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McGill needs better hygiène d'administration

On December 13, McGill Provost Christopher Manfredi revealed in an email to the McGill community that Professor Ollivier Dyens would not seek a second term as Deputy Provost of Student Life and Learning (DPSLL), with his current term ending July 31, 2018. This came as a relief to many students, following widespread criticism of his response towards mental health and sexual violence on campus, among other concerns (see our October 3, 2017 editorial “Ollivier Dyens has failed you” and Former Director of McGill Mental Health Services Norman Hoffman’s subsequent response). Even now, with Dyens’ departure on the horizon, both he and the administration have failed to acknowledge, respond to, and correct the mistakes made in the last five years. A change in the DPSLL office should not serve as a smokescreen to distract from student unrest. The administration must confront students’ concerns and provide a transparent outline of their plan of action.

Dyens has come under fire for several reasons, including his department’s response to a 2013 sexual assault case involving three McGill students, which failed to be handled in a just and timely manner. Many students were left questioning the accountability measures in place to take disciplinary action against sexual predators on campus. Dyens has also spearheaded the restructuring of McGill’s mental health services into a less accessible system. During his tenure, mental health services (now Counselling and Psychiatric services) were reduced from a specialised resource for student needs to an assessment and redirection center governed by the stepped care model, a system which triages new patients and then aims to provide them with services on the basis of what resources are available and deemed appropriate. However, many students have expressed frustration that their needs are not being met, as they are instead being redirected to hospitals or denied services depending on the university’s evaluation of their condition. Dr. Norman Hoffman declared that

the changes have “destroyed mental health services.” Furthermore, in an interview given on November 21, 2017 with the McGill Reporter about the possibility of a Fall Reading Break, Dyens rejected student demands to organise research efforts around the potential benefits of such a week. His response was a complete dismissal of students’ legitimate mental health concerns. Instead, he focused on how students need to develop “hygiène de vie” – essentially espousing a “pull yourself up by the bootstraps” mentality that denies the lived realities of mental illness. His remarks further illustrate the ignorance with which he began the process of dismantling McGill’s mental health services.

It is not sufficient for McGill to simply replace Dyens with a new DPSLL, thinking that this will placate students’ indignation over the state of student life. The administration must be held accountable for the duties that Dyens could not fulfill, and whoever steps into the role in the coming years must rectify Dyens’ failures. Specifically, the administration must improve the structures in place to respond to cases of sexual violence. In addition, McGill needs to seriously reconsider and reverse the dismantling of the McGill Mental Health services into a redirection office, and instead provide the students with quality service appropriate to student needs. Lastly, the administration ought to launch a task force to consider the possibility of a Fall Reading Week that would respect students’ efforts to find relief from the mounting stress of the Fall semester. This move should be accompanied by acknowledgement of the disregard experienced and decried by students during consultations around the Fall Reading Break, and in the inconsiderate “hygiène de vie” remarks made in the McGill reporter interview. These measures would hail an administrative “hygiène de vie” – a new DPSLL era of responsiveness and respect McGill owes to its student community.

—The McGill Daily Editorial Board

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International News

Update on Myanmar

ARVAA BALSARA
News Writer

The violence that erupted over five months ago in the western Rakhine state of Myanmar, leading to the migration of over 650,000 ethnic Rohingya to Bangladesh, may finally have an end in sight as the Myanmar and Bangladesh governments have arranged for the return of these refugees to their homes.

Although the Rohingya have been heavily persecuted in Myanmar for decades, the current violence can be traced back to the state of emergency declared in Rakhine in 2012, which allowed military control in the province. Tensions between the military and the Rohingya resulted in Rohingya militants attacking government forces in August of 2017. In response, security forces launched an attack, described by the UN as ethnic cleansing, that killed over 6,000 in the first month alone. Many Rohingya fled to Bangladesh in response to the violence. However, in an agreement on Tuesday, January

15, Myanmar and Bangladesh provided details regarding the repatriation deal signed in November 2017. The repatriation of Rohingya refugees in Bangladesh will begin as early as next week, and will be carried out over the next two years.

The United Nations High Commissioner for Refugees (UNHCR) will be assisting Bangladesh and Myanmar with the repatriation process, but urges the governments to ensure the voluntary return of the Rohingya minority to their homes. International aid organizations such as Amnesty International have raised concerns about the repatriation, claiming that the return of the Rohingya is “premature” due to the “years of entrenched discrimination and abuse.” The organization stressed the importance of international protection for the Rohingya in the process, “the Rohingya have an absolute right to return to and reside in Myanmar, but there must be no rush to return people to a system of apartheid. Any forcible returns would be a violation of international law.”

One of the major challenges to repatriation is the lack of accountability within the Myanmar government. The incumbent State Chancellor of Myanmar Aung San Suu Kyi has failed to condemn the violence against the Rohingya. Regarding the military-led ethnic cleansing, Suu Kyi has disputed the UN’s characterization of the violence.

In addition to the failure of the Myanmar leaders to address the persecution of the Rohingya people, the repatriation plan will result in them being transferred from refugee camps in Bangladesh to camps in Myanmar, as their homes were burned down when they were forced to flee. As a result, those who opt to return will effectively be living in a limbo state until the Myanmar government develops a concrete plan to relocate them.

At this critical juncture the government will have to develop additional social programs to integrate the Rohingya into Myanmar society to prevent the situation from deteriorating into violence once more.



Venezuelan situation worsens

VICTOR DEPOIS
The McGill Daily

On Monday, January 15, Oscar Perez, a former Venezuelan police officer, was killed with seven other rebels in a nine-hour long siege in Caracas. The ex-police-officer-turned-freedom-fighter became Venezuela’s most wanted fugitive last May when he used a stolen police helicopter to drop grenades on government buildings. During Monday’s siege, he posted multiple videos on social media claiming that he was willing to turn himself in but could not because the authorities were trying to kill him. Nestor Reverol, Venezuela’s Interior Minister, has claimed that opposition leaders helped reveal the hideout of Perez.

Talks between the two parties were supposed to resume on Thursday, but have yet to reopen because opposition politician Luis Florido demands an explanation, claiming that Reverol lied to Venezuelans. Tensions in the country have led to the death of 120 people, and to the detention of thousands in last year’s anti-Maduro protests. The opposition demands the release of dozens and dozens of political prisoners, and the recognition of the authority of congress, and wants the government to allow humanitarian aid into the country. They also ask for guarantees for a free and fair presidential election. The elections will take place this year, but citizens continue to suffer and many have fled. Colombian government recently stated that 550,000 Venezuelans have escaped to their country, many of whom are undocumented.



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Gaps in Bill 151

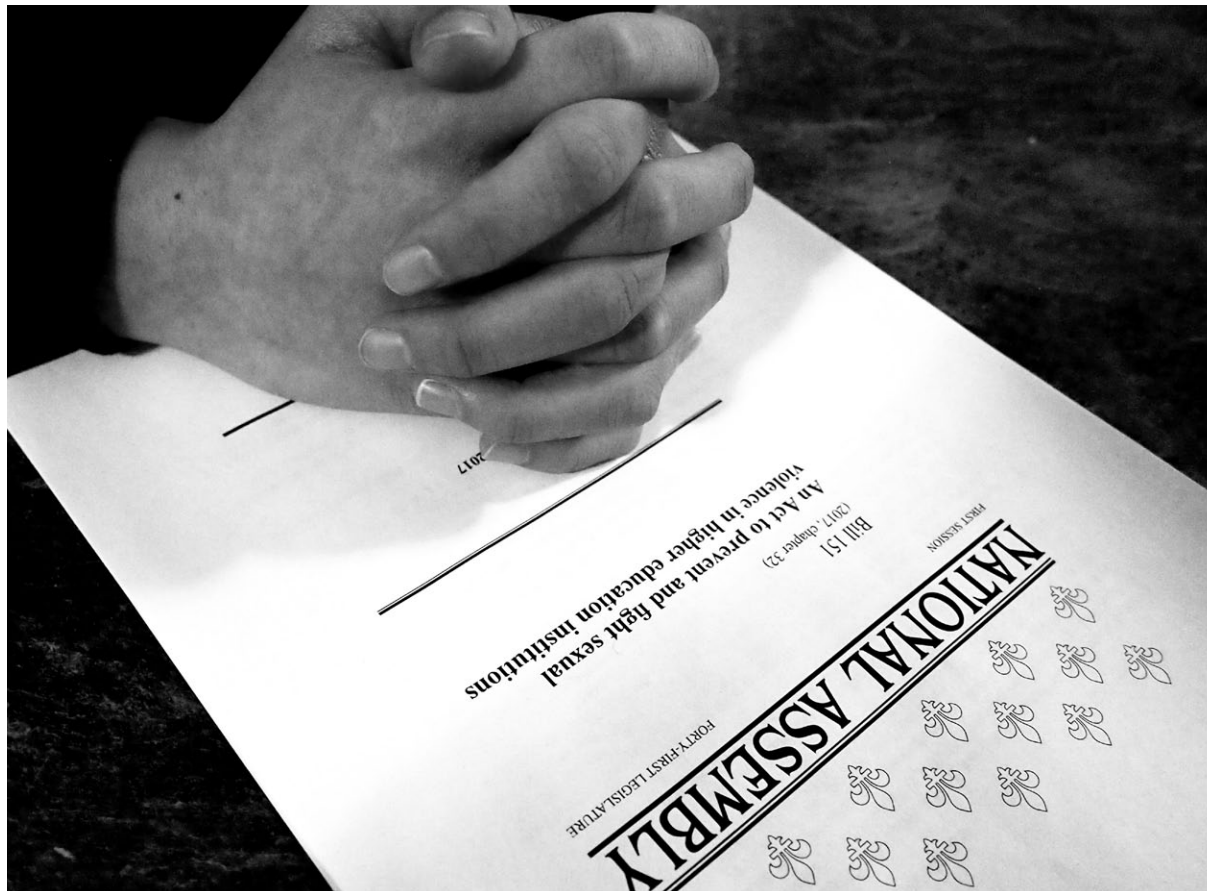
Bill 151 is inadequate in addressing student-teacher relationships and protecting marginalized survivors

YASMEEN SAFAIE
News Writer

Content warning: sexual assault

On December 8, 2017, Bill 151, an act aimed to prevent and fight sexual violence in higher education institutions, unanimously passed in the Quebec General Assembly. The bill was developed in consultation with various groups, including the Student's Society of McGill University (SSMU), the Association for the Voice of Education in Quebec (AVEQ), and Our Turn, who presented their thoughts on the proposed bill to the Commission on Culture and Education at the National Assembly on November 21. Under the bill, all education institutions in Quebec, including CEGEPs, must propose a policy addressing how to approach cases of sexual assault, including student-teacher relationships. At minimum, the policy requires the dean or another higher authority to be notified of any sexual relation between “students and persons having an influence over their academic progress.” The policies must be put forth by September 1, 2019.

While the bill was drafted in consultation with various local community groups including organizations representing survivors, not all recommendations were taken to secure the rights of the survivor. This prompted SSMU VP External Connor Spencer, Coordinator of mobilization for AVEQ Kristen Perry, and Co-Founder and National Chair of Our Turn (a national campaign addressing campus sexual violence) Caitlin Salvino, to draft the open-letter criticising the content of the bill. The letter was signed by over 300 students and twenty organizations, including McGill’s sexual assault support group, the Sexual Assault Centre of the McGill Students Society (SACOMSS). The letter was also signed independently by members of the *McGill Daily* editorial board. The letter outlines recommendations for the Bill, which include “A Defined Stand-Alone Sexual Violence Policy;” an approach which would discontinue processing sexual assault cases through the Student Code of Conduct. Additionally, the letter suggests the introduction of “rape shield protections” to protect the privacy of the survivor’s sexual history, student representation of 30% on committees, as well as the students being made aware of sanctions put into place for their case. Measures to ensure reasonable and defined timelines were recommended, such as a complaint process which does not exceed 45 days, and accommodations for survivors to be arranged within 48 hours of sending the complaint.



