

A VALENTINE FOR HASSAN DIAB

Supporters get to the heart of the matter in a continued effort to bring him home

Matthew Behrens

Around 25 friends and supporters of University of Ottawa professor and Canadian citizen Hassan Diab, including a Carnival-inspired Cupid, braved bitterly cold weather Feb. 9 to deliver Valentine's Day greetings to Global Affairs Minister Stéphane Dion and the French embassy. Carrying banners that read "France Has the Wrong Guy," they urged the Canadian and French governments to have a change of heart and return Dr. Diab from the French jail where he's been detained since Nov. 2014.

"What better time than Valentine's to express our support and love for a man who is a gentle, caring father, respected professor and giving community member?" asked Jo Wood, a long-time member of the Justice for Hassan Diab support group.

During this vigil, Wood held up a large heart inscribed with "Free Hassan." Other group members signed a large Valentine for Dion, but a line of Ottawa police, private security, and RCMP prevented the group from delivering their gift to the front door of the massive Sussex Drive complex. A heart-shaped chocolate cheesecake was also turned away.

Diab's partner Rania Tfaily shared what was in her heart as well. She asked officials to consider the difficulties faced by their family, who were refused the goodbye that federal officials had promised would be allowed if Diab's final appeal to the Supreme Court was rejected. In reality, he was forcibly removed from Ottawa less than 24 hours after the decision was made.

Following the march to the French embassy, police

threatened to charge Cupid and other group members if they continued to hold banners on the north side of the street closest to the embassy. The group eventually crossed the street when they were promised a meeting with someone from the embassy staff, who courteously listened and took back both a handful of Valentines and chocolates as well as a request to meet with the ambassador.

Originally arrested in 2008, Diab spent the following six years under house arrest in Ottawa as he fought allegations that he was involved in a 1980 bombing in France. This meant that he could no longer teach, yet he was required to pay \$2,000 a month for the monitoring device that he had strapped to his leg.

During this time, he was forced to endure rounds of extradition hearings. While



Valentine's Day rally to show support for Hassan Diab.

Photo: Matthew Behrens

"What better time than Valentine's to express our support and love for a man who is a gentle, caring father, respected professor and giving community member?"

the judicial standards of these hearings remained quite low, issues were still discovered in the alleged case against him, as it was determined that Diab's

physical description, palm and thumb prints, and handwriting were not a match with the 1980 bombing suspect's.

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NEW DOCS GIVEN TO CUSA ELECTION OFFICE

Claims volunteer did not impersonate prof

Leveller Staff

New evidence submitted on Feb. 12 to the CUSA election office may

give the Change slate some hope as it indicates that a volunteer accused of impersonating a professor — which led to the disquali-

fication of Ash Courchene from an executive position — did not actually do so, the *Leveller* has learned.

Change campaign man-

ager Adam Carroll told the *Leveller* that the evidence is a written statement from someone present during the class in which the alleged impersonation took place.

The volunteer, Ahmed Gitteh, was believed to have introduced himself as the instructor for a first-year engineering core class.

A complaint was filed by an engineering student against Change after the election results which showed Courchene with the most number of votes for Vice President, Student Services.

However, Carroll said that the statement clears Gitteh and Change of that charge while also indicating Gitteh received permission from the teaching assistant to speak to the class.

The electoral board met on Feb. 13 to discuss the disqualification and Change's four subsequent appeals.

Carroll told the *Leveller* that it is likely that the electoral board will factor in this new evidence.

Carroll claimed that the Chief Electoral Officer (CEO) Matt Swain acted inappropriately and misinterpreted the electoral code by disqualifying the whole slate for the actions of one person. "We are very disappointed with the actions of the election office and CEO

Matt Swain," Carroll told the *Leveller*. "They have not done their due diligence and have acted highly inappropriately."

Carroll also expressed concern over the hiring process of the CEO and Deputy Electoral Officers of the elections office, noting that two Your Carleton executives sat on the hiring board.

The board, comprised of three students, is likely to meet the week of Feb. 21 to vote on a final decision. Ombudsman Jim Kennelly will meet with them.

While Kennelly's role is to help students reach a resolution whenever disputes arise, he does not possess voting power. However, he can overrule a decision made by the electoral board.

Courchene's disqualification has seen national headlines after a story surfaced from the Aboriginal Peoples' Television Network on Feb. 1. Courchene is from the Sagkeeng First Nation in Manitoba.

The coordinator for the Aboriginal Students Centre said he feels cautiously optimistic about the appeals, but is still ready to tackle student issues.

"I'm hopeful that the electoral committee makes the right decision so I can do the job I was democratically elected to do."

"We are very disappointed with the actions of the election office and CEO Matt Swain," Carroll told the Leveller. "They have not done their due diligence and have acted highly inappropriately."



Disqualified candidate Ash Courchene.

Photo: Ashley Courchene

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Lev·el·ler
noun

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

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

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

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

The Leveller leans left, meaning that it challenges power and privilege and sides with people over private property. It is also democratic, meaning that it favours open discussion over silencing and secrecy. Within these very general boundaries, The Leveller is primarily interested in being interesting, in saying something worth saying and worth reading about. It doesn’t mind getting a few things wrong if it gets that part right.

The Leveller has a very small staff, and is mainly the work of a small group of volunteers. To become a more permanent enterprise and a more truly democratic and representative paper, it will require more volunteers to write, edit, and produce it, to take pictures, and to dig up stories.

The Leveller needs you. It needs you to read it, talk about it, discuss it with your friends, agree with it, disagree with it, write a letter, write a story (or send in a story idea), join in the producing of it, or just denounce it. Ultimately it needs you—or someone like you—to edit it, to guide it towards maturity, to give it financial security and someplace warm and safe to live.

The Leveller is an ambitious little rag. It wants to be simultaneously irreverent and important, to demand responsibility from others while it shakes it off itself, to be a fun-house mirror we can laugh at ourselves in and a map we can use to find ourselves and our city. It wants to be your coolest, most in-the-know friend and your social conscience at the same time. It has its work cut out for it.

The Leveller is published every month or so. It is free.

The Leveller and its editors have no phone or office, but can be contacted with letters of love or hate at:

editors.the.leveller@gmail.com

The Levellers

Editorial Board	Francella Fiallos Jorge González Joseph Hutt Miriam Katawazi Lauren Scott
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EDITORIAL

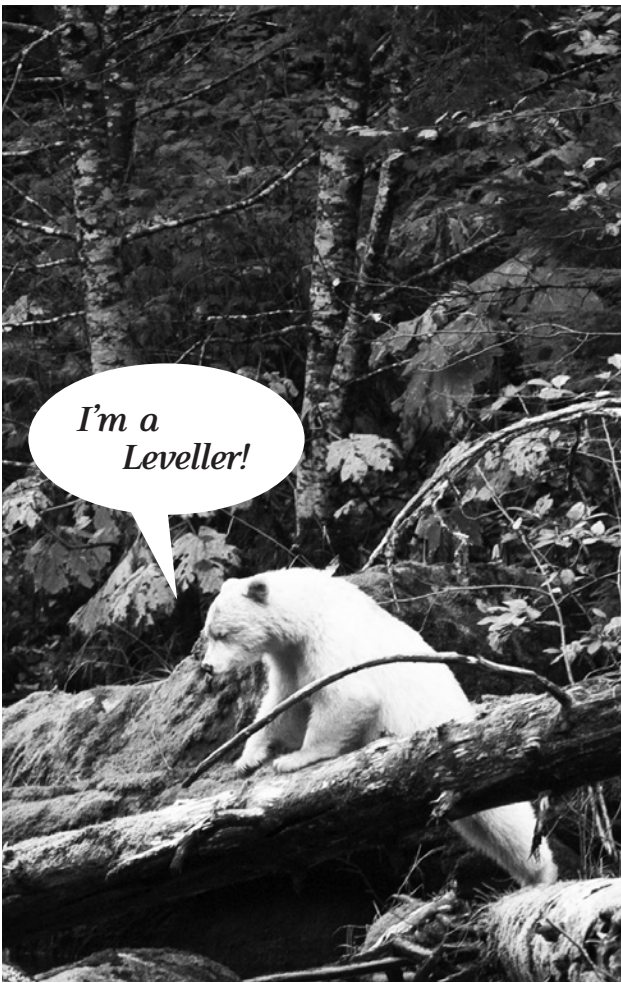
FOUCAULT’D BEYOND BELIEF

The *Leveller* editors stumbled across an interesting quotation by Foucault the other day. To avoid waxing too philosophical, the brass tacks of it are as follows:

The spirit of critique isn’t simply standing up and telling someone or a system that they are wrong. Critique is a matter of calling out those “familiar, unchallenged, unconsidered” assumptions that allow these people and systems to continue on unabated.

While it may not speak to the passion of our writers, social, political, and cultural critique has always been one of the ultimate goals of this newspaper. To challenge what is taken for granted. To provide a venue for voices unheard. To feature that which mainstream media is disinterested in; those things that the greater public, the passive and privileged, would prefer not hearing about.

I suppose, in its ideal state, you might say that this newspaper is a collection of discomforts, a



Brillo pad of thoughts and ink meant to scrub us raw after being numbed by

consistency. The kind of discomfort a child might feel, who, loving the rain,

has finally realized just how many worms have been ground to paste for the sake of its own pleasure and frolics.

Disheartening as it may be to experience life in a perpetual state of discomfort and to examine the world through a critical lens, it is from a perspective of cynicism and distrust that one can more clearly perceive the reality in which we live.

The *Leveller* does not (necessarily) intend to shock its readership into a state of discomfort or for our readers to become a mass of bitter radicals; we hold our readership in too high regard for that. On the contrary, the editors seek to provide that necessary nudge to jar one from the rut of monotony, that second pair of eyes that will snag on what goes unnoticed by others.

We all have the right to love the rain but we also have a duty to be aware of the costs of our own enjoyments, particularly if we aren’t the ones who are left to pay the balance.

CORRECTION: Last issue, in the feature article *History of Eugenics and Sterilization in Canada*, the *Leveller* incorrectly named Karin Stote’s book *An Act of Genocide: Colonialism and the Sterilization of Aboriginal Women* as the title of her dissertation. Rather, the title of Stote’s dissertation is actually *An Act of Genocide: Eugenics, Indian Policy, and the Sterilization of Aboriginal Women in Canada*.

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The *Leveller* acknowledges that Ottawa is on unceded Algonquin territory.

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The Leveller

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The Ontario extradition judge concluded that the “smoking gun” evidence

against Diab was “very problematic,” while “the prospects of conviction in the context of a fair trial [seemed] unlikely.”

Diab has consistently

denied the allegations and condemned the bombing. The Supreme Court’s rejection of his appeal opened the door to Diab’s forced removal from Canada. In

the wake of this incident, Donald Bayne, Diab’s Ottawa lawyer, declared, “we now have in my view a classic recipe for the wrongful conviction of a Canadian.”

French anti-terrorism courts have been criticized by Human Rights Watch for conducting unfair trials and accepting unsourced intelligence as evidence, which is exactly what has happened in Diab’s case. Not even the French judges know the origins of the intelligence that has incriminated Diab, or its reliability.

Twice denied bail, Diab remains behind bars as a French judge examines the case to determine whether charges will be laid. Diab hopes that key pieces of in-

formation such as the problematic handwriting analysis will be withdrawn.

Using five words printed in a Paris hotel register in 1980, French authorities have tried to implicate Diab by comparing these block letters to samples of cursive from Diab’s PhD admissions documents at Syracuse University. Their conclusion was that the cursive samples were written by the same man who printed those block letters, failing to realize that the cursive actually belonged to his then-wife, Nawal.

French authorities were allowed to replace this report with a second report, that was also found to be unreliable under cross-examination, as the “experts”

who had drafted it had failed to use standard, accepted methods, according to Diab’s defence.

After the second French expert report was withdrawn, a third was offered up and though he eventually relied on it in his judicial decision, the extradition judge found it to be “susceptible to a great deal of criticism and attack,” also calling it “illogical... convoluted, very confusing, with conclusions that are suspect.”

Tjaily and their two young children continue to lead the struggle for Diab’s freedom. At the end of March, his supporters will again demonstrate at the French embassy with the assistance of the Easter Bunny. More details at justiceforhassandiab.org



Valentine’s rally to show support for Hassan Diab.

Photo: Matthew Behrens

SOLITARY CONFINEMENT FOR THE “CRIME” OF MENTAL ILLNESS

Activists Demand Release of Marlene Carter From Confinement

Julie Comber

This article has been adapted by Comber from a previous press release that she had posted on albertdumont.com.

Supporters rallied at the Brockville Mental Health Centre on Feb. 11 on behalf of Marlene Carter, a First Nations woman being held there in prolonged solitary confinement. During the rally, an inmate was noticed holding a sign in a window of the facility. The sign read, “I want to be free,” a fitting theme for those gathered to advocate for Carter’s release from seclusion.

Carter is from Onion Lake Cree Nation in Saskatchewan. She has been held in seclusion (a.k.a. solitary confinement or isolation) at the Brockville Mental Health Centre since October 2015. For Carter, seclusion means a tiny eight by ten foot room containing only a cot and a sink/toilet unit. She has no TV, radio or internet, no shower, no smudging, and no right to spend even one minute outdoors.

Short-term use of seclusion may be justified in some cases, but the prolonged isolation Carter is enduring is a violation of her human rights and is considered a form of torture by the UN. The UN’s “Report on Solitary Confinement” defines solitary confinement as the physical isolation of individuals in their cells for 22 to 24 hours a day and prolonged solitary confinement as isolation for more than 15 days.

Carter has currently been in seclusion for over 110 days.

WHO IS MARLENE CARTER?

To understand how Carter came to be a victim of the Canadian judicial system, it is important to know some of her history. Her early life was characterized by

sexual and physical abuse throughout her childhood, which caused her to attempt suicide several times. The downward spiral that led to much of Carter’s adult life being spent in institutions started with a conviction in 1999 for non-violent offenses.

She was initially sentenced to nine months in prison, but the sentence was extended until 2003 due to an assault she committed while incarcerated. In 2009, she was convicted of several assaults and received a 30-month sentence. Assaults committed while incarcerated extended her sentence again, until 2014.

From 2009 to 2014, Carter was in Saskatoon’s Regional Psychiatric Centre (RPC). She began hearing voices instructing her to bash her head against the floor or other hard surfaces. RPC responded by keeping her in restraints for so long her muscles atrophied, leaving her unable to stand or walk on her own.

Carter was transferred from RPC to the Brockville Mental Health Centre’s Forensic Treatment Unit in the summer of 2014. Her advocates hoped it would be a fresh start for her in a facility better equipped to support her mental health needs.

At the request of Brockville’s therapeutic staff, Algonquin elder Albert Dumont began to visit Carter regularly as her spiritual advisor in January 2015. He took her outdoors to sit and smudge, something Carter had not been allowed for years. Dumont witnessed a profound transformation. Carter went from a state of mistrust and inner rage to becoming calm and hopeful. He observed that she was intelligent and soft spoken. But by the fall of 2015, she deteriorated after Electroconvulsive therapy (ECT) was imposed on her

against her will. A series of assaults followed, leaving staff members shaken and fearful. As a result, Carter was put into prolonged seclusion.

A CALL TO ACTION

The Ontario Review Board determined this January that Carter should return to Saskatchewan to be closer to her community and family. However, she is still in seclusion and the date has not been announced for her transfer.

