

In This Issue

Letter from the Editor • Page 2

VIE ÉTUDIANTE

The UCI: The heart of the Caribbean at YorkU • Page 3

ARTS & DIVERTISSEMENT

Afrofuturism: Beyond *Black Panther* and Prince T'Challa • Page 4

Book Review: *One of the Good Ones* by Maika and Maritza Moulite • Page 4

EXPRESSIONS

Black is African • Page 5

MÉTROPOLE

Bare Butter: The black-owned business for your bodycare needs • Page 5

Racialized Homelessness • Page 6

SANTÉ ET BIEN ÊTRE

Assumer ses cheveux, c'est avoir confiance en soi • Page 7

From Toronto to Kigali, the COVID Experience is Not Unanimous • Page 8

ACTUALITÉ ET OPINIONS

Colorisme : lorsque trop de mélanine fait défaut • Page 9

Representation for All • Page 10

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Photo par Jagartist

Black is African

Elton Campbell
Layout Designer

In 2017, while attending a black youth group in Toronto, an international student from Malawi said to me: “You are not African, and I will never embrace you as one of us! Stop saying you are an African — you are Jamaican.” Knowing that I am quick and witty with debates, other members of the group rushed in to explain to the young Malawian that I am Jamaican by nationality but African by race and ancestral legacy. A similar situation occurred when a continental African residing in Toronto proudly exclaimed: “You are not a true African! I do not need Black History Month because I am a true born African! True African blood!” Instead of schooling this African brother, I replied slowly in a stern deep voice, “Any club, society, or group that is having an event relating to African af-

fairs and locks me out will find that door kicked down followed by my cinematic entry.”

“Don’t care where you come from as long as you’re a Black man, you’re an African. No mind your nationality. You have got the identity of an African” is a snippet of lyrics from the song “African” by the late Reggae singer Peter Tosh. Like many Reggae singers, he believed that Black is African.

“Slavery isn’t African history. It interrupted African history.” is a quote by dub poet Mutabaruka. If you are a continental African living in North America and you believe that Black History Month is only for Black people born outside of Africa, this is further proof that you need Black History Month more than ever. My African ancestors were abducted by Europeans, and packed like sardines below the deck of a ship in inhuman conditions. After months, they

arrived in strange lands in the western hemisphere where they were whipped, raped, murdered, and had their culture and language erased for over 400 years. Yet, myself and other Black children of these Africans survived.

“We’re the survivors in this age of technological inhumanity (Black survival); Scientific atrocity (survivors); Atomic misphilosophy (Black survival); Nuclear misenergy (survivors). It’s a world that forces lifelong insecurity (Black survival)” are lyrics from the King of Reggae, Bob Marley’s song called “Survival”. For “Black Survival” to continue, each continental African has a great responsibility to teach every Black person born and raised outside of Africa, who are victims of the erasure of African culture — our rightful culture — because Black is African.

We now live in a globalized
Continued on **PAGE 5**

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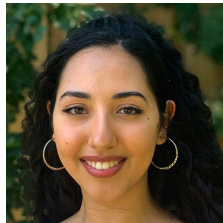
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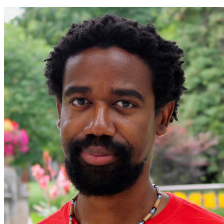
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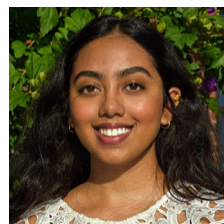
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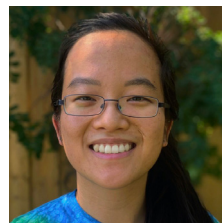
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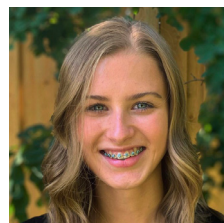
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Health and Wellness

Coucou Glendon!

I present you with Pro Tem's second Black History Month issue! I know this may seem a little bit late as February ended this past weekend, but we at Pro Tem committed to publishing at least two full issues dedicated to celebrating Black History, and would not let the month's end change that. We hope that publishing a second Black History Month issue in March will also serve as a reminder that Black people, their culture, ideas, and lives should not only be celebrated for one short month out of the year. We should all be learning about and amplifying Black history, present and future EVERY month of the year. I understand that this is a busy season for many, and that the weight of assignments and midterms is heavy, but we can all do our part to educate ourselves and work towards an anti-racist Glendon community, even in small ways. That being said, I hope you enjoy this issue, and that you have learned something new about Black history through Pro Tem's efforts!

Dans cette publication, gardez l'œil ouvert pour l'article "Black is African" par Elton Campbell, aussi que "Assumer ses cheveux, c'est avoir confiance en soi" par Béatrice Bouaré. Ces deux articles sont fantastiques, parmi tous les autres travaux incroyables du numéro.

En outre, notre prochaine date limite est ce vendredi, 5 mars, alors envoyez-nous vos articles! Nous avons hâte de lire et de publier votre écriture!

Finally, stay tuned for our next issue. The Pro Tem team has a special article in store about the cost of tuition during online classes, and we want to hear what you have to say about it! Until then, follow us on Instagram @protemglendon or find us on Facebook!

Prenez soin et à bientôt!