LAURA BRENNAN | The McGill Daily

The letter also goes on to stipulate that the government must create an “independent oversight body,” which would serve to listen to individual complaints put forth on the violation of their safety and/or rights by the institution. “There seems to be a lack of understanding from the commission on how wary students are to trust their administra-

sibilities, McGill writes that the “staff member or teaching assistant shall decline or terminate a supervisory or evaluative role with respect to the student,” but that “alternative arrangements for supervision and evaluation shall be made in confidence and shall not prejudice the status of the student, staff member, or teaching assistant.”

While the bill was drafted in consultation with various local community groups including organizations representing survivors, not all recommendations were taken to secure the rights of the survivor.

tions to be the one enforcing the standards for the policy, or that they would properly consult their students during the creation of a policy,” said Spencer in an email to The Daily. The letter emphasizes that the process for students coming forward about sexual assault “must include the ability for the Minister to hear the concerns of students and then place requirements and/or sanctions on specific institutions for failing to adequately respond to sexual violence on their campus.”

In her email, Spencer highlighted the necessity of involving external third parties to review the cases, such as an independent oversight body, especially when dealing with cases involving “faculty or persons in relative positions of power on campus,” a suggestion also found in the letter. As of now, McGill does not forthrightly condemn student-teacher relationships. On McGill’s webpage of Conflicts of Interest under Student Rights and Respon-

sor and their student.” Section 4.1 of Bill 151, which defines the concept of consent, is the only mention of student-professor relationships in the policy. The approach of processing accounts of sexual assault when it involves a student-teacher relationship are only one of the elements Bill 151 fails to address in great depth.

Sophia Sahrane, the Research and Education Coordinator of AVEQ, says that two of AVEQ’s main issues with Bill 151 include the suggestion of police as an external resource under Chapter II, Art. V of Bill 151 as well as the complete disregard for the diversity of sexual assault experiences based on gender, race, ethnicity, sexual orientation, and disability.

On the issue of police intervention Sahrane stated, “we [AVEQ] believe that police have no place in university” and that the “policing of already marginalized bodies” should indicate the ineffectiveness of using police as an instrument to aid sexual assault

survivors. Groups such as Concordia University’s Sexual Assault Resource Centre (SARC) and Le Regroupement Québécois des Centres d’aide (RQCALCS) accompany students to the police; however, although it is important to spread support for sexual assault survivors beyond the scope of their institution, Sahrane reiterates that “not everyone has the privilege of trusting the police.” In a press release by AVEQ, Sophia Sahrane writes that “as long as there is racism, sexism, homophobia, transphobia, and mistreatment of the Quebec population and Indigenous people by the police, AVEQ opposes the active participation of the police force in preventing and fighting sexual violence in our universities.”

Before the passing of the bill, consultations with larger groups such as SSMU and AVEQ were held, yet groups representing the voices of marginalized peoples and minority groups were not included in the discussion.

Another element disadvantaging students, especially those attending educational institutions affiliated with the University of Quebec system, is the lack of adequate funding for sexual assault support groups and programs. For example, at l’Université du Québec à Chicoutimi, there is only one social worker for the whole university because the administration did not replace the only other staff member on leave. This instance of a gross understaffing of professionals with proper training to fully support survivors is not a rare one in Quebec educational institutions. Sophia Sahrane emphasized that this inadequate level of funding necessitates the existence of a “minimum of resources all across the universities in Quebec that must be offered to students”.

Sahrane told the Daily, “the Bill presented sexual violence as a very singular, non-dimensional issue, which it’s not.”

Keep creating, get it out

Professor Agiman facilitates creative art therapy workshop

VICTOR DEPOIS
The McGill Daily

As part of Mental Health Awareness Week at McGill, SSMU hosted an art therapy workshop entitled “Mental Health Awareness 101” on Thursday January 17. The two-hour workshop, which aimed to foster conversation around mental health on campus, began with an introduction from Denise Agiman, a theater professor at McGill, who introduced participants to Creative Art Therapy (CAT), a practice which allows for therapeutic self expression through visual arts, theater, music, and dance.

What is Creative Art Therapy (CAT)?

Participants took part in various arts-based exercises and drama therapy, during which Agiman explained that, based on Jungian theories, the goal of CAT was to enable freedom of expression through the arts, for traditional psychological therapy may be daunting for people struggling to put words to feelings. CAT thus ostensibly uses the arts as a mediator between patients and therapists: while their brain is tricked into believing that what they do is detached from them, they are in fact projecting parts of themselves through a “distance effect.”

Agiman explained how, despite holding a PhD in theater, they enrolled in Concordia’s graduate drama therapy program in 2009 and graduated in 2013 with the will “to do something useful through theater.” Particularly interested in people with eating disorders, they now works at the Institut de Formation à l’Aide Communautaire à l’Enfant et à la Famille (IFACEF), the Community Assistance Institute for Children and Families, and at the Centre d’Art Thérapie Tealro as an art therapist, drama therapist, and psychodrama therapist.

A typical CAT session

While some therapists are specialized in one branch of CAT, Agiman favours a

more holistic approach, adapting prescribed exercises to each individual patient’s case. A typical CAT session lasts for about an hour, though the length varies according to the number of participants, and is typically divided into three parts.

Firstly, participants warm up for about 15 minutes, allowing them to “get rid of the outside world,” as Agiman puts it, in order to focus on the present moment. The second part, the main activity, lasts thirty minutes. This is the time during which issues are brought up through the chosen artistic practice.

The third and final part, called the closing, encourages patients to name emotions that came up in order to encourage awareness of what happened during the exercise. According to Agiman, the closing is the most important part of a session, as it enables people to cool down after an emotionally intense experience.

“It feels good to be able to discover things about yourself with people who are here for similar reasons.”

—Ebby Crowe
SSMU Mental Health
Commissioner

During the warm-up, the five participating students were encouraged to state their name, and an animal that corresponded best to their personality, and then justify their choice. Responses included cats, a giraffe, a dog, and a bird, and Agiman explained how each animal has distinct characteristics,



CLAIRE GRENIER | The McGill Daily

which allows therapists to better understand their patients, supplemented with an insightful justification.

The “Six Part Story”

Warm-ups were followed by the “Six Parts Story,” an exercise from the arts branch of CAT: participants were instructed to divide a piece of paper into six parts, similarly to a comic book, and draw a story from their imagination. According to Agiman, such a metaphorical self projection enables a deeper insight, for while participants are in a “distance affect,” each element of the story reveals aspects of the participants’ personality.

Some therapists choose not to interpret the drawings, explained Agiman, but she believes it can accelerate the healing process for patients and increase the quality of her therapy.

Two exercises of drama therapy followed. The first activity paired participants. One of the group members were told to repeat the phrase “I want it”, while the other was instructed to continuously answer “You can’t have it.” Roles were then reversed and repeated, and after the exercise, students were encouraged to share their feelings with one another. The goal of the activity was to understand one’s reaction to a non-evolv-

ing argument, both in a position of control and submission, portrayed by the opposite phrases “You can’t have it”, and “I want it”, respectively.

The second exercise was called the “magic box.” Agiman asked participants to put an emotion or a feeling that they wanted to eliminate inside the box. Second, she asked them to take an emotion they wished to bring home. Participants specified various emotions from peace to confidence, which allowed the main activity to conclude on a positive note. The event finished with sharebacks of participants who evoked their experience of the workshop.

Reactions from students

Ebby Crowe, SSMU’s Mental Health Commissioner and a participant in the workshop, spoke with The Daily and reported “as a creative person, [she] found it extremely helpful.”

“It feels good to be able to discover things about yourself with people who are here for similar reasons,” she explained.

Crowe hopes that workshops like Mental Health Awareness 101 can assist students who struggle with mental health issues, and who are otherwise unable to find adequate support and resources on campus.

“I hope that [former Deputy Provost Student Life and Learning] Dyens’ successor will be able to connect more with the lives of students and to bridge the gap between the administration and the student body” Crowe elaborated. “I hope that he or she listens to us [students] more. I believe that it is important to have creative outlets for students to express themselves in a non-judgemental manner.”

What’s up with the SSMU Board of Directors?

MARINA CUPIDO
The McGill Daily

On January 19, Elections SSMU announced the results of the recent online vote to ratify the nominations to SSMU’s Board of Directors (BoD): with a turnout of roughly 18 per cent of voting members, 23.5 per cent of whom abstained, the list of nominees was approved with 2524 (84.5 per cent) in favour and 463 (15.5 per cent) against.

The vote marks the conclusion of a months-long controversy over the BoD’s membership, which began at the 2017 Fall General Assembly (GA) on October 23. While BoD nominations are generally presented

for ratification as a bloc, three students at the Fall GA, including VP Internal Maya Koparkar, brought forward motions to split the vote. This, they argued, would promote a more democratic process by allowing students a greater of freedom of choice. After consulting the Chief Justice of SSMU’s Judicial Board (JBoard), then-Speaker Jad El Tal allowed the splitting of the vote. All but three of the nominees – Noah Lew, Alex Scheffel, and Josephine Wright O’Manique – were then ratified.

In the aftermath of the GA, Jonathan Glustein, a member of last year’s BoD, brought a petition to the JBoard in which he argued that El Tal and Koparkar had violated the

SSMU Constitution by allowing the splitting of the vote. After a public hearing on November 30, and weeks of deliberation, the JBoard announced on December 31 that they agreed with Glustein: “The Judicial Board believes that the Motion Regarding the Nomination of Directors for the Board of Directors should be voted on again at another General Assembly or as a Referendum question – this time, as a whole.”

After ratifying this decision at their first meeting of the year on January 14, the BoD decided to proceed with the latter option. The online ratification vote ran from January 15 to 18, and the new BoD will shortly be taking up office as SSMU’s highest governing body.

McGill Mental Health faces continued criticism

Services accused of being unable to meet students' needs

NORA MCCREADY
The McGill Daily

Content warning: mental health, mentions of suicide

It was announced in December that Ollivier Dyens' will not pursue a second term as McGill University's Deputy Provost Student Life and Learning. After his now-infamous "hygiene de vie" comments, there has been renewed interest in the state of mental health care on campus, which up until now had seemingly taken a backseat to other controversies on campus.

Of note is the conversation surrounding McGill's implementation of the "stepped care model," a "two doors, one service" system wherein students can visit the university's Counselling and Psychiatric Services after being "processed by a single combined system" meant to appraise their needs.

Changes in McGill Mental Health

Many have criticized the reorganization of McGill's mental health services, amongst them Norman Hoffman, a Montreal-based psychiatrist and former Director of McGill Mental Health Services from 1992 to 2007. In an interview with the Daily, Hoffman talked about recent changes in McGill Mental Health, comparing the "stepped care model" reforms to the way the service was previously organized when he was the Director.

While the stepped care system was created with the aim of eliminating waitlist times, Hoffman says the older system demonstrated a steady and sustained increase in the number of students treated, and the new triage-based system of the stepped care model can fail to do so by referring students to non-clinical resources, such as counselling and online support programmes.