Kim Pate, executive director of the Canadian Association of Elizabeth Fry Societies and professor of law at the University of Ottawa, has known Carter for nearly two decades. She is concerned Carter might wind up back at RPC, which “will only transfer the location, not change her treatment.” Pate has suggested to the Onion Lake Cree Nation that it make an application under section 81 of the Corrections and Conditional Release Act to have Carter transferred to the custody of the community as opposed to an institution.

Meanwhile, Dumont will be putting pressure on George Weber, the President and CEO of the Royal Ottawa Health Care Group, to immediately release Carter from seclusion. The Brockville Mental Health Centre where Carter is held is part of this group. “Weber calls the shots on how and where Marlene is treated while she is in Ontario,” says Dumont. On his website, Dumont is also encouraging a letter-writing campaign to Weber, with Minister of Public Safety and Emergency Preparedness Ralph Goodale, Minister of Justice Jody Wilson-Raybould and Minister of Indigenous Affairs Carolyn Bennett CC’d.

For more information, visit albertdumont.com/marlene-carter-how-you-can-help/



Elder Albert Dumont speaks at February 11 rally outside the Brockville Mental Health Centre.

Photo: Julie Comber

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NO
TO THE
ZIBI
PROJECT!



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FEBRUARY 28 2016, 1:00 PM
MEETING POINT: so-called VICTORIA ISLAND,
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An invitation by Solidarity with ANORW, in collaboration with ANORW, Freeing Chaudière Falls and its Islands and the Student Labor Action Coalition.

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ANORW: Anishinabe Nation of
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GREAT BEAR RAINFOREST PROTECTION AGREEMENT

Ronnie Safarov

After nearly two decades of conflict and endless negotiation between environmental activists, First Nations and the forestry industry, the B.C. provincial government announced on Feb. 1 that an agreement to protect Great Bear Rainforest had finally been reached. However, while the agreement aims to protect 85 per cent of the forested area, a rare species of bear that calls this forest its home has been left with no protection at all. Great Bear Rainforest, which is a part of the planet's largest temperate rainforest region, is one of the largest remaining unspoiled coastal tracts of temperate rainforest left in the world. The area is home to many unique species of flora and fauna, the most famous of which is the Kermode bear, a subspecies of the American black bear with a unique gene which leads to unusual white or cream-colored coats. As well as being the provincial animal of B.C., Kermode bears hold great significance for First Nations of the Pacific Northwest Coast, who call them "spirit bears" and regard them as sacred creatures.

Since the beginning of the 1990s, Indigenous and environmental activists fought large-scale development plans and clear-cutting of the rainforest, which would undoubtedly cause irreversible damage to the whole ecosystem. A strong concern was also voiced about the future of the bear population, especially griz-

zlies, whose population size and range is decreasing due to habitat loss and hunting.

The announcement of the agreement was lauded by many media outlets, such as the *Globe and Mail* and *Business in Vancouver*, who saw the decision as a long-awaited and peaceful settlement of the dispute. Several environmental organizations, including Greenpeace and Wilderness Committee, also praised the decision to designate 85 per cent of the area as a complete logging-free zone, with the remaining 15 per cent to be logged, according to *Canadian Geographic*, under the "most stringent commercial logging legal standards in North America."

The agreement also significantly increases First Nations' involvement in shared decision-making regarding the future of the region, compared to previous agreements. As a result of the individual agreements signed by the B.C. government, 26 Indigenous nations of the Nanwakolas Council will also receive a greater timber share for their own harvest as well as \$15 million in financial assistance from the B.C. government to help them become involved in the region's economy.

However, the overall euphoric tone of the public response was somewhat dampened by several environmental advocates, such as David Suzuki, ForestEthics and the Rainforest Conservation Foundation, who pointed out that despite what was erroneously announced by B.C. Premier

Christy Clark, the controversial and inhumane trophy hunting of black and grizzly bears still remains legal. Kermode bears are protected by earlier decisions, but the hunting of black bears, some of which carry the unique gene, could affect the "spirit bear" population as well. The hunting of grizzly bears, which are listed as a 'special concern' species by the federal Committee on the Status of Endangered Wildlife in Canada (COSEWIC), also remains legal.

The killing of bears might threaten the whole population, due to their slow reproduction rate and high mortality rate from habitat loss and damage.

Trophy hunting has a much more humane and profitable alternative—bear-viewing, which is currently on the rise in the Great Bear Rainforest region, creating jobs and revenue for First Nations' members. According to the 2014 study done by the Centre for Responsible Tourism, a research institute at Stanford University, "bear-viewing is generating 12 times more in visitor spending than is bear hunting, and over 11 times more in direct revenue for the B.C. province." According to polls referred to by the *National Observer*, 90 per cent of B.C. citizens oppose the bear trophy hunt. Moreover, the David Suzuki Foundation emphasized the fact that the Coastal First Nations' 2012 ban on bear trophy hunting has never been recognized by the B.C. government.

TEN ALGONQUIN CHIEFS MEET WITH NCC OVER LEBRETON FLATS AND ZIBI PROJECT



Photo: Russ Diablo

Mancini Ho

Chiefs and representatives from ten Algonquin communities met with the National Capital Commission (NCC) on Feb. 5 to discuss the LeBreton Flats and Zibi development projects.

Initially arranged as a presentation by the developments' promoters, they were asked to leave by the Algonquin representatives so that the matter could be discussed with the NCC alone.

"We told the NCC that we [were] not properly consulted on the development of LeBreton and [we were] never consulted on the development of Chaudière Falls by Windmill [Development Group]," Chief Lance Haymond of Kebaowek First Nation told the *Leveller* in an email. "They have failed in the duty to consult and accommodate given it is a sacred site for the Algonquin."

Haymond added that they "reminded [the NCC that] it is not the promoter's responsibility to consult, it is the federal government's responsibility."

According to the NCC website, public consultation on the proposals to redevelop LeBreton have reached "thousands of Canadians from the National Capital Region and across the country."

Consultation with First Nations has yet to occur, though NCC CEO Mark Kristmanson has agreed to

further meetings with the Algonquin Chiefs. According to freethefalls.ca, "as a federal body with land holdings, the [NCC] knows it has a duty to consult with legitimate First Nations when it disposes of lands where Indigenous people are claiming title."

After all, Prime Minister Justin Trudeau made the effort, at the Dec. 8, 2015 Assembly of First Nations, to "recognize the Algonquin Nation, on whose traditional territory [they were] gathering."

Even the municipality has officially recognized that "lands within the boundaries of the City of Ottawa lie within the historic Algonquin Territory," as affirmed in Section 5.6 of the city's 2011 "Official Plan" document.

Despite allusions to the contrary in this same document, the municipal and federal governments have failed on several counts to consult Indigenous peoples surrounding development projects on traditional territories.

According to a Nov. 19, 2015 resolution passed by the Assembly of First Nations of Québec and Labrador, federal, provincial and municipal governments "are violating Canadian law by proceeding to change the status of lands within the Algonquin sacred area without meaningful consultation or accommodation with all of the Algonquin communities which form the Algonquin nations."

Currently, the LeBreton

Flats and Zibi projects are two of the largest redevelopment opportunities in the National Capital Region, and while some communities, including those comprising the Algonquins of Ontario (AOO), are in favour of the developments, others are opposed.

"We made it clear that we are not anti-development but want to ensure that any benefits from these projects are benefiting all Algonquins and not only a handpicked select few," Haymond wrote.

The communities present at the Feb. 5 meeting included Kitigàn-zibì, Barrière Lake, Long Point, Lac-Simon, Kebaowek, Kitici-sakik, Timiskaming, Wolf Lake, Abitibiwinni. They are opposed to the AOO—who were not present—because they feel that they are not capable of representing all Algonquins.

"We view the AOO process as a flagrant attempt to undermine and extinguish our First Nations rights, interests and title to unceded territories in Ontario," said Haymond.

Haymond is "cautiously optimistic" that a solution can be found in the next scheduled meeting with the NCC, although the date has yet to be determined.

"We also asked that at the next meeting [that the] Minister [of Canadian Heritage, Mélanie] Joly, [be] present," added Haymond.

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- Work to ensure the safe and equitable employment of staff members;
- Contribute to OPIRG with enthusiasm and a critical perspective to create a dynamic and positive space for everyone.

MAKING SENSE OF THE ALGONQUIN LAND CLAIM

BY TIM KITZ

“THE LEVELLER ACKNOWLEDGES THAT OTTAWA IS ON UNCEDED ALGONQUIN TERRITORY.” IT’S ON OUR SECOND PAGE AND SOMETHING OF A CATCHPHRASE AT LOCAL LEFTIST GATHERINGS. YET DECADES OF NEGOTIATIONS HAVE BEEN

WORKING TO MAKE THIS CEDED TERRITORY. BETWEEN FEB. 29 AND MARCH 7, ELIGIBLE ALGONQUIN VOTERS WILL CAST BALLOTS TO RATIFY AN “AGREEMENT IN PRINCIPLE” WITH THE GOVERNMENTS OF ONTARIO AND CANADA.

WHO ARE THE ALGONQUINS?

The Algonquins are the Indigenous people of the Kitchissippi (a.k.a Ottawa River) watershed. This 148,000 square kilometres area includes most of present-day eastern Ontario and western Québec. It stretches roughly from North Bay in the west to Hawkesbury in the east, and from Kingston in the south to Val D’or in the north. It also includes Ottawa, the Parliament Buildings, and the Supreme Court of Canada.

WHAT IS THE HISTORY OF THE ONTARIO ALGONQUIN LAND CLAIM?

The Algonquins were party to several “peace and friendship” treaties with colonial powers (mainly the British and the French), such as the 1764 Treaty at Niagara. As settlers encroached on their territory and threatened their way of life,

Algonquin communities petitioned settler governments dozens of times, seeking treaties that would reserve land for their exclusive use and ensure their survival.

In 1864, one community on the shores of Golden Lake was granted a tiny 1,500-acre parcel. Other Algonquins in Ontario were told to join this Golden Lake reserve.

In 1976, the Golden Lake Algonquins challenged the Crown’s expropriation of reserve land for a railroad. Research they conducted in support of this resistance proved that the Algonquins had never ceded their territory and in 1983, they submitted a statement of claim to the government. Negotiations with the governments of Ontario and Canada for this land claim began in 1991. It involved a territory of 36,000 square kilometers, most of eastern Ontario.

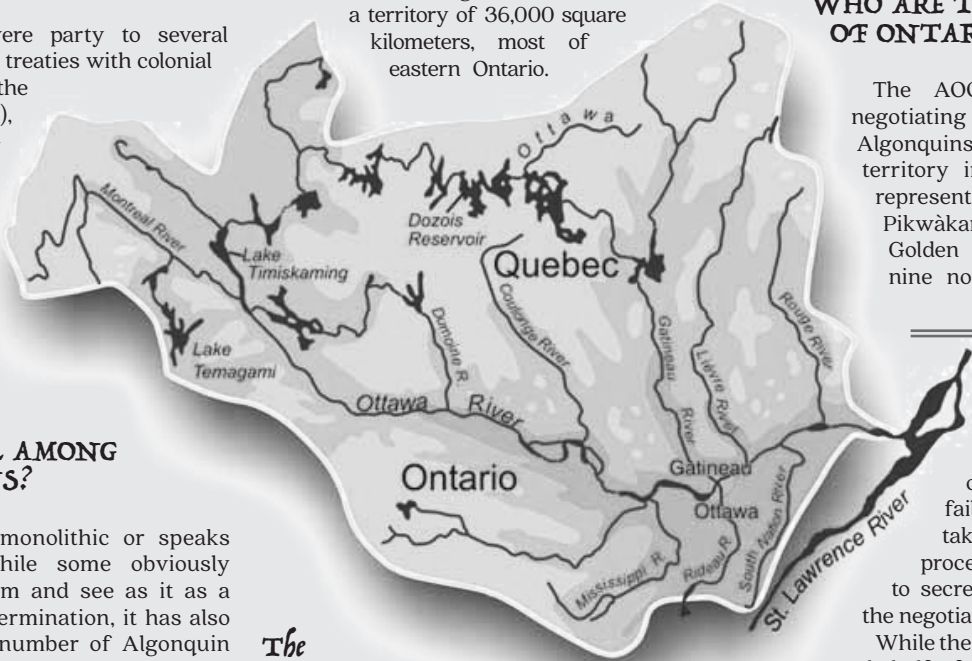
A Preliminary Draft of the Agreement in Principle (AIP) was released in 2012, leading to the current 2015 AIP, which is up for ratification.

WHAT IS THE AGREEMENT IN PRINCIPLE?

A product of years of negotiation, the AIP is a document explaining the main elements that would go into settling the Algonquin land claim. It provides a framework for negotiating the final agreement but is not legally binding. The final agreement will require another ratification vote by enrolled voters in the Algonquins of Ontario.

WHO ARE THE ALGONQUINS OF ONTARIO (AOO)?

The AOO is a legal entity negotiating on behalf of the Algonquins for their traditional territory in Ontario. It involves representatives from Pikwàkanagàn (formerly the Golden Lake reserve), and nine non-status communities.



Map: Canadian Geoscience Education Network

WHY IS THE LAND CLAIM CONTROVERSIAL AMONG THE ALGONQUINS?

No community is monolithic or speaks with one voice. While some obviously support the land claim and see as it as a step towards self-determination, it has also been criticized by a number of Algonquin individuals and organizations. Some Algonquins have argued that:

The Land Claim Subordinates Non-Status Aboriginals and Communities

The non-status communities included in the AOO negotiations were originally set up as area committees by Pikwàkanagàn. These committees excluded or ignored pre-existing communities like the Ardoch Algonquins and Bonnechere Algonquins, who had their own governing structure.

Participation in the land claim has proven controversial and divisive for these communities. At the moment, five non-status communities are currently excluded or abstaining from the negotiations. Of the nine who are participating, six split off from pre-existing communities.

As part of AOO’s structure, Pikwàkanagàn gets seven negotiators – their chief and council, who represent approximately 1,000 status Algonquins. Meanwhile, the nine non-status communities get one negotiator each and represent around 7,000 non-status Algonquins.

The recognition of non-status Algonquins also depends on the land claim itself. Rejecting the land claim would mean losing any official recognition as Algonquin. After centuries of marginalization, official recognition can be powerful – Ardoch Algonquin elder Carol Bates recounts how, “I have seen elderly men with tears in their eyes because they got a card that said they were Algonquin... [they feel that] without a piece of paper to prove it, they haven’t a chance in the world of getting their balance.”

The AOO blood quantum system also excludes non-status Algonquins who cannot prove descent because their ancestors were never recorded on colonial “Indian registries.” This is particularly a problem for those descended from Algonquin women, since they were often simply listed on census records as a nameless “wife.” Bonita Lawrence, a Mi’kmaq academic who has studied the land claim’s effects, argues that defining Algonquin identity by a blood quantum formula, rather than specific ties to the land and community history only creates a “paper” colonial nation.

The Land Claim Ignores Québec-Based Algonquins

The Québec-Ontario border is a colonial construct dividing Algonquin territory. Officially, the AIP says the settlement will not affect Québec Algonquin rights. But Québec-based Algonquins believe the Ontario land claim will extinguish or prejudice their rights in Ontario.

In 2011, Kitigan Zibi, an Algonquin reserve near Maniwaki – whose traditional territory includes Ottawa – threatened to challenge the land claim in court. Then-chief Gilbert Whiteduck noted, “We believe the Algonquins of Ontario cannot enter into a treaty without all of the Algonquin nations having given their approval.”