Eden Minichiello
Editor in Chief | Rédactrice en chef



The UCI: The heart of the Caribbean at YorkU

Maya Hinds

Co-President of the UCI

Eden Minichiello

Editor in Chief

A student-run, non-profit, community-oriented organization, the United Caribbean Islands (UCI) has been working for years to connect the York community around Caribbean culture. One look at the UCI's Instagram page, or a moment spent at one of their many vibrant events, and it's already clear that this student organization is very unique. "Where else would you hear debates on important topics in a mixture of accents around the room while a soca or dancehall playlist runs in the background, all just before the whole thing turns into a mini fête?" These are the words of Maya Hinds, the UCI's Co-President. Whether you're an international student from the Caribbean Islands seeking a home away from home, a member of the Caribbean diaspora here in Canada, or an individual who simply adores Caribbean culture, there is a place for you at the UCI.

Pro Tem has had the wonderful opportunity and privilege to interview the UCI and learn more about who they are, and what they stand for. The UCI is a student organization that deserves immense praise and recognition for the work they do, and it is Pro Tem's honour to have a hand in that. We hope you enjoy reading about this incredible group of students just as much as we did!

On the UCI

How did the UCI begin?

Back in 2018, two former executive members of two Caribbean clubs on Keele Campus, Shaunalee Bennett from the Community of United Jamaicans (CU-JAM), and Judah Charles from the Caribbean Students' Association (CSA), came together to form the United Caribbean Islands (UCI). They realised that the two clubs essentially had the same goal in mind — wanting to make the Caribbean presence known at York University — and came together to form the UCI we now know and love.

What is the UCI's mission & vision?

The UCI is a student-run,

non-profit, and community-oriented organization. It spreads awareness of the West Indian culture on behalf of the Caribbean student population at York University. The UCI combines the Community of United Jamaicans with the Caribbean Students Association to create this main club. The goal is to unite those born in the Caribbean, of the diaspora, and those who love the Caribbean culture. The UCI's mandate embodies a mission that seeks to cultivate a spirit of unity, community and empowerment within the Caribbean community by centralizing the objectives, motives, and efforts of Caribbean students into an organized, collectivist, student federation.

What does the UCI do?

The UCI essentially provides that home away from home for students of Caribbean background, as well as those who make up the Caribbean diaspora. The UCI also provides a welcoming and inviting space to all those who are interested in learning more about the Caribbean culture. Through the events we hold, whether virtual or in person, our goal is ultimately to educate the York University population about what we know and love about Caribbean culture and the diversity that exists within it, and to make the Caribbean presence known at York University.

What has your experience been like as a Black-focused, cultural student organization at York?

As a Black-focused, cultural student organization at York, the experience has been positively overwhelming. Cultural clubs are arguably one of the most important types of clubs on campus, as they cater not only to students who wish to learn more about the culture, but also provide a safe space for those who come from that culture. We all know how overwhelming university can be, and for international students, which many of our members are, trying to find your place in a new country and at a new institution can add another layer of difficulty to an already tough experience. Our club, whether on-campus or virtual, has always been a space where members from all different backgrounds, local and international, can come together, get to know one another, build relationships, and get that well-needed break from the academic stresses that come with university. I believe the experience has been unique, because we pride ourselves on the fact that we are the only club on campus that seeks to represent and educate on behalf of all the Caribbean islands and territories.



On Black History Month

What does Black History Month mean to the UCI?

To the UCI, similarly to our fellow Black student organizations, Black History Month is a time to really celebrate our different branches of Black culture. While Black History Month is not something as outrightly discussed in many of the Caribbean nations as it is in North America and Europe, as a club representing one of the different branches of Black culture here at York University, and here in Canada where black people are a minority population, we understand the importance of celebrating the rich and diverse Black culture and Black history that led us to where we are now. As student leaders, we also understand the importance of being a representative voice for the community.

Maya Hinds, U.C.I Co-President:

"As an international student from from Trinidad and Tobago, I come from an island where we don't really see a lot of promotion or celebration of Black History Month, because where I'm from, not only do I make up part of the majority as a Black woman, but black culture is something I would experience on a day to day basis. However, in Canada, where I am part of a visible minority group, Black History Month (while I strongly believe it should not be limited to a single month) is the time when we truly see celebration of the different branches of black culture, and reflect upon the successes and achievements of the Black Community. It continues to be a celebration that unites us as Black people, not only within Canada, but increasingly across the globe."

Sion Symonds, U.C.I Internal Liaison:

"For myself, Black History Month

was always about Black American history. Both schools and people around me alike summed the month up to be a brief and shallow glimpse into the extensive history of Black American people. Only in my young adulthood have I really recognized the universality of Black History Month. Though it is centred in Black-American history and stories, it has a deeper significance for all Black, racialized people in the West."

Ronicia Veira, U.C.I Social Justice Chair:

"To me, Black history Month means revisiting the pain that millions of black people went through, as well as celebrating their iconic breakthroughs and inventions."

The UCI has held several remarkable events over the course of Black History Month, including a series of collaborative events with the SCLD (Student Community Leadership and Development), and with many other Black student associations at York. The UCI hosts countless discussions, dance workshops, and is always open to hang out during their club office hours on Wednesdays and Thursdays from 4PM-6PM via Zoom! Though COVID has certainly presented difficulties for the student community, this is actually the perfect opportunity for Glendon students to join a Keele-based club without having to take the dreaded shuttle. Although the pandemic has made it hard for us all to engage, we encourage you to join the UCI if you're passionate about Caribbean culture. Head to the UCI's Instagram page, @yorku.uci and click the link in their bio to become a member! Make sure to follow them while you're there, and feel free to shoot them a DM to find out more about how you can get involved.