"Between the years of 1998 to [19]99, and 2006 to 2007, McGill Mental Health had a 300 per cent increase in the number of students seen," Hoffman explained. "We went from 800 students a year to 2,400 students a year over a nine-year period, and during that period [...] everybody was seen one to one [and] expert level psychotherapy was the primary treatment. Medication was used only when necessary."

Hoffman emphasized that 85 per cent of the time, the first psychiatrist a student saw continued the student's treatment.

"We did not have a triage system, it was direct to care services. You called up, you got an appointment with a psychiatrist. When our waiting list built [to] more than two weeks [...] when we had usually more than 25 people on the waiting list, we had a [weekly] team meeting [...] where we discussed clinical care, [so] when our waiting list built up to more than 20 to 25 people [...] we would cancel our team meeting and have what I called a flying triage. [...] If we had 18 people working on staff, we would book in 18 people."

The stepped-care model, as seen by a student

However, not everyone feels the same way Hoffman does. The University has stood by the stepped-care model to this day, believing it to present students with a more straightforward approach to mental health, in which they don't have to worry about where specifically they have to go to receive treatment.

The University has stood by the stepped-care model to this day, believing it to present students with a more straightforward approach to mental health.

The Daily spoke with Susan*, one student who has experienced both the stepped care model at McGill and the previous organizational scheme, and asked how she felt about the reorganization.

"My personal experience [with the stepped care model] has been relatively positive and I have found that since having the stepped care program, it's been easier to get appointments. There's less of a wait," she continued, although she admitted that her being in the system prior to the transition might have helped her.

Susan has explained how prior to the stepped care model, the pro-



Poster found in McGill Counselling & Psychiatric services. **CLAIRE GRENIER** | The McGill Daily

cess of booking appointments was rigorous and required students to immediately book an appointment in the same month they had reached out.

"Recently [with the stepped care model, students] didn't have to book an appointment in a certain month, and then everybody has to kind of quickly call in that first month," she elaborated. "That actually made me stop calling in and I became very unwell because I would miss an appointment, and I wouldn't be able to make another one, and there was such a huge waiting list that if I was in crisis, waiting three weeks to a month if not longer, that was just simply too long."

Susan also praised the supplemental tools that the stepped care model have instituted, including Therapist Assisted Online (TAO) and the Wellness Recovery Action Plan (WRAP) program, which consists of group sessions led by a staff member of McGill's CHMS and a student, with eight to ten students in each group. However, she agrees with concerns though that such supplemental resources should be accompanied by more concrete access to counselling.

"I think it's more effective as a supplemental tool," she began. "I think if you need to wait for a clinician, at least the TAO can be useful because it goes into why you experience the symptoms the way you do and it allows your clinician to read the responses, and have a really good idea of where you're coming from, so you're not starting from base."

"Definitely individually, it's not going to solve your crisis," she clarified, "but pairing that with action-based programs like WRAP or a therapist, I see it as a very useful tool."

Raised concerns over the role of the administration

However, the implementation of the stepped-care model still raises question about the extent to which the administration has its hand in access to treatment. "With the creation of the office of the Deputy Provost Student Life and Learning," said Hoffman, "McGill took away administrative and financial responsibilities from the director of Mental Health."

Touching on how the work environment at McGill Mental Health Services has changed since the reforms, Hoffman mentioned the palpable effects such an atmosphere could have on the quality of treatment: according to Hoffman, a tense working environment at McGill Mental Health promotes a stressful working culture, which undermines the quality of the treatment.

"One person who still works at Mental Health now calls the atmosphere within student services 'paranoid.' Everybody is [...] frightened to talk," said Hoffman. "People were told after they fired Nancy Low last year, [...] 'Nobody has the right to object to anything that we do. You object to anything, you're out.'"

Last year, Nancy Low, the former Director of McGill's CHMS was suspended, apparently for in-

subordination. A representative for the administration told The Daily then that "the University cannot comment on the personnel dossiers of employment records of any of its staff members," so much remains unclear about how the reorganization of CHMS has impacted access to treatment.

According to Hoffman, the administration's involvement in Mental Health services is the initial cause of apparent tension in the department.

McGill however still touts ever-increasing numbers of students seen each year of the program's effectiveness. Many have pointed to the difference between students seen and students treated as reason for this not being conclusive however.

Moving forward

Many questions remain unanswered regarding the implementation of the stepped care model; Susan feels that the implementation meets the needs of students requiring immediate attention, but might overlook those with 'less-serious' need for treatment.

"If you're having a severe crisis, [the stepped care model] is getting the help that you need quicker, but I think for milder cases, it's maybe more difficult," she explained, "especially during crunch times [midterms or finals]. They should remind students who are likely to experience it to get into the system quicker so you don't have to wait so long."

*Name changed to preserve anonymity

On

Tuesday, January 30th

the staff of

The McGill Daily

will elect the rest of

the 2017-18 editorial board.

We hope you'll consider running for one of our open positions. If you are interested in joining our non-hierarchical team, here's a quick guide on the election process for becoming a Daily editor.

the basics:

Unlike many student newspapers, our editors are elected by Daily staffers rather than hired by a committee. To run for an editorial position or to vote in the election, you must be Daily staff.

becoming staff:

To be staff, you must have six staff points - contributing articles, photos, graphics, and illustrations count as one point each. Writing a feature or coming in for a production night count as two points. If you're not staff yet, there's time before the election, so email an editor to get involved!

the editorial board:

Editors share equal voting rights on issues, and work together to produce the newspaper every week. Each editor receives a monthly stipend.

For more information on individual positions, contact specific section editors (emails can be found on page 3 of this issue). You can also stop by The Daily's office in Shatner B-24.

the positions:

Managing, Commentary, Design + Production, Multimedia, News (x3), Sci+Tech

Candidate statement

January

28

11:59 p.m.

Submit a one-page letter of intent to coordinating@mcgilldaily.com.

Candidate rundown

January

30

6:00 p.m.

All staffers who want to vote in the election must attend rundowns in Shatner B-24.

Elections

January

30

7:00 p.m.

Candidates will interview in front of all voters at the election in Shatner B-24.

deadlines:

The Daily requires all candidates to submit a one-page application that includes your qualifications and interest in running, as well as two samples of writing, photos, illustrations, or design.

Email your letter of intent to coordinating@mcgilldaily.com by January 28 at midnight.

A(nother) colonial legacy

How colonialism confined *Hijras*

left
of the
left
YASIR PIRACHA
Left of the Left

Content warning: police brutality, transphobia

Just before the new year, in Kerala, India, two *hijras* (gender non-conforming individuals) were walking home after dance practice at 2:30 am, when they were violently attacked by police officials. According to the *hijras*, the policemen stopped their vehicle, got out, and charged at them, unprovoked, and beat them as they begged for their lives. The *hijras* pleaded, saying they would die if the officers didn't stop. One of the officers responded that they were better off dead.

Mamta Jasmine and Sushmita later filed a complaint at the town police station, wishing to press charges against the officers for the blatant wrongdoing. However, two days after, both *hijras* were charged for indulging in "immoral activities" under the Immoral Traffic (Prevention) Act, 1956, which forced them to rescind their charges in fear of further prosecution.

Hijras in South Asia live on the fringes of society, to say the least. In the past year, there have been countless reports of gender non-conforming individuals being attacked or discriminated against in India and Pakistan. They are denied employment opportunities and political participation, and often face rejection from their families. A study conducted in 2007 indicates that 44 per cent of trans women report facing physical abuse, and 36 per cent report experiencing sexual violence, yet little has been done to protect these communities from further oppression.

A large majority of *hijras* live in poverty, turning to sex work and begging to survive. Walking down the streets of Lahore, it doesn't take long to be approached by a *hijra* on the streets, asking for money or attempting to sell a small product or craft. They often have no option but to spend their lives knocking on car windows asking for money, as even skilled *hijras* are denied jobs and excluded from the economic sphere.

The crisis that trans and intersex people face in South Asia is pervasive, but the region has seen more progress recently than some might expect. The treatment of non-normative identities today perpetuates the stigma that South Asian people are intolerant of the LGBTQ community. It is not uncommon even for McGill students to hold preconceived ideas about international students from this region, as they may be aware of the current maltreatment of marginalized groups

in the Indian subcontinent. However, what is often neglected is the rich and vast history of trans people in South Asian history, a history that drastically changed due to British colonization.

Some of the most ancient texts in India acknowledge and accept a "third sex," or persons not conforming to the male/female dichotomy. Jain texts even speak of "psychological sex," which emphasized the distinction of psychological make-up from sexual characteristics. It is clear that identities diverging from the normalized gender binary were not uncommon, and were in fact widely accommodated for. The *Kama Sutra* itself, dating back to 400 BCE, mentions the sexual practices of *tritiya prakriti*, a third gender.

In pre-colonization India, *hijras* were recognized as being neither male nor female, embodying a third gender. In modern society, the Western model would define them as trans women, yet this term is often contested as it does not always accurately describe the identity and experiences of *hijras*. In the ancient Indian epic poem *Ramayana*, Lord Rama, banished from his kingdom, turns to his followers and asks all the "men and women" to return to the city. The *hijras* among his followers do not feel this applies to them, and decide to stay with him. Rama, impressed by

By employing Western models of gender and sexuality, Western NGOs do not fully understand the history and complexities of the *hijra* identity, or of other non-normative identities in South Asia.

their loyalty, sanctions them with the power to confer blessings on people during auspicious occasions. Even today, it is easy to hear of a time when a *hijra* would be called into a house after childbirth to bless the child and their family, or when *hijras* would be commissioned to sing songs and prayers for weddings. They were revered for thousands of years, often seen as transcending the human form and being closer to Allah. *Hijras* were not only accepted but deified, occupying roles such as defending the holy places of Mecca and Medina.

During the Mughal Empire, *hijras* held important positions as political advisors, administrators, and generals. They had access to all public spaces and sectors, helping to build and maintain the empire. They also occupied high stature in Islamic religious institutions, and were able to influence state decisions.



NELLY WAT | The McGill Daily

Then the British arrived, and, being the British, they ruined everything. Accounts of early European travellers showed they were repulsed by the sight of *hijras*, and could not comprehend why they were revered. During the era of the British Raj, colonial administration attempted to eradicate *hijras*, who were seen as "a

breach of public decency." They were placed under the Criminal Tribes Act, and as such, were subjected to compulsory registration. Through years of strict monitoring and stigmatization under British rule, *hijras* were pushed out of the social sphere. They began to lose their religious and political standing, as colonial mentality shifted cultural and ethnic beliefs. Homosexuality, which appears in ancient Indian literature and adorns Hindu temples, was also outlawed by the colonial administration. As British culture was enforced in India, so were its beliefs and values, leading to an ostracization of *hijras* that continues to this day.

Post-independence India and Pakistan continue to suffer from cultural relics of colonization, which include the rejection of *hijras*. Many local laws today reflect the prejudice introduced by the British, leading to legal targeting of *hijras* through

police violence and disproportional surveillance. *Hijras*, upon being denied many employment opportunities, frequently engage in sex work for which they are unfairly charged, as this is often the only means they have to make money.

Hijras in India and Pakistan now face a larger crisis than ever. Multiple NGOs estimate over half a million *hijras* live across South Asia, almost all of them having little to no employment opportunity or social support. Certain Sufi shrines still hold reverence for *hijra* communities, yet outside of these areas, no respect is given. Landlords will often refuse to rent rooms to *hijras*, which leads *hijras* to form a tight-knit community in the few spaces they are allowed. By living in close proximity, *hijras* have begun organizing and mobilizing themselves for rights and liberation in response to this ongoing and neglected crisis. Since 2012, *hijra* rights activists have scored important victories, such as the addition of 'hijra' as a category on ID cards and census forms in India and Pakistan, and the formal warning of police officers to cease harassment and intimidation. Just earlier this week, "hijra" was added to the gender identity section of the voter list in Bangladesh.

