Mohawk. For centuries before the land Loyola is built on was a Jesuit college, long before it was farmland, it belonged to Montreal's first residents.

Here are a few snapshots from the Loyola campus' expansion and development on that land.



Architects Peden and Maclaren's original plans for the Loyola Campus, sketched in 1913, showing undeveloped land around the school.

The Loyola Administration Building in its third phase of construction. Photo circa 1927.

The Loyola Chapel officially opened in 1933, and now serves as a home for the inter-faith community of Concordia.



Photos courtesy of Concordia Records Management and Archives

Learning More Than a Language Intensive Kanien'kéha Course a Powerful Link for Mohawk Community

BY SAM SLOTNICK @SAM_SLOTNICK

Akwiratékha Martin's grandmother, like so many of her generation in Kahnawake, didn't see learning Kanien'kéha—the Mohawk language—as a priority for her children, or her grandchildren.

Martin's grandmother, who went by her English name, Marina, belonged to a generation who were beaten if they spoke Kanien'kéha, and were told their language was inferior to European tongues.

But after having a stroke in the late stages of her life, Marina asked a then-17-year-old Martin to do something for her.

"Akwiratékha, promise me that you'll speak the language," she said. Martin responded like any teenager might: "Yeah, Ma." Marina passed away shortly thereafter.

Martin not only kept his promise, for the past 8 years he has been helping others in Kahnawake fulfill promises they made to themselves, their relatives, their children or their community.

Never Too Late

Martin teaches an intensive 30-hour-a-week Kanien'kéha immersion course at the Language and Cultural Centre in Kahnawake called Ratiwennahní:rats. The program has existed for over three decades and has taught hundreds of students—even Martin himself.

The course's success has resulted in its being used as a model and example for other aboriginal communities, hoping to teach and learn their own languages.

Just a few years ago, a teacher from the cultural centre went to Hawaii to share teaching strategies with the Native population there.

Martin's current class is composed of about 17 students—some fresh out of high school, and others well into their 60s.

His students are either the grandchildren or children of Mohawks who are called the "lost

generation," according to a report by the Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center in collaboration with educational and counseling psychology professor Michael Hoover at McGill University.

While immersion students today are too young to have gone to residential schools, their parents and grandparents are not.

Peaking in the 1930s, residential schools were established across Canada by the federal government, with an aim to aggressively assimilate the country's aboriginal population.

Those that did attend residential schools were often able to retain the language when they returned to Kahnawake, but were hesitant to pass the language to their children because of the negative messages taught in residential schools about speaking it.

"It makes me happy to learn the language because my grandmother can speak but she chooses not to," said Tetiókton, one of the younger students in Martin's class.

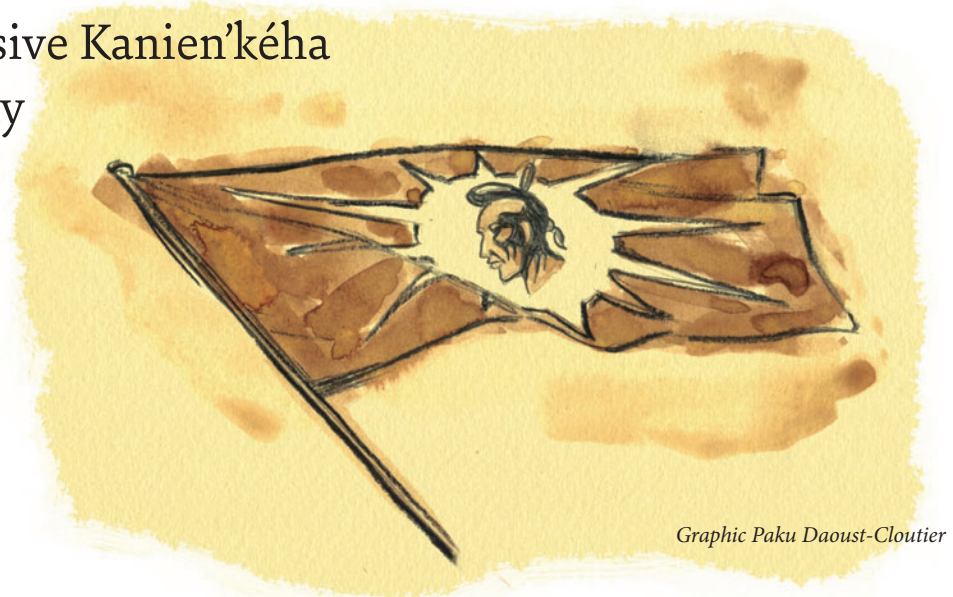
"She knows the language but she doesn't speak it, she doesn't want to. But when I do speak to her I can really see her trying to remember the language."

"We have an inter-generational gap," said Ienonhsaka'é:ions Stacey, the centre's curriculum resource coordinator.

"We have an abundance of language programs geared towards children and elders who have [Kanien'kéha] as their first language, but within the community we have people in the middle who didn't have an opportunity to learn the language and suffered most from genocide and oppression [...] in terms of language retention," she added.

Learned Identity

The Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center has been a crucial part of a spirit of resistance that has existed in Kahnawake for the past half-century.



Graphic Paku Daoust-Cloutier

According to the report written by the centre and Michael Hoover, in 1978 when Quebec enacted Bill 101, a law that tightened the vise on non-French education and services, Kahnawake responded by building the cultural centre and a Kanien'kéha immersion school, as well as language laws of their own meant to galvanize use of the language.

The same report explains that when Oka, QC, about 50 km from Kahnawake, became the site of armed confrontation between the Sûreté du Québec and Oka residents, many in Kahnawake conducted their civil disobedience—in solidarity with their fellow Mohawks—with Kanien'kéha, to ensure what they said could not be understood by police or military.

Missing out on the strong linguistic identity of Kahnawake—and the extended cultural identity that goes alongside it—was a fear of many in the class.

"When I was six years old, I remember being told that one day someone would knock on my door and they will ask who you are in your language," said Kawenníioſtha, a student in Martin's class.

"How would it feel if you couldn't even understand them?"

"I was brought up to be proud of who I was, but how can I be proud of who I am if I don't know?" Tekaronhiakhwa Standup,

another student, added later.

The importance of language in the community's identity is impossible to deny, but many of the students had difficulty articulating their sentiments towards it.

Opening up on their reasons for learning the language seemed to almost always be accompanied by an overwhelming visceral reaction—responding to the topic left several students on the brink of tears.

"There is still just so much anger that it brings up," Standup said, as her eyes swelled up "Even though I didn't experience residential schools I have family who did, and they passed down that hurt."

"And it seems like it's a completely different thing than the language—but it's really not, and that's why talking about it brings up so many strong feelings," she said.

Martin and his students alike feel that, although it's hard, learning the language is part of a healing process that the rest of Kahnawake is going through—a process they hope to continue through the next generation, through their children or by becoming teachers themselves.

"I had a lot of anger passed down from my parents and grandparents—a lot of healing I had to go through," Standup said. "I want my children to know their identity and not carry that burden that I did," she added.



An aerial view of the Loyola Campus, taken in the fall of 1968.

Artist Dave McGary poses with Kahnawake residents at the 2005 ceremony to unveil *The Emergence of the Chief*. The 16-foot high statue acknowledges the Loyola Campus's origins as Kanienkehaka (Mohawk) territory.

Congress Signature of the Accords on Indigenous Education. The landmark accord was signed by First Nations chiefs and members of the Association of Canadian Deans of Education during Congress 2010. It provides for a new framework under which university programs will be reviewed to better reflect the values of indigenous people.

Photo Andrew Dobrowolskyj



“This is Not An Isolated Movement” The Search for Longterm Solutions & Idle No More

BY ALEX MANLEY @ALEX_ICON

Something had to give.

That’s the sense that you get when you look at the Idle No More movement, the scope of which now encompasses hunger strikes, spirited demonstrations across the country, a range of hash tags and continued coverage from news sources nation-wide.

But whatever the outcome—however long it retains its hold on the headlines—Idle No More can’t be ignored by the rest of Canada.

Canada’s indigenous population has our attention now. And they deserve it.

Faced with long-running, complex and seemingly intractable issues, with no immediate hope in sight, a marginalized group has found its collective voice and began to air its grievances.

After gaining momentum online thanks to a strong social media presence, the movement began to garner national coverage, leading to both wide-scale support—and an inevitable backlash.

The four founders of Idle No More—activists Jessica Gordon, Sylvia McAdam, Sheelah Mclean and Nina Wilson—have outlined a list of bills passed by Stephen Harper’s Conservative government that they see as threatening the welfare of aboriginal people and communities in Canada.

But Harper’s reaction to the Idle No More movement—so far, largely denying its importance, if not its existence—is but the latest in a long history of ill-considered and mismanaged relations between Canadian political leaders and the First Nations people.

Harper’s Response

“I grew up with no running water, no power. We lived 34 km off the highway,” said Ryan Bellerose. “But I don’t want to go back to living like that. And we shouldn’t have to.”

Bellerose, an organizer for Calgary’s Idle No More chapter, is clear on what aboriginal Canadians need to do to be able to prosper—but he isn’t sure the rest of the country sees it the same way.

“It honestly feels that one of the largest problems facing aboriginals right now is that people don’t believe that we are capable of being partners,” said Bellerose. “And I believe that’s one of the key issues in Canada—we need to be treated as partners, not wards of the state.”

Bellerose, whose father, Mervin Bellerose, was one of the authors of the Métis Settlements Act in 1989, which granted land rights to Métis in Alberta, agrees that the Conservative govern-

ment’s recent policies are a key issue.

“Part of the problem here right now is that we do have a government that doesn’t demonstrate an interest in resolving this. Basically—and I voted Conservative, just so you’re aware—Stephen Harper has got this attitude now that he can pretty much push through whatever laws he wants,” Bellerose said.

“Native rights should never be a partisan issue. Native rights and the environment, neither one of those should ever be something that’ll depend on who’s in power in the government.”