Afrofuturism: Beyond *Black Panther* and Prince T'Challa

Adam Kozak
Assistant English Editor

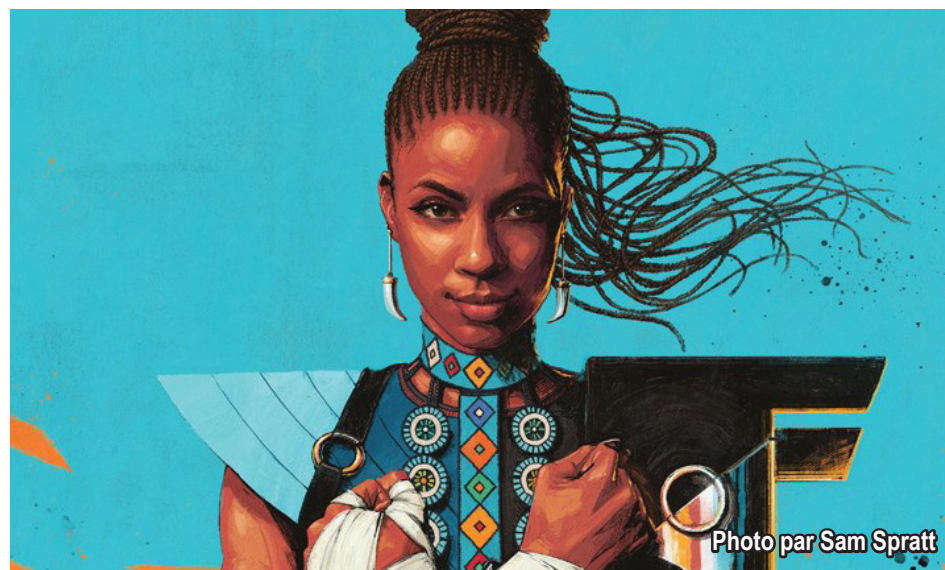
Anyone who knows me is aware of my affection for the Marvel Cinematic Universe. I'm no superfan by any means, but I've taken the time to follow the film series since around the release of *Iron Man*. This is what ultimately led me to watch *Black Panther* in 2018, and observe the film's influence on pop culture and society. There was a lot of talk about the film's relationship with the concept of Afrofuturism at the time, though I didn't pay it too much attention. Only recently was I prompted by the celebration of Black History Month to dive deeper into this interesting concept. (I call it a concept for lack of a better term.) From what I've found, Afrofuturism refers to a genre, a perspective, a movement... It's hard to restrict its meaning to one particular field, and it definitely goes far beyond *Black Panther*.

Tate Art Gallery in the UK offers the definition of Afrofuturism as "a cultural aesthetic that combines science-fiction,

history and fantasy to explore the African-American experience and that aims to connect those from the Black diaspora with their African ancestry." It describes Afrofuturism as an art across many disciplines that explores the experience of the African diaspora, slavery, and colonialism. The term itself was coined by Mark Dery in the book chapter *Black to the Future: Interviews with Samuel R. Delany, Greg Tate, and Tricia Rose*, but examples of Afrofuturism can be found much earlier than this.

One notable contributor to Afrofuturism is science-fiction writer Octavia E. Butler. She wrote many speculative fiction novels centering on characters of African descent, including the *Patternist*, *Xenogenesis* and *Parable* series. Her stories explore themes of alternative and diverse communities, and subtly critique the human tendency to think hierarchically, as well as society's tendency to structure itself around this hierarchy. As a Black woman writer who was educated during the Black Power movement, her work offers a valuable perspective on the ideas and values of modern society. To say nothing of the fact that her work is extraordinary: she holds the esteemed honor of being the first science-fiction author to be awarded a MacArthur Fellowship.

One other important figure to Afrofuturism (and possibly even more endearing to superhero nerds like myself) is



Tim Fielder, a graphic novelist and the mind behind *Matty's Rocket*, the story of a young Black woman who uses her rocketship and rifle to fight aliens and humans alike during an alternative post WW1 Jim Crow era. The novel's unique setting blends elements of the 1930s (think the Harlem Renaissance, for example) and the space-age science fiction elements more typical of *Flash Gordon*. Tim Fielder's depiction of the titular character Matty Watty as a crime-fighting, butt-kicking protagonist in a way that Black people were never portrayed while he was growing up (by his own account) shows a really engaging and fun side of Afrofuturism and makes for a spectacular story of adventure.

There are many more examples of Afrofuturism than what I've covered here. Some extend beyond just science fiction and comics, such as Sun Ra's film *Space is the Place*. In fact, there's a TEDx Talk about Afrofuturism on YouTube led by Tim Fielder himself, which I highly recommend you check out.

I am by no means an expert in this field. It is not my intention to educate, but to simply present you this important form of art and self-expression that is none too visible in mainstream media, and to celebrate the great works that have arisen from its unique perspective on technology and society.