In 2013, three Algonquin communities headquartered in Québec – Wolf Lake, Timiskaming, and Eagle Village – presented a “Statement of Asserted Rights” (SAR) to the Algonquins of Ontario and the governments of Ontario, Canada and Québec. The SAR outlines the area over which the three communities assert title and explicitly documenting how this overlaps with 3,460 square kilometres of the Ontario land claim.

After being ignored for two years, these same communities issued a press release in June 2015, calling for an immediate halt to the AIP referendum process. Chief Harry St. Dennis of Wolf Lake told a group of Ottawa activists in December, “Our position is that the AOO is a policy fiction, a creation of the federal government to extinguish aboriginal title for real Algonquins.”

The Negotiations are Secretive, Top-Down and Culturally Inappropriate

As part of the Algonquins of Ontario structure, non-status communities don’t get a chief and council; they get a chief who is also the negotiator. These representatives are generally not accountable to elders or a council, or arguably to grassroots members. They control their community’s finances, internal

communication, and voter lists – and as of 2012, have never failed to be re-elected. To take part in the negotiation process, they are also sworn to secrecy for the duration of the negotiations.

While the original lead negotiator on behalf of Algonquins of Ontario was Greg Sarazin, an Algonquin from Pikwàkanagàn, the chief negotiator is now a white Bay Street lawyer from Toronto, Bob Potts. As Heather Majaury, a non-status Algonquin and theatre artist, put it in an October 2015 letter to the AOO, “I see no commitment to a process that incorporates Algonquin Anishinaabeg legal and language concepts into the framework therefore I fear the entire process is biased in serving the western colonial system...”

Extinguishment is the Land Claim’s Goal

According to the AIP, the goal of the land claim is to establish “certainty,” so that economic development can take place. As part of this development, the agreement promises benefits for the Algonquins. But with a one-time payment as the only concrete promise, some fear that “certainty” will simply enable corporate exploitation of natural resources on Algonquin territory – with a few token Algonquin jobs thrown in to sweeten this bitter pill.

The AIP says that signatories’ aboriginal rights will not be extinguished but modified and defined by agreement. The concrete definitions offered in the document would essentially reduce and integrate Algonquin individuals and communities so that they would function as Canadian citizens and municipalities. This includes “fee simple” land ownership instead of collective indigenous title. Algonquin signatories would also be subject to taxation, and the province would get jurisdiction over wildlife management, with nods towards consultation over hunting.

All in all, Majaury says, “I fear this is simply another and most recent arrangement to assimilate us into the Canadian body politic and workforce, so as not to respect our special relationship to the land as Indigenous people.”

These assimilative goals have been the aim of government policy from the 1876 Indian Act to the 1969 White Paper to the current Comprehensive Land Claim Policy. This policy has been characterized by Mohawk scholar Russell Diabo as creating “termination tables” in the name of negotiating self-determination and in his work for four Québec Algonquin communities, he has specifically criticized the Ontario land claim on this basis.

To be enrolled as voting members of these non-status communities, individuals have to prove descent from historically-attested Algonquins and meet a certain blood-quantum formula.

WHY ARE ENROLLED ALGONQUIN VOTERS NOT ALL STATUS “INDIANS”?

Within Ontario, only members of the Golden Lake reserve (now known as Pikwàkanagàn) are recognized as status “Indians” under the terms of the 1876 Indian Act. Absent treaties, the settlement was so quick and thorough in Ontario that other Algonquin communities were over-run. Few individuals relocated to Golden Lake. As Lynn Gehl, a non-status Algonquin and writer, told the *Leveller*, in the face of pervasive racism and colonialism, “a lot of Algonquin people had to go underground to survive. Indigenous grandparents and grandmothers had to hide who they were to even own land.”

This means that today, non-status Algonquins significantly outnumber status Algonquins in Ontario.

The Land Claim Trades One-Time Payments for Eternal Pardon

The settlement of the land claim would grant the Algonquins of Ontario a one-time payment of \$300 million and a transfer of 475 square kilometres of land in 200 separate parcels – 2 per cent of their traditional territory in Ontario.

To put the dollar figure in perspective, in the 1980s when the land claim was submitted, forestry was generating \$500 million per year on Algonquin territory in Ontario; in the 1990s when negotiations began, the Ottawa River generated \$1 million worth of hydro per day for settler society.

In return for these one-time transfers, colonial governments will be absolved of any legal responsibility for past crimes committed against the Algonquins. As the AIP put it, “The Final Agreement would release Ontario and Canada from any past infringements of Aboriginal Rights, including failures to consult, that may have occurred prior to the Effective Date of the Final Agreement... Algonquins [will] release Canada, Ontario and all other Persons for all claims, demands, actions or proceedings of whatever kind, whether known or unknown, that the Algonquins ever had, now have or may have in the future.”

But as former co-chief of the Ardoch Algonquins Bob Lovelace points out, “The affluence of Ontario has been acquired from the sacrifice of our ancestors’ health and the wealth of our homelands.” In return for these one-time payments, settler society would be granted an eternal legal pardon.

There is also no revenue-sharing to fund negotiations. Funding is considered a loan. This means that Algonquins of Ontario have built up a \$18 million debt (and counting) that will be subtracted from the final settlement. This debt creates pressure to settle quickly and for less, as well as destroying the AOO’s ability to walk away from the table – “we run the risk of being strong-armed to settle, terminate title and rights, to be released from debt,” according to Majaury.

Algonquins like Majaury and Gehl worry that these one-time transfers will not meet the needs of future generations. For a one-time payment, they are being asked to trade their ancestors’ land and destroy their children’s future. An equitable settlement, according to Gehl, would secure enough land and resources for the Algonquins to “build our own institutions, that will allow us to make our life better, that will work for us – our own courthouses, schools, healing centres, places where our spirituality is valued and can be freely practiced.”

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Thank you for your continued support as we work to reach our first collective agreement with Carleton.

Des policiers masqués responsables de violences lors d’une opération d’infiltration chaotique

Simon Van Vliet

Cet article est paru sur ricochet.media le 25 janvier 2016

La police de Montréal, après une série de blâmes de la cour concernant le recours routinier à des arrestations de masse pour mettre fin aux manifestations pacifiques, s’est servie d’agents en civil pour infiltrer une petite manifestation étudiante le vendredi 18 décembre.

Avant que la poussière ne soit retombée, ces agents infiltrés avaient envoyé une manifestante à l’hôpital, en avaient arbitrairement détenu et agressé un autre sous les yeux de plusieurs journalistes et avaient sorti et pointé un fusil vers un autre groupe de manifestants non armés. Ces trois histoires ont été rapportées séparément dans différents journaux montréalais, mais voici pour la première fois le récit complet de ce qu’il s’est passé cette soirée-là.

Peu après 20 heures, une petite foule d’environ 100 personnes s’est rassemblée à la Place Émilie-Gamelin, au centre-ville de Montréal. Au moins une demi-douzaine d’agents infiltrés se trouvaient parmi eux, selon les dires de différents témoins. Appelé à commenter le 11 janvier, le Service de police de Montréal (SPVM) a finalement répondu à une série de questions par écrit le 22 janvier. Il a confirmé que des agents en civil se trouvaient dans la manifestation ce soir-là et que l’un d’eux avait pointé son fusil vers des manifestants, mais il a refusé de spécifier combien d’agents infiltrés avaient été déployés. Le porte-parole a également refusé de confirmer si les agents impliqués avaient rempli un rapport sur le recours à la force, qui doit être complété



Photo: Brandon Johnston, The Link

lorsqu’un policier utilise la force physique sur un citoyen.

« Tout était étrange », affirme Katie Nelson, une étudiante de l’Université Concordia qui a terminé la nuit à l’hôpital après qu’un homme qu’elle croit être un des agents infiltrés l’ait agressée. Elle le poursuit présentement pour « harcèlement physique, verbal et sexuel répété et profilage politique ». Elle affirme que ce policier et d’autres mènent une campagne de harcèlement et d’intimidation qui va en s’intensifiant depuis qu’elle a déposé la poursuite.

Une source a confirmé à Ricochet qu’au moins un des agents infiltrés correspondait à la description d’un agent impliqué dans la poursuite, soit Jérémy Hurteau. Le SPVM a refusé de confirmer l’identité des agents qui ont participé à l’opération du 18 décembre.

Jennifer Bobette, une activiste du Collectif opposé à la violence policière qui a également été régulièrement visée par les policiers et qui poursuit le SPVM pour blessures corporelles ainsi que préjudices moral et matériel, déclare avoir repéré quelques agents infiltrés dès le début de la manifestation.

Jennifer Bobette et Katie Nelson se souviennent avoir aperçu un groupe d’hommes portant leurs capuchons, à l’arrière de la manifestation, et étrangement groupés entre les manifestants et les policiers. Plusieurs autres témoins soutiennent également avoir vu jusqu’à huit agents infiltrés soupçonnés à l’intérieur de la manifestation et aux alentours.

Des photos publiées en ligne et dans la presse montrent plusieurs policiers infiltrés portant des masques, contrevenant à une loi récemment adoptée qui interdit de se cacher le visage lors d’une manifestation.

En réponse à une question de Ricochet, le SPVM a refusé de confirmer si oui ou non des agents infiltrés portaient des masques, soutenant que ce genre d’information est confidentielle (« Cette information est de nature policière »). Il a également refusé de répondre à toute question demandant qui avait autorisé cette opération.

POLICIERS PROVOCATEURS?

Des affrontements entre les policiers et les manifestants ont rapidement éclaté, mais certains témoins croient que les agents provocateurs infiltrés pourraient en avoir été les instigateurs.

« J’ai vu des flics cagoulés qui pitchaient des roches », affirme Jennifer Bobette. Des pétards plus puissants qu’à l’habitude ont été lancés vers les policiers, déclare Katie Nelson, qui soupçonne que des agents provocateurs auraient pu les utiliser. Les policiers ont répliqué avec du gaz lacrymogène et des grenades assourdissantes pour disperser la foule.

Le porte-parole de la police de Montréal n’a pas répondu directement lorsqu’on lui a demandé si un des agents infiltrés avait posé des gestes illégaux ou incité d’autres à en commettre.

Le manifestant Simon Dugrenier soutient ne pas avoir entendu les policiers déclarer la manifestation illégale; ils ont commencé à pourchasser les manifestants presque immédiatement. « La manifestation s’est dispersée vraiment rapidement », dit-il.

Les policiers ont fait usage de manoeuvres de dispersion très tôt et la manifestation a été divisée aux coins de Maisonneuve et Panet vers 21 heures.

Katie Nelson affirme que « tout était calme » après que la manifestation se soit scindée en petits groupes. C’est à ce moment, dit-elle, qu’elle a reconnu un des policiers infiltrés, l’identifiant comme un de ceux visés par sa poursuite lorsqu’il a baissé son masque pour parler à quelqu’un. « Il essayait de nous renvoyer sur la rue », déclare-t-elle. La situation a rapidement dégénéré après que Katie Nelson ait commencé à crier le nom de l’homme et signalé qu’il était un agent en civil.

Lorsqu’elle s’est retournée pour s’en aller, la manifestante a été violemment plaquée au sol. Un témoin de l’incident a rapporté au journal The Link avoir vu ce qu’il croit être un policier infiltré la pousser. Jennifer Bobette, qui était avec Katie Nelson à ce moment-là, l’a aidée à se relever et affirme avoir été rapidement encer-

clée par la police antiémeute sur un trottoir. Jennifer affirme qu’elle-même, Katie et trois autres manifestants ont été détenus pendant environ 15 à 20 minutes, jusqu’à ce qu’elle accompagne madame Nelson à l’hôpital dans l’ambulance.

Une photo prise par le photographe indépendant Martin Ouellet semble montrer le moment précis où madame Nelson a été attaquée. Son agresseur sur la photo est un homme masqué qui porte des jeans bleu pâle, un manteau foncé et un capuchon gris. Une photo ultérieure du même photographe montre un homme portant les mêmes vêtements, mais avec son masque abaissé. Katie Nelson a publié une photo sur Facebook, juxtaposant son agresseur démasqué et une photo d’un policier en uniforme qu’elle assure être l’agent Hurteau. Les deux photos semblent représenter le même homme.

Une juxtaposition similaire d’une autre photo d’un agent en civil avec celle d’un policier en uniforme semble également l’identifier comme agent infiltré. Katie Nelson soutient qu’il s’agit de Philip Touchette, et des photos de M. Touchette accessibles publiquement semblent une fois de plus pointer vers le même homme. Le SPVM a refusé de confirmer ou de nier l’identité de ces deux agents ou de tout autre agent déployé ce soir-là. Les deux policiers sont nommés dans sa poursuite pour harcèlement.

AFFRONTER LES POLICIERS INFILTRÉS

La tension s’est intensifiée lorsque d’autres personnes ont commencé à démasquer les manifestants qu’ils croyaient être des policiers. La militante Chantal Saumur affirme qu’elle et d’autres manifestants ont affronté quelques agents infiltrés présumés aux coins Panet et Maisonneuve; elle explique les avoir vus agresser un manifestant plus tôt – sans aucune intervention des policiers en uniforme sur les lieux.

Elle-même et un autre groupe de manifestants se sont approchés des hommes masqués, dit-elle. « On les questionnait », affirme-t-elle. Après un moment, elle s’est retournée et a vu un des agents diriger une arme de poing vers des manifestants non armés en leur faisant signe de reculer. « C’était juste irréaliste », s’exclame-t-elle. D’autres témoins de l’incident rapportent une histoire similaire.

Le SPVM a confirmé qu’un policier infiltré a dégainé son arme, et a appris à Ricochet qu’une enquête interne sur l’incident est en cours.

Un vidéo d’une autre confrontation entre polic-

iers infiltrés et manifestants semble montrer le même homme que celui identifié comme le policier Hurteau en train de vaporiser du poivre de Cayenne sur les manifestants avant de se retirer derrière une ligne de policiers antiémeutes.

Le SPVM a confirmé le transport de Katie Nelson à l’hôpital Saint-Luc, mais il soutient que sa « chute sur la chaussée [n’a pas été] provoquée par l’intervention policière ».

De retour à la Place Émilie-Gamelin après la fin de la manifestation, Simon Dugrenier a aperçu de l’entrée du métro deux agents filtrés présumés debout de l’autre côté de la rue et les a photographiés avec son téléphone. Pendant qu’il retournait vers son véhicule, les deux hommes l’ont rattrapé. Sans s’identifier, ils l’ont agrippé sous les bras et lui ont frappé le visage sur le capot d’une voiture stationnée avant de le trainer vers un terrain de stationnement.

« Mon photographe et moi l’avons vu se faire pousser violemment contre un mur pendant qu’on lui passait les menottes », a témoigné Jon Cook, rédacteur aux informations du journal The Link, dans une déclaration écrite compilée par le journaliste de CUTV William Ray.

Une photo publiée dans The Link semble montrer un homme masqué avec un capuchon gris et un manteau foncé en train d’agresser Simon Dugrenier.

Dans l’un des rares comptes-rendus directs de ce soir-là, monsieur Cook a publié un récit du niveau de violence et de répression policières sans précédent dont il a été témoin.