On Jan. 11, when Harper met with a selection of Assembly of First Nations chiefs to discuss matters relating to aboriginal affairs in Canada, he drew criticism from Liberal and New Democratic Party Members of Parliament, when he claimed that the Conservatives’ record showed they’d made significant improvements in the lives of aboriginal Canadians.

“We have made unprecedented investments into things that will make a concrete difference in the lives of people,” Harper said to the House of Commons in late January.

The emergence of Idle No More, however, seems to suggest that there’s a residual frustration for many of Canada’s aboriginal peoples that have yet to be addressed.

Chelsea Vowel, an Albertan Métis working alongside Montreal’s Idle No More movement, also noted that Harper’s dealings with AFN chiefs might not amount to much with regards to actual progress.

“If Harper is speaking to the AFN,” she said, “then he is dealing with representatives to a small portion of people who don’t all feel that the AFN is a legitimate representation, because these are people who are elected under the Indian Act, to circumvent traditional governance.”

A Long Time Coming

Regardless of restricted official representation, the Idle No More movement brings together an array of perspectives, qualms and voices that don’t belong exclusively to those considered to be status-Indians by the government.

“It’s really difficult to stop a grassroots movement, because it is a movement of the people,” said Bellerose. “But the problem is [...], pretty much anybody can step up and say, ‘Hey, I’m a spokesperson for this group,’ and there’s not a whole lot the group can really do.”

While Attawapiskat Chief Theresa

Spence’s 44-day-long hunger strike frequently held the media’s attention; the blockading of passenger and commercial rail lines along the Windsor-Quebec corridor in December also made headlines.

“The entire point of Idle No More has always been to be non-adversarial, non-confrontational and peaceful,” Bellerose continued. “That’s why some of us have been very, very vocal about saying blockades are not what we’re here for. We don’t want to alienate these people—we want to educate them and get them to our side.”

Still, if diversity of tactics is something that might hinder the movement at times, Vowel thinks that one of Idle No More’s strengths is its breadth and depth.

“What we have here is something that is multi-generational,” she said. “We have youth coming out and pushing forward, we have elders and older people that are bringing forth their wisdom and their experience.”

She also noted that, if the flourishing of Idle No More came as a surprise to some, it was a manifestation of something that had been long building in the aboriginal community.

“This is not an isolated movement. It is a movement that has been birthed from movements that have been going on for a very, very long time. We have a broad group of people that are coming together to share their inspirations and their aspirations.”

The movement has faced more than its share of detractors. There have been barbs—and worse—lobbed from outsiders; as much of the commentary on Idle No More has shown racism and xenophobia towards Canada’s aboriginal population.

But for Bellerose, whatever the immediate outcome—or lack thereof—the strength of Idle No More may be in changing the way aboriginal communities handle political involvement, by inciting people to take action.

“I’ve been to band meetings where literally there are 12 people on the entire reserve that show up to the band meeting. And now all of a sudden you have places where there’s 300 or 400 people showing up,” he said. “Idle No More itself is leading to a lot of these changes, because people are actually speaking up.”

Vowel, too, is looking past the immediate when it comes to the way aboriginal Canadians are perceived and treated in their country.

“It’s also focused on long-term thinking, on indigenous resurgence,” she said of Idle No More.

“We are not just talking about having a few little movements here and there. We are saying here, now, you really have to do this. We have to have these deeper discussions and we need to fix this relationship issue.”

—Additional reporting by Andrew Brennan & Megan Dolski

Graphic Paku Daoust-Cloutier

Shared Momentum Inuit Idle No More Face Unique Challenges

BY DAVID MURPHY @DAVEMURPHY_11

For the past three years, Robbie Watt's job has been to listen to real-life horror stories.

As ethical director of the Inuit Sub-Commission—part of the Truth and Reconciliation Commission in Ottawa that evaluates Inuit claims of wrongful abuse during the residential school period—Watt sees the impacts these schools have passed on to today's modern Inuk.

During this period, 150,000 aboriginal, Inuit and Métis children were mandatorily sent to schools outside of their communities under the federal government's "aggressive assimilation" policy.

At the time, government employees were tasked with ensuring all native children attended. Canada's Department of Indian Affairs funded the religiously run schools, with the aim of educating aboriginal children and preparing them for mainstream society.

At the height of the period in 1931, there were 80 such schools operating across the country; the last of them closed in 1996.

"The majority have fallen through the cracks, to where they end up being part of the justice system, where they become wards of the state," said Watt, an Inuk himself. "Many have indicated that they have turned to alcohol to numb the pain, to forget."

The schools eradicated culture, the Inuit language—Inuktitut—and the idea of family from many lives at an early age.

Now, many don't know how to be parents, said Watt.

"This was just, for some, a total nightmare," he said, adding emotional scars are still being passed down from generation-to-generation.

But Watt hopes one thing has potential to change this pattern: Idle No More.

A Catalyst for Change

The grassroots movement, which started in November 2012, has been shining a spotlight on First Nations issues.

At the forefront of concerns is the Conservative government's omnibus C-45 budget bill that allows First Nations land to be leased more easily.

But the Inuit have a different bone to pick with the government.

They are struggling to hold the government accountable for benefits outlined in land claim agreements that are supposed to help the Inuit become self-reliant and break a historical cycle of social problems.

The largest of the five modern-day agreements is the Nunavut Land Claims Agreement, signed in 1993, which paved the way for the creation of the territory of Nunavut in 1999.

In the land claim, the Inuit received a \$1.148 billion settlement and ownership of 18 per cent of the land in Nunavut. It also made the Inuit people full tax-pay-

ing Canadian citizens.

But the Inuit organization that helps make sure the government is implementing the articles in the NLCA, Nunavut Tunngavik Inc., claims the government isn't making good on the agreement.

Last June, NTI won \$14.8 million from the government of Canada in a lawsuit for failing to upkeep Article 12 of the agreement, which states that the government must develop a general monitoring plan for the NLCA.

More lawsuits are expected to settle in the courts in the future as well.

"Obviously, we have our own lawsuit against the federal government—and that's just a part of our issues that we have with this government," NTI's chief executive officer, James T. Arreak, told *The Link* from Nunavut's capital, Iqaluit.

"It looks like willful ignorance on the government [when it comes to] listening to our concerns and our challenges," said Arreak.

NTI President Cathy Towtongie shared Arreak's sentiments in Jan. 10 in a press release after attending a meeting with Attawapiskat Chief Theresa Spence in Ottawa.

"The government of Canada has failed to implement and respect these agreements in many respects, which is a major factor in the perpetuation of poverty and other disadvantages facing aboriginal Canadians," Towtongie said.

Singular Movement, Separate Issues

Arreak said he hopes the Canadian government is taking Idle No More seriously, and thinks a result of the movement could be better communication between the Inuit and the government to ultimately help solve some of the social problems facing Inuit Canadians.

But the Inuit's voice in the Idle No More movement to address these specific issues has taken a backseat to First Nations issues, according to Watt.

"I think in a way, the Inuit are missing out; rather than being a part of it, they're just saying, 'It's a First Nations issue,' [but] it really isn't," he said.

"Because [there's so little Inuit], it doesn't appear that we're nearly as involved," said Watt. "But I guarantee you, when you go on Facebook, there's quite a few Inuit wondering why aren't we involved."

There are about 50,000 Inuit living in Canada according to the latest Statistics Canada numbers, compared to over 750,000 status and non-status Indians in Canada.

And of the Inuit population, 63 per cent live in rural areas, mostly in northern Canada, whereas only eight per cent live in an urban metropolitan area—meaning many miss out on the large urban rallies.

Protesting is also something of a new concept to the Inuit, who have traditionally lived their lives steering away from confrontation.

But demonstrations over the high cost of food in the north in the summer of 2012, which brought several hundred people from around the territory to the streets demanding government action, have sparked a new change in this mindset.

Now, there's an Inuit-specific Facebook page dedicated to the Idle No More movement with 167 members, and there have been a few flash mobs and protests in Nunavut as a result.

Marie Belleau is one Inuk looking to buck the trend of Inuit conformity.

A student-at-law graduate from Université Laval and the University of Ottawa, Belleau has been to two demonstrations in Ottawa where she and a few other Inuk have proudly donned body-length yellow-and-white Nunavut flags.

"The Inuit way, you don't speak too loud or you don't speak louder than your neighbour—I think for community harmony, it's just been this way," Belleau said.

"But slowly Inuit are becoming more and more vocal and standing up for certain issues."

Belleau doesn't think there's a big divide between Inuit and First Nations issues, but thinks the two aboriginal groups should work as one during this movement.

"First Nations and Inuit—we have this tremendous healing to do, because of all these wrongs that have been committed," Belleau said. "I see it as fighting alongside our cousins."

Watt, however, thinks differently. He thinks the Inuit need to start "breaking clear" from other aboriginal groups.

"For years, Inuit and First Nations and Métis have just been lumped into one," he said.

Watt says Inuit face specific differences—like not having access roads to many Nunavut communities, the Inuktitut language, their culture and "the fact that we don't have the same ideologies."

But Belleau believes both aboriginal groups live in poverty and face similar tragedies, and she's "fed up" of "living in third-world conditions" and points to more resources and healing as a solution.

"If you've been sexually abused, or if your parent has committed suicide in front of you, [something that's] way too common, [...] you can't just forget it. You can't just ignore it," Belleau said.

"We have to have the resources to heal as people in order to become equal, in order to become more educated, and to have really an equal standing and a fair chance in life to become independent people and fully what Canada stands for," Belleau said.

And for Belleau, this is just the beginning of an important dialogue.

"All across the world we have had support. Greenland, New Zealand, you name it. I think it's just the start."

Clearing the Air for Dialogue Mainstream Media, Money Myths and Aboriginal Affairs

A SPECIAL TO *THE LINK* BY STEVE BONSPIEL

The words aboriginal, Native, Indian and First Nations come across as four-letter words.

The average Canadian hears them, and is faced with strong emotions. Anger. Sadness. Hate. Disgust.

These attitudes can be chalked up to an overwhelming ignorance, with the average person simply not knowing enough—or anything at all, aside from what is often merely vicious lies disguised as truth—about Native issues and why they are important to the entire country.