Book Review: *One of the Good Ones* by Maika and Maritza Moulite

Brianna Carrasco
Section Editor - Arts & Entertainment, Expressions

A few months ago, Inkyard Press sent me an advanced readers' ebook copy of *One of the Good Ones*, an incredibly powerful and heart-wrenching book. I can't believe it took me so long to read it, because it's a story I'll remember forever.

One of the Good Ones by sisters Maika and Maritza Moulite is a young adult novel about the realities of racial injustice and anti-Blackness. The story follows the three Smith sisters: Happi, Kezi, and Genny, contains multiple points of view, and jumps back and forth between different time periods. In the present day, the middle

Smith sister, Kezi, is killed while in police custody, and her sisters, family, and friends mourn her loss. Following her death, her sisters, girlfriend, and best friend go on a road trip through the United States in Kezi's honour, following the historic Negro Motorist Green Book. The story also jumps back to the 1960s, where we see the Smith's family ancestors and the trauma they endured while living as Black people in the southern states.

I really enjoyed the overall message of the book — that it's shameful to mourn the death of the "good ones." People seem to only care about Black lives when they are "worth" caring about, for example, if they're an honour student, or come from a nice family. Once people hear that a Black person killed by the police has sold drugs in the past or was in a gang, suddenly they deserved death. Kezi Smith is considered "one of the good ones." She comes from an economically privileged family. She had a well-known YouTube channel, aspirations for the future, and a successful academic career. Kezi's parallel is Shaqueria, a girl her age who has bounced between foster homes, dropped out of school, and sold

drugs. One is considered one of the "good" Black girls, and the other one is barely remembered at all.

I also loved the family aspect. As an only child with a small family, it warms my heart to read about the complexities of big families. There are so many tragic and heart-wrenching moments as we see the Smith family mourn and come to terms with Kezi's death. But it also warmed my heart to see the family connect and become closer in the aftermath of a loved one's death.

However, I felt like this story tried to do too much at once. It's a story about police violence, but it's also about ancestral trauma, AND we also learn facts about Black history, AND there's also a major thriller plot that I definitely did not see coming. Also, the different perspectives and the different time periods made the book a bit clunky and hard to follow at the beginning, which led to a confusing and overwhelming reading experience from the start.

But this was still such an important read that covered a variety of essential topics. Even though the intense nature of the book made it difficult to get through at times, I truly enjoyed it. It held such



important messages, and while the story could have been a bit better clarified, it truly impacted me in many different ways. The themes of police brutality, ancestral trauma, respectability politics, and Black joy and family are hard-hitting but essential topics to read about this Black History Month!

Black is African (cont.)

society where a lot of black people in the western world have access to the internet. It is imperative that all Black people, whether they were born in Africa or grew up outside of the continent, unlearn the stories narrated by the biased colonial western media. I grew up as a child in the Caribbean watching television and seeing the worst about Africa. Africa was represented

as a bushland with starving warmongering tribes of Black cannibals who are uncivilized and running from lions. Like many Black children in the Caribbean, Africa was represented by a dirty, scantily-clad, malnourished infant with a fly having a Zumba workout on his melancholy face tainted with dry streaks of tears who was rescued by their pearly white saviour — a replica of Michelangelo's painting of Jesus. To other black people in the Caribbean who have access to multiple sources online: it is important that we end this whitewashing of our people's minds and unite as one family,

especially during Black History Month. We must share our authentic golden stories narrated by us — because Black is African.

One of the greatest black men to walk the face of the earth was Marcus Garvey. He was the mastermind of the Universal Negro Improvement Association (UNIA) that united Black people globally and repatriated many Black people to Africa through his shipping line, Black Star Line. One of his philosophies was: "Africa for the Africans... at home and abroad!" Please remember this wise quote every time you look at another black person or the red, black, and

green UNIA flag, also known as the Pan-African flag. Whether you are born at home or abroad, let us celebrate our Black heroes and heroines — because black is African.

I implore all black people to unite and learn the truth about us, told by us. Not "his-story" about us, but rather "our-story" told by us. I am blessed to be affiliated with Glendon African Network (GAN), Cameroonian Students Association (CamSA) and the United Caribbean Islands (UCI) at York University. More Black clubs and resources can be found at York University's York United Black Students Association.

Métropole

Bare Butter: The black-owned business for your bodycare needs

Eden Minichiello
Editor in Chief

If you're anything like me, you love spending a little too much money on nourishing skin products to pamper yourself with. Whether it be testing out the latest chemical exfoliants and hydrating toners on my face, soaking my skin in a luxurious post-shower cream, or showing my tired feet a little extra love, I really enjoy taking care of my skin. However, I always find myself a bit discouraged when it comes to the body department. Typical, affordable creams and lotions are filled with chemicals like BHAs and parabens, and those that are free from harmful ingredients are far too expensive for a student like me to afford. On my hunt

for a new, nourishing body cream, I came across Bare Butter.

Founded in November 2020 by Moyo Soji, a Black woman and fellow Torontonion, Bare Butter is a skincare brand that provides luxurious products to enhance your skin in all its beauty. The brand is focused mainly on body care products, including body butter and scrubs. All of their products are cruelty-free, as well as free from parabens, and are made from natural butters like shea, mango and cocoa. The cherry on top is that Bare Butter's products won't break your budget! I had the wonderful opportunity to interview Moyo for this article, and it was incredible to hear her motivations behind Bare Butter, as well as her mission for her business.