However, census recognition is not enough to combat the exigent crisis of violence that *hijras* face today. Brutality and employment discrimination show no signs of declining; representation and acknowledgement is just the first step in a long battle against this colonial legacy. NGOs from around the world have attempted to pro-

vide support for *hijra* communities, in the broader scope of LGBTQ aid. Unsurprisingly, this aid often lacks nuance and is alienating for the LGBTQ community in South Asia. By employing Western models of gender and sexuality, Western NGOs do not fully understand the history and complexities of the *hijra* identity, or of other non-normative identities in South Asia. Support for *hijras* must necessarily be decolonial to be effective, as using foreign conceptions of identity may end up being counterproductive and neocolonial.

Accounts of early European travellers showed they were repulsed by the sight of *hijras*, and could not comprehend why they were revered.

Hijra activist groups and grassroots organizations need to be recognized and supported in their liberation efforts. While the recent political recognition and protection of *hijras* is noteworthy, further decolonial efforts need to be made to acknowledge and rectify the treatment of *hijras* as well as the roots of this oppression.

Survival Day

We must not forget Australia's violent colonial history

**BREANA MACPHERSON-
RICE**
Commentary Writer

This Friday will be the 26th of January. I expect that here in Montreal, the day will come and go like any other – no fanfare, no fireworks – nothing out of the ordinary.

However, back in my home country, Australia, this Friday will be one of nationalist fervour. Australians will decorate public places with flags, blast patriotic music out of car stereos, and crowd hot beaches in green and gold swimsuits. For us, the 26th of January is a national, public holiday, officially known as 'Australia Day.'

So what? This has nothing to do with us here in Canada, right?

However, the patriotic project of Australia Day – and the increasingly fierce resistance it has been met with – are only too relevant to Canada. As McGill students learning on unceded Kanien'kehá:ka territory, we shamelessly benefit every day from settler colonialism.

This is not so far off from Australia's own colonial projects.

When I was a child, I took the celebration of Australia Day for granted. I would colour-code my outfit green and gold, paste temporary-tattoo flags on my face, join the street festivals, and watch the fireworks. The lucky country is what I heard and what I believed. As a third generation white Australian, I felt entirely welcomed into this image of a nation, without stopping to think about whom it might exclude. Ignorance is bliss, and privilege proves no different.

Over the years, as I started to read more widely, I realized the problems with the celebration of this day – 'Australia Day' actually marks the date of the British invasion of the Australian Continent. It celebrates the day that the first fleet arrived, seizing the land of hundreds of nations all at once with the declaration of 'terra nullius' (land that belongs to no one) under whitefella law. This day set the precedent for hundreds of years of dispossession that Indigenous nations would endure.

I was later shocked to realise that, especially among people my age, knowledge of Britain's colonial invasion and subsequent commemoration is common knowledge. Thus the extent of the public jubilation makes me feel sick to my stomach. Thankfully, Australia Day has not gone uncontested. For decades and decades, Aboriginal activists and their allies have been working on drawing attention to the violence implicitly celebrated on this day. Activists have rallied cities to a standstill, disrupted reenactments of the landing of the first fleet, and erected 'tent embassies' to shine a light on the continuing legacy of dispossession. All of this is done to educate people like me. Activists now have a lot to show for all of this work. As a result of their relentless labor, Aboriginal and Torres Strait Islander people have popularised the idea of January 26 being 'Invasion Day' or 'Survival Day.' Each year the marches protesting the celebration of colonialism are

louder and gain more traction. They now attract tens of thousands of protesters to the streets.

Despite their relentless courage and power, these activists are regularly met with arguments from mainstream white Australia, ones that I suspect to be pushed by Canadians, too. We are all familiar with statements like:

"All of this happened over 200 years ago!
"I didn't do anything wrong!"
"You're just being divisive, can't we celebrate anything?"

Most abhorrent are the responses that equate any challenge to Australia Day as a "threat to the freedom of speech."

The expectation that such violence should be forgotten – let alone celebrated – is frankly nauseating. The colonization of Australia was established through violent frontier wars, numerous massacres, and the deliberate release of lethal smallpox. For a nation that is so fervently determined not to forget the young Australian men who have died in various wars, the lack of remembrance for colonial violence speaks volumes.

The way white Australia clings to celebrating the 26 is shown to be even more heartless when you consider the myriad of ways that settler colonialism continues to wreak violence in Indigenous communities today. It is not enough to consider its torture of the masses of Indigenous youth in incarceration, the climbing rate at which Indigenous children are removed from their families and placed in out-of-home 'care,' the punitive and coercive Northern Territory Intervention that has arrested the rights of territory communities for over ten years, nor the slippery native title market that substitutes closed-door deals with mining companies for any meaningful land rights.

When put in perspective, it becomes clear that Australia has a lot to answer for, and precious little to celebrate.

In the past year, it appears that the Australian mainstream is finally catching on to the atrocity of celebrating a day that literally marks the beginning of a geno-

cide in Australia. Now, in 2018, a number of local city councils have cancelled their Australia Day celebrations for the first time, respecting the agony this day still continues to evoke for Aboriginal and Torres Strait Islander people. The national youth radio station, famous for its annual countdown of the 100 top songs of the year on Australia Day, have rescheduled its programming. Slowly but surely, change is coming, and the #changethedate movement is gaining traction. On one level, this is cause to celebrate – it means that these stories are reaching more people like my previously ignorant 12-year-old self, thus educating Australian settlers and forging indigenous solidarity.

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However, it is important not to forget that ultimately, this change is symbolic. The ease with which much of white Australia has been able to digest a simple date change has angered many Aboriginal activists and allies, who are pushing to #AbolishAustraliaDay. As Warriors of the Aboriginal Resistance (WAR) have pointed out:

EMILY CARROLL | The McGill Daily

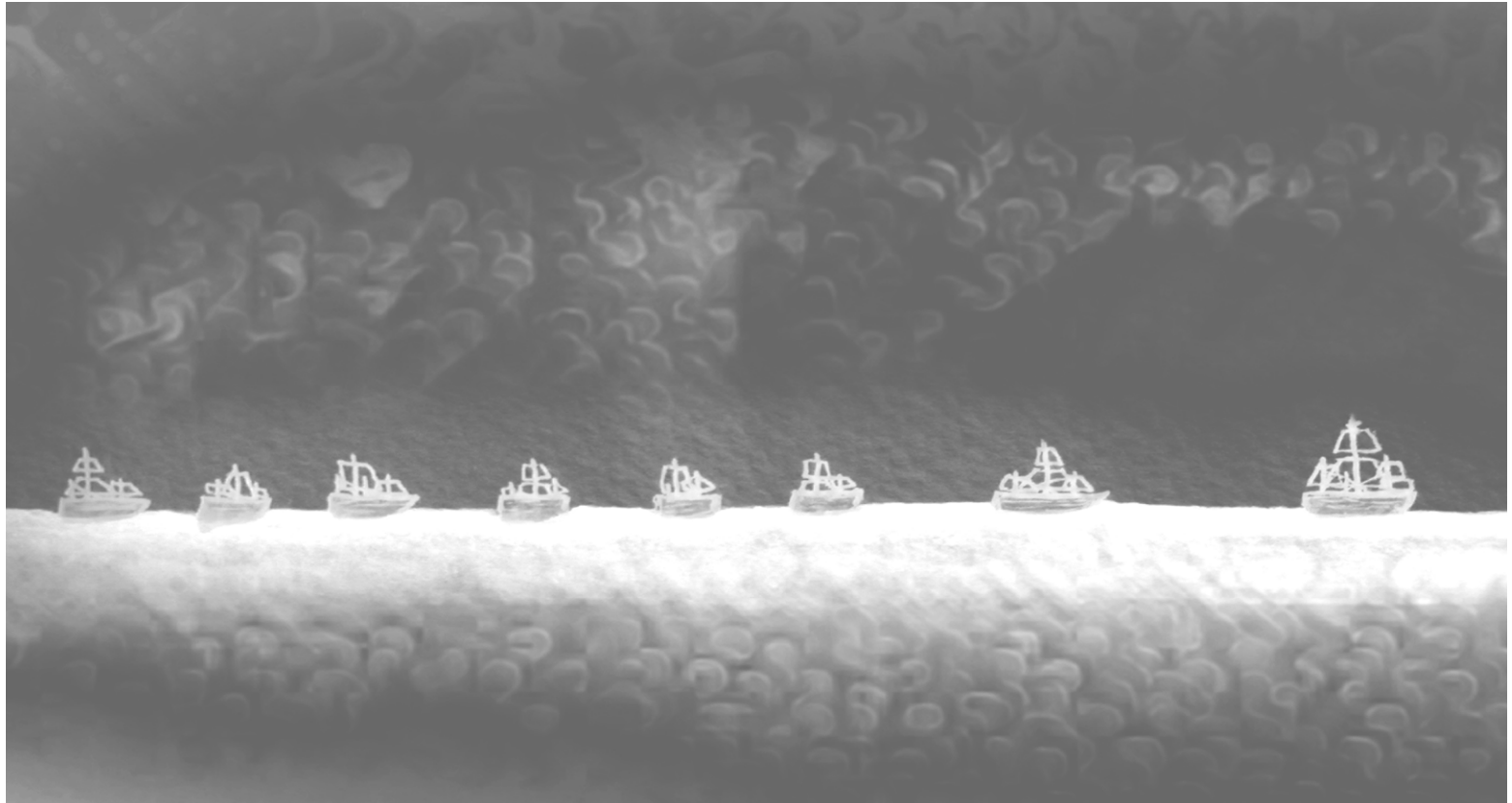
"Changing the date [...] will not change the way Aboriginal people are horrendously treated and murdered by the system. Changing the date will simply allow another day that Australia can celebrate their nationalism, their patriotism, their past and present genocidal acts against our people. This country does not deserve a national celebratory date!"

At a time when Australia is also locking up refugees with indefinite sentences in mandatory offshore detention, where they are subject to torture and inadequate care; at a time when Australia has soaring rates of violence against women, which include the deaths of hundreds of women over the past few years; at a time when Australia continues to dig up, burn, and export increasing amounts of fossil fuels that are condemning Pacific nations to fatal sea level rise – indeed, this country does not deserve a national celebratory date.