The cascading ignorance that has come from the mainstream media after the massive Idle No More awareness campaign was launched late last year is, quite frankly, appalling.

The ugly writing by mainstream newspaper columnists, such as that displayed by Terry Glavin, who trivialized the issue of suicide among Native teenagers, and Christie Blatchford making fun, in a childish way, of Theresa Spence's hunger strike, is sickening—but the fact that it has been accepted by a large number of readers is gut-wrenching.

Jumping on the bandwagon and attacking whole ethnicities seems to be the accepted form of expression when it comes to Aboriginal Peoples.

To their credit, some mainstream newspaper columnists and editorialists have chosen to take the high road and actually comment on the Idle No More movement like they would any other—with an objective outlook that weighs both sides of the issue.

After all, that is what good journalism is.

So, why is it so easy for some to flout those rules and push forward an agenda that is not based on social change or the benefit to the collective, but rather the continued spread of hatred and venom, aimed directly at aboriginal people?

Very little is known about Native people in general, and it is the media's duty to help dispel myths, not encourage them.

For example: money.

Why do we “get” money from the government? In a nutshell, our land and access to our natural resources were “exchanged” in the name of treaties.

We lost access to 95 per cent of our original land bases, including hunting and fishing, trapping and farming, in exchange for the “privilege” of not having to pay tax to a country called Canada that still remains, to our sovereign nations, a foreign government.

Meanwhile, that pittance of \$6

billion that goes through Aboriginal Affairs, a huge portion of which is eaten up by consultants, lawyers and administration before it even gets to our communities? Trillions of dollars are extracted from our lands annually in the name of development, which we get little or nothing from. You do the math.

Does this sound fair?

This is the best way to describe it: Someone comes to your house and decides to plant a garden in your back yard, eating and selling the vegetables, but giving you nothing in return.

They then decide to take over your bedrooms, your kitchen and your bathroom. Then they decide that they want to charge you for the privilege of living in “their” house.

Ridiculous and unacceptable, you say? This is why Idle No More and collective Native movements are so important.

Native people helped fight in every war for Canada. We helped to defeat the Americans, beat back the French and stand up for a country that continues to push us around to this day.

Bill C-45—which targets land usage on reserves, eliminates the protection of most waterways, and was shoved down the throats of Natives and non-Natives alike by a

majority government that simply flouts democracy at will—helped to spur the Idle No More movement.

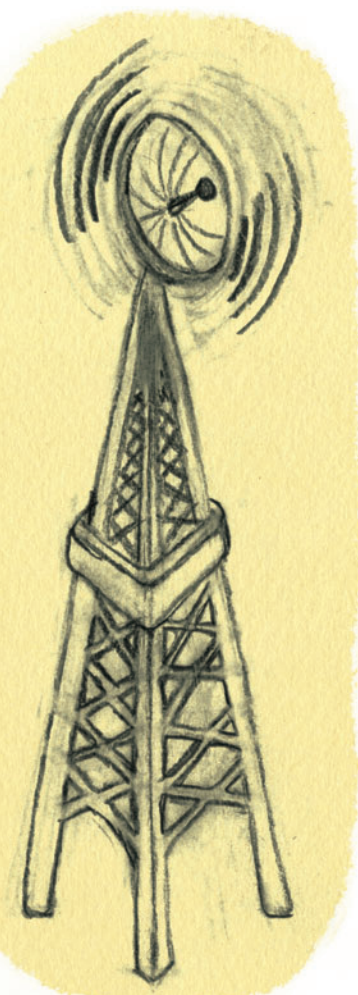
Idle No More is a non-violent, peaceful movement that is gaining momentum by hitting universities and bringing real knowledge on Native issues to the forefront, to the students who will one day make a difference in the House of Commons, in court, on the street—tomorrow's professionals.

If you don't know about an issue, especially something as important as the history and current reality of the first inhabitants of this land, it is up to you to learn more until you form an educated opinion.

The future of the country depends on your ability to ask questions and not be blinded by agendas motivated by racism.

And be careful where you look for knowledge—because it is clear you won't learn tolerance and acceptance from “leaders” like Stephen Harper.

Steve Bonspiel is the Editor and co-publisher of Kahnawake's community newspaper *The Eastern Door*. An award-winning journalist from the Mohawk community of Kanesatake, Steve's work has appeared in the *Montreal Gazette*, the *Calgary Herald*, the *Toronto Star*, *Windspeaker* and *Nunatsiag News*.



Graphic Flora Hammond

“Nowhere Close”

Debunking the Myth of Free Aboriginal Education

BY JANE GATENSBY @JANEGATENSBY

When it comes to the funding aboriginal university students receive for their learning, Sahra Maclean has heard it all.

“Everything from people believing that learners get a car, or get paycheques to go to school, to aboriginal students having priority placement,” said Maclean, the Canadian Federation of Students' National Aboriginal Caucus chair.

“The biggest [myth] is that people believe aboriginal people go to school for free.”

Canada does spend \$295 million for aboriginal communities to send their students to college and university, by way of the Post-Secondary Student Support Program.

The program provides government financial assistance for “Status Indian and Inuit students.”

Funds are distributed to band councils all over Canada, who distribute them to students based on financial need and other criteria of their own discretion.

But the program's funding increases are capped at 2 per cent per year, while tuition fees and population levels increase even faster. The discrepancy between the rates of increase results in a larger pool of students competing for ever-smaller bursaries.

“The funding comes nowhere close,” said Maclean. “It's a huge barrier [to] First Nations learners in acquiring post-secondary education.”

But because each band council receives a unique amount from the government and distributes it according to its own criteria, the amount individual students receive

“There are bands that are getting funding and don't have clean running water, and they have to make decisions. Is funding going to go to K-12, or is it going to go to post-secondary?” Sahra MacLean, Chair for the Canadian Federation of Students' National Aboriginal Caucus

varies considerably.

“My friend Marissa who goes to school and is funded through PSSSP receives funding for her education as well as her living expenses,” said Maclean.

On the other hand, “Some bands will disperse it so that as many people

can attend university as possible, so they'll get less, and they won't get a full tuition,” she explained.

According to CFS data, the second scenario is much more common.

In fact, the CFS documentation says thousands of eligible students are turned away every year, receiving no funding whatsoever.

“There's bands that are getting funding and don't have clean running water, and they have to make decisions,” said Maclean. “Is funding going to go to K-12, or is it going to go to post-secondary?”

There's also the issue of band councils giving priority to shorter college programs, rather than supporting students through more expensive bachelor's degrees.

“There are a lot of trends of aboriginal students applying for

post-secondary and being told that they should access trades, and being told that that is the responsible choice for them,” said Maclean. “It's unfortunate.”

For Maclean, band councils' discretionary powers over distribution aren't to blame.

“I think it's very important that decisions about aboriginal education remain in the hands of aboriginal people,” she asserted. “The problem I see is underfunding. Without proper funding, this model is not going to be able to work.”

Aboriginal Affairs and Northern Development Canada, the federal government agency that oversees the PSSSP, responded to *The Link's* interview request with an email saying that no one was available to be interviewed on the subject.

■ PHOTO OF THE WEEK



The Stingers' Tina Mpondani makes a move on McGill's Helene Bibeau in Concordia's 71-66 win over the Martlets last Friday. ■ Photo Erin Sparks

BOXSCORES
WEEK OF JAN. 28 TO FEB. 3



Saturday, Feb. 2
Men's Hockey – Concordia 4, Ryerson University 5 (SO)
Women's Basketball – Concordia 61, Université Laval 67
Men's Basketball - Concordia 74, Université Laval 59
Women's Hockey - Concordia 0, McGill University 5

Friday, Feb. 1
Men's Basketball – Concordia 61, McGill University 63
Women's Hockey - Concordia 1, University of Ottawa 3
Men's Hockey - Concordia 1, Nipissing University 0
Women's Basketball - Concordia 71, McGill University 66

UPCOMING GAMES
THIS WEEK IN CONCORDIA SPORTS



Friday, Feb. 8	6:00 p.m.	Women's Basketball at Bishop's Gaiters
	7:30 p.m.	Men's Hockey vs. Queen's Gaels (Ed Meagher Arena)
	8:00 p.m.	Men's Basketball at Bishop's Gaiters
Saturday, Feb. 9	2:00 p.m.	Men's Hockey vs. Toronto Varsity Blues (Ed Meagher Arena)
	7:00 p.m.	Women's Hockey at Carleton Ravens

“FOR FIVE MINUTES THEY GET TO BE THE SUPERHERO”

The Ongoing Legacy of the Kahnawake Survival School Wrestling Team by Geoffrey Vendeville

If you were to ask Peter Montour to pick his proudest moment as part of the Kahnawake Survival School wrestling team, he would have trouble choosing just one.

Montour has been with the team for 28 years, first as a wrestler and now, since 2006, as its head coach. For two decades, the KSS wrestling team has been uniquely successful. A long list of KSS's title-winning years decorates the back of the team's uniform: 1990, '91, '92...

For 17 years straight, KSS won the Greater Montreal Athletic Association wrestling championship. After their second-place finish in 2006-07, KSS won the title back the next season—and kept it for the following three years. This year marks the KSS wrestling program's 30th anniversary.

Trophies aren't usually what Montour has in mind when you ask him about his happiest moment with the KSS wrestling team, however. Instead, he probably would tell you that he felt proudest when seeing disadvantaged kids enjoy a few minutes of success on the wrestling mat.

Over the years, many of the boys and girls on the KSS wrestling team have come from broken homes, lived with foster families or have had to cope with a parent struggling with drug or alcohol addiction.

“These kids don't just go home to homework. They have other problems they have to deal with,” Montour said.

“When they go out there to wrestle,” he continued, “you know, for five minutes they get to be the superhero. Nothing else can take that away from them. They get to be under the spotlight. That's their five minutes to shine—and the whole town is there to support them.”

Montour recalled watching his cousin, Ikey Beauvais, win a gold medal at the GMAA finals in 2011. Beauvais was raised by foster parents because his mother had been born with fetal alcohol syndrome, and was deemed incapable of taking care of him.