When asked how Bare Butter began, Moyo explained that she primarily wanted to curate products for her skin. "I believe that body skincare is just as important as taking care of your face. I have sensitive skin that's prone to breakouts, and I noticed that many body butters used oils that do not work for my skin. When you think of body butter, you think of a 'heavy

product' — I wanted to create a rich product that still felt lightweight and could even be used on acne-prone skin." With a single dip into one of Bare Butter's products, anyone can tell that this goal has definitely been achieved. I personally ordered the body butter in "Oats & Honey," and not only does it feel incredible on my skin, it smells so good that I'm tempted to eat it! Bare Butter offers a wide range of these gorgeous scents, including Champagne Kisses, Black Velvet, and French Vanilla. The brand just released new products and a full restock, so be sure to check everything out on barebutter.ca!!!

Aside from skincare talk, Moyo shared about her experience as a Black woman business-owner in Toronto. Moyo started her business in the thick of the pandemic, back in November as the second lockdown began. She says that as a result, her experience has been a little different from other small businesses. "It was a scary time to launch my business, and I was genuinely surprised by the amount of support I received from customers and other female business owners. Even during

this time I don't feel isolated in my business — I feel like I am genuinely part of a community." This is incredibly encouraging and inspiring for other young Black women who want to start a business.

Given the context of Black History Month, I was also able to hear about what this month means to Moyo as an individual, as well as to Bare Butter as a business. Moyo stated: "Black History Month is a time to celebrate Black history and culture, it reminds me of the contributions that have been made by individuals in the past, the changes that have been made and that still need to be made."

Thank you, Moyo, for imparting your thoughts through this interview with Pro Tem, and for sharing your innovation and creativity with Toronto through Bare Butter. With our long, dry winters, your butters and scrubs are sure to save our skin, and I think I speak on behalf of all Torontonians in thanking you for them. What's more, it is incredible to witness a young Black woman making Black history, and it has been Pro Tem's privilege to amplify your story in our paper.



Racialized Homelessness

Kitty Yin
Section Editor - Metropolis

Racialized persons are those who identify as non-Caucasian. In Canada, one in five racialized families live in poverty, versus one in twenty white families. A large percentage of the homeless population is comprised of Indigenous and other Racialized groups.

A survey done in Toronto's 2018 Street Needs Assessment found that over two-thirds of all respondents (both outdoors and indoors) were racialized, with 31% overall identifying as Black (African), 9.9% as Aboriginal/Indigenous, and 9.4% as Black (Caribbean).

The 2020 Metro Vancouver Homeless Count discovered that despite only accounting for 1.2% of Metro Vancouver's population, 6% of the 3,634 surveyed in March were Black.

It may come as a shock to know that refugees and newcomers are just as susceptible as Canadians to homelessness. Contrary to usual belief, government-sponsored settlement agencies do not prioritize newcomers. They are placed at the bottom of the waitlist, meaning settlement agencies have to search for accommodation in the private housing market, which is unaffordable to refugees and most newcomers. In addition to difficulties finding housing, many refugees face challenges such as unemployment, psychological/physical distress, trouble with assimilation, language barriers, discrimination and lack of access to social resources due to lack of credit history. In fact, 10% of newcomer youth are homeless.

Similar to the Black Metro Vancouver population, the Indigenous population in Toronto is scarce, despite making up a significant portion of the homeless demographic. 0.5% of the Metro Toronto population is Indigenous, while 15% of the homeless are Indigenous. In northern cities such as Whitehorse or Yellowknife, Indigenous Peoples account for a sixth of each city's population, yet they comprise 90% of the homeless community.

The causes of homelessness remain unique to each individual and social group, but the common denominator seems to be joblessness, a struggling economy, and the housing market. It is evident that the urban homeless percentage will not diminish overnight, but there are ways the homeless situation can be alleviated. An example is social services provid-



Photo par Rui Duarte

ed by individuals who have had experience being homeless, as well as more ethnic and culturally varied staff who are relatable and can better encourage marginalized populations to accept and seek assistance. The Canadian social and health sectors have been condemned for basing their service models on a middle-class, Caucasian demographic, despite the reality. Most who seek out health and social services are from predominantly racialized and/or marginalized communities. Such groups

include those who do not speak English, racialized individuals, those who are homeless, and newcomers or refugees. These groups are more likely to have unresolved health problems and may turn to the streets when their needs are not met.

The question of exactly how to "solve" homelessness remains unanswered, and whether it can be wholly eradicated is unknown. The Canadian government has taken steps such as increasing the number of shelter beds (2,400 during 2016-2018),

meeting with Indigenous community leaders, providing 2,000 formerly homeless households with allowances to facilitate the transition process, and implementing programs such as Good for Home with \$90 million funding to create housing with benefits to 2,000 individuals experiencing homelessness. Whether these efforts are enough is a question quickly being answered by the overwhelming levels of homelessness still very present in our city today.

○○○
FESTIVAL DE LA RECHERCHE DE GLENDON

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Date limite de soumission:
le 5 mars 2021

présenté par
**Laboratoire de médias
numériques de Glendon**

GLENDON NUMÉRIQUE

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Vitrine des
projets
étudiants



En collaboration avec
Bureau de la
recherche et de
l'innovation de
Glendon




Assumer ses cheveux, c'est avoir confiance en soi

Béatrice Bouaré

Rédactrice adjointe française

Accepter mes cheveux naturels n'a pas été chose facile. Lorsque j'étais petite, juste peigner mes cheveux était comme une punition, car chaque coup de peigne était douloureux.