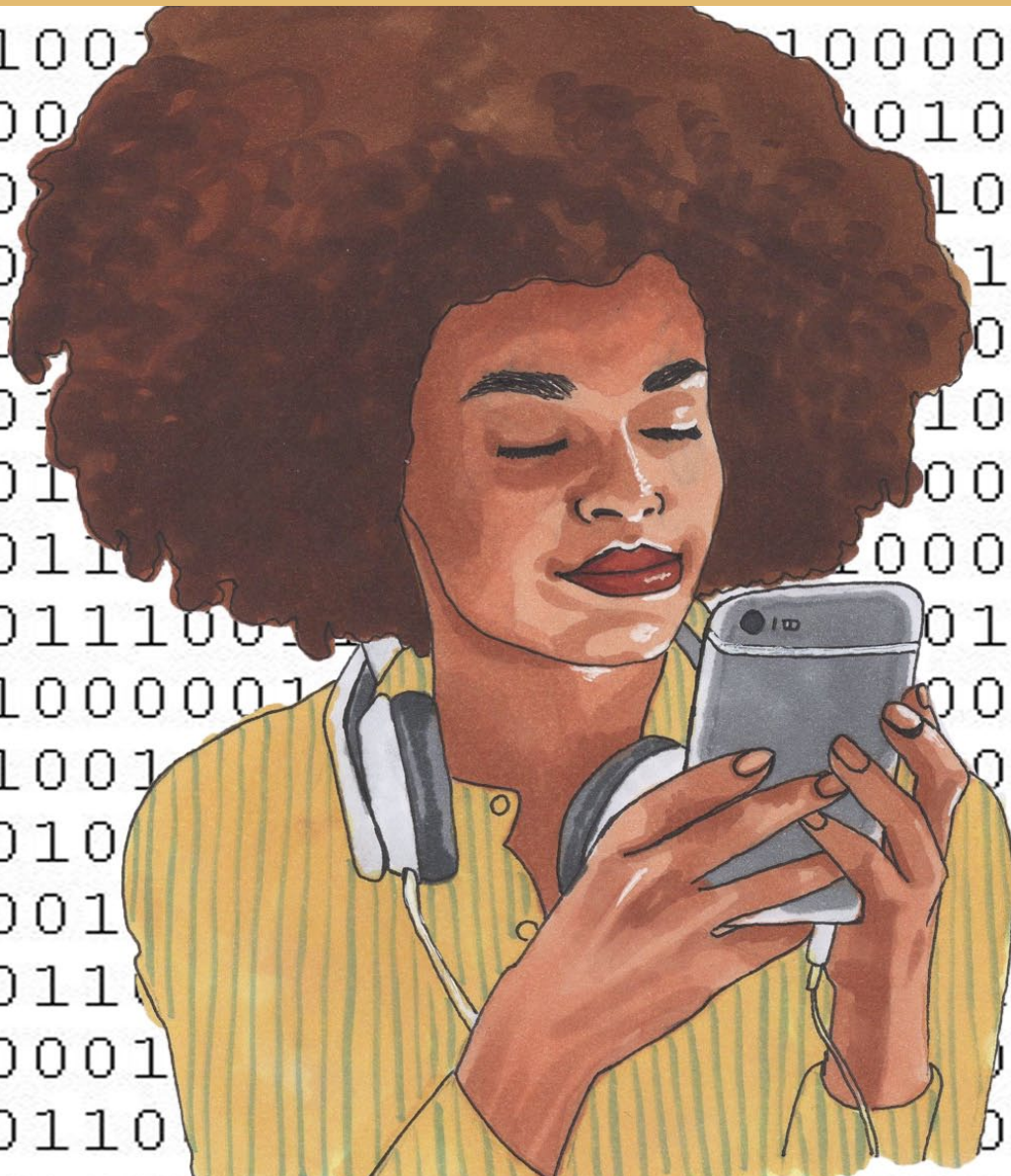
To put this systematic oppression in perspective, we must consider how Aboriginal and Torres Strait Islander people have lived in what we now know as Australia for more than 60,000 years. They cultivated diverse and sustainable agriculture, incredibly sophisticated knowledge systems, rich culture, and social lifestyles that incorporated meaningful work and leisure. I look at my country today and I only feel an incredible sorrow for the violence that we cultivated on the stolen land and dead bodies of indigenous people.

Our world is changing quickly and in unpredictable ways, and our future as those who will inherit this planet is incredibly uncertain. Everything I've learned, both in and out of my university halls, has taught me that if decolonisation isn't at the core of our vision of the future, injustice will prevail.

Resisting and disrupting the manufactured nationalism of Australia Day should not be seen as negative, a sacrifice, or even a loss. These are critical opportunities for learning, solidarity, and taking the lead from Aboriginal and Torres Strait Islander people in order to work together and build a future that isn't as violent and oppressive as our past.



What it memes to heal



Memes as a tool for healing for POC

Written By Amandri Dahanayake

Picture this:

It's winter break. You're on a couch, stuffing your one functional earbud further into your ear. You hope Bodak Yellow on full volume will drown out the brown aunts' passive-aggressively one-upping each other on the basis of their kindergarteners' grades. You open Instagram and make the mistake of laughing out loud at a meme on your explore page, earning a dirty look from your mother. "You know teenagers, always on their phones," she says, and the brown ladies cackle in unison. You grimace, hoping it passes for a smile, and go back to scrolling. It's the only anchor you have to get through the annual Desi Christmas party.

Maybe you're not Desi, but if you're a millennial you've probably been in this situation. Whether it was at the community holiday dinner, in the elevator, or during your 8:30 lecture, you've scrolled through your phone double-tapping random memes till your thumb was sore. You were judged, if not by the people around you, by your own self for wasting your time like this. But at the same time the impulsive scrolling was a coping mechanism, if not for your immediate context then for life in general.

In the age of the Internet, social media functions as a primary mode of communication for North American millennials. And

on social media platforms, memes reign supreme as one of the preferred mediums of social expression. But browsing memes is seen as a method of procrastination and is widely scorned. This condemnation is an unfair one; there are positive aspects to meme culture, particularly for marginalized groups (case in point: you, at the Desi Christmas party. Those memes were your lifeline). But before delving into the details of this claim, let's cover the basics of memes.

What are memes?

Despite complexities that arise from racial and socioeconomic divisions, the vast majority of young North Americans use the Internet. It is this accessibility of the Internet, and consequently social media, that paves the way for memes to take on the significance they do in North America.

A meme is any text, with or without a visual component, propagated on social media containing an element of humour. They follow recognizable formats that are easily replicable, allowing them to go viral with ease.

When we see memes on our Facebook newsfeed or Instagram explore page, we feel compelled to like them, tag our friends in them, and even follow the accounts that post them. Eventually, memes permeate our social media and engaging with them becomes

a natural part of our lives. Frequent engagement with this type of media guarantees that memes become highly integrated into our daily routines. Our constant interaction with memes gives them the power to shape socio-cultural discourses. In other words, memes are not only humorous images, they are also social statements that reflect and shape the dynamics of youth culture in North America.

Further intersections of identities (e.g. queer, neurodivergent, disabled, racialized) give rise to specialized memes that appeal to specific demographics. As a person of colour, I can attest that our experience as racialized youth is distinctive. To reflect this distinction, we have our own memes that touch on the dynamics of our specific experiences. Some of these memes are referred to as "white people memes," and their significance to youth of colour will be the focus of this article.

White people memes

The reason we readily dismiss meme-browsing as a frivolous activity is because we perceive memes as entirely separate from "the real world." The apparent basis for our consumption of memes is the distraction it provides from the daunting realities of our professional lives or lack thereof. Internalizing this dichotomy has led us to overlook the fact that the ideas we communicate through

memes hold the truths of our experience as youth, and in the context of this article, as racialized youth.

So, yes. Memes really are that deep — critically engaging with memes reveals a lot about our culture and the ways in which we can transform cultural discourse to be anti-oppressive and anti-racist.

White people memes discuss issues of race, therefore they are inherently political. The popularity of white people memes has politicized the communication spaces used by racialized youth, demystifying the politics of race and making the discourses surrounding racism and white supremacy much more accessible. These memes have transformed the conversation surrounding race to include and even amplify the voices of youth of colour. In essence, they provide a humorous outlet for discussions around race.

Satirization and empowerment

The type of humour employed in white people memes is satire, i.e. the exaggeration and ridicule of aspects of society in order to expose the weaknesses of the established order. White people memes use a technique of subversion to illustrate the hypocrisies and injustices inherent to race relations in North America.

Subversion entails a sort of role reversal. White people memes turn white dominance on its head by mocking the behaviours that stem from white privilege. Through this act of challenging what we have internalized acceptance for, white people memes pick at the very threads of casualized racism that are woven into our social fabric.

White people memes empower youth of colour. They create a contained universe where the existing social order is completely overturned, where white supremacy is made obvious, and then made fun of. This is a universe where white people are the ones made to feel singled out and marginalized, where the kids of colour are the ones in on the joke for once, allowing us to experience power. It's a sense of collective power—of being in on the joke together—and it's this fleeting feeling that makes white people memes so funny.

The Incongruity theory, most famously posited by Kant, explains that we find humour in things that contradict our established thinking patterns. The shift in power dynamics is unexpected and this is at the core of why we find jokes about white privilege so funny.

Plato and Aristotle also explained humour with the Superiority theory, suggesting that people laugh when they feel triumphant over others. In the context of white people memes, the role reversal puts people of colour in a position above white people. The evocation of temporary joy and a hint

of spite is a way to manage and eject pent up frustrations brought on by living under white supremacy.

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Don't believe any of this? Let me walk you through it.

Figure 1: Here, the original tweet contains several images of mop heads. The caption reads "White girls with dreads," followed by a row of heart-eyed emoticons. It's a simple format, but the allusion to cultural appropriation



white boys: DONT WEAR THRASHER IF YOU DONT SKATE!!!!!!
me: dont use the n word if you're not black
white boys:



Figure 2



RETWEETS 12,491 LIKES 15,953



3,942 likes

reverseracismistreat It's beautiful

SEPTEMBER 30, 2017

is powerful. Comparing white girls' dreads to a mop indicates how distasteful they really are, further communicating that all they are good for is cleaning the floor. It feels good to unabashedly insult white girls who claim black fashion as their own while conveniently ignoring the uglier realities of black identity and the obstacles black women face when they wear natural hairstyles in the workplace or at school and the obstacles black women face when they wear natural hairstyles in the workplace or at school. The ironic use of the heart-eyed emojis mocks the pseudo-innocent excitement of white girls sharing their culturally appropriative hairstyles on social media.

Figure 2: This meme is making fun of the fact that white people are perfectly capable of grasping the concept of ownership, as long as there are no people of colour involved. To them, fighting to make street fashion exclusive is far more legitimate than letting black people reclaim a word they paid for in blood. The contrast between the all-caps and all-lowercase dialogue perfectly captures the differing rationality of each party. This meme works to invalidate the logic of white supremacy using the image of the confused white lady with math formulae floating around her face.

Figure 3: Here we see two contrasting statements made about Justin Bieber with stubble. But this is bigger than Bieber: what this is really about is the whitewashing of beauty ideals. Bieber, like most white men, is hailed as attractive by default. It's pointing out that we define the standard of beauty by the features typical of white people. This meme also flips the white supremacist notion that all people of colour "look the same," turning the sentiment back on to white people.

Figure 4: This photo of the Black man with his hands clasped while his white girlfriend leans on the doorway behind him has been captioned a million different ways. But all of

them were a variation of picking a generic white name for the woman, then making up a scenario where she was insulted at Christmas dinner by his Black family. This particular tweet is making fun of the fact that white people food doesn't taste like anything. It also alludes to the way in which white women position themselves as victims of people of colour, in particular of Black folks. Moreover, in this scenario, the white woman is using the privilege of the desirability of her whiteness to turn her Black boyfriend against his family, using him as a shield for her own violence. We can only imagine how his family will ridicule him for this comment. The humour here is particularly complex because the allusion to Black men choosing white women as partners over Black women implies internalized racism.

Healing and reclamation

Despite being a person of colour, my upbringing was very whitewashed. This is attributed to the history of colonialism in my country of birth. I was taught to avoid the sun so my skin would stay as light as possible. I was only allowed to speak English, because it was almost shameful to be fluent in my mother tongue. I never saw a film produced locally; my only media exposure was to Disney and Nickelodeon. In short, I was lulled into thinking I was white. Of course, the damage was considerable. Denying the reality of my identity was at the root of serious body image issues I struggled with until recently. But I didn't realize this until I moved to Canada and started using social media.

My initial reaction to white people memes was defensive. I said things like "not all white people," "reverse racism won't solve anything," "race doesn't matter; we're all just human." For so long, I had sought proximity to whiteness. I had deeply internalized the need for white approval.