Les médias grand public passent par-dessus l’histoire. Les premiers comptes-rendus des médias ignoraient cependant tout de la situation, souligne madame Nelson. « Ils semblaient être complètement passés par-dessus. »

Peu après 22 heures, la Gazette a publié un compte-rendu, dont les principales sources étaient les policiers, suggérant seulement qu’il y avait eu des « accrochages entre un petit groupe de manifestants et les policiers antiémeutes ». CBC, qui citait également des sources policières, a rapporté le jour suivant « qu’au moins une personne avait été transportée à l’hôpital par ambulance » et que des manifestants avaient été blessés en « tombant en courant pendant la manifestation ». CTV News a rapporté que deux « manifestants étaient soignés pour blessures mineures ».

En fait, madame Nelson a passé la nuit à l’hôpital. Elle mentionne que deux différents examens médicaux ont révélé qu’elle souffrait d’une commotion cérébrale sévère et de dom-

mages aux tendons dans son bras gauche, qu’elle gardait toujours en attelle lorsque Ricochet l’a interviewée le 10 janvier.

Au cours des jours suivants, différents médias ont rapporté ces trois incidents, couvrant l’agression de madame Nelson, l’agression de Simon Dugrenier et l’incident avec le fusil, mais sans faire de lien entre eux ou avec l’opération policière de façon plus générale.

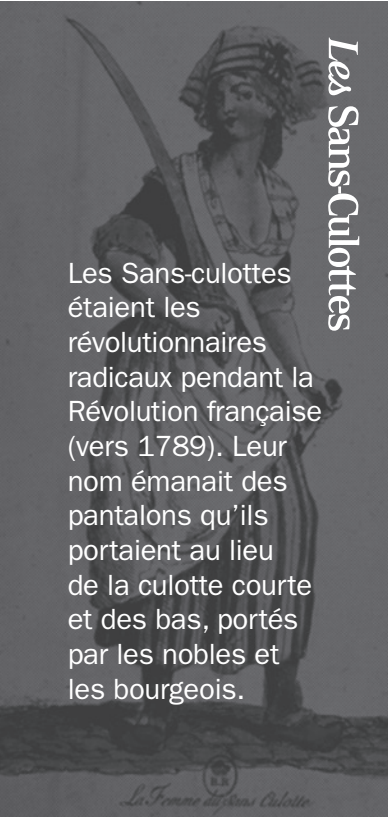
Simon Dugrenier affirme qu’un examen médical a conclu qu’il souffrait d’une commotion cérébrale, d’une tendinite à l’épaule, d’un poignet foulé et d’une lèvre fendue, en plus du stress post-traumatique. Il a été détenu pendant des heures sans accusation et soutient avoir surpris les policiers discuter de quoi ils devraient l’accuser.

Il a été libéré au petit matin suivant après avoir signé une promesse de comparaître pour des accusations d’intimidation, en vertu de la section 423.1 du Code criminel (« Intimidation d’un participant du système juridique » est la même accusation retenue contre Jennifer Bobette lors de son arrestation devant le palais de justice municipal le 17 juin 2014). Lorsqu’il a été remis en liberté, Simon Dugrenier a découvert qu’il était également accusé en vertu de la section 6 du règlement municipal P-6 pour ne pas avoir « immédiatement obtempéré à l’ordre d’un agent de la paix de quitter la scène d’une assemblée ».

L’incident soulève de sérieuses questions quant à la responsabilité des policiers. Un manifestant pacifique a reçu une amende de centaines de dollars et été accusé d’infraction criminelle punissable de jusqu’à 14 ans d’emprisonnement, alors qu’il semble improbable que les agents impliqués dans une série de violentes altercations et de détentions arbitraires doivent faire face à de quelconques conséquences pour leurs actions.

Les porte-paroles du service de police ont défendu les actions de leurs agents comme justifiées, et le SPVM a refusé de répondre à la majorité des questions de Ricochet, mentionnant une enquête interne en cours. Rien n’indique que les incidents de ce soir-là aient été confiés à une force policière externe pour l’enquête, comme c’est souvent le cas lorsque des policiers sont accusés d’usage injustifié de la force.

« Ces hommes étaient extrêmement violents », affirme madame Saumur, notant que leur anonymat semble avoir augmenté le sentiment d’impunité déjà répandu chez les policiers au Canada. « C’est comme si l’impunité policière venait d’augmenter mille fois », note-t-elle.



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

FROM PUBLIC NUISANCE TO ENDING DEMAND

NEW LAWS “CONTINUE TO PUT SEX WORKERS IN DANGER”

BY MATT CICERO

The dead body of Tammy Le was found on Jan. 23 in a room at the Admiral Inn in Hamilton, Ont. Le, a 25 year-old married woman from Markham, had been strangled to death.

According to a press release on the Migrant Sex Worker’s Project’s website, Le was “the third Asian migrant sex worker killed in the Hamilton/ Mississauga area in the past two years, following Jiali Zhang and Evelyn Bumatay Castillo.”

The Leveller contacted Elene Lam, a spokesperson for Butterfly, the Asian and Migrant Sex Workers Network, who said that several Asian migrant sex workers have been murdered in the past ten years. Lam called it a “systemic problem.” She continued, “If there is not decriminalization, if migrant sex workers [are] not respected, then this kind of murder will continue.”

The systemic problems Lam refers to include discrimination from the criminal (in)justice and immigration systems and difficulties accessing social services such as health care or social assistance. Racism, sexism and other types of oppression also make migrant sex workers particularly vulnerable to violence.

SEX WORK ≠ TRAFFICKING

Anti-trafficking rhetoric often identifies migrant sex workers as victims of human trafficking. However, when police officers show up, migrant sex workers are often arrested and/or detained and then deported.

Lam describes this situation: “when the police show up at a place where migrant sex workers are working, they “ask ‘are you a trafficking victim?’ If [the person says] no the police ask for documents, and if they don’t have any they are arrested and deported.”

“It is a way of stopping women, especially from global south, to live in Canada,” she said. She told the Leveller she believes the number of raids targeting migrant sex workers is increasing.

In April 2015 alone, the Ottawa police raided 20 commercial massage parlours and body rub facilities. The raids were ostensibly to stop human trafficking, but no charges were laid. However, 11 women were deported, while investigations by the Canadian Border Services Agency continue.

Another raid in Ottawa in September 2015, again supposedly to combat trafficking, resulted in 76 charges, including recruiting, procuring and advertising the sexual services of others, being laid against one man, Zhao Liu. None of the charges involved trafficking.

Alison Clancey, the Executive Director of the Supporting Women’s Alternatives Network Vancouver (SWAN), says that in the seven years she has worked there she has “not encountered one case” of human trafficking.

She also decries “the politicization of [human trafficking]” whereby policy makers and law enforcement officials use human trafficking as a cover for anti-im/migrant and anti-sex work policies and practices.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE?

While the theory behind anti-prostitution laws has shifted from eliminating the so-called public nuisance of prostitution to protecting sex workers from sexual exploitation, many of the new laws closely resemble the old.

According to Jenn from STELLA, a Montréal-based sex worker’s rights organization, these new laws “continue to put sex workers in danger.”

Indeed, according to the report “My Work Should Not Cost Me My Life” by the PIVOT Legal Society, sex workers continue to be displaced to isolated areas, and are not able to properly screen clients or properly access police protections. These dangers are identical to the reasons given by the Supreme Court of Canada for striking down the previous

laws as harmful to sex workers’ health and safety.

In theory, the Protection of Communities and Exploited Persons Act (PCEP) makes it legal for sex workers to sell sex, but illegal for clients to purchase it. However, critics say that, in practice, the new laws continue to criminalize sex workers.

A 2014 PIVOT report called “Reckless Endangerment” outlines the similarities and differences between the old laws and the new.

The report found that section 213(1.1) of the PCEP on communicating for the purpose of selling sex is “not substantially different” than existing laws. For example, under the new law against communicating to solicit sex it is still illegal to communicate on a public street, effectively keeping street-based sex work illegal.

Section 286.2 on receiving a material benefit is, “essentially a somewhat narrower version of the... offense of ‘living on the avails.’” The new law, like the old, makes it illegal to employ sex workers, and to be employed by a sex worker if you help them provide sexual services. Romantic partners, roommates and friends could all still be charged under the new law, unless they can prove that they have a legitimate living arrangement.

Section 286.3 on procuring “does not change the scope of the [procuring] offense in any substantial way, but does increase the penalties.” The procuring law will continue to capture many of the people sex workers work with or for, and could be used against parties that facilitate communications with clients, such as websites.

The laws against advertising and the purchase of sex, in section 286, however, are new.

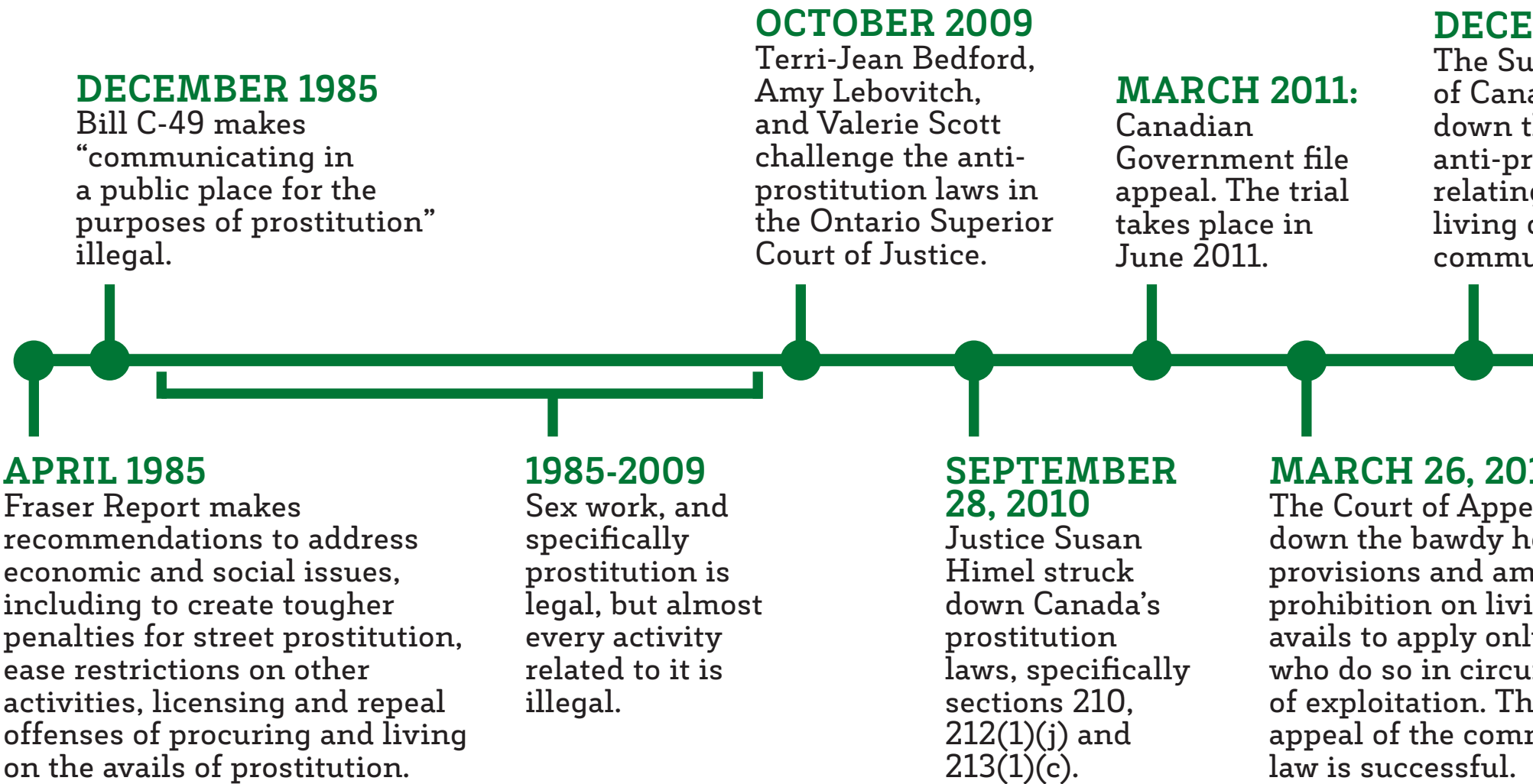
The Supreme Court of Canada struck down the previous laws for being in conflict with the Charter of Rights and Freedoms. According to PIVOT, the new legislation is “very similar” to that which existed before, and therefore is likely not constitutional.

THE SWEDISH MODEL AND ENDING DEMAND

The Swedish model is a moniker given to laws passed by the Swedish government in 1999, which criminalize the purchase of sex. In Gunilla Ekberg’s article, “The Swedish Law That Prohibits the Purchase of Sexual Services,” Anna Skarhed, the Swedish Minister of Justice, describes the goal of the Swedish model as “protect[ing] the women in prostitution by...addressing the root cause of prostitution and trafficking: the men who...sexually exploit [sex workers].”

In the same source, she is quoted as saying that, “the distinction between voluntary and non-voluntary prostitution is not relevant” to her analysis of sex work as violence.

A BRIEF HISTORY OF SEX WORK LAW IN CANADA



The Swedish model aims to abolish prostitution, which is considered to be violence against women, and the primary means it employs is criminalizing the clients of sex workers.

However, according to the PIVOT report “My Work Should Not Cost Me My Life,” three Swedish government reports concluded that the 1999 laws “did not eliminate the sex industry, nor did it decrease the size.”

A 2012 report by the Municipality of Oslo on Norway’s anti-sex work laws concluded that violence against sex workers there had not decreased, and that there was some indication it may have increased.

While Canadian lawmakers looked to the Swedish model for inspiration, PCEP does not only criminalize clients, as laws such as sections 213(1.1), 286.2 and 286.3 are basically the same as the old laws criminalizing sex work and sex workers.

When the Leveller asked Jenn and Elene Lam if they thought the new laws were an improvement, Jenn answered, “absolutely not,” while Lam said, “it’s worse.”

“NEW LAWS GIVE THE POLICE MORE POWER”

Police violence, the risk of arrest and/or deportation are ongoing problems for sex workers. In Prostitutes of Ottawa-Gatineau Work, Educate and Resist’s (POWER) 2011 “Challenges” report, the authors write that Ottawa sex workers “spoke of assaults and destruction of property; of verbal abuse and physical harassment; of call-outs and outing; of illegal detainment and violence; of ‘starlight tours’ and the seizure of their condoms.”

Another report authored by SWAN Vancouver and Zi Teng entitled “Chinese Sex Workers in Toronto and Vancouver” found that 95 per cent of all respondents said that they would not rely on law enforcement for assistance due to the their fear of law enforcement and/or their fear of arrest.

Jenn related that, while it is no longer illegal for sex workers to sell sex, the police still use other laws against sex workers to “harass [sex workers] as usual.” She also told the Leveller that the police have increasingly been targeting “third parties” – anyone they allege is materially benefitting from sex work or helping sex workers provide sexual services – for arrest.

According to Jenn, the new laws “give the police more power.” The police now have, “more charges in their arsenal,” and when they do arrest people more charges are laid.

The Leveller asked Jenn, Lam, and Clancey what they would like the police to do:

“Leave sex workers alone,” said Lam.

All three mention that sex workers want to be able to go to the police for protection.

Clancey suggested that other police forces “follow the lead of the Vancouver Police Department (VPD),” while acknowledging that the VPD still had “more work to do” in assuring the safety of sex workers in Vancouver.

In 2013, the VPD implemented their Sex Work Enforcement Guidelines. According to these guidelines, “[s]ex work involving consenting adults is not an enforcement priority”.