À l'époque, on n'avait pas les mêmes connaissances qu'on a aujourd'hui des cheveux dits afros. Pendant plusieurs années, j'ai manipulé mes cheveux de la mauvaise manière et même pour éviter la douleur, j'avais recours au défrisage. Une pratique qui était très encouragée pour plusieurs raisons, principalement, elle rendait les cheveux plus souples. Le défrisant est fait de produits chimiques qui permettent de modifier la texture des cheveux frisés, bouclés ou crépus pour une durée de 8 à 12 semaines. Du moins c'est ce que je pensais, mais après plusieurs défrisages, mes cheveux ont commencé à s'abîmer et à se casser.

Étant donné que mes cheveux étaient très abîmés, j'ai décidé de passer au *big chop*. C'est ça qu'on désigne le moment où l'on va couper soit la totalité ou une grande partie de nos cheveux. Pour ma part, j'ai dû couper une grande partie de mes cheveux: tous les cheveux défrisés. Résultat: cheveux très courts pendant un bout de temps.

Malgré la honte, j'étais déterminée à avoir des cheveux en bonne santé. De plus, ça coïncidait avec l'effet de mode "nappy" qui m'a aussi encouragé dans ma démarche. Petit à petit, j'ai commencé à utiliser plusieurs produits capillaires afin de savoir ce qui est mieux pour mes cheveux. Je me suis documentée également sur les mauvaises pratiques et j'ai appris à les manier délicatement et finalement à les aimer. Dès lors, je n'ai plus honte de mes cheveux, j'ai appris à les valoriser.

Nos cheveux font partie de notre identité. Il est donc important de les assumer pour avoir réellement confiance en soi. Ce qui m'a le plus aidé, c'est d'apprendre à les connaître. Les cheveux afros peuvent être très doux, il faut tout simplement savoir les manier et être patient. Voici donc 4 astuces pour maintenir des cheveux doux et en bonne santé.

1° L'hydratation

Les cheveux afros peuvent souvent être secs, il faut donc veiller à ce qu'ils soient hydratés quotidiennement. L'astuce est de se mouiller les cheveux. Les cheveux mouillés deviennent plus maniables et plus simples à peigner. Croyez-moi vous aurez beaucoup moins mal avec les cheveux mouillés.

2° Les bains d'huile

Faites un bain d'huile toutes les deux semaines. Le bain d'huile active la pousse et hydrate également les cheveux. Utilisez les huiles que vous préférez. Pour ma part, j'utilise le beurre de karité, l'huile d'olive, l'huile de ricin et l'huile de coco. Faites cela avant de faire votre shampooing, vous verrez que vos cheveux deviendront plus doux.

3° Faites des coiffures protectrices

Les coiffures protectrices telles que les chignons, les nattes ou les tresses permettent de maintenir la douceur du cheveu et d'éviter la casse. Néanmoins, évitez les coiffures trop serrées qui peuvent fragiliser vos cheveux.

4° Ne dormez jamais sans avoir protégé vos cheveux

Les oreillers en coton entraînent la casse du cheveu et contribuent à son assèchement. Il faut donc protéger les cheveux avec un foulard, un bonnet en satin ou ce qui serait encore mieux c'est de vous procurer un oreiller en satin.



Photo par Eduardo Gorghetto

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YORK U

Toronto to Kigali, the COVID Experience is Not Unanimous

Kamillia Grove
Contributor

Everyone is experiencing the effects of the pandemic differently around the world. Recent Glendon College graduate Marie-Christelle Nzokirishaka's differing experiences between Toronto and Kigali are an interesting example of how COVID-related restrictions are impacting different populations.

Marie, a Burundian-Canadian, graduated from Glendon with a degree in international studies last spring. She began working immediately, and has worked the same remote job since then. In late 2020, she hopped on a plane with a negative PCR test and moved to Kigali, seeking better than the gray Canadian weather and motivated by a desire to move back to her home country. Due to political insecurity, the neighbouring country with which Burundi shares a close history, Rwanda, has become her "second home".

Living in Toronto during the beginning of the pandemic, Marie had a positive experience. She was able to visit another household as she lived alone, and would meet with friends in outdoor locations when measures allowed. She spent a significant amount of her time outside, going for runs and completing her final exams. She was able to "relax and slow down". When Marie left, Toronto had already commenced its second lockdown.

Upon her arrival in Rwanda, Kigali was not in a lockdown, which meant she could visit friends and enjoy "simple pleasures", like going out for a meal. Working in a different time zone pushed Marie's workday to evenings, typically beginning at 3pm and ending at midnight. She describes this schedule as "not ideal", but seems to have adjusted well. She rises early in the morning and exercises, later spending her free hours connecting online with mentors in her targeted career field, and sometimes having lunch with a friend.