Figure 1

But a meme isn't just words on a picture; it comes with the social media platform used to share it. So I read the arguments in the comment sections and pondered over the snarky captions. I asked myself "Why would it be okay to laugh at this?" There began my journey of learning the complexity of oppression.

Memes provide youth of colour an opportunity for self-reflection. The dissonance between the racial status quo and the insurgent tone of meme content probes the assumptions underlying our internalized racism.

White people memes use a technique of subversion to illustrate the hypocrisies and injustices inherent to race relations in North America.

Memes play an important role in consciousness-raising, in that they expose us to notions that we then realize lie at the root of a lot of our self-hate.

Professor Carrie Rentschler at McGill University, an expert in Feminist Media Studies, says, "Memes are a response to dominant discourse. To laugh at them together is important on an affective level." So after we untangle the intricacies of our self-loathing, youth of colour can come together to build community through sharing these memes. A first year student at McGill, Neyah McNab echoes Rentschler's view: "I wasn't proud to be Black.

Especially in predominantly white environments, I felt excluded, I felt like I didn't belong. Laughing at and tagging my friends in memes really helped me find a sense of community."

Christina Lau, a UI Management student, has also found community through meme-sharing. Referring to the grocery store meme above, in which white people homogenize Asians, Christina says, "White people constantly lump us into one group and rarely put in the effort to educate themselves on the many different countries and cultures that are in Asia. Memes like this one help remind me that the microaggressions I face where white people question my identity and then try to correct me (e.g. someone once told me I was Korean, but I'm Chinese) are not rare occurrences. While this does make me sad it also makes me feel more connected to hundreds of people going through the same thing." The humour of memes is also where we find their healing potential: laughing together destroys the alienating force of white supremacy on people of colour.

This community-building for youth of colour instigated by white people memes is powerful. These shared communication spaces offer validation for seemingly indescribable and abstract elements of the racialized experience. Through validation, we find grounding and relief. We find healing. The co-admin of Instagram McGill meme page @burnsidebase-mentsoupcafe69 says, "I know finding meme accounts that mirrored my lived experience produced this feeling of what I can only describe as relief. Something about seeing your hardships reflected in such an easily shared piece of media is really incredible. I think it



Figure 4

Through this act of challenging what we have internalized acceptance for, white people memes pick at the very threads of casualized racism that are woven into our social fabric.

makes a lot of my experiences feel more coherent." They added, "Maybe this sounds shallow, but I've used memes to vent about my experiences with racism and interactions in predominantly white spaces, and there's something wildly comforting about watching likes roll in on those grievances." White people memes provide the space for communities of colour to form online, and these communities provide space for healing from white supremacy and internalized racism.

Other admins of popular activist meme accounts also discussed how managing their platforms helped their personal healing process. @inter.sectional.femini.st says, "For me, it's mostly about creating a place for people to come and rant about their problems or seek advice. It also helps me because I can use that space too, and my followers come and help me and reach out to let me know they're there for me." The healing that takes place in these online spaces sparks courage in youth of colour to confront the system of white supremacy. Memes endow racialized youth with the power to challenge and reclaim cultural narratives.

My anti-oppression education began after my exposure to white people memes. School had never taught me that racism was systemic, what intersectionality meant, or how colonialism basically shaped my entire existence. Because formal schooling exists within and is upheld by a historically colonial system, a raw discussion of race issues is taboo. It was only through my own efforts online and in conversation with friends that I had these revelations. But to talk about them, I had to demand a platform.

This experience of silence around race education isn't unique to me. Christina Lau says, "My high school failed to even discuss the role of Asians in American history. I literally learned about the Chinese Exclusion Act through Instagram. All my history teachers were white, and they were reluctant to discuss apparently controversial topics that portrayed America in a bad light. Memes are so important to POC because they are allowed to touch on sensitive topics without a buffer."

Professor Rentschler affirms this, saying, "Through ridicule, memes call out the guise of polite racism. Memes shape public conversation in counter-public spaces."

White people memes provoke online conversations that we, as youth of colour, find too difficult or daunting to initiate in physical spaces. The effects of being repeatedly exposed to memes that are at their core anti-racist tools can actually work to break down internalized racism and change the conversation surrounding white supremacy. By satirizing the racialized experience, they empower us to take charge of our circumstances. They help us find community and contribute to the process of healing from the wounds inflicted on us by racism. White people memes, trivial as they may seem, can be the start of a revolution.



Figure 3

Media coverage of Black players reveals hockey's race problem

Critics should focus more on Black players' talent than on their lifestyles



LOUIS SANGER
The McGill Daily

When Buffalo Sabres' Evander Kane tweeted a photo of his Yeezy sneakers on a jet last Friday, The Sports Network (TSN) posted about it less than a day later: "Evander Kane has created a stir on social media a couple of times over the years with photos that appear to show him flaunting his money, and he was at it again on Friday." Accompanied by a video in which pundits scrutinise Kane's post, TSN asked the crucial question: is Kane flaunting his wealth? One of the only 32 Black players in the 714-player National Hockey League (NHL), Evander Kane has repeatedly faced strong criticism throughout his career. Criticism of racialised and other minority-group players tends to focus on details unrelated to their playing, and Kane is no exception.

Its players being 93 per cent white, the NHL is an outlier in North American sports. In contrast, Major League Soccer (MLS) is 48 per cent white, the National Football League (NFL) 28 per cent white, while the National Basketball Association (NBA) is only 25 per cent white. Of the big four professional sports leagues in North America, the NHL is worryingly white. Perhaps the league has gotten away with its racist attitudes in the past due to an overwhelmingly white make-up and audience. It was, as Rick Ross pointed out in a 2015 interview with Pitchfork, "the game they set up for the savage white boys." However, as the league grows and more non-white players arrive, the NHL must address its problem with race.

Coverage in the media

A January 13 post on a New York Islanders website concerning Josh Ho Sang, a right-winger playing for the New York Islanders junior team, was titled "Josh Ho Sang Don't Be The Mario Balotelli of Hockey." Mario Balotelli is an Italian soccer player who currently plays for Nice in France's Ligue 1. Like Balotelli, Josh Ho Sang has been branded "immature," "flashy," and as having have too large an attitude. For both Black athletes, the criticism focuses more on their

lifestyles than their contributions to their sports. Balotelli's critics have often made outright racist statements, such as when former Italian president Silvio Berlusconi said in February 2016 that Balotelli "has taken too much sun." While criticism toward hockey player Ho Sang is more veiled behind terms like "upstart," "overconfident," and "cocky," the racial undertones remain. Furthermore, articles like the Balotelli comparison prove that Black NHLers face racism everywhere in hockey reporting. The comparison between Balotelli and Ho Sang may accidentally prove itself true, as it subjects both players to thinly veiled racist criticism of their "immaturity," "uncoachability," and "attitude."

TSN and other news outlets' racial double standard when it comes to the players' off-ice actions is painfully evident.

The gifted but undisciplined athlete is a famous trope in all sports, but in hockey it seems to be reserved for players of colour. Take Patrick Kane, a white player for Chicago, who, like Evander Kane, has been accused of sexual assault. Patrick Kane is now being praised for 'turning his career around,' as a 2016 article in Crain's Chicago Business magazine noted: "Gone are the headlines about the 28-year-old's off-the-ice conduct, replaced by thrilling goal highlights and commercial appearances." While Evander Kane's case is rightly still being talked about, Patrick Kane's misconduct has all but disappeared from hockey reporting.

The contrast between the media's treatment of the two Kanes is striking. One is praised for 'turning his career around' after dodging a sexual assault allegation. The other is being criticized for posting photos of his shoes. TSN and other news outlets' racial

double standard when it comes to the players' off-ice actions is painfully evident.

The most famous Black player in the league, PK Subban, has been frequently criticized for his goal celebrations. Don Cherry of Hockey Night in Canada described his problem with Subban: "when he broke in, he acted like the hot dog, and he had a lot of people upset." Forgetting the long history of elaborate celebrations by white hockey players, Cherry decided that Subban's (rather reserved) jump into the glass was too flashy. It seems, as with Evander Kane and Josh Ho Sang, the largely white hockey media is uncomfortable seeing Black players succeed (and celebrate themselves) in hockey.

The Black history of hockey

In addition to negative press for off-ice faux pas, Black and other minority players in the NHL often find that their accomplishments go unnoticed. The sport itself was developed by Black players in Nova Scotia's Coloured Hockey League in the 1910s, which contributed a long list of the game's standard elements. The goalie was first permitted to make a save from his knees in that league, and the slapshot was also invented there. In the NHL, Black players like Grant Fuhr and Jarome Iginla were some of the first to achieve widespread recognition for their exceptional performance while other Black players, like Canada's Angela James, go unnoticed and uncelebrated except by teammates, who call her "the best ever." Val James, the first US-born Black player in the NHL, wrote that for ten years after retiring he found it hard to watch the game due to the racial abuse he suffered while playing. Even today, it is important to note the NHL struggles with blatant racism. In 2012 a fan threw a banana at Wayne Simmonds of the Philadelphia Flyers. He was fined only \$200 by the league after claiming that he was "oblivious to the racial connotations of throwing a banana when he lobbed the fruit." In fact, a banana is not a common snack at hockey games. Nor is throwing food at players a common practice. While moments like this are hard to ignore, white people who work in hockey still maintain that the NHL is an inclusive league.

The NHL's 2017 Statement of Principles states that "all hockey programs should provide a safe, positive and inclusive environment for players and families regardless of race, color, religion, national origin, gender, age, disability, sexual orientation and socio-economic status. Simply put, hockey is for everyone." A quick look at the demographics of the NHL proves this to be false. Black hockey players are subjected to blatantly racist abuse, lack of recognition, as well as thinly veiled racialized criticism by a white media that does not want to see them succeed or celebrate in the game.

Val James, the first US-born Black player in the NHL, wrote that he found it hard to watch the game for ten years after retiring due to the racial abuse he suffered while playing.

Tarasai Karega, a former college player who has worked all her life in hockey, recently said that "it's tangible that people stare at you like a U.F.O. just landed on Earth," when discussing entering an arena as a Black woman.

The hockey media, in writing the history of the sport, and in its current coverage of Black and minority-group players, has contributed to hockey's racism. Some first steps toward solving this problem would be recognizing hockey's Black history and judging current Black players based on their on-ice actions, rather than using thinly veiled racialized language to criticize their off-ice decisions.



LAURA BRENNAN | The McGill Daily

\$\$\$\$ Jerry Richardson to sell Carolina Panthers \$\$\$\$\$

NFL owner announces sale after investigation into sexual harassment

AIDAN KEARNEY FICK
Sports Writer

Content warning: sexual harassment

Since his drafting in 2011, the face of the Carolina Panthers has been Cam Newton, a charismatic and hyper-talented quarterback. In early December that changed, when the sports world became aware of allegations of sexual misconduct directed at the team's owner, Jerry Richardson. Richardson is one of the most powerful figures in the National Football League (NFL), an enormously wealthy man who holds as much influence as more well-known owners like Jerry Jones and Robert Kraft in the decision-making process of the NFL. As the *Time's Up* and *#MeToo* movements' momentum has extended to figures in sports, Richardson's fall is indicative of the overall power of such a movement, and the universality of its message.

Jerry Richardson has been the owner of the Carolina Panthers since being awarded the team as an expansion franchise in 1993. He is the first owner since the famed George Halas to have also played in the NFL. For the majority of Richardson's tenure as owner, there has been nothing but praise for him, yet in recent weeks there has been a deluge of information about the real Richardson. This is because in complaints in the past have been met by large settlements from the Panthers. *Sports Illustrated* has reported that at least four female staffers have received settlements of this nature. With first an internal investigation into his actions and now an investigation by the NFL, the truth has come to light.