The VPD Sex Work Guidelines were created as a response to the public anger at the failure of the VPD to apprehend a serial killer who preyed for at least nine years on sex workers in Vancouver’s Downtown Eastside. This anger, along with activism from the vibrant sex worker’s rights movement in the city, led to what proponents believe is a model for the policing of sex work.

And this, in turn, has led to a situation where the police department of one of Canada’s largest cities has refused to enforce the new anti-prostitution laws. In an interview with The Straight about the PCEP Const. Brian Montague of the VPD said, “Our officers will still be guided by the principles and policies and procedures outlined in the Sex-Work Enforcement Guidelines.”

In Clancey’s opinion, “The community would not accept [the criminalization of sex workers] here.”

She is also hopeful that B.C.’s Provincial Sex Work Enforcement Guidelines set to be released in May 2016 will mirror the VPD’s Guidelines.

Neither the Ottawa Police Department, nor the Canadian Association of Chiefs of Police responded to the Leveller’s request for interviews.

LIBERAL PROMISES

In late 2015, Maclean’s magazine reported Justice Minister Jody Wilson-Raybould as saying that she is “committed to reviewing the prostitution laws.” She said she will be “listening to people who are impacted,” and that “the safety of the workers is fundamentally important.”

When the Leveller asked for more details, Ian Mackay, Senior Advisor, Media Relations for the Ministry of Justice, reiterated that the Ministry is committed to reviewing the PCEP act, but that they could not confirm a timeline or any specific outcomes.

Jenn called the announcement “great news.” She said that the Liberals must “listen to what people in the industry are saying.”

Lam emphasized decriminalization and worker’s rights. “We want them to listen to the voices of the sex workers and sex worker organizations. Change the law to decriminalize, really decriminalize [sex work],” she said. “Workers are entitled to have the worker protection.”

OLD LAWS

- **Section 210** - “Bawdy-house law”: This law made it illegal to “keep” a “common bawdy-house”. This meant that it was illegal to regularly use, own, work, rent or even be found in a place that was used for the purposes of prostitution. For example, hotel rooms, sex workers’ homes, massage or body-rub parlours, and parking lots or cars could have been considered bawdy-houses.
- **Section 211** - “Bawdy-house law”: This section made it illegal to take a person to a bawdy-house or give directions to a bawdy-house.
- **Section 212** - “Procurement law” or “living on the avails of prostitution”: this law made it illegal to help anyone buy or sell sexual services including referring clients or giving work-related advice to other sex workers. It made it a crime for anyone to financially benefit in any way from prostitution and was used to target security guards, family members, friends and roommates, etc.
- **Section 213** - “Communicating law”: This made it illegal to stop or communicate with another person in a public place for the purposes of exchanging sexual services for money. Public place included streets, parks, bars, and even inside cars.

NEW LAWS

- **Section 213.1** - an offense to communicate with any person for the purposes of offering or providing sexual services for consideration – in a public place or in any public place that is open to public view, that is or is next to a school ground, playground or daycare centre
- **Section 286.1** - an offense to, in any place, obtain sexual services for consideration, or to communicate with anyone for the purpose of obtaining sexual services for consideration
- **Section 286.2** - an offense to receive a financial or other material benefit knowing it is obtained by or derived
- **Section 286.2** - an offense to receive a financial or other material benefit knowing it is obtained by or derived directly or indirectly from the obtaining of sexual services for consideration
- **Section 286.3** - an offense to procure a person to offer or provide sexual services for consideration. It is also an offence to recruit, hold, conceal or harbor a person who offers or provides sexual services for consideration, or to exercise control, direction or influence over the movements of such a person for the purpose of facilitating an offence under section
- **Section 286.4** - an offense to knowingly advertise an offer to provide sexual services for consideration

Butterfly, Asian and Migrant Sex Workers Network is soliciting stories and artwork from migrant sex workers for their Butterfly Voices project. For more information visit their website, butterflysw.org/, or email: cswbutterfly@gmail.com.

Emily Munro, the chair of Prostitutes of Ottawa-Gatineau Work, Educate and Resist (POWER), will be speaking on March 15 at an anti-police violence event called “Beats Beat the Police” that will consist of speakers and a spoken word and hip-hop show and will start at 6:30pm at SAW Gallery, 67 Nicholas St.

IN CANADA 1985 – 2016

SEPTEMBER 20, 2013

Supreme Court of Canada strikes three of the prostitution laws relating to brothels, living on the avails and communicating.

JUNE 2015

The Conservative government affirms Bill-C-36 and it becomes law.

NOVEMBER 2016

Liberal Minister of Justice, Jody Wilson-Raybould, says she will review the Protection of Communities and Exploited Persons Act.

2

al struck down the use of the law on the basis that it was too broad and violated the Charter of Rights and Freedoms. The Crown’s argument was that the law was necessary to protect the public from those who are communicating for the purpose of obtaining sexual services for consideration.

NOVEMBER 6, 2014

Royal Assent to Bill C-36, the “Protection of Communities and Exploited Persons Act” which criminalizes the purchase of sex, advertising, materially benefiting and procuring.

OCTOBER 2016

Liberals win a majority in the federal election.

"CAN'T BE BOUGHT"

Anti-Establishment Rhetoric from Both Sides of the American Political Spectrum

Lauren Scott

As you, my fellow progressives, can imagine, a Donald Trump rally is not exactly the most comfortable place for people with liberal outlooks. The prevalence of “Bomb the hell out of ISIS” and “Hillary for Prison” buttons at the Trump merch table outside the rally was concerning, almost laughable, to say the least. However, to those attending the rally, this is some serious shit.

I got the chance to go to New Hampshire (NH) to cover the presidential primary in the states at the beginning of February. Our last stop on the trip was a Donald Trump rally at Plymouth State University.

While Trump contradicted himself in the same breath numerous times: “Let’s bomb the oil rigs... but seriously, we need a plan for the environment,” and said very little of an actual platform, the kinds of language he was using was very interesting. He was bashing the establishment... and the people *loved* it.

Anti-Establishment rhetoric has taken hold in America, the land where the establishment reigns supreme and everyone and everything comes with a price... except Donald Trump and Senator Bernie Sanders apparently.

Although on nearly opposite sides of the political spectrum, both Sanders and Donald Trump have pushed the idea that they “can’t be bought.” They both continually assert that they are not part of the governing establishment. The establishment can’t buy Sanders because of his “socialist” political ideology and morals, while Trump can’t be bought, because he has so much fucking money he could buy the establishment.

Hillary Clinton, who together with her husband Bill Clinton, has taken \$69 million in donations from various Wall Street banks, investment funds and hedge fund managers, according to the *Washington Post*. Her speaking arrangements have become a major topic of debate, especially as it is being pushed to the forefront by Sanders, in an attempt to establish himself outside the political and economic establishment in America. And it’s not just Wall Street, but Bay Street too! In fact, according to a financial disclosure document Clinton filed in May 2015, she was paid \$150,000 to speak at a Canadian Imperial Bank of Commerce event in Whistler, B.C that January. Her average speaking fee: about \$200, 000.

According to the *New York Times*, Sanders raked in \$1,867.42 from speaking

arrangements in 2015. He gave all the money to charity. Although Sanders does not seem to capitalize on much, he has capitalized on the how much money Clinton makes from these arrangements.

Bernie Sanders has referred to Clinton as the “establishment” Democrat candidate. He’s not wrong. As a career politician, Clinton is part of the system that currently governs the country; a system that many Americans feel has failed them.

At the rally, Trump ripped on the other Republican candidates for taking money from lobby groups. He called out opponent Marco Rubio, who had not done very well in the GOP debate the previous night, saying that Rubio would not hesitate to take money from lobbyists. When talking about his healthcare “plan,” Trump said medication prices would drop because as President, he would not take money from the major pharmaceutical companies or other special interest groups (who he referred to as “the blood suckers”). Why? Because he “can’t be bought.” He told the cheering crowd, “I’m not taking their money. I’m richer than they are. I don’t need their money.” He’s not wrong.

Trump has self-funded his entire campaign, while Sanders has been funded by small

The establishment can’t buy Sanders because of his “socialist” political ideology and morals, while Trump can’t be bought, because he has so much fucking money he could buy the establishment.



Trump Rally.

Photo: Lauren Scott

donations of individual supporters (i.e. the people).

Americans who #FeelTheBern have referred to Sanders as “revolutionary.” Here’s an example: while I was leaving a Democrat event on my first night in NH, I was handed a heart-shaped donut by a man who drove from Massachusetts in a “Bern Bus” (a van covered in pictures of Senator Sanders), who thanked me for supporting

“the political revolution.”

At the Trump rally, similar things were said about the billionaire. Supporters told me that he was a revolutionary; he referred to his support as a “movement.” The same thing has been said about Sanders’ supporters.

Donald Trump won the New Hampshire primary with 35 per cent of the Republican vote, while Bernie Sanders won about 60 per cent of the

Democrat vote in the state.

Americans on both sides of the spectrum want change. They want *radical* change, and they see that in Trump and Sanders. More importantly, they *hear* radical change in what each candidate is saying. Both continue to push the idea that they “can’t be bought” and the people buy it. Whether or not real change lies behind the rhetoric is another story.

PRÉSENTEZ-VOUS AUX ÉLECTIONS DU RUN FOR ELECTIONS AT



Participez à l’Assemblée générale annuelle! / Attend the Annual General Meeting!
Centre Universitaire 215, 4 avril à 18:30 / 215 University Centre , April 4th at 6:30pm

Le Groupe de recherche d’intérêt public de l’Ontario (GRIPO) à l’université d’Ottawa a pour mission de rassembler et de construire une communauté dévouée à la justice sociale, économique et environnementale, GRIPO Ottawa s’intéresse aux contributions des étudiantEs et de la communauté universitaire qui visent le changement social.

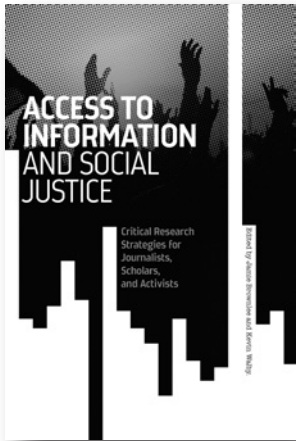
Nous sommes financés par les étudiantEs ce qui signifie que le GRIPO vous appartient. A vous de de vous engager, de proposer un groupe d’action, d’emprunter des ressources, de lancer un projet de recherche, de fabriquer des macarons, de faire des copies, des affiches... et on passe. Le GRIPO se veut un espace et un regroupement accueillant tant pour les nouveaux membres que pour les anciens. Un lieu pour travailler sur des campagnes, d’œuvrer en tant que membre du Conseil d’administration, en tant que bénévole ou en tant qu’individu.

Depuis notre fondation, nous avons traité d’enjeux d’intérêt public (droits de scolarité, environnement, justice sociale, guerre et occupation, sexisme, racisme, souveraineté autochtone, etc.) par l’entremise d’événements tels les soirées cinéma, les conférences, les forums et les débats publics, les journées d’échange communautaire, les cafés équitables et les kiosques d’information. Nous avons aussi appuyé le travail de dizaines de groupes d’action sur ces problématiques et bien d’autres à travers les années.

The mandate of OPIRG (Ontario Public Interest Research Group at the University of Ottawa) is to bring together and build upon a broad-based community dedicated to social, economic, and environmental justice. OPIRG- is concerned with the contribution that students, the university and the community can make towards social change. We are students funded which means that OPIRG is yours. Yours to engage with, to start a group through, to borrow resources from, to pitch a research project to, to make buttons, copies, banners with...and the list goes on. OPIRG as a space and as a group is meant to welcome friends new and old, to work on campaigns, to work as a board member, as a volunteer, or as an individual. Since our foundation, we have addressed issues of public concern such as tuition fees, environmental justice, social justice, war and occupation, sexism, racism, Indigenous sovereignty, and more through events like movie nights, guest speakers, forums, debates, clothing swaps, fair trade cafés, and information tables. We have supported the work of dozens of action groups on these and other issues throughout the years. As an organization, we exist to support student initiatives and projects by contributing financial and non-financial resources to their development. Any student or student group is welcome to submit proposals to OPIRG.

ACCESSING INFORMATION IN CANADA

Book launch highlights pros and cons of using ATI/FOI legislation



Andy Crosby

Obtaining documents through the *Access to Information Act* (ATIA) enables users to get to “the heart of how power operates in democratic societies.” This argument was put forth by Jamie Brownlee and Kevin Walby during a launch of their edited volume *Access to Information and Social Justice: Critical Research Strategies for Journalists, Scholars, and Activists* which was hosted by Octopus Bookstore at 25One Community on Jan. 20.

All citizens can request files using access to information (ATI) or freedom of information (FOI) legislation from all levels of government. These documents tell a very

different story about government practices and policies than what is otherwise available in the public domain, what Brownlee referred to as “sanitized records.”

Using ATI/FOI is an effective method for both holding power systems accountable as well as clarifying and exposing motivations behind government actions, he said.

Walby emphasized the value of using ATI/FOI as a research tool. It has to be approached with an “investigative mindset,” he said, by “uncovering information others pretend doesn’t exist.”

One of the catalysts for the book project is the increasing phenomenon of centralized information control on a global scale while closer to home, Canada’s transparency record continues to slide.

A PEEK INSIDE THE BOOK

According to the authors, the goal of the book is to combine the practical with the political, and the various contributions do just that.

The chapters comprising the compilation detail different users’ – journalists, activists and scholars – experiences and stories using ATI/FOI legislation while outlining various successes and challenges.

For example, Dean Jobb’s chapter provides step-by-step instructions on filing a request, while Jeffrey Monaghan’s chapter outlines four concrete barriers to accessing information, including how to deal effectively with the gatekeepers of information.

On the other hand, Leslie Young’s exposure on the frequency of oil and chemical spills in Alberta — 60,000 incidents since 1975 which averages two per day — reveals the importance of using government data to contradict government statements.

The chapter provided by Keith Stewart and Kyla Tanner unveils the intimate links between the Canadian government and the energy industry. One provided case study reveals that the Canadian government ignored repeated warnings that transporting oil by rail was a disaster waiting to happen, laying waste to the claim that it was human error that caused the Lac-Mégantic disaster in 2013.

The book closes off with a section of helpful tips for ATI/FOI users provided by the contributors.

CANADA’S RECORD ON ATI

It is widely acknowledged

that the previous decade under the rule of the Conservative Party of Canada was marred by information suppression, secrecy and control, but is ATI going to be useful now that the Harper government is gone?

Although ATI was severely curtailed at the government level under Harper, systemic problems with access to information supersede any particular Liberal or Conservative government in recent decades.

Although Justin Trudeau promised to reform the ATI Act and increase accountability and transparency during the recent election campaign, the commitments ring particularly familiar with promises made by Harper in 2006, including increasing proactive disclosure, dropping fees, and opening up the Prime Minister’s Office. Others before them have made similar promises with nothing to show for it.

The book’s Foreword, provided by Robert Cribb, stresses that government secrecy in Canada remains a big problem. Cribb cites a 2012 Centre of Law and Democracy study which examined freedom of information laws in 89 countries and

ranked Canada 57th overall.

“As a country that was once among the world’s leaders in government openness, it is unfortunate that Canada has dropped so far down the list,” according to the Law and Democracy Centre’s analysis. Canada has an antiquated approach to access to information including “lax timelines, imposition of access fees, lack of a proper public interest override, and blanket exemptions for certain political offices,” all of which “contravene international standards.”