“I almost started crying. For five minutes, the world was around him. He was like, ‘Yeah!’ like this,” Montour said, raising his arms.

“It was almost like in the movie *Vision Quest* when he wins the fight at the end. You could almost see the confetti falling around him. For those minutes, he was a superstar.

“Next year, he was out of school. He was in Grade 10. He didn't make Grade 11. For the rest of his life, that's going to be his moment, because he had nothing else—because he's also an FAS child.”

The Middleweight

Josh Johnson is one of the kids currently on

the KSS wrestling team who has had it rough.

Johnson, a lanky 15-year-old with short, dark brown hair, weighs in at 145 lbs., making him a middleweight. In his last match this season, something unusual happened.

It was KSS's last wrestling meet, against the team leading the standings this season, Selwyn House School, an exclusive private school located in Westmount, one of Montreal's wealthiest neighbourhoods. After falling behind, the KSS Akweks—or “Eagles” in Mohawk—were making a comeback just as Johnson's turn to wrestle came.

He stepped onto the mat and took his place at the centre circle facing his shorter but stockier opponent from Selwyn.

As soon as the referee had blown his whistle, Johnson got the better of the other boy. Hooking his arm around his opponent's head, Johnson sunk his hips and used his weight to bring the boy down before holding him on the floor in a headlock.

Cries of “Stick him! Stick him!” could be heard coming from the small crowd of fans assembled in the KSS gym.

Then, just as he was about to pin his opponent, Johnson let go.

“What are you doing!?” shouted Montour, clearly confused. The Selwyn middleweight rose from the mat and ran quickly to the locker room, clutching his nose. He had a nosebleed. Johnson had let the boy go so that he could clean himself up.

Montour seemed a little annoyed with Johnson for letting his opponent off the hook so easily. He told Johnson that he should have waited until the referee stopped the match—to always play to the sound of the referee's whistle.

When the Selwyn wrestler returned and the match resumed, Johnson got the win that he deserved, act of mercy notwithstanding.

That victory meant he had won just over half his matches this year—a decent record, but probably not good enough for him to wrestle in the all-star meet Feb. 5 at Selwyn House.

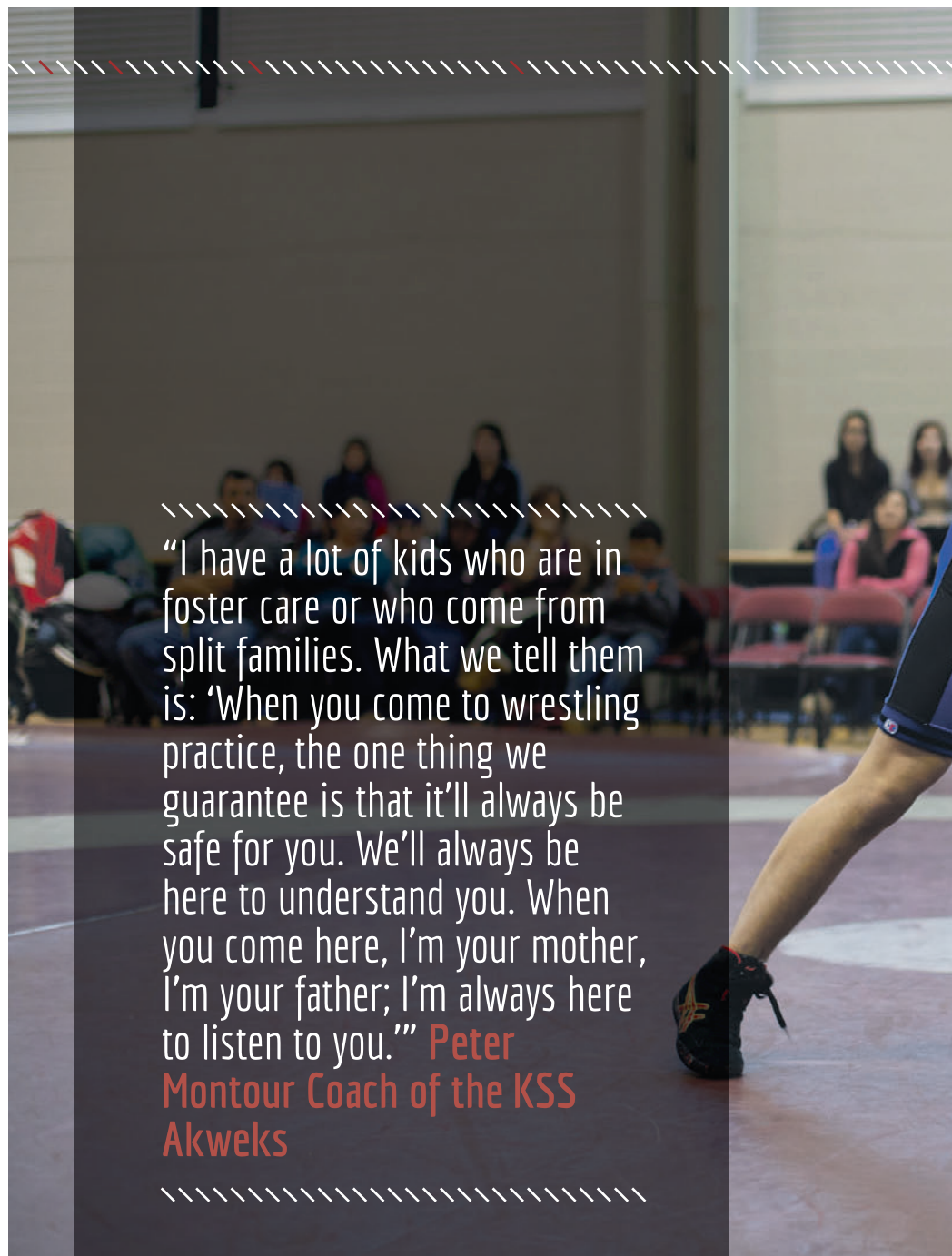
Speaking after the match, Johnson said he was always confident that he would win.

“I'm tough,” he said. “Since I started the team, I got tougher. Before, I wasn't really a fighter—even today, I don't fight unless I really have to.”

He says he has only ever been in one fistfight—after another kid at school insulted his girlfriend. Since then, he hasn't fought again.

Johnson said he likes to wrestle because it gives him a way of dealing with his anger.

“It keeps you out of trouble, because when you fight, you sort of get in trouble,” he said. “You can take your anger out doing



“I have a lot of kids who are in foster care or who come from split families. What we tell them is: ‘When you come to wrestling practice, the one thing we guarantee is that it'll always be safe for you. We'll always be here to understand you. When you come here, I'm your mother, I'm your father; I'm always here to listen to you.’” **Peter Montour Coach of the KSS Akweks**

your moves and your routine.”

Asked what he feels angry about, Johnson said haltingly, “My mom passing away, last February, on the third, in a house fire.”

At a dual meet last year, Johnson broke his right hand and had to be brought to the hospital for treatment. He had lost his match and slammed the padded mat in frustration. In a team photograph on the 2011 KSS annual wrestling poster, Johnson can be seen in the middle of the pack, smiling and making a V sign with his bandaged hand.

Hard Work, Family and Tradition

In the first few weeks of the wrestling season, Montour says he assumes the role of a drill sergeant. In the very first practice, he lays down the rules.

“I'm pretty rough with them,” he said. “I tell them, ‘This is like the army. The only time you're going to be in better shape is if you join the army. We expect you to be here every day, to follow the rules—and the number one rule is: whatever I say goes.’”

In a typical training session, Montour will stand on the edge of the wrestling mat, booming orders at the wrestlers and watching each one closely as they perform their moves. Most sessions begin with an hour-long warm-up, followed by situation wrestling, freestyle wrestling and games.

Montour says he works his wrestlers especially hard at the beginning of the season to toughen them up. Early on, he usually gives the new recruits a warning: “We're going to yell at you, but we're doing it to improve you. The only time you have to worry is when I stop

yelling at you, because if I stop it's because I don't give a shit about you anymore.”

As the season progresses, however, Montour goes a little easier on his team.

“I become their buddy,” he said.

Montour explained that one of the most important aspects of coaching is to create an environment for his wrestlers where they always feel welcome.

“We suffer the same social ills as other [aboriginal] communities do,” he said.

“I have a lot of kids who are in foster care or who come from split families. What we tell them is: ‘When you come to wrestling practice, the one thing we guarantee is that it'll always be safe for you. We'll always be here to understand you. When you come here, I'm your mother, I'm your father; I'm always here to listen to you.’”

According to Montour, the three pillars of the KSS wrestling team's success are “hard work, family and tradition.”

When Montour says the wrestling team is a “family,” he doesn't just mean it figuratively. By his reckoning, more than half of the kids on this year's roster are directly related to former wrestlers.

One of Montour's daughters, Kawennanó:ron, has been on the team for four years, but has been wrestling at home for as long as she can remember. In a qualifying tournament last year, she finished one round short of a national ranking. Although Olympic wrestling is a one-person sport, Kawennanó:ron says she always feels part of a team.

“Even though you're the only one on



■ Photos Sam Slotnick

The Kahnawake Survival School's wrestling team is historically one of the most dominant in the province. But hardware isn't all that they're wrestling for.

the mat, you have the whole team to support you," she said.

Wrestling also teaches responsibility, she added.

"It teaches you that in a time of a lot of troubles, you're the one who has to fix things."

If there's any word that the coaching staff at KSS says as often as family, it's tradition.

Wrestling is not a traditional sport quite in the same vein as lacrosse, but Montour said that his wrestlers do draw on Mohawk traditions. Historically, the Mohawk nation was known as the "eastern door" of the Iroquois Confederacy, a bulwark against invaders from the east, Montour explained.

"In Mohawk culture, [the men] were sportsmen, we were warriors, we were hunters—and we learned combat training," he said. "The guys use that warrior pride when they go in there to fight."

Whenever the team bus crosses the Honoré-Mercier Bridge on the way to a wrestling meet in Montreal, Montour said he tells his wrestlers "they are going to war." He asks them to stay completely silent until they reach the school and not to speak to their opponents until after the meet is over.