Richardson's actions may be defended by some as having been in jest, or unintentional, but they constitute the type of casual sexual harassment that must be eradicated from society: slipping female employees money so he could get a massage, commenting on their figures, and inviting them out for dinner. Richardson's initial moves were followed by even more dubious ones. Former employees say Richardson would invite them to Panthers games in the owner's box, and the staffer that led them there would leave, allowing Richardson

to give the women back rubs, ask for foot massages, or ask them personal sexual questions. Others say that he would ask to buckle their seatbelts and, in the act of doing so, brush his hands over their breasts. The demeanor he curated in public and in the workplace, excluding his interactions with these women, stands in stark contrast to the persona which has emerged in recent days. As the allegations against Hollywood stars and media personalities bring nationwide attention to workplace sexual harassment, Richardson comes from a much different side of popular culture, where a male-dominated world pays much less attention to this sort of behaviour.

Richardson will now sell the franchise at the end of the season, after being outed for the acts he has concealed for so long.

The Carolina Panthers have been a model of likeability since their inauguration. In the early days of the franchise, with bright blue jerseys and a unique, snarling logo, the team did not meet much success, curating an underdog image only recently dispelled. In 2004, with the charming Jake Delhomme, speedy Steve Smith, and dominant Julius Peppers, the Panthers made the Super Bowl for the first time, only to fall to the New England Patriots. The franchise became relevant again with the drafting of Cam Newton in 2011, right after releasing the former franchise icon Delhomme, who was at the end of his career. Newton, a Heisman winner at Auburn, is a fan-favourite with his winning smile, risky play, and great dynamic with the fans. He brought them to the Super Bowl in 2015, only to lose to Peyton Manning, his opposite in many ways. Within this context of success, it was practice that any sort of disorienting

information regarding the owner of the franchise would be swept under the rug. The franchise was becoming complicit in Richardson's actions. However, under pressure from the league, Richardson will now sell the franchise at the end of the season, after being outed for the acts he has concealed for so long.

Soon after the announcement that Richardson would sell the franchise, rapper Sean Combs, known by his stage name P. Diddy, posted on Instagram that he was interested in buying the team. Soon after, basketball player Steph Curry and former NFL quarterback and activist Colin Kaepernick also expressed interest. Should Diddy, Curry, and Kaepernick buy the Panthers, they would become the first Black owners in the NFL. According to *Forbes*, the estimated valuation of the Carolina Panthers is 2.3 billion USD. Diddy has an estimated net worth of around 820 million, also per *Forbes*. It is therefore unlikely that Combs, Kaepernick, and Curry, while all extraordinarily wealthy, possess the level of wealth required to purchase an NFL team. When people like Magic Johnson or Derek Jeter are involved in ownership, it is because they lead the ownership groups to make the sale more palatable to fans, not because they have nearly enough money. While it would be nice to see the first Black owner in the 70 per cent Black NFL, it is hard to imagine that owner being Sean Combs.

The situation concerning Jerry Richardson is both inspiring and saddening. It indicates that the scope of the *#MeToo* movement applies to all echelons of society. However, it also demonstrates the capacity of a large organization, such as the Panthers, to ignore confrontational information through payments and promotions. This is not the most famous person to be brought low by this movement, but it is the wealthiest. His selling of the Carolina Panthers indicates the strength of the movements, as he is finally being punished for his actions. Unfortunately, he is unlikely to face more punishment than his selling the team — a sale which should earn him 2.3 billion USD. While it is good to see that harassment is no longer tolerated in sports the way it has been in the past, Jerry Richardson, like many men before him, will not meet the punishment his actions deserve.

For the freedom of the net

Exploring net neutrality across the U.S. and Canada

VICTOR DEPOIS
The McGill Daily

On December 14, 2017, the American Federal Communications Commission (FCC) repealed net neutrality laws implemented in 2015. Opponents to the outcome of the vote have since prepared legal arguments to counter this decision. One state has also introduced its own bill (California), while two are preparing to do so (New York, Washington). On top of that, Senate Democrats only need one more vote to pass a resolution of disapproval. If Democrats manage to convince one more Republican Senator to join the resolution of disapproval, it will have to go through Congress, which has a large Republican majority, as well as be ratified by Trump, who could veto it. While the battle for net neutrality has not been lost yet, it is far from being won.

Why is net neutrality so important?

Tim Wu, a law professor at Columbia University, coined the term ‘network neutrality’ in his 2003 paper, “Network Neutrality, Broadband Discrimination.” Widely known as ‘net neutrality,’ the term refers to the principle that Internet Service Providers (ISPs) should enable access to all online content and applications regardless of the source, and with-

out favouring or blocking particular products or websites. In 2015, the Obama administration enacted regulations to protect net neutrality. Since 2015, however, the FCC has changed hands. It is now led by Ajit Pai, a former executive of Verizon; one of the main ISPs in the United States. Under his leadership, the FCC initiated the repeal of the 2015 regulations.

In Canada and abroad, internet users will be affected by this change in American legislation. Without net neutrality, large corporations would be able to slow down access to certain types of Internet or data usage. This will give a competitive advantage to certain websites over others, namely those able to purchase access to internet ‘fast lanes.’ Should the new regulations be put into effect, the most immediate consequence to global internet users would likely be a rise in prices for popular services such as Netflix and Spotify. Laura Tribe, the executive director of Open Media, explained: “if Netflix has to pay extra to make sure that it’s in the Internet fast lane in the United States, they’re going to have to pass those fees onto their customers. And it is really unlikely that they will limit that to just their American customer base when they can diffuse it over to a larger audience.” In addition, some websites may

simply disappear; non-American websites and websites refusing or unable to pay ISPs could become less accessible to Americans, an incredibly large market.

Without net neutrality, large corporations would be able to slow down access to certain types of Internet or data usage.

Net neutrality in Canada

There could also be legislative consequences for Canada, which has regulations preventing major Internet providers, like Bell and Rogers, from breaking net neutrality. Major Canadian corporations wish to change these laws, allegedly in order to fight against piracy. According to documents obtained by Canadaland in December, Bell is leading a coalition of companies, including Rogers, Cineplex, and Cinémas Guzzo, that intend to pressure the Canadian Radio-television and

Telecommunications Commission (CRTC) into creating a not-for-profit corporation that would maintain a list of websites peddling pirated content, and force all internet service providers in the country to block access to them.

According to Michael Geist, a law professor at the University of Ottawa and Internet policy expert, the implementation of this new corporation, called the “Internet Piracy Review Agency” (IPRA), could lead to much more. “If you make the argument that you’re in a position to block for these purposes (i.e. pirated content), it seems pretty obvious that we’re going to see other groups say that you ought to be blocking for other purposes.” Geist further stated that website blocking may not be effective against piracy, as he is not aware of any study demonstrating the contrary. The scholar also pointed to the fact that blocking one website creates a vacuum, leading to the creation of many more websites, further rendering this potential policy inefficient.

A spokesperson for Navdeep Bains, the Minister of Innovation, Science, and Economic Development stated: “Net neutrality is a critical issue of our times, much like freedom of the press and freedom of expression that came before it. That’s why our government has a strong net neutrality framework in place

through the CRTC. While other parts of the world are focused on building walls, we’re focused on opening doors.” Since the article was published in December, neither have Bell nor other corporations cited in the documents made public statements regarding the issue. If the FCC bill were to be put into action in the U.S., a domino effect could lead many countries to follow the American example. Hopefully, Canada will uphold its stated values and defend net neutrality.

What can be done?

Eight in ten Americans are in favor of net neutrality. Even though their voices have been ignored in the recent vote, they have power to pressure their government. Many people have already teamed up online to voice their opposition to this decision. Online petitions exist, as well as websites enabling people to contact Congress directly, to pressure them to stop the FCC with a “Congressional Review Act.” In Canada, non-profits such as Open Media fight to preserve net neutrality. They wish to rally the global Internet community behind the American cause and are currently organizing a global petition to support their cause. Canadians can also directly contact their representatives to express their opinions.



The Daily's Sci+Tech section wants you!

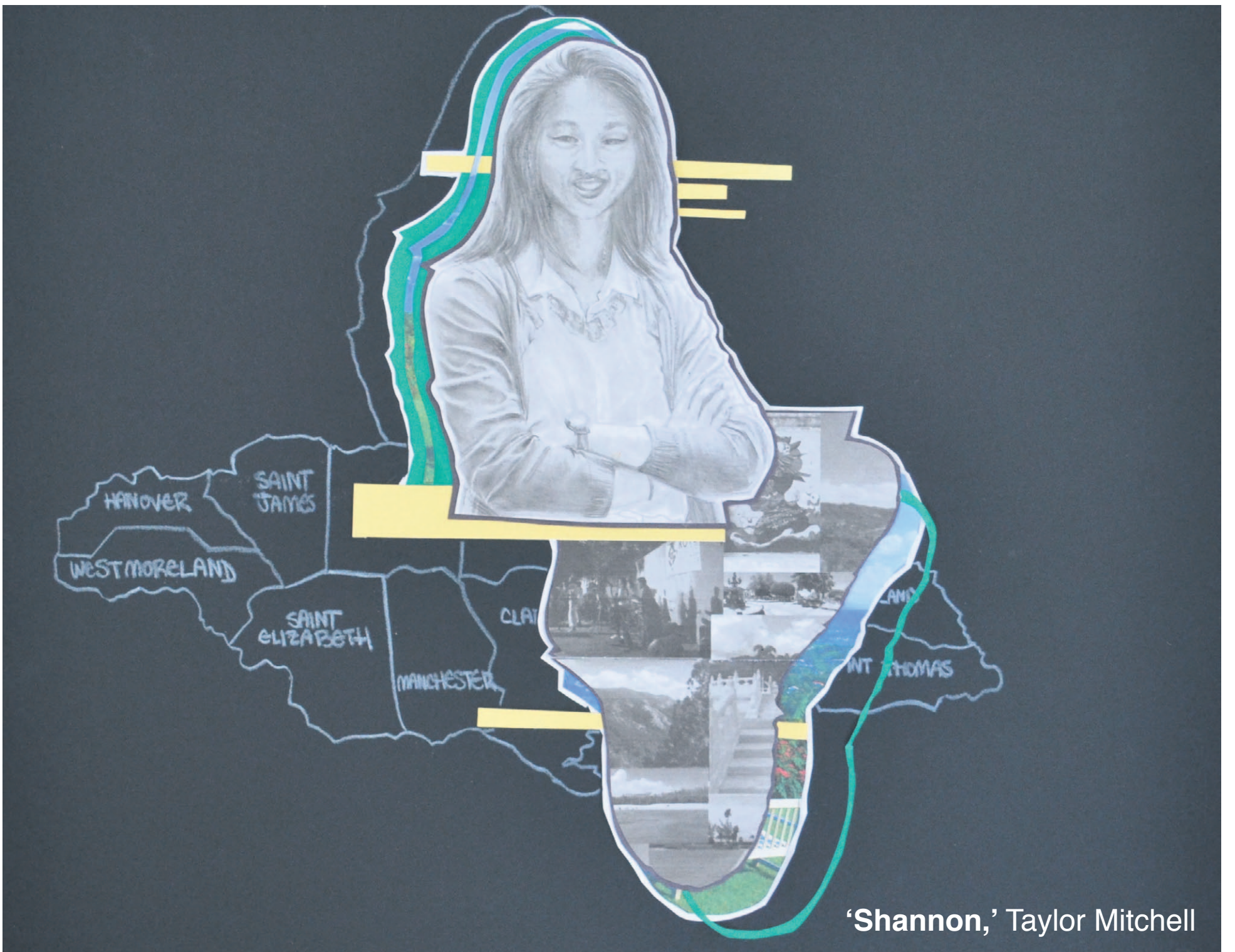
Break free of lab writing and pen a scientific short for The Daily.