Taking this into consideration, Cribb concluded that, “It’s time to expand public awareness about how the right to know is being deliberately undermined, often with smug condescension, in ways that centralize power through the control of information.”

HOPE FOR REFORM

Information Commissioner of Canada, Suzanne Legault, is hopeful that 2016 will be the year of access to information reform in Canada.

Legault refers to Canada’s ATIA, adopted in 1982, as “antiquated” and in a 2015 report to parliament delivered 85 recommendations to

demand a “comprehensive modernization” of the Act. Recommendations include increasing timeliness in the processing of requests as well as maximizing disclosure.

In early February, Legault launched a personal blog site with the first post titled, “A Time for Openness,” pre-emptively heralding 2016 as “the year for access to information.” This year marks the 250th anniversary of the first FOI legislation adopted by Sweden and Finland in 1766.

She notes that, “September 28 is already recognized internationally as Right to Know Day, but UNESCO recently voted to add the further designation of “International Day for the Universal Access to Information.”

Legault’s optimism for the future was informed, however, by her past experience. “Over the course of my mandate as Information Commissioner of Canada, I have documented multiple challenges and deficiencies with our current law,” she wrote. “As it stands, the Act encourages a culture of delay in providing responses to citizens and is too often applied to deny disclosure. It acts as a shield against transparency.”

ANOTHER MAN’S TRASH...

My time with Gerard Daechsel



Gerard Daechsel.

Image: Ben Nelms, YouTube

Joey Clavette

Last year at a political film screening on the University of Ottawa campus, I was approached by a frail old man, looking ragged, smelling... tangy.... and yet donning an undefeatable smile. He handed me some newspapers from his many, old reusable bags, each full to the brim, and we discussed general politics. I admittedly wrote him off as a crazy old man (which may not be completely removed from the truth) but there is so much more to him than that.

Gerard Daechsel is a staple of this city. He was 81 years old when I met him and had been living his life as a “freegan” since the 1960s. His last consumer purchase was a pair of sturdy boots sometime in the ‘60s. Since then, Gerard has paid his rent as a journalist and church organist, while all of his clothes

and food have been salvaged. For decades, he has sustained himself by scavenging “trash” on collection days, while also having the decency to sort out people’s misplaced recycling and compost. He’s driven by moral principle and condemnation of our wasteful consumerist society.

Landfills repulsed him. He found it unsustainable that we live in a system where we endlessly buy things and throw them out. Many goods are even purposely designed to become obsolete making it so that we routinely throw them out and buy them again.

Gerard told me he was something of an “anarcho-primitivist.” Which is to say that he believed we should live as basically as possible, with little technology and with no government. He was like a living Walden, and I think he was heavily inspired

by Henry David Thoreau as well. He told me of days when he receded completely into the life of a hermit, living off the land in some tucked away shack.

Growing up in dust-bowl Saskatchewan, Daechsel eventually moved to Ontario to study journalism before heading to the U.K. to substitute teach. From the U.K. he embarked on the European leg of the “San Francisco to Moscow march:” a cross-continental march for peace and nuclear disarmament which ran from 1960-61. I remember lying on the floor of a church’s bell tower and us gabbing like young boys at a sleepover. The difference was that he was telling me stories about having attended the speeches of Bertrand Russell and how he visited Simone De Beauvoir’s apartment.

Bertrand Russell was also heavily involved in the anti-

nuclear movement, and so it was only natural that they would brush shoulders. His story of meeting Simone DeBeauvoir made me laugh though. He got the information of her whereabouts from an activist friend, and so he waited around for her with pamphlets. When she finally showed up they had a polite discussion about the peace and anti-nuclear movements, and then he asked her to distribute his pamphlets to her circles. The jury’s still out on who gave who the existential crisis that evening.

On the third occasion I met Gerard, he offered me the inheritance of his house and compost project in Alexandria, Ontario. Again, I thought he was insane. But not wanting to miss an adventure, I agreed to visit the house and project to see what he was talking about.

As well as paying rent, some of the money he earned playing the organ for Sunday mass in Alexandria went to cover a regular train to the village to tend his compost project.

I met him at the train station in the East end of Ottawa, and he complained to me that the pay phones no longer accept coins. As we traveled along on the train, he recited lines from the Rime of the Ancient Mariner and told me about historical buildings we passed by. As soon as we left the train, he opened up a garbage can at the station, took some goodies and recyclable

material, and then struck up a conversation with the young gentleman sitting there.

He dropped the recyclables off in a bin at a restaurant and we walked towards his house. Conventional enough from the outside, he opened the crooked door and to my surprise, the inside was...a dump. It looked like a hoarder’s house, but worse. The floor was completely missing and substituted by scavenged pallets on cinder blocks. It was a bit of a fixer-upper, to say the least.

He handed me torn work gloves that didn’t match and I went to work on his compost project. The project was his backyard of leaves, giant weeds, various plants and piles of dirt, which I was to neatly order into about fifteen lines of compost. This was actually quite enjoyable. I’d worked in manual labour since I was 16 years-old. In the four years I’d been doing manual labour, I had never been treated with as much freedom and respect as by Gerard. However, unlike normal construction sites, I received a lecture for every cigarette I smoked.

Then came the time to eat, which was exciting. I had the choice of a full assortment of scavenged Starbucks breakfast sandwiches. I chose the ham and cheese. Later on, we slept in the church tower because his house had no electricity for heating. At one point he broke my heart, telling me how much he missed hav-

ing company like this from his brother when they were children. I guess it doesn’t matter how old you get, you still miss those simple days, perhaps it even gets worse.

We snacked on some premium cheese and crackers, yogurt, cabbage with a gray spot we ate around, and more Starbucks sandwiches. All obtained by the “discarded-food discount.” At one point, we were walking around and I propositioned Gerard to stop and get a slice of pizza. I was rewarded with a very important lecture about consumer culture.

Eating trash food isn’t as bad as one might expect; however, I was missing warm food. As such, the moment Gerard hopped on the organ Sunday morning, I bolted out of the church, down the road, and into the nearest Subway. I got a roast beef foot-long, inhaled it, then chain smoked. That was also freedom.

In the end, I declined Gerard’s offer of inheritance, though I respect him immensely. I think his regard for the environment and his criticisms of our wasteful culture are very admirable. Though simultaneously, in rejecting our landfill culture, he didn’t avoid surrounding himself with one of his own. That being said, if you ever encounter a frail old man on the bus who is talking to you over your headphones’ music and trying to feed you literature—oblige him. He is a wealth of experience.

GRASSROOTS COMMUNITY

FAZEELA JIWA IN CONVERSATION WITH NADIA KHARYATI



Raw Sugar owner Nadia Kharyati.

Photo Jenn Farr, Flickr

Fazeela Jiwa

We’re starting a new project here at the *Leveller*, featuring interviews with the fascinating locals of Ottawa. We meet so many interesting folks around here, and thought we should share some of their rich stories! For our first instalment, we met up with the owner of Centretown’s beloved Raw Sugar cafe. Nadia Kharyati quietly closed the space in December, and we wanted to wish her farewell and celebrate what she was able to accomplish with Raw Sugar.

Fazeela Jiwa: How did you come to live in Ottawa?

Nadia Kharyati: I’m actually from Ottawa. I grew up on the Québec side. I have lived here pretty much my whole life. I’ve come and gone several times and have lived in a few other cities. Ottawa has a lot of great things going for it. You can really test an idea out here because it’s a small city. I’ve always felt that, and I still feel that.

FJ: Why did you want to open a café?

NK: When I lived in Vancouver in my early twenties, I was inspired. I loved all these little independent places that were doing really interesting things, and I would get excited just by the thought of going there. I had always wanted that in Ottawa. Then after years of international travel and being further inspired, the momentum really picked up to open something. There are certain places here, like the Manx, that have this feeling of being a special place, and that’s what I wanted: a place where people felt comfortable coming in, knew they could do something interesting and creative, and it was welcomed in an unconventional space. Ten years later, I finally took the plunge after years of working for NGOs.

FJ: Why did you choose to move to Centertown?

NK: It’s so connected and easy to walk or bike to your destination, you quickly become familiar and comfortable with people and businesses. It’s what you want in any city really. That’s the positive side, because it’s a small city it’s all interconnected.

I sought out spaces for Raw Sugar for two years in the [Byward] Market, Chinatown and Centretown. It was one of those things where I just waited it out until I found a spot that I found really comfortable. Every one questioned it, though, but this neighbourhood was on the way to gentrification. Small families and artists were buying affordable houses in the area and they needed a café. Plus I lived in the neighbourhood for years and rent was affordable at that time so I thought, this is it. I hoped that the unconventional décor/vision would be embraced by my neighbours, thankfully it was.

I have to say, when I first opened, the general public was kind of confused by what we were doing – it was like “what are you, are you a coffee shop, are you a bar, are you this, are you that, like there’s a sock-monkey workshop happening right now and I just want to get a cup of coffee.” So there was this frustration at the beginning, but it quickly turned into excitement at what was happening, that this is what they could expect from this place, creative community events and quality music. I am so happy that it evolved that way, because you’re never really sure, and one key to small business is that you have to adapt, as much as possible, to what the general public is asking for. But it felt like people were ready for this community hub. I hit the ground running and I wasn’t really prepared, but I quickly became so and learned a lot along the way.

FJ: As a venue, Raw Sugar was so accessible for people wanting to start things in Ot-

tawa – the cozy atmosphere is one thing but also actually being physically accessible, somewhere you could book for free, and as you say, a place that was comfortable for a lot of different types of people and diverse events.

NK: It was something I really wanted to do. I didn’t feel right charging for these community driven events. It was my way of giving back and being connected despite this capitalist world we live in. For myself, I needed to feel connected to the community as well as make a living, and that was the best way I could (philanthropically) balance it. It wasn’t without its challenges, to be honest. But it allowed the organizers and bands to also make an income or have an affordable space for other events and meetings, imagine that!

Many people said to me, even to the very last day, that this was a safe space and people felt comfortable. It was part of the mandate of hosting events. It’s why we could host Homophono and the Refugees Welcome storytelling night and other diverse events. We made it a priority.

After I closed I got so many lovely messages. You don’t really realize your impact until it’s gone.

FJ: How do you feel about that?

NK: Oh, I felt very guilty. I really did. I had to come to terms with that quickly. Because I closed for my personal well-being. I was so beyond burnt out and my body physically was screaming you can’t do this anymore. So my heart and my mind and my body are still trying to catch up with each other.

FJ: Circumstances had also been pointing in that direction too, right?

NK: Well my burnout was really dictating the final outcome, and the lease was up for renewal. The business was up for sale but several factors led to a clear decision to simply quietly close. Property owners are also a real challenge in this city. If the city wants to progress we need to have property owners who care about the social and cultural fabric of Ottawa, because they are a big part of it, they really are.

FJ: What can the city do to sustain small businesses like Raw Sugar?

NK: The fact that we don’t have a free weekly arts and entertainment newspaper that provides what is happening in the city is challenging. Maybe the city could invest in that? Every other city has a free paper to connect people to events that are happening around town. Small groups that

took the initiative can only do so much. We need mass distribution, and getting the city involved to help reach out to the suburbs would be a game-changer.

It’s such a complicated question. I think the city has to play a larger role in progressing the arts. Perhaps provide incentives to help small businesses stay afloat. Start factoring in small business subsidies when long-term construction projects that have a direct impact occur. There’s a bit of a wish list.

FJ: It must feel good to have been so successful with your project.

NK: You know, it’s funny – I have had my head down for eight years now, so it was hard to take it in. There were moments, but when you’re working so hard every day to keep the business going, you don’t really realize the impact. The feedback has been so great, who knows what it will inspire me to do next.

I guess Raw Sugar did inspire some people to do some things in the city, and I’m only really getting that now. It’s humbling and makes your heart explode all at the same time. How do you process that? I don’t know – you just do what you do best with integrity and the rest follows, mistakes, lessons and all.

WARM WEATHER RUINS A WINTER WONDERLAND

Travis Poland

Climate change is ruining our winter fun. While some people may not be complaining about Ottawa’s lack of cold days, the disturbing weather pattern is having an impact on one of the city’s main winter attractions. It’s been a bad year for the Rideau Canal Skateway. The entire 7.8 km stretch of ice, which earns the title of the “World’s Longest Skating Rink,” did not fully open until Feb. 12, and has only been open intermittently since.

Before that, select sections opened (and subsequently closed) since late January. Despite the efforts of the National Capital Commission, the ice has been in poor condition more often than not. If this trend continues, the season may be shorter than the 2001-2002 season when the Skateway was only opened for 35 days.

The warm weather and poor ice condition have hindered the annual Winterlude festival, which is over three decades old. This year’s Winterlude was scheduled to run from Jan. 29 to Feb. 15. While some of the annual festivities were to proceed, a number of events had to be relocated or cancelled.

By Feb. 1, the warm weather had caused ice slides at Jacques Cartier Park to be closed and some of the ice sculptures at Confederation Parks “Crystal Garden” melted into unrecognizable shapes mere days after their carving.

Conversely, the last of the weekend concerts at Winterlude was cancelled due to an extreme cold advisory. However, this should not discredit the impact climate change is having on the community. This was the first extreme cold warning of this winter and this year’s weather has still been warmer than previous years.

According to Environment Canada, in 2015 the average mean temperature in Ottawa during January was -13.2 C and in 2014 the average mean January temperature was -11.6 C. Ottawa’s average mean temperature during Jan. 2016 was -8 C, which makes it the warmest in the last five years.

While the negative effects on a winter carnival may not seem all that important in the grand scheme of things, it does represent an effect of climate change that is not only visible but hits close to home. Compared to previous years, it is almost surreal to see the Rideau Canal in its current state, empty and

a mess of slush, a fact that has surely been noticed by many in the downtown core, and especially by those who might depend on the extra income that the festival affords.

Ottawa is not immune to the effects of climate change, and it can only be hoped that incidents like these will remind us of this fact, and will encourage more to take it upon themselves to get informed and to act.

Even the new Liberal government has recognized the need to combat the impacts of climate change and the government climate change website boasts that they are taking action. For example, the government plans on having a \$2 billion Low Carbon Economy Trust to fund projects that reduce carbon and they hope to fulfill a G20 commitment and phase out subsidies for the fossil fuel industry.

The information looks good on a website but in the next four years, the government will have to show they’re capable of leading by example, and we will have to show that we’re capable of taking our own initiative. After all, while it may turn out to be the first casualty, there’s more more at stake than just our winter fun.

Hip-hop groups : Lee reed, Test Their Logik, Mother Tareka
and the spoken word artist : King Kimbit
Speakers: a member of Critical Resistance and other activists and organisers.

Beats
Beat the police

Join us for a free feast, a Hip-Hop concert and some amazing community organisers sharing their experiences to end police brutality.

Location : SAW Gallery, 67 Nicholas St.
Wheelchair Accessible

Date/time : Tuesday, March 15th
6:30pm – 8pm, opening, feast, speakers
8pm – 11pm concert

(\$5-\$10\$), pay what you can, no one will be turned away. Wheelchair Accessible

“YOU’RE SHITTING ME!”: NOV 22 1963, CFB CALGARY

BY MICHELE SABAD

MICKEY'S STORY:

I'm five years old, living in our PMQ, our Private Married Quarters row-house, in Calgary. Usually my army father was at work – he was a physical training instructor, so he worked at the gym when he wasn't out running the troops. But he was on course in Borden, Ontario, and had been gone since September, really just a month after we had moved to Calgary from Kingston.