Montour says the other teams get intimidated seeing the silent KSS wrestlers file into a locker room. He recalled leading the team quietly through a high school in Lasalle when a young boy from the school brushed past them and said, anxiously, "They're here to kill us!"

~~~~~ "The Working Man's Wrestling Club"

While still a serious contender in the finals this

year, the Kahnawake Survival School wrestling team is no longer as fearsome as they once were.

In the last few years, KSS has faced much stiffer competition from the private schools—Selwyn House and Loyola High School, in Notre-Dame-de-Grâce. This season, KSS tied Loyola for second place, finishing behind Selwyn, which won the GMAA tournament last year.

"There's more parity in the league now, which is good for the sport," said Rob Moore, coach of the Selwyn wrestling team. "I like Pete [Montour] and all, but I don't want him to win every year," he added wryly.

Montour says he has always enjoyed the challenge of competing against schools like Selwyn, which can afford to hire star coaches.

Moore is a highly accomplished wrestler; in addition to coaching the Selwyn House Gryphons for the past two decades, he recently was one of the coaches for Canada's wrestling team at the 2012 London Olympics.

In the past, Moore has hired Martine Dugrenier, an Olympian and world champion wrestler, as an assistant coach. Now, Moore is coaching with the help of another Olympic wrestler, Cleopas Ncube.

In addition to the Selwyn team, both Moore and Ncube also coach professional wrestlers and fighters, including current Ultimate Fighting Championship welterweight champion Georges St. Pierre.

In contrast, Montour said the coaches at KSS are all "the working type." Montour works at social services managing community programs for disabled people. His assistant coach, Karla McGregor, is a former GMAA

gold medalist, a substitute teacher at the school and a bartender at a local nightclub.

McGregor said she more often wrestles with the girls on the team because the boys are too shy to get in the ring with her. Montour's son, Otiohkwano:ron, is a junior assistant coach and an attendant at the Big Bear Trading Post gas station in Kahnawake.

"We're the working man's wrestling club," Montour said, "and there was a time when we beat Selwyn every year."

Whenever an old KSS wrestler reminisces aloud about the team's glory years, the name of former wrestling coach Dave Canadian always comes up.

"The experience that Dave brought to the table was so painful—because he didn't hold back when he showed us the moves. He showed us how to hit them, and how to hit them *hard*," said Wayne Delormier, a three-time GMAA champion with KSS in the 1980s.

In 1983, when the KSS wrestling program was in its inaugural year, Delormier and the rest of the team drove to Detroit to attend one of Canadian's wrestling practice sessions.

At the time, Canadian—whose family hails from Kahnawake—was coaching a state championship team at a local high school.

"The whole goal was to go there and bring Dave Canadian home," Delormier said. Finally, in 1984, Canadian's friends in Kahnawake were able to persuade him to return there to coach.

In his first year at KSS, the team had a rocky start.

"After my first six matches here, I remem-

ber sitting in the back of my auntie's station wagon and thinking, 'Did I make a mistake?' Then I said, 'No, I'm here. Fuck it. I'm going to make a difference,'" said Canadian.

In 1990, the KSS wrestling team won its first GMAA championship—the first of 17 titles under Canadian's reign.

~~~~~ Looking Ahead

When Peter Montour took over for Canadian as head coach in 2006, he retained many of his predecessor's tried-and-tested coaching methods.

These days, the team is in a relative slump, having finished in third place last year. After nearly two decades of dominance, Montour says there is a lot of pressure from the local community to succeed. Yet he's confident that the team will soon get back to its winning ways.

Many of the wrestlers on the team are still young and have yet to reach their peak, he explained. He pointed to Landon Glasgow, a hefty, baby-faced 14-year-old.

"He's a tough puppy," Montour said, "He's a pit bull, but he's still a puppy."

"I'm expecting a lot from my smaller guys, too," Montour continued, singling out Rorontakente Delormier, the son of GMAA gold medal-winner Wayne Delormier and the brother of Katsenhiio Delormier, a five-time champion.

"He has a lot of pressure on him at home but he also has a lot of support," said Montour. "Give it two, three years and these guys are going be monsters."

"You know, we all have our problems," he added, "but this is the place where these kids get a chance to shine."



■ Photos Pierre Chauvin



For aspiring swimmers looking to pursue their university studies in English, McGill remains the only option in Quebec.

NO SWIM ZONE

Concordia's Lack of Pool Leaves Swimmers Stranded by Tiffany Lafleur

"We have to be realistic that it may not be for some time that we could expect to attract funding to this component." **Katie Sheahan**

Concordia's plans to build a swimming pool have been floundering since the beginning.

From failed negotiations to cost-cutting measures, the swimming pool-sized hole in the university's campus facilities has left its student-athletes with some tough choices to make.

Of the four universities on the island of Montreal, Concordia's the only one without a pool and without a swim team, a fact that has made for slightly different priorities for Concordia compared to its neighbouring universities.

"The focus at Concordia has been primarily driving and building its academic campus," said Concordia recreation and athletics director Katie Sheahan.

More specifically, building upon the foundation it already has.

"The priorities for our facility development have followed and mirrored where our existing competitive programs are," said Sheahan. "We did not have a swim team before, so the notion of ranking that ahead of an area where we already had historical experience was naturally to come after those areas were completed."

The original 1913 plans for the west end of the Loyola campus included a pool, but it was eventually scrapped to trim costs.

The university looked for other ways to dip their toes in the water four years ago when the Côte-des-Neiges-Notre-Dame-de-Grâce borough was planning its community pool, making several proposals for a joint project—but by the time they contacted the committee, it was too late.

"There had been long-standing plans that would have had to be completely revamped to accommodate Concordia's requests at the time," Sheahan said. "There were very healthy dialogues between both organizations, but in the end the council went forward with their original plans."

And Concordia went ahead with its own, opening the Stinger Dome in 2009, the PERFORM Centre health research facility in 2011 and looking to complete ren-

ovations on the Ed Meagher Arena by the end of this year.

"Most of the master plans considered for the development of recreation and athletics facilities over the past 25-plus years have included a pool," said Sheahan.

"Knowing that the development of such facility in the future would require government funding, and that government funds were invested just recently in the new community pool just a few blocks away, we have to be realistic that it may not be for some time that we could expect to attract funding to this component."

While Sheahan didn't specify when Concordia students could expect to see one on campus, she did note that if the university were ever to build a pool, it would be as multipurpose as possible.

"The pool scenario of yesterday has evolved," said Sheahan. "There needs to be access to the community, more family-oriented spaces—those are the factors in the architecture."

"We need to prepare for the next generation of big developments and plan not for the next five years but for the next fifty."

Only when those preparations come to the forefront of Concordia's priorities will the university consider offering a swim team.

"It's necessary to have the proper infrastructure," said Sheahan. "With the level that swimming is at in the country, you can't just get by without your own facility."

"You're either all in or you're not."

A Pool of Talent

Peter Carpenter, the McGill swim team's head coach, thinks that if Concordia were to have a team, it would take off.

"I think there would be growing pains, like when anything starts up," he said.

"But with the amount of swimmers already enrolled at Concordia, there would be a nucleus to start with. It might take a while to make a full-sized team, but I don't think it would take long at all for Concordia to become a fully com-

petitive team.

"To have a cross-town rivalry with a school, swimming-wise, would be fun."

The absence of a swim team at the university has forced some students to choose between their athletics and education. Concordia is the only English university in Quebec to offer such programs as creative writing, journalism, communications and leisure sciences.

It certainly wasn't an easy decision for Natalia Kalbarczyk, who swam through high school for Pointe-Claire, and continued her swimming career at John Abbott College.

She would have liked to continue her swimming career through university; however she was disappointed to hear that Concordia, the only school to not have a pool, was the only one that offered her program of choice, Leisure Sciences.

"I had looked at going to McGill," said Kalbarczyk. "Most of my friends went there to swim, but none of the programs seemed interesting."

She isn't alone. Alexander Whitehead is another Concordia student who has been swimming since as far back as he could remember, but gave up the sport when he enrolled at the university.

"If Concordia had a team, I'd be the first one in line to join," said Whitehead, who's majoring in Child Studies and qualified for junior nationals at 17 years old.

Not all prospective students are willing to give up on their swimming careers so easily.

Former John Abbott College swimmer and current member of the Dollard-des-Ormeaux swim team Edi Bouazza is applying for university in the fall and has his sights set on McGill and Concordia—in that order.

"Concordia is taking a backseat to McGill because they don't have a [swim] team," he said.

If Bouazza wants to compete at the highest level, he'll need a university-level swim team that can help him reach it.

Unfortunately for Bouazza—or other aspiring swimmers—that university won't be Concordia any time soon.

by Oliver Leon @oliverdandylion

THAT TRANSSEXUAL GUY

An Interview With Gabrielle Bouchard of the 2110 Centre

“Is it okay to talk about my experience? What do you want to know?”

Gabrielle Bouchard is the peer support and trans advocacy coordinator at the 2110 Centre for Gender Advocacy. She has been working there for two years. She's also studying part-time to get a Bachelor's degree in women's studies, with minors in philosophy and studies in sexuality. She keeps busy.

The day we met, her first day at the centre, she declared that I was handsome and we've been close friends ever since. She's watched me try to break my addiction to coffee just as often as I've watched her run around, doing 10 different things at once.

She's going to be the person who drives me to my surgeon on Feb. 21. We've joked, only half-kidding, that we ought to get red square tattoos together, as we were both active in the Quebec student strike with the Women's Studies Student Association at Concordia in 2012.

At work, she doesn't talk about herself much, instead spending her time listening to anyone who walks in the door.

“I have difficulty talking about my experiences as anything of value because it's only my experi-

ence—unless I am able to contextualize my [story],” she said.

“How statistically important is it? What's the line between voyeurism and worthy information? Do they need to know how I have sex? If I've had the operation or not? My vagina, if I have one, if it's fuckable? That realm, for me, is problematic to talk about.”

Trans people of all gender expressions and backgrounds come to visit her, from those who had completely accepting families to those who experience severe harassment on a daily basis.