When Marie first arrived, there was a strict mandatory curfew at 10pm. As of mid January, masks and physical distancing are mandatory and a new lockdown has begun. Nevertheless, Marie is able to spend relaxing and content days on her balcony in the sun. The lockdown is strictly enforced; residents must request



clearance to leave their homes via a mobile app. They are, however, allowed to leave for solitary exercise between 5 and 9 am. Police officers patrol major streets to ensure that residents have movement clearance. If caught breaking lockdown rules, one can be fined. If caught hosting or attending large gatherings, Rwandans can expect the possibility of being brought to a holding centre and fined to a greater extent.

During her degree, Marie completed an internship at the US embassy in Toronto where she focused on the pandemic in its initial stages. This experience has given her valuable insight on global politics in terms of pandemic mediation. She believes Canada is not measuring up with regard to containing the virus, and that a significant contributing issue is public relations. Frequent press conferences that present new information every week, she argues, is not a solid approach to reassuring the public. Canadian politicians have additionally created space for distrust by violating their own rules (such as travelling during the holidays), as well as with the "seemingly arbitrary restrictions" they impose. Despite the CERB/CRB initiative, which Marie commends, she maintains that too many people, as well as small businesses, have struggled financially. Both Canada and Rwanda have unfortunately ignored the effects of lockdowns on poorer communities, and have not presented enough science-based evidence to underpin their respective COVID plans of action. In the thick of the pandemic she acknowledges that it is "not evident how to best go about containing it".

Canadian citizens have openly criticized the government's COVID policies at all levels. Toronto and its greater area

have seen many confused individuals, poor enforcement of restrictions, and in some cases, large gatherings in public spaces. During this interview, I asked Marie if there was anything surprisingly different about living with COVID during Toronto and Kigali lockdowns. She has noted that "Rwandans, like many Africans, are less panicked about COVID due to a lot of experience with viral disease" and are conscious about viral spreads, consequences, and prevention. Additionally, Rwandans are civil-minded people who trust their government. As a result, they are more apt to obey restrictions. There are, of course, people who disagree, but they are not as widely outspoken as Torontonians.

While it may be easy to compare Canada and Rwanda, the countries are vastly different political, historical, and social landscapes. Marie's cross-geographical experience during the pandemic highlights that the COVID experience is not unanimous. As international studies majors, Marie and I both find it important to emphasize and commend Rwanda's response to the pandemic. The Lowy Institute's COVID Performance Index has ranked Rwanda's response to COVID in the top 10 among the world. As Marie eloquently puts it, "given that it's Black History month, it's important to celebrate how such a small country (in terms of GDP) has surpassed many first world countries' efforts".



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 - <https://www.glendon.yorku.ca/counselling/disability/registering/#1528907333730-e9c20870-f0d0>
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 - <https://accessibility.students.yorku.ca/new-students>
- **The Centre for Sexual Violence Response, Support & Education: 416-736-5211**

Colorisme : lorsque trop de mélanine fait défaut

Béatrice Bouaré

Rédactrice adjointe française

Le colorisme, un phénomène qui a un impact sur la perception que plusieurs femmes ont d'elles-mêmes, revient au fait de discriminer davantage les personnes à la peau foncée. En tant qu'Africaine, je peux témoigner que le colorisme existe bel et bien. Ce n'est pas une idéologie qui nous est apprise, mais plutôt quelque chose qui est déjà imprégné dans notre société. On le perçoit. On le ressent. À l'époque, je n'avais pas le même raisonnement que j'ai aujourd'hui et je suis certaine que ce phénomène est nuisible pour la communauté africaine et surtout la femme africaine.

Le colorisme te dit que c'est bien d'être noir, mais que tu devrais avoir une peau plus claire. Quelle contradiction! En effet, c'est ce même phénomène qui a fait des produits de dépigmentations un marché fructueux dans beaucoup de pays africains. Certaines femmes se précipitent vers ces produits défectueux et dangereux à la recherche de la « vraie beauté ».

Être clair est synonyme de beauté et de richesse. Plus tu es clair, plus tu es belle. La plupart des publicités à la télévision et panneaux publicitaires ne montrent que de belles femmes claires à croire que cela reflète réellement notre société.

La peau foncée ou plus foncée est alors dévalorisée. Lors de mes réflexions, je me suis rendue compte d'une chose très importante : il y a certains propos que nous, les personnes noires, tenons régulièrement et qui démontrent cette dévalorisation. Par exemple, j'entends souvent les gens dire qu'ils ne veulent pas rester sous le soleil, peur de devenir encore plus noirs » ou lorsqu'on voit quelqu'un qui a la peau très foncée, on lance « Wow, cet homme est tellement noir » et certains parents disent à leur enfant : « Si tu ne te laves pas, tu vas devenir noir ».

Ces petites phrases ne sont pas anodines : ça démontre à quel point il y a des mentalités ancrées en nous dont nous ne soupçonnons même pas l'existence. On manque de respect envers notre propre communauté sans même s'en rendre compte. Ça doit cesser!

Des propos, mais aussi des actions. Lors d'une discussion avec d'autres femmes noires à ce sujet, j'ai été profondément déçu et déconcerté par la gravité de



Photo par Jacqueline Alcántara

ce phénomène. Une d'entre elles m'a expliqué que lorsqu'elle était à l'école secondaire, un de ses professeurs avait tendance à mettre que les personnes claires au premier rang. Une fois, alors qu'elle était assise au premier rang et qu'elle voulait tout simplement se concentrer sur le cours, le professeur a voulu faire le changement habituel. Il lui a donc demandé de changer de

place avec une autre fille à la peau claire qui était assise derrière. Bien évidemment, elle ne s'est pas laissée faire.