I was supposed to have started school that fall, but we had missed registration and kindergarten was full. So, my four-year-old brother and I hung out drawing or watching TV in these quiet morning hours after chores and before lunch. My mother — quite young, not yet 25; she had dark hair and eyes with white creamy skin that would burn in the shade — would be busy with my baby brother and preparing for afternoon errands, walking for groceries, or to the bank, or post office. We didn't have a car.

Most details about that day in Calgary – what we had for breakfast, what we had planned for the day's outing, or even the weather - I cannot recall. We were a typical military family, young and busy, even somewhat poor, although that was never an issue on bases where we all shared that state. An often-absent father was just the norm for my friends and I.

No, what I remember that November day, is being in the kitchen, colouring at the chrome dinette, and then suddenly hearing my mother cry out from the living room. I froze, startled and concerned. What dreadful interruption on the TV made her jump up from her morning cigarette? (I hated washing the

ashtrays and made my brother do that chore!) My mother had jumped up from the tatty sofa and stumbled back to the hallway towards the kitchen, still staring at the black and white screen. She reached for the beige rotary wall phone. Ignoring me, her pretty face wrinkled and scrunched up as I had rarely ever seen. I guessed she must have tried calling my father? But no, he was away – even an emergency phone call in those days would have to go through the Base Chaplain. It was 1963.

This is what my father remembered of that moment:

KEN'S STORY:

I was finishing my 12-week Senior Leaders course in Borden, and we were on parade. It was a Friday after lunch, and we awaited final inspection and presentation of graduation certificates: with this qualification I would now be eligible for promotion to Sergeant. The course had been very physical and tough; most of us were anticipating a party night to say so long to our buddies before we got on trains to nurse the inevitable hangovers on long rides back to our various military bases – Calgary for me. But as we stood at attention, the Lieutenant from HQ, without any of the usual decorum, ran over the parade square directly to the Colonel in front of our platoon. After a frozen moment, we heard the Commanding Officer exclaim, “You’re shitting me!”

I cannot ever recall hearing the old man, as we called him, swear. There was a sudden chill in the cold November air. The officers talked some more, then the CO turned to us, still formed up, and from what I remember he said:

"President Kennedy has just been assassinated. You are to return to barracks and pack up. You will be bussed to trains immediately and returned to home units, where you will await further orders. Dismissed!" Then he turned and hurried away with the Lieutenant.

We stood stunned, before running back to barracks, our minds numb. We were in the middle of a Cold War with the Russians, and I thought this was the start of WW3. What else could I think? – I was in the army. Climbing aboard the train later that afternoon, though, my thoughts were about the missed after-course blowout party. Certificates were sent on later, I don't remember how or when I got mine, but I do remember that I was presented with my Sergeant's hooks, my promotion, before that very Christmas.

MICHELE'S AFTERWORD:

I never did find out who my mother phoned to share the shock of that day. My aunt says she didn't phone home to Manitoba. It was probably another young wife in our PMQ block that she had befriended. It was a heart-breaking week; I watched the non-stop televised coverage for many days, weeping with my mother, holding my brother's hand, not really understanding then what the beloved American president had meant to the whole world in that time of history.

My beautiful mother died of lung cancer in 1999, the same week that Jack Jr. was killed in a plane crash. I still feel some small comfort that the famous Kennedy family, and my own, at the same time, shared such grief.

WHODUNIT? MATCH THESE WORDS OF WISDOM TO THE PUBLIC FIGURE!

- A. "What kind of world are we living in here in Canada where we're starting to attack the fundamental right to disagree."
- B. "A person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian."
- C. "When politicians start telling you that it's unrealistic to support candidates who want to build a movement for greater equity, fair wages, and an end of corporate control of our political system, it's probably best to leave the room."
- D. "Violence against Indigenous women that enabled land theft and displacement of the Indigenous population is an inherent part of the settler-colonial project. That's how Canada was built and continues to exist."
- E. "Don't judge me. I make a lot of money."
- F. "NBC will not be able to predict the winner at 8:32 on reports from 29 districts – the revolution will not be televised."
- G. "Boycott all Apple products until such time as Apple gives cellphone info to authorities regarding radical Islamic terrorist couple from Cal."
- H. "The value of a man was reduced to his immediate identity and nearest possibility. To a vote. To a number. To a thing. Never was a man treated as a mind. As a glorious thing made up of star dust."
- I. "The classroom was a jail of other people's interests. The library was open, unending, free."
- J. "I go to the library, and underneath all the lies, I find something I can use."

- 1) Jalal Mansur Nuriddin
- 2) Gil Scott Heron, poet
- 3) Rohit Vemula, Dalit intellectual
- 4) Pope Francis
- 5) Samantha Bee, comedian
- 6) Ta-Nehisi Coates, author
- 7) Michelle Alexander, author/professor
- 8) Donald Trump, Bombastic Billionaire Extraordinaire
- 9) Audrey Huntley, film maker
- 10) H  l  ne Laverdi  re, NDP, MP



PARENTING FROM BELOW

DEALING WITH DIRTY DIAPERS - PART IV

EXIT ELIMINATION COMMUNICATION: PRACTICE

BY DADICAL



In the October/November issue of the Leveller, Parenting from Below initiated a five-part series on diapering with “Disposable Diaper Culture.” The previous installment examined the theory of Elimination Communication - a relationship fostered to aid in baby’s natural elimination of waste. Part four will examine its practice.

I really dig the language and feelings surrounding the Elimination Communication (EC) literature and enjoy reading about success stories. However, I have a slightly cruder method of thinking about the process.

If you break it down to really interpret how the trajectory of conventional potty training works in Western societies, it is basically teaching your baby that they should be peeing and pooping in their clothes for the first two years of their life (during the same time the brain undergoes some intense development and growth). And then on some magical date (certainly not before 18 months warn the diaper dealers), you completely change methods and tell your infant, “No, now you stop pooping and peeing in your clothes and use this pot instead.”

It must be confusing and stressful for the child. If babies are taught to ignore their bodily functional sensations, how can they expect to suddenly become aware and change these ingrained behaviours? In the end, starting early is bound to save significant efforts and unpleasanties for both parents and children.

Don’t get me wrong, I’m not trying to imply that it’s in any way easy. Certain conditions must be in place in order to optimize success, above all job security to ensure that a parent can stay home with the baby in those crucial early months (stay tuned next issue for more on the privilege and politics surrounding EC). It takes time, effort, presence, and patience to nurture a relationship rather than manage an inconvenience.

So how is it done?
Elimination Communication is all about cues, intuition, and timing – in sum, mutual responsiveness.

Some of the cues parents can give to their babies include holding her in a reclining/squat position over a sink or receptacle (I prefer bathroom sink with mirror for eye contact and aiming purposes), bearing down (flexing the core stomach muscles against baby’s back while in the squat/reclining position), and grunting (for caca) or hissing (for pipi). Cues from baby can involve squirming, grunting, crying out, a slight tummy growl, or simply a facial expression (like staring off into the horizon as if on acid).

Intuition is typically Mom’s game in our situation, and from my observations predominantly happens surrounding breastfeeding. Our baby would often signal to relieve herself not long after nursing, usually with a slight cue of arching the back. This of course is also linked to timing, an area perhaps better suited for the non-breastfeeding parent’s participation if lacking some of that intuition.

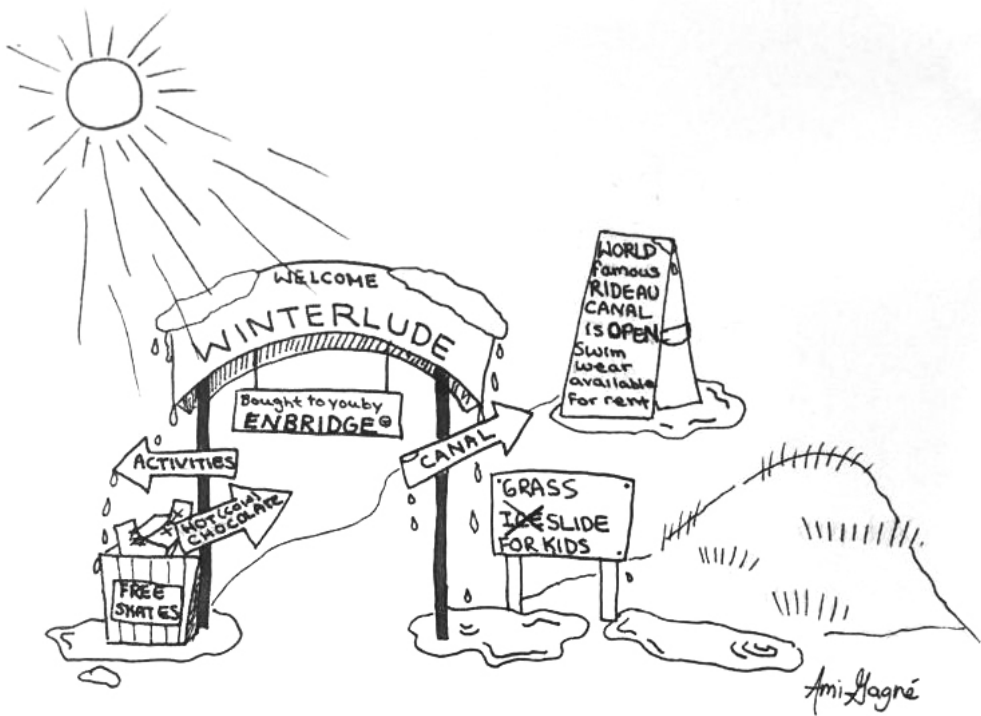
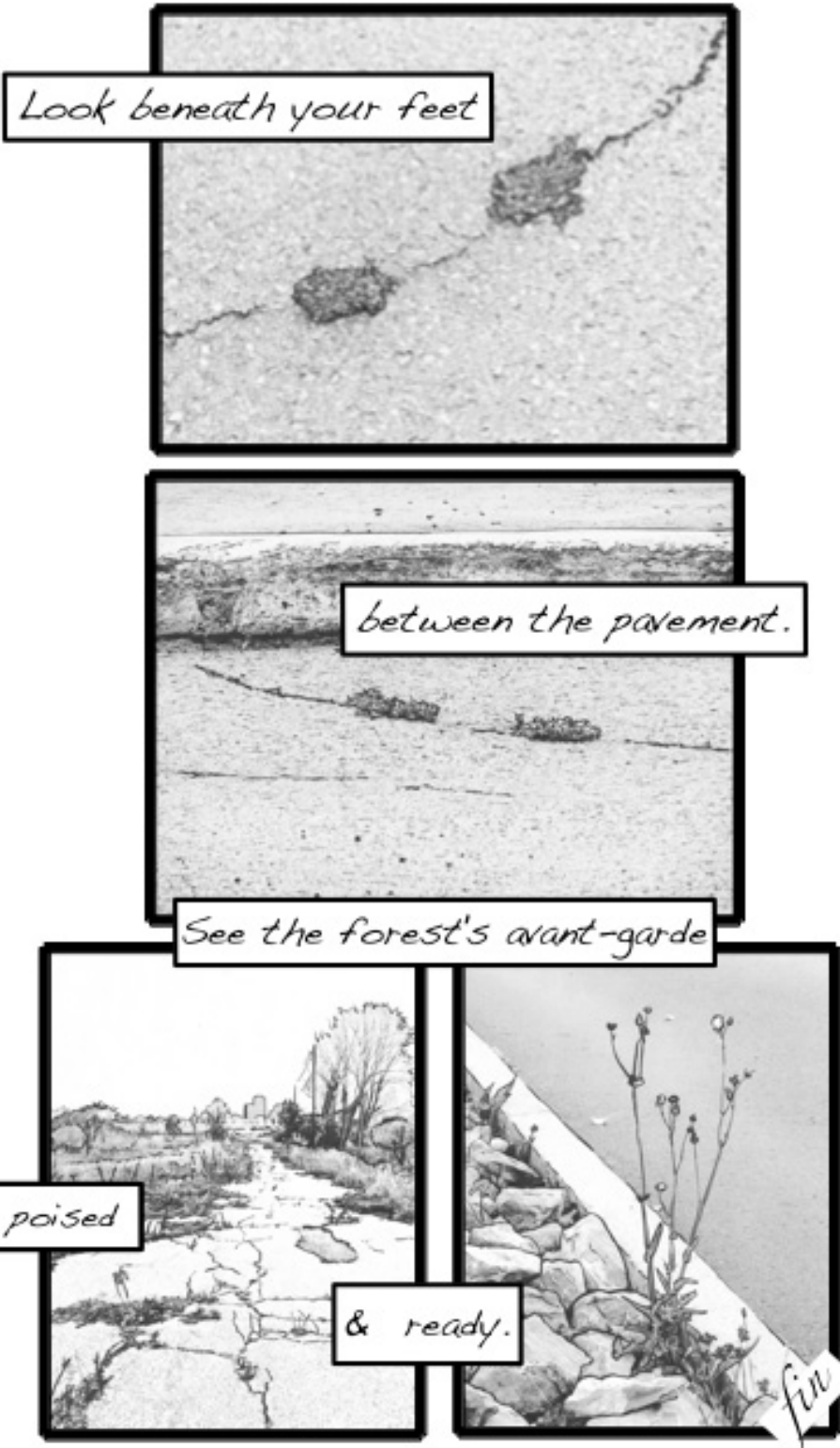
Timing will depend on the baby but is also infused with basic logic (and some guesswork). Most of us (I assume) have to relieve ourselves after waking up. In our situation, a pipi typically follows a nap wake-up, while an intense pipi and caca explosion (make sure you got your aiming down or have a rag ready for clean-up) typically follows a morning wake-up. Keep in mind their schedule will fluctuate over time. Occasionally, your baby will poop during the night. If the baby awakes and stirs a bit, pay attention. If you hear a little fart, a caca will likely follow.

While attempts to master the cues, intuition and timing surrounding EC can seem overwhelming, keep in mind that it will get much easier over time. As baby becomes toddler, development and growth are exponential. It is amazing to watch little tiny humans retrieve their special toilet seat and bench and relieve themselves without assistance.

The effort is worth it! Not just because you have much less work to do by avoiding the whole potty-training thing later on, but you also develop patience and communication skills with your baby while you grow and learn together.

The next issue of the Leveller will feature the final portion of this five-part series and will look at the personal politics of child-rearing.

WATERSHED BLUES *Tim Kitz* #10



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WHY KNOW IT:

In a Mirror Sweetly - A Look at Sugar and its History

Kelly Sadlemyer

"I'm delicious, highly addictive, in most of your meals and I don't care if you get sick off me..." Hmm, that's quite the confident little sugar cube you are about to place into your cup of coffee.

Almost sounds evil, if I say so. After all, the devil sweetens poison with honey.

Well folks, sugar isn't too far from that. In fact, back in the 1920s sugar had a much more fitting name: "White Death." Whoa! In the late 90s, sugar was even blended into the term for diabetes, which is why it is now known in the medical world as "Diabetes Mellitus."

Fun fact: the word mellitus comes from Latin, meaning "sweetened with honey." Gross fact: In 1695, "mellitus" was first added in conjunction with "diabetes" when an English doctor named Thomas Willis noticed that urine of a diabetic had a sweet taste to it.