She and I often have discussions on what it is to be openly transsexual and how to balance that with the rest of your life.

“I don't want the bias of my experience to be the only factor in my activism. I don't want to be an activist for whatever identity I have, because I've been transitioning for long enough to know that [my identity swings] from one month to another, one year to another.”

She was only able to find her identity after leaving the small northern Quebec town she had previously lived in.

“I started being able to understand who I was when I started having the vocabulary to go with it. So for the longest time I thought that I was gay, not because of effeminacy, just because it's the only language I knew. It was only when I came to Montreal and started hearing ‘transgender,’ ‘transsexual,’ ‘drag queen’ and ‘genderfuck’ that I was able to make sense of myself.”

It is this intimate firsthand knowledge that enables her to be a good listener to those seeking support, not counselling, from a peer. She knows what she's talking about when she hears complaints about transphobia.

“When I transitioned, the glass ceiling went from below my feet to over my head. At the moment that I wanted to jump higher, go farther, I got nosebleeds because my face would hit the ceiling.

“And during those last moments [at my previous job], I had to go from the 26th floor to the food court on the main floor to go pee because people were not comfortable with me going to the women's bathroom.”

She grins at me briefly before changing the topic to dill pickles.

“When I was on one particular testosterone blocker, I had this uncontrollable urge to eat pickles.

I would eat pickles all day in my office and it was hugely satisfying. I went through jars of them!”

As the trans health coordinator, many trans people (and occasionally, parents!) come to her for support. She needs a solid sense of self to keep her head.

“Every single experience that I lived made me who I am today; that includes my transition with everything good and bad that came with that. And I wouldn't change a single thing.”

I asked her what the Montreal trans community needed in terms of support.

“I'd change that to *communities!*” she responded. She says treating the trans communities as a “we,” as a “monolithic identity with very specific demands in a certain legal format” is very problematic.

“I could say a million things about what the trans communities need, then I could problematize every single one of them. I could say that they're all on their way.

“If I had to say one thing, [it would be that] we need the right to choose. And if I want to be radical, I would say that we need people to leave us the frack alone and stop caring if I have facial hair or not, a penis or not, boobs or not.”

I chuckled in agreement. That, I could appreciate. It would be

nice to not be stared at all the time. She, on a rant, continued.

“Stop seeing me as this potato head bonhomme, a trans-thing. You can dress up Ken or Barbie to look [how you want them to look]. We don't need anything, just people letting us be.”

There are plenty of divides in the trans communities: language, religion, region, class, race, age, ability—you name it, it's there. But Gabrielle is all about inclusivity, even more so in the winter, when many trans women cannot get access to women's shelters because the workers ask intrusive questions.

It is more unsafe for trans women to be in men's shelters than it is to be on the street, she said.

“So if I won tons of money, I would [create] a multi-service trans-oriented centre. I would have a place where you could get referrals, a place that would be safe, a place where you could sleep if you had no place to go. A place where meat-eaters and vegans would share the same kitchen.

“No matter how big your operation is, if you decide to have one, you could rebuild your strength there at that place... It would be hosted by the league of unicorns.”

Read That Transsexual Guy every week at thelinknewspaper.ca

PLAYING WITH WEIGHTED DICE

Results of Higher Education Summit Seem Already Set

by michael wrobel
@michael_wrobel

Quebec's much-anticipated Summit on Higher Education is set to take place at the end of February, but it seems the dice have already been loaded against students.

The Parti Québécois government has left nothing to chance, predetermining the outcome of the two-day summit. What remains is for student leaders to show up, smile, shake hands and be paraded around as if they were in a scripted television drama.

Last November, in announcing that the PQ government would keep its electoral promise of holding a Summit on Higher Education, Premier Pauline Marois called the education summit "vital" for Quebec society.

"Our prosperity rests on knowledge and education," she said in November of the summit. "I hope this is a fruitful debate for all."

But it seems not everyone is hoping for a fruitful debate—on Jan. 29, Quebec's higher education minister, Pierre Duchesne, rejected calls for free tuition and now seems interested only in the indexation of tuition fees.

That's an odd position for someone who claimed that "no way of thinking or position will be predetermined" ahead of the summit.

"The consensus is clearly not around indexation," Martine Desjardins, president of the Fédération

étudiante universitaire du Québec, told the Canadian Broadcasting Corporation. "Even at the summit table with all of the people involved in the university milieu, we don't hear the word 'indexation' except when it comes from the government."

In another move that calls into question the PQ's resolve to work collaboratively with the university milieu, the government cut \$140 million from universities' budgets for the 2012-13 school year.

The PQ didn't wait until the education summit to discuss the cuts with students and university administrators; it just decided to unilaterally take action, putting universities in a precarious position, forcing at least Concordia to revise their budget for the fourth time this year.

Meanwhile, the Quebec Liberal Party hasn't shown itself to be receptive to hearing out actual stakeholders either.

Leadership candidate Pierre Moreau—who has positioned himself as an advocate for youth issues in the race to succeed Jean Charest—said in the first leadership debate that he was interested in "opening the debate on the pertinence of CEGEPs."

While he insisted in a post-debate press conference that he opposed abolishing the CEGEP system, he also told CBC Montreal's *Daybreak*, "This year, we're lagging behind the rest of Canada as far as graduation is concerned at the university level. CEGEPs are

supposed to prepare our students for the universities. We have to ask the question [of whether we should keep CEGEPs]."

What Moreau seems to misunderstand is that CEGEPs aren't just preparatory schools for university; for many students, they offer an alternative to university.

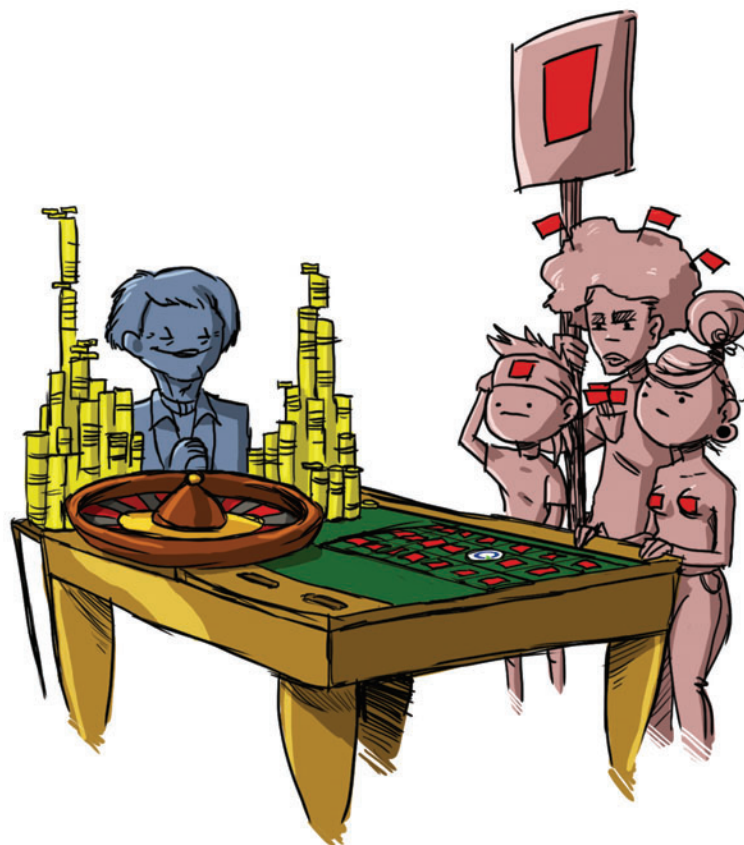
The uniqueness of Quebec's system of higher education is that students can graduate from CEGEP with a technical or professional diploma that already prepares them for a good job, even if they choose not to attend university.

CEGEPs also have a role to play in making higher education more accessible; they have lower tuition fees than universities and, unlike universities, are often located in less-populated regions outside large cities.

Student groups and teachers' unions quickly criticized Moreau for his views, and the Liberal Party also distanced itself from his comments. Gerry Sklavounos, the party's spokesperson on matters related to higher education, said categorically that Moreau "does not reflect the position" of the party.

Regardless of where one stands politically and ideologically, or what one's position is on tuition hikes or CEGEPs, I think we can all agree that when politicians are formulating policy without consulting stakeholders, the result is often unsatisfactory.

The complexity of the issues surrounding higher education is



Graphic Caitly Hall

daunting. The youth unemployment rate in Canada is around 14 per cent—roughly double the overall national rate.

A new report published just last week by TD Economics found that youth unemployment will hold back our economy considerably in the next 18 years—reducing economic activity by 1.3 per cent of the Canadian gross domestic product, or \$23 billion.

And, as a new CBC documentary called *Generation Jobless* pointed out last week when it aired for the first time, many young and educated people accumulate mountains of student debt but then struggle to find meaningful jobs in their fields after they graduate from university.

The question that needs to be asked at the summit on higher

education is whether our universities are actually broadening our intellectual horizons while simultaneously preparing us for the workforce. Essentially, how can universities be of greater value to students and to society as a whole?

Instead, the bickering over tuition fees continues, with the government already having made its mind up and being unwilling to truly listen to what student leaders have to say.

Taking place over just two days, it's unlikely much will come of the summit. What's certain is that the cards have already fallen and universities' fates have already been decided in the back rooms of the Hôtel du Parlement in Quebec City, without any meaningful consultation with students.

WHEN 16-YEAR-OLDS HOLD THE KEY

Quebec and Scotland Both Have the Same Idea for Gaining Independence

by elysa del giusto-enos
@elyshaenos

The people who gave deep-fried Mars bars a place on snack shop menus and the ones who know a dozen different ways to serve cheese curds over fries are finally united over so much more than dubious culinary standards.

Both Scotland and Quebec are eyeing a bid for independence and both think lowering the voting age will help them do that.

When Quebec Premier Pauline Marois made the trip to Edinburgh last week to meet with Scottish First Minister Alex Salmond, it became clear that there was a strong connection between these

two "nations within a nation."