Apparemment, trop de mélanine dans les gènes fait défaut. En plus du racisme, il faut aussi supporter la discrimination provenant du colorisme dans sa propre communauté, c'est exaspérant. Des progrès ont quand même été faits, mais

il faut que la communauté noire fasse davantage une introspection sur elle-même. Il faut apprendre à tous les membres de la communauté, peu importe l'âge et l'origine, que la peau noire est belle, qu'elle soit claire, foncée ou très foncée, et qu'il ne faut jamais laisser personne la dévaloriser.

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Representation for All

Ariana Mah
Section Editor - Issues & Ideas

As a political sciences student, it is a mere fact that viewing the news is often one of the worst parts of my day. It is completely necessary, because ignorance is not a cute look for anyone, but reading the going-ons in the world serves only to further my resignation and cynicism about society as a whole. There is little doubt that this year has shed much light upon the heavily-flawed social and political institutions in place, as well as the many failures of the justice system to serve its purpose and a startlingly callous disregard for human life. To an extent, I do my best to avoid the hearty consumption of American politics; there is always much to see and not all of it is stimulating.

At this point, it is safe to say that, to my great shame, I have become somewhat apathetic to issues occurring in the world. It is indeed a rare occasion when I shed tears while watching the news. And yet, 2021 has barely begun and I have already shed tears over one such political event, one that people halfway across the world likely viewed with bated breath as well. Oddly enough, on the 20th of January, I found myself in a veritable puddle during the inauguration of the 46th President of the United States of America, Joe Biden.

In reflecting upon that moment, I had cringed at the seemingly random bout of sentimentality; why did an inauguration of all things resonate so strongly with me? Why did it have such an impact? Thinking more about the symbolism, I understand my emotions a bit better. In fact, it was less the moment itself, but rather the subtle, underlying implication that beyond this moment, there is the possibility of truly great change in the future. You see, whether we wish to acknowledge it or not, this inauguration was a historic moment, and there is little doubt in my mind that seeing Kamala Harris sworn in as Vice President was a momentous occasion in the minds of many. Watching as she repeated the words that so many others have said before her was a surreal moment, knowing that history was being made before my very eyes. She had achieved many political firsts in a country that has always been dominated by white men, as the first Asian-American, African-American and female Vice President.

It is mind-boggling that in a year characterized by racial tension, oppression and threats to the democratic system, that

these historic firsts should come to be, directly contradicting the systems that have made these issues possible in the first place.

As a young person of Chinese descent growing up in Canada, I was fortunate to have settled in Markham, Ontario, a predominantly Asian community where there were a great deal of people that looked like me, had similar surnames to my own, and spoke the same languages as my parents did. I was lucky, in a way, to grow up in such an open and welcoming community. I was fortunate to only hear my father's stories of growing up in the prairies in a time where the majority of the population was white and the people were less accepting of those that looked and spoke differently. I never lacked representation in daily life, and because of this, I didn't quite understand the concept of race as a detriment of opportunity in my younger days. It simply did not occur to me that race could work against you, preventing you from shattering the so-called glass ceiling and reaching new heights. As I grew up, however, I began to clearly see the sad reality, that race plays a much larger role in success, possibility and potential than I had previously believed. And with the overwhelming number of racially-motivated attacks in 2020 and 2021 alone, it feels almost blasphemous to not have a conversation about the very real issue of representation and opportunity for people of colour, especially those of Black and Indigenous descent.

So if I, one who hadn't lacked representation in the least, had such strong emotions about this unprecedented moment, how would others growing up without the same type of acknowledgement have felt? Especially for those that don't often see others of their race in positions of power?

Representation matters, especially for the future generations, because it shows children from early on that they matter, that their voices can be featured just as prominently as the privileged white voice. It is important for children to have access to books with characters that look like them, and shows and movies showcasing situations that they are familiar with. Personally, I never understood the Barbie doll craze; there was something about undressing and redressing dolls that did not sit right with me. But the few dollar-store Barbie dolls I did have before I gave up on the toy altogether had pale peach skin, and features that looked nothing like mine; perhaps I would have been more excited if they had looked more like me. The desire to see a doll that is representative of your skin colour, hair type and culture, among other things, is understandable. And in the era of



Photo par Performance In

Netflix, it is refreshing to see more diversity in the viewing options, the likes of which wouldn't have been common just one decade ago. Even so, there is still more to be done, and more that we can do to normalize the representation of minorities.

Having representation allows for children to learn early on that they are valued and important, that they are not lesser due to the colour of their skin or the simple fact of their ethnicity. Feeling empowered and having a sense of self-worth can make all the difference in one's future, and it is important that we continue to foster this sentiment, that being different is good, that there are possibilities regardless of the colour of your skin. For young Black girls everywhere, seeing Amanda Gorman's face

printed in magazines and shared online was a sign that there is hope yet, that they too can have big dreams and see them to fruition, that the world is ready to see their accomplishments.

Of course, there will be those that claim that the system works just fine as it is, and that minorities spend more time complaining about being oppressed than actually being oppressed. You are allowed your opinion; but those who are the first to do anything always encounter resistance and fear of change, without fail. So, I continue to hope for a future where a multitude of faces is the norm, and there is representation for all.

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