Based on this etymology lesson, sugar sounds dangerous and scary, right? No one in their right mind would want to buy a product with these kinds of associations, right?

While marketers and surprisingly powerful lobby groups — namely the American Sugar Association — worked to divorce the name from these connotations (see image), Sugar sales on the global commodity index reached an all time low in the 1960s, influenced as well by the rise of sugar alternatives.

Sugar sales reached an all time high in the 1970s, when sugar finally broke free of suggestions that sugar might not be all that great for you. Hey, marketing is everything!

Investing heavily into research that suggested popu-

lar sugar alternatives, like saccharine, were worse for you than refined sugar didn't hurt either.

A CLOSER LOOK AT SUGAR

To start, sugar is harvested from a sugarcane tree, where the stalks are chopped, squished, boiled and then scooped out from the solidifying, boiling molasses mixture where it's left to harden. It's then centrifuged to separate the molasses from the sugar crystals.

What is left in the final mixture is quite a yummy fleck, though admittedly, a devoid-of-nutrients type of substance. There is no protein, no digestive enzymes, no healthy fats...basically no benefit to healthy living!

According to the World Health Organization (WHO) since 1948, sugar has the following effects on the functioning of the human body...here we go: the potential for serious heart problems; fat gain (adipose tissue) in the belly, butt and thighs; cancer induction; shortened life span; accelerated aging; development of serious sleep issues; insulin spikes; leptin resistance and liver damage similar to that of being a heavy alcoholic. Wow. Great stuff!

You can also take a look at what they say for benefits. I did write a section for it but you can't see it...because it's *that* small. Note: THE SARCASM.

While you may be aware of these negative effects and are not one to scoop sugar into your meals, you may not even notice the amounts of sugar that come in most of your pre-packaged meals and super sweet-treat coffee drinks. Just take a quick look at that nutritional label, because it's definitely something I would be wary of.

For instance, if you have a thing for Tim Horton's, a large double-double and donut provides you with around 60g of sugar, according to their website. According to the Heart and Stroke Foundation, that already puts you past the prescribed 48g you're supposed to consume in a day, and you haven't even woken up yet.

Now folks, when you consciously reduce the sugar in your diet to a relatively low level, you may notice some things immediately, such as less belly bloat, cleared up skin, more rejuvenating deep sleep and even a feeling of finally being satiated.

Because even consumed at low levels, sugar has the effect of making one feel empty and hungry because of the ethanol content, according to the WHO. P.S - Ethanol is the same as Ethyl Alcohol...the same thing that you find in beer, wine and other alcoholic beverages. In fact, sugar has the same addictive properties, with addicts undergoing similar withdrawal symptoms including headaches, mood swings and "the shakes."

It really is a precious substance to people who want to make a bit of extra cash, because it is highly addictive and therefore highly lucrative. The people that back the production and sales of sugar can get rich quite quickly. It is something that, like smoking, is still widely available despite the proven side effects.

So, I hope I did you a service here, evoked some emotions to make you really think about what you are putting into your mouth: that is my mission with these articles. Wishing you a thriving, exciting, healthy and non-artificially-sweetened month of March!

HOROSCOPES



XL Petite

PISCES (Feb. 19-March 20) Happy birthday Pisces! All the advice you need for the year can be found in this glorious 1970 Gil Scott Heron record: goo.gl/uQseSL

ARIES (March 21-April 19) An auspicious planetary alignment has been trailing across the heavens for the last few weeks Aries, and last Friday I awoke in time to see it all. I whispered to Jupiter to tell me its secrets, but as I was leaning in, the moon Europa zipped around and smoked me in the jaw!

TAURUS (April 20-May 20) Taurus, I hear tell of a boxing match between Pope Francis and Donald Trump. There's money on Trump taking a dive in the third round, but that's assuming he can stay in the ring for three rounds with the Holy Scrapper!

GEMINI (May 21-June 20) I'm sorry to be the one to break the news to you Gemini, but your horoscope was detained at the border for questioning. CBSA claims it was carrying undeclared joy and merriment, deemed it inadmissible, and deported it back to Mars. Your grievance reference number is #NoBorders

CANCER (June 21-July 22) Is there any greater happiness than finding nude sidewalk in your otherwise treacherous winter walks home, Cancer? Hold onto those moments, or onto the bloke next to you — either one will keep you from wiping out.

LEO (July 23-Aug. 22) Well Leo, the Canadian parliament decided once again to reaffirm their deep contempt for human rights in their recent "debate" on the BDS movement. Don't let it dismay you, it's dangerous to place faith in parliaments. Real change happens through organizing, as evidenced by BDS being forced into parliamentary debates. That's the real story. Rights for all Leo, not just for some.

VIRGO (Aug. 23-Sept. 22) Got those mid-term blues Virgo? Don't worry, just write your philosophy paper on this Epic Rap Battle of History: goo.gl/BaFOMi

LIBRA (Sept. 23-Oct. 22) Remember how you lost your train of thought last week Libra? I hate to be the one to tell you about it, but that train derailed, killing 281 passengers and spilling bitumen all over le bonhomme de neige. Next time write your ideas down!!

SCORPIO (Oct. 23-Nov. 21) Sometimes it's best to let the universe sort things out as it will. Your degree is probably not one of those times though.

SAGITTARIUS (Nov. 22-Dec. 21) Haikuroscope for you this month, Horse-fellow! The question is not: What kind of soup do you have? But why must I eat soup?

CAPRICORN (Dec. 22-Jan.) Your prescription this winter is to find a roaring outdoor hot-tub, and hang out in it while it's snowing. Doesn't matter what your affliction is, that's bound to make it better.

AQUARIUS (Jan. 20-Feb. 18) So there was just a new moon in Aquarius, but now it's moved onto Virgo. Why didn't you catch it this time like we discussed! We built a net and everything, you disappoint me.

The Leveller

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TUES FEB 23

OTTAWA ZINE OFF: Pressed. 7pm.

REPORT: Max Blumenthal: The 51 Day War - Ruin and Resistance in Gaza. Centretown United Church. 7pm

WED FEB 24

SUMMIT: First Summit on Statelessness in Canada. Huguette Labelle Room, UOttawa. 9am-4pm.

SERVING FOOD: The People’s Republic of Delicious serves free vegan meals. UCU Terminus. 9am-12:30pm. Every Wednesday.

HEALTH: Rapid Anonymous HIV Test. 203 UCU, UOttawa. 12pm. Every Wed.

SING: Just Voices weekly environmental choir rehearsals. Bronson Centre 222. 7pm. Every Wed.

BHM SHOW 2016: IT’S LIT! UC Galleria/Atrium. 8pm.

TRIVIA: Mike’s Place, Carleton. 8pm. Every Wed.

THURS FEB 25

PANEL: The Unrepresented: Supporting Refugee Children Panel. Free Lunch. FIX 359, UOttawa 11:30am.

BOOK LAUNCH: Rebel Priest in the Time of Tyrants with Claude Lacaille. Octopus Books Centretown. 7pm.

SOULFUL EXPRESSIONS: 5th Annual - promoting Black Excellence during this year’s Black History Month. UCU Auditorium, UOttawa. 7pm.

DOC & TALK: Invisible City. Black History Month. Club SAW. 7pm.

FRI FEB 26

MARCH & RALLY: for Marlene Carter at The Royal! The Royal Mental Health Centre. 9am.

TALK: Promoting Diversity in Leadership: Black Student Leaders Association (BSLA) at UOttawa. DMS 4170, UOttawa. 3:30pm.

FILMS & FUNDRAISERS: First Peoples, First Screens. Carleton Cinema Politica. 6:30pm.

GALA: Black History Month. SFUO. Featuring Janet Mock. Tabaret Hall, UOttawa. 6:30pm.

SAT FEB 27

CONFERENCE: 15th Annual New Sun Conference on Aboriginal Arts. 5050 Minto Centre, Carleton. 9am-4:30pm.

ROUNDTABLE: There’s Room in this City. Stories and information on resettlement and integration of newcomers in Ottawa. Gallery 101, 51b Young St. 2pm.

TALK: Surrealism, Narrative and Conflict - Art in Diaspora Studio Sixty Six. 5:30pm.

SOCIAL: WISE Presents: Caribbean History out of Many: A Journey Through the Caribbean. Bronson Centre. 6pm.

FILM: Concerning Violence (avec sous-titres francais) SITE A0150, uOttawa Campus. 7pm.

VAGINA MONOLOGUES: Vaginas Against Violence. Bell Theatre, Minto Centre, Carleton. 7pm. Sat-Sun.

SUN FEB 28

PROTEST: Peaceful rally for the Akikodjiwan Falls and Islands. Victoria Island. 1pm.

SCREENING: Noongom.

Noongom in Anishnabemowin means Today. Bronson Centre. 2:30pm.

READING SERIES: Equity in Theatre. The Gladstone. 7:30pm.

MON FEB 29

RADIO: Femme Fatale. CKCU 93.1 FM. 12pm. Every Monday.

RADIO: Under Where? CHUO 89.1 FM. 4pm. Every Monday.

WORKSHOP: How to Stay Fit While You Sit. 608 Robertson Hall, Carleton. 12pm.

TUES MARCH 1

FAIR TRADE AND ORGANIC MARKET MARKET: UCU Concourse, UOttawa. 9am-4pm.

BIKE WORKSHOP: Rm A105, 200 Lees Ave. 11am-6:30pm.

OPIRG CARLETON ROOTS RADIO: CKCU 93.1 FM. 12pm. Every 2nd Tuesday. www.ckcufm.com.

BIKE WORKSHOP: Rm A105, 200 Lees Ave. 11am-6:30pm.

ART: Memory and Dream Art Show. Arts Court. 5pm.

CIVIL UNLIBERTIES: The Space Between Policing and Justice Dalhousie Community Centre, 755 Somerset St W. 7pm.

PARTY: PRESSED Re-Opening Party // Art Vernissage. 7pm.

WED MARCH 2

FAIR TRADE AND ORGANIC MARKET MARKET: UCU Concourse, UOttawa. 9am-4pm.

RALLY: Solidarity Against Racist Violence Ottawa Courthouse. 9am. facebook.com/events/220572828295175

INDOOR PLANT WORKSHOP: UCU Agora, UOttawa. 3pm.

COFFEEHOUSE: Inspiring Reconciliation. Presented by Canadian Roots

Exchange. SAW Gallery. 6pm.

THURS MARCH 3

DOC SCREENING: Home. UCU Agora, UOttawa. 11:30am.

FRI MARCH 4

THEATRE: Just Mingling: a Queer Theatrical Salon. Arts Court, 2 Daly Ave. Fri-Sat.

THE LEVELLER STORY MEETING (CAMPUS): Get involved with the Leveller by pitching a story idea or being assigned an article, or becoming involved in other ways! Meeting at OPIRG-Carleton, 326 UC. 6pm.

SOLIDARITY: Help The Wobblies Fight Constellation Brands. Featuring Moonfruits. 518 Riverdale Avenue. 8pm.

MUSIC: PUNK ROCK COVER NITE #13: House of Targ. 9pm.

SAT MARCH 5

THE LEVELLER STORY MEETING (COMMUNITY): For meeting location email the Editors at editors.the.leveller@gmail.com. 2pm.

SUN MARCH 6

THEATRE: SHELarious Vol. II: Experimental Farm Theatre. Pressed. 8pm.

MON MARCH 7

CONFERENCE: Modern Treaties and Citizenship: The Next Forty Years. 2nd Floor Conference Rooms River Building, Carleton. Mon-Tues.

AGM: CKCU. Pizza served. Senate Room, 6th Floor, Robertson Hall, Carleton. 7pm.

TUES MARCH 8

HAPPY FEMINIST NEW YEAR: National Library and Archives Canada. 6pm.

WED MARCH 9

TALK: Climate Action after Paris: Next steps for faith communities. Centretown United Church, 507 Bank St. 7pm.

THURS MARCH 10

TALK: Drones and Privacy in Public. FIX 302, UOttawa. 11:30am.

MEET-UP: Green Drinks. Fox & Feather Pub. 5:30pm.

TALK: Archival Turns and Queer Affective Methods by Ann Cvetkovich. DMS Pavillion, UOttawa. 5:30pm.

PANEL: Substance Use Disorders. Student Alliance for Mental Health. 238 Tory Bldg, Carleton. 7pm.

FRI MARCH 11

SEMINAR: Data, Algorithms, and Social Activism. 5345 Herzberg Laboratories, Carleton. 9:30am.

ELECTRIC WABANO: featuring A Tribe Called Red. A Mocktail Affair for youth aged 16-24. Wabano Centre for Aboriginal Health. 4pm.

SAT MARCH 12

MAGIC: HOCUS POKE-US | An evening of magical tails and titillations. Saint Brigid’s Centre for the Arts. 8pm.

TUES MARCH 15

OPIRG CARLETON ROOTS RADIO: CKCU 93.1 FM. 12pm. Every 2nd Tuesday. www.ckcufm.com.

SEMINAR: Open Government, with Kent Aitken and Ashley Casovana. 5345 Herzberg Laboratories, Carleton. 1:30pm.

TALK: Anti-Capitalist Organizing on Campus. 308 Southam Hall, Carleton. 4:30pm. Each Tues

BEATS BEAT THE POLICE: Int’l Day to End Police Brutality. Feast and concert featuring Testament from Test Their Logik, Mother Tareka, and Lee Reed and the launch of issue 25 of “The Abolitionist”. SAW Gallery. 6pm.

WED MARCH 16

BOOK LAUNCH: Ottawa Launch of Ginger Goodwin a Worker’s Friend with Author Laura Ellyn Octopus Bookstore, 251 Bank St. 7pm.

THURS MARCH 17

TALK: Mark Bourrie - The Killing Game: Martyrdom, Murder, and the Lure of ISIS.182 UC, Carleton. 9am.

TALK: Relocating Indigenous Heritage, Revitalizing Museum Anthropology. A720 Loeb Bldg, Carleton. 2:30pm.

MUSIC: SAM SHALABI + STEFAN CHRISTOFF (MTL) // MARK MOLNAR. Gallery Recording Studio. 8pm.

SAT MARCH 19

FUNDRAISER: Dinner for Che Guevara Brigade to Cuba. \$30. Centretown United Church. 6pm.

GALA: Canadian Black History Month Gala. Canadian Museum of History. 7pm.

TUES MARCH 22

NEXT ISSUE OF THE LEVELLER: Volume 8, No. 6 will be published. For a sneak peak and info on getting involved check leveller.ca.

WED MARCH 23

BOOK LAUNCH: An Evening with the Germ Guy, Jason Tetro, Author of the Germ Files. Octopus Books, 251 Bank St. 7pm.

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& Thursday February 25 10am-6pm

Voting Locations:

Do you support extending the mandatory universal transit pass (U-Pass) program into the Spring/Summer semester under the same terms and conditions of the Fall/Winter program at a cost of \$192.70 plus a \$4.26 Carleton administration fee per Spring/Summer semester, with maximum annual increases of 2.5%, for all full-time graduate students at Carleton University beginning May 2016?

- Minto Foyer
- 2nd floor Loeb (by the tunnels)
- Outside Mike’s Place (2nd floor UC)
- 2nd Floor Tory next to the Atrium/Galleria
- River Building Foyer



For more information contact the GSA Office 600UC 613-520-6616 or the Chief Electoral Officer at elections@gsacarleton.ca gsacarleton.ca/elections

Student number and photo ID are required to vote.