Both Scotland and Quebec exist as unique states within a larger one. But unlike Quebec, Scottish independence from the United Kingdom has to happen during a window the U.K. prime minister only left open until 2014.

Cue Marois flying over with a sizable press corps to hand Salmond data collected from Quebec's separatism bids in 1980 and 1995 to help them along.

She was received like that creepy aunt who comes over and wants to show you her ten photo albums documenting her late twenties in minute detail.

Not only did Salmond not want the documents, he wasn't too hot on

being associated with Quebec's twice-over failed attempts to separate. The visit was considered a flop.

But the event brings into focus not only what we already knew about these places' dual ambitions to separate, but the path that might lead there. For both Quebec and Scotland's sovereignty leaders, lowering the voting age goes hand-in-hand with an independence vote.

The argument on both sides revolves around youth participation in politics and the fact that 16- and 17-year-olds can drive, get married, or join the army—so it only makes sense that they should be able to vote, too. Soon, Scotland will table a bill on whether they

will lower the voting age before the big independence decision comes.

This is obviously a move that serves a specific agenda more so than the empowerment of young people they would pretend it's about.

If that weren't the case, then lowering the voting age would have been an issue circulating the zeitgeist for decades, not just at a time when circumventing the status quo is the aim of leading political parties.

Young people are high on hope and ideals, so a major political shakedown like separation is likely to find fertile soil with them. Incorporating more teens into the ranks of eligible voters is a cause that conveniently coincides with what can be gained for the party

putting it forward.

I'm not against lowering the voting age. Teens should have more rights, freedoms and respect as full-fledged members of society. But pushing this major social change forward to serve one specific outcome is shoddy.

And that both the independence-obsessed leaders of Quebec and Scotland have come to the conclusion that lowering the voting age is a valuable step towards their own political ends makes this ulterior motive all too obvious.

Let's collectively decide to lower the voting age or let's not—regardless of what the next referendum gaining ground in the rearview mirror is.

PEEPING ON THE MIND

I've recently had this desire to watch my girlfriend have sex with another guy. We have great sex but I feel like it would be exciting watching someone give her an orgasm. I think she might be open to trying it. Is this normal to want to watch this happen? I don't know if other people have felt this way.

—Audience Member

I really don't like using the word normal because the idea of normal is so subjective. When we use it we often end up labelling someone's ideas or actions as right or wrong, but when it comes to sex, as long as everyone is a consenting adult, then normal is whatever you want it to be.

Many people do actually fantasize about watching their partner have sex with someone else.

You say that it would be exciting to watch someone give your girlfriend an orgasm and that's often what this fantasy is about—wanting to see your partner being pleased and being at enough of a distance to actually watch them experience it.

Fantasizing about this and even

doing it is perfectly fine, if everyone involved wants it.

So, we've established that there's nothing wrong with what you want, but aside from that, there are two things that I think are really important in your situation.

The first is that you need to make sure that you're separating fantasy from reality. While fantasies are awesome, and acting them out can be great, many people forget that not every fantasy is something they actually want to happen. Sometimes fantasies can even cause real damage if acted out.

This could be one you do actually want to happen, but it's important to be sure, especially when it involves a partner that you're actually romantically involved with and

really care for. You might not expect it, but your partner actually having sex with someone else might feel different from the fantasy, so you need to be prepared for that.

The second thing is that your girlfriend may not share this fantasy. This doesn't mean you can't or shouldn't talk to her about it to see if she's into it, it just means you need to approach that conversation ready for anything and prepared to be respectful of her choice.

I'm not saying this because I don't think you would understand if she said no, but because people sometimes agree to things their partners want since they just want them to be happy. That can be fine in certain situations, but with sex it can cause discomfort and resent-

ment between the two of you.

Given that your fantasy involves her getting off, you probably want to know that it's something she really wants anyway.

So when you do talk, don't just listen, but pay attention to her non-verbal communication as well. Have a long conversation, maybe even several, so that if you both agree, you'll feel certain that no one was reluctantly convinced.

If you're not sure how to bring it up, you can try starting a conversation about turn-ons and fantasies you each have. This opens the door for you, while giving her the chance to share things she might want to try out.

You might find that you share some fantasies, or even find alter-

natives to the ones you don't, like maybe fantasizing together. Either way, you'll have started a dialogue that will help you be more open with each other, which will only make conversations like this easier in the future.

—Melissa Fuller, @mel_full

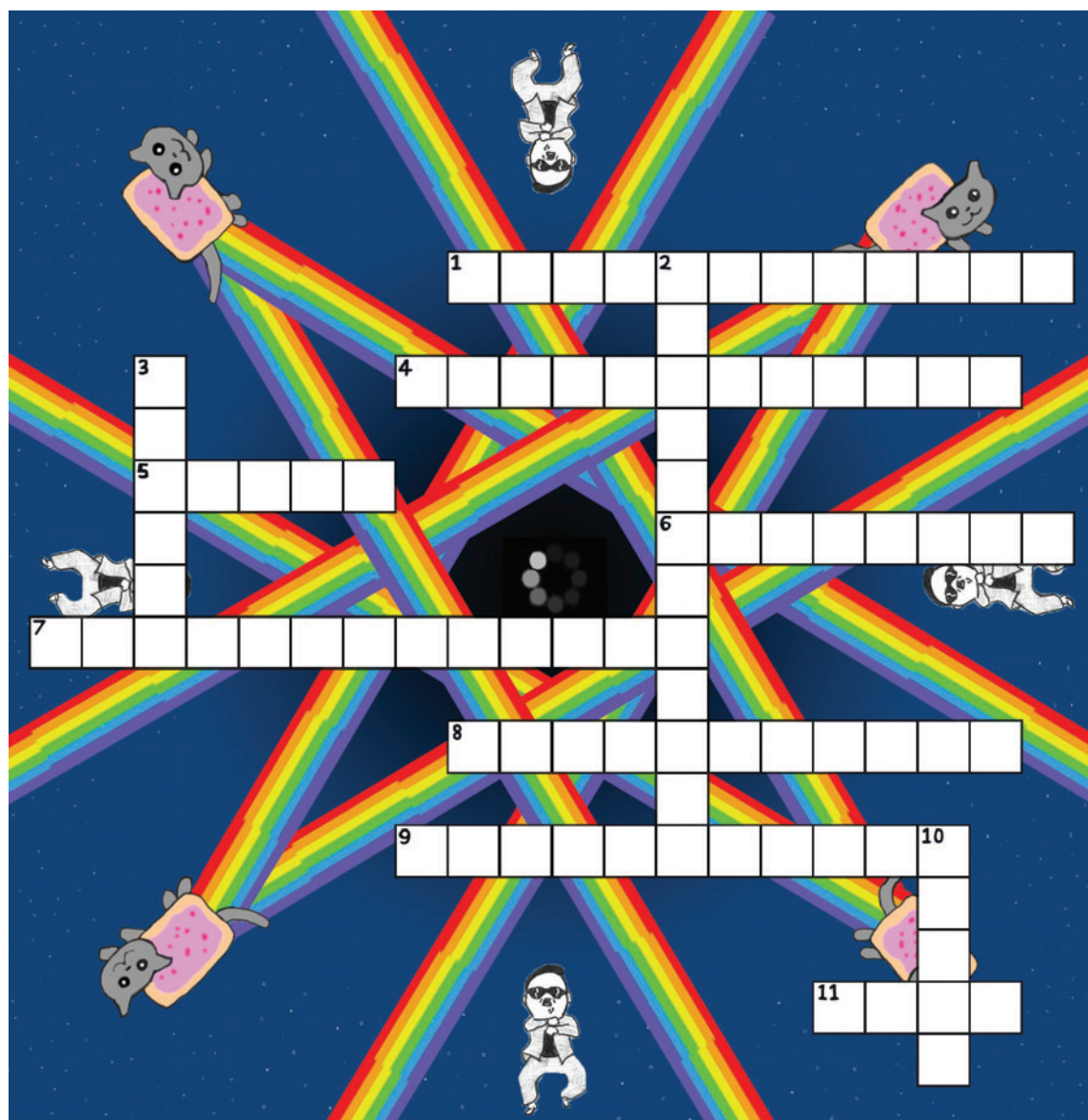
Submit your questions anonymously at sex-pancakes.tumblr.com and check out "Sex & Pancakes" on Facebook.

Need some extra help? You can always contact Concordia Counselling & Development at 514-848-2424 ext. 3545 for SGW and ext. 3555 for Loyola.

Got a quick health question? Call info-sant  at 8-1-1 from any Montreal number.



VIRAL VIDEOS



Graphic Felipe Casta eda

by Liana Di Iorio

Across

► 1. Beyonc  had us all scrutinizing her performance at this event after it was rumored she Milli-Vanilli'd the whole thing. Say it ain't so, Queen Bey!

► 4. He's sold millions of records, danced with Usher and even took a Victoria's Secret model to a see *The Lion King*. All thanks to his mom—and millions of preteen and teenage girls. What were you doing at 18? (2 words)

► 5. Toronto band Walk Off the Earth showed us how five people could share one guitar in their viral version of this Belgian-Australian artist's hit song.

► 6. Sweet Brown and Antoine Dodson can thank this audio processor for their 15 minutes of fame after it turned "Ain't nobody got time for that" and "Hide your kids, hide your wife" into 21st-century catchphrases.

► 7. This actress-turned-punk-rockster made an appearance in the much-quoted "Shit Girls Say" video that set off a string of copycat and parody videos. (2 words)

► 8. Midterms got you down? Watch kids react to the news that their parents ate all their Halloween candy, courtesy of this late-night talk show host. (2 words)

► 9. This summer hit from a former *Canadian Idol* contestant spread faster than the bubonic plague after 4-Across tweeted about it and covered it in a YouTube video of his own. (3 words)

► 11. This latest single from *Saturday Night Live* alumni group The Lonely Island features the drool-worthy-to-some, grating-and-sinewy-to-others Adam Levine of Maroon 5 fame. Are we surprised it already has nearly twenty million views?

Down

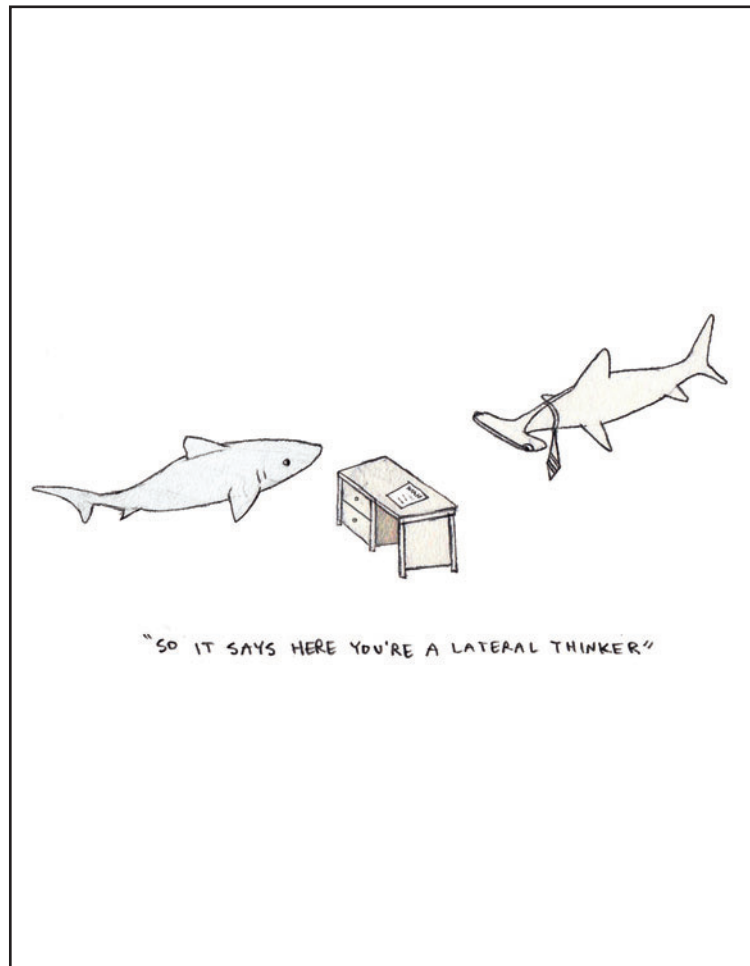
► 2. If MC Hammer had a Korean baby, it would probably wear a silly outfit and dance along to this song, which holds the title of most-viewed YouTube video of all time. (2 words)

► 3. One amateur filmmaker has garnered over a million views for capturing video on his cellphone of a street-turned-water-slide near this Montreal university last week.

► 10. Okay, so maybe it was a hoax but admit that even you were amazed by the video of a toddler getting snatched up by this animal on Mount Royal.

BARTON FLATS

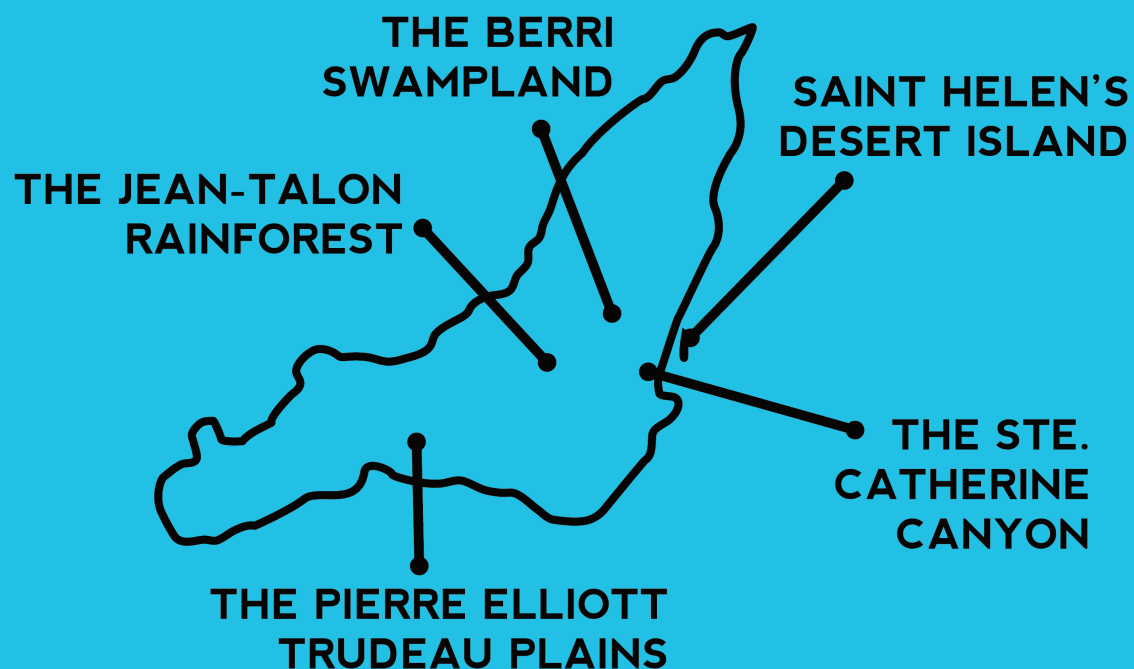
COMIC JONATHAN WOODS



LINKOGRAPHY

THE NEW MONTREAL

THE CITY PROPOSES NEW LANDSCAPE FEATURES CONSIDERING THE SUCCESS OF THE MCGILL RAPIDS



GRAPHIC JAYDE NORSTÖM

FALSE KNEES

COMIC JOSHUA BARKMAN



NAH'MSAYIN?

What Part of "Off" Don't You Understand?

Yes I'm sure. I've never been so sure of anything in my life.

I'm leaving the house. I want to turn my computer off. That's why I clicked the stylized, half-eaten piece of fruit on the top-left corner of my screen and chose "Shut Down..." I should have known by the ellipsis that this was going to be a conversation.

I've got my winter jacket on, my scarf, my hat, where are my keys? Oh, here, good. Gym clothes, textbooks, cell phone... Oh, and I have to eject my iPod. Done. And now, shut down the computer. Okay, racing out the door. Glance back—what? The computer's still on.

"Are you sure you would like to shut down your computer?" asks the popup.

"Yes" or "Cancel" are the options.

I trip back over my schoolbag and hunch over the desk. Did I leave something open and unsaved? Why is it questioning me!? Is something in the middle of being downloaded?

No. There is nothing open, nothing being downloaded. This computer is just getting off undermining my decisions.

When it asks if I'm sure, suddenly, I'm not sure. That's the problem. I was sure and now I'm not. I was so sure I wanted to shut off this computer. It was like putting on shoes or locking the front door. It's a morning rite of passage that just happens by reflex.

But now I have to think about it—reconsider shutting it down from various perspectives. Is this really the best thing to do right now? Is it?!

Maybe it has a fear that I will never turn it on again and that will be the end of it. I guess I could meet it halfway and put it on "Sleep." But that lacks decisiveness. And I'll be damned if I'm going to go down that road for a piece of electronics.

—Elysha del Giusto-Enos,
Fringe Arts Online Editor



Graphic Joshua Barkman

Editorial



NO TWO-TIERED LABOUR RELATIONS

Concordia President Alan Shepard is “obsessed” with improving our school’s reputation.

He wants to shout our name off the rooftops. He wants to grab every single stranger off the street and tell them how great Concordia is—and he wants your help.

At the last Board of Governors meeting, Shepard presented the Board’s response to questions about upper administration salary increases.

Besides referring to the increases as comparable to other unionized employees (they’re not), he also justified it with a common argument from Concordia: We need competitive salaries to attract the best in order to build our reputation.

Fair enough, but it would be nice if that philosophy extended beyond the employees making six figures a year.

When it comes to changing our reputation, making this university a place where people want to work is just as important as is making it a place where

people want to learn.

In fact, they’re sort of the same thing.

When our teaching and research assistants are unhappy, it sends a message to potential graduate students that this isn’t a school where they’ll be prioritized.

The quality and prestige of our graduate students could go a long way in changing the minds of people like *Gazette* columnist Henry Aubin, who, in a recent column calling for a two-tiered funding system, dismissed Concordia as nothing more than a degree factory.

We can’t afford to scare away a pool of excellent graduate students with hourly rates that make restaurant jobs look appealing.

But even if we bump up their paychecks, what student wants to go to a university without a reputable faculty?

It’s difficult enough for universities to convince gifted individuals to forgo the lucrative private sector for teaching. As a department head told us in a previous interview, recruiters must convince them

that Concordia’s excellent work environment makes the pay cut worthwhile.

Right now, our part-time professors have a strike mandate and the full-time profs are not far behind, as their union’s executive just unanimously approved holding a strike mandate vote.

Leaders from both unions feel like they’re being ignored. That’s not exactly the great work environment department heads are trying to convey.

And there is so much behind the scenes that could make this a great place to be a student.

Concordia brags about an outstanding visual arts program, one of the best in the country. But without the technicians running everything from the wood shop to the darkrooms, that program based on practical learning could crumble.

Our basic infrastructure would crumble in a much more literal way without the hard work of our steel workers. But almost five years without a contract have made it nearly impossible for the Concordia USW to hire anyone new.

To his credit, Alan Shepard is trying to address this—sort of. Under his guidance, our human relations team has grown to address the ridiculously small number of employees we had trying to bargain with several unions all at once.

Unfortunately, it’s about a lot more than the number of people around the table. Union leaders across this university have repeatedly told us that there is a systemic lack of respect.

One went so far as to lament that they are trying to negotiate with “Joseph Stalin across the table.”

Until that culture of fundamental disrespect is shaken off, we’re never going to be the university that Shepard believes we can be.

With several unions on the verge of a strike, and even more just about ready to join them, the whole school is in a pretty precarious place.

Upper administration salaries need to be competitive—fine, point taken. But that premise is pretty hollow if we lose everything below them.

◆ GRAPHIC PAKU DAOUST-CLOUTIER

THE LINK

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The Concordia Council on Student Life (CCSL) makes funds available
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Do you have an exciting idea for an event that will engage your fellow Concordia students?

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