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'Esther,' Taylor Mitchell



'Shannon,' Taylor Mitchell

Ready for Aquarius season?

What's in the anti-oppressive stars for you Jan 19 - Feb 18, 2018?

LAMBDA.VELORUM

The McGill Daily's Oracle

Diligent, orderly, and cold-hearted Capricorn season has just come to an end: are you ready for quirky Aquarius season? No lie, I myself am an Aquarius, with a strong inclination towards the unusual and otherworldly, like horoscopes written for the astrological thrill. I once read a meme listing star signs' reactions to ghosts — while Capricorn's reaction was "glares from afar," Aquarius' was "smiles and winks." Capricorn may show contempt for the bizarre and keep you focused and clear-headed, but Aquarius will weird you out before we enter impenetrable Pisces season.

These astrological seasons are periods where the sun is transiting through a single sign. Your sun position is the easiest to determine — it is the one you look up when you wonder what "sign" you were born in — but when you look at this, you're actually looking for where the sun was relative to astrological constellations in the sky at your time of birth. Astrological seasons are not the same as Roman months we use in our calendar: they usually start the season around the 20th of each month. For Aquarius this year, it spans from the night of January 19, to midday on February 18.

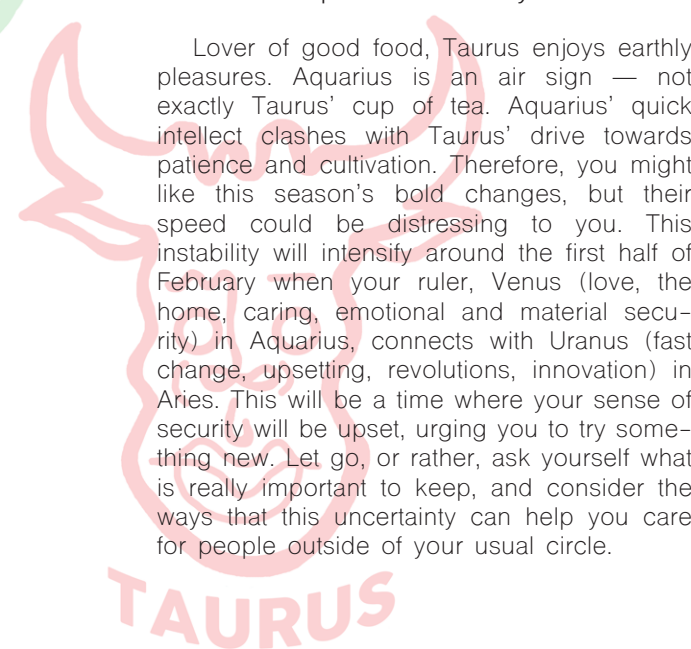
So what's in the stars for you? Look for your sun sign (and your moon and rising signs if you know them)! Take what works, leave the rest.



Aries

March 21 ~ April 20

Aries is the first sign of the astrological wheel. You're impetuous, spontaneous, driven, hot-headed — your credo is, "it's my way or the highway." Aquarius and Aries go well together: Aquarius' avant-gardism and revolutionary ideals suit Aries' desire to be the first, the only, the one. This season will definitely feel more fun to you than Capricorn's rigid and frigid ways. Look forward to the energy around February 3: your ruler, Mars (action, force, virility) in Sagittarius (expansion, drive, philosophy, knowledge, nonconformism), will connect with Mercury (communication, logic, thought) in Aquarius. Original thoughts and actions will certainly be aligned towards greater ideals. Good time to take action against oppressive systems!



Taurus

April 21 ~ May 20

Lover of good food, Taurus enjoys earthly pleasures. Aquarius is an air sign — not exactly Taurus' cup of tea. Aquarius' quick intellect clashes with Taurus' drive towards patience and cultivation. Therefore, you might like this season's bold changes, but their speed could be distressing to you. This instability will intensify around the first half of February when your ruler, Venus (love, the home, caring, emotional and material security) in Aquarius, connects with Uranus (fast change, upsetting, revolutions, innovation) in Aries. This will be a time where your sense of security will be upset, urging you to try something new. Let go, or rather, ask yourself what is really important to keep, and consider the ways that this uncertainty can help you care for people outside of your usual circle.

Gemini

May 21 ~ June 21

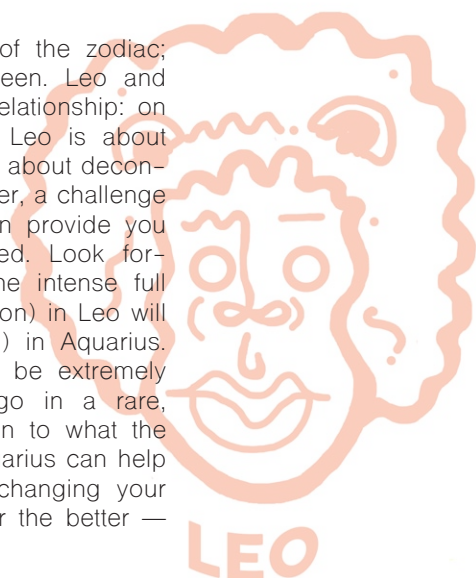


Gemini — the twins! Double faced, the hermaphrodite, androgynous, Gemini is an interesting sign. Associated with transition and united duality, Gemini should reclaim its place in the trans pantheon of gods! Some people diss you a lot, Gemini, but Aquarius isn't one of them. Air brothers, you love to chat and make unrealistic plans. Look forward to February 15: your ruler Mercury (communication, logic, thought), the Moon (feelings, emotions, intuition), and the Sun (the self, ego) all meet in Aquarius, and all of that during the new moon! Your ideals will align with your reason and intuition for a moment, so make best use of it by helping a friend in a difficult situation or planning something oriented towards care!

Leo

July 23 ~ August 22

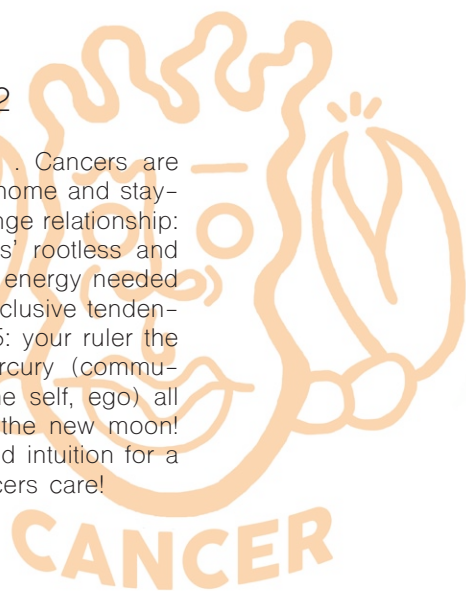
Aaaah, Leo . . . The star of the zodiac; the charismatic, passionate queen. Leo and Aquarius have a very intense relationship: on opposing ends of the zodiac, Leo is about holding power while Aquarius is about deconstructing power. A clash, or rather, a challenge awaits, so Aquarius season can provide you with the self-criticism you need. Look forward to January 31st when the intense full Moon (feelings, emotions, intuition) in Leo will oppose the Sun (the self, ego) in Aquarius. Your feelings and intuition will be extremely strong and challenge your ego in a rare, intense way: don't fight it, listen to what the feelings tell you, the Sun in Aquarius can help you channel this energy into changing your overdeveloped sense of self for the better — learn humility's strength!



Cancer

June 22 ~ July 22

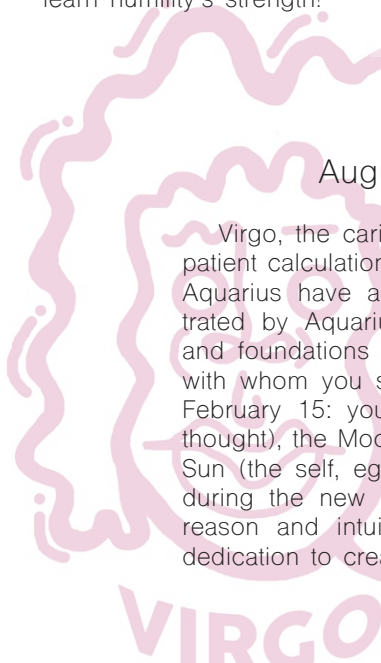
The emotional baby of the zodiac . . . Cancers are often hard to meet — they loooove the home and staying in it! Aquarius and Cancer have a strange relationship: Cancer is often weirded out by Aquarius' rootless and unstable identity, but they might offer the energy needed for Cancer to move forward beyond its reclusive tendencies. Cancer, look forward to February 15: your ruler the Moon (feelings, emotions, intuition), Mercury (communication, logic, thought), and the Sun (the self, ego) all meet in Aquarius, and all of that during the new moon! Your ideals will align with your reason and intuition for a moment; show the world how deep Cancers care!



Virgo

August 23 ~ September 22

Virgo, the caring, motherly being! Security, habit, and patient calculation are Virgo's associated traits. Virgo and Aquarius have a strange relationship: Virgo feels frustrated by Aquarius' lack of consideration for the roots and foundations from whence one comes. Like Gemini, with whom you share Mercury as ruler, look forward to February 15: your ruler Mercury (communication, logic, thought), the Moon (feelings, emotions, intuition), and the Sun (the self, ego) all meet in Aquarius, and all of that during the new moon! Your ideals will align with your reason and intuition for a moment; use Virgo's deep dedication to creating refuge to help out around you!



Libra

September 23 ~ October 22

Libra, the lover, the balance, the partner . . . Libra is the aesthete, the intellectual and diplomat; it abhors conflict. Libra's intellectual and tolerant sides mingle naturally with its air-brother Aquarius' humanitarian and utopian ideals. Aquarius season is a good time for Libra to sketch out its dreams of a world at peace! You share Venus as a ruler with Taurus, but where Taurus perceives shakiness, you will feel more organically: during the first half of February, your ruler, Venus (love, the home, caring, emotional and material security) in Aquarius connects with Uranus (fast change, upsetting, revolutions, innovation) in Aries. This will be a time where your sense of security will be upset, urging you to try something new. You will perceive this upsetting as a long-awaited chance for a change: make the best use of the connection's energy to meaningfully challenge what you have made safe within yourself — this perceived safety might actually be something harmful that you harbor for the wrong reasons. Heal, Libra!

Capricorn

December 21 ~ January 19

Capricorn, you self-aware, hardworking smart ass! Capricorn is a sign gifted with success and wits. Level-headed, Capricorn has the aptitude to see through situations using only intellect — they're big on the Western ideal of mind controlling the body. Aquarius' originality and disruptiveness therefore disturbs Capricorn's rigid, rational character. This season can nevertheless be a good one for Capricorn if the sign tries to be receptive to the originality and outward-looking perspective it often lacks. Capricorns should use their skills to realize Aquarius' foolish and impractical dreams — if one sign can make them a reality, it's Capricorn. Look forward to February 15: your ruler, Saturn (hard-work, wisdom, hard lessons, old age, the patriarch, traditions), is in its sign, and Capricorn connects with Venus (love, the home, caring, emotional and material security) in Pisces. This will be a good time to actively build strong and deep loving foundations with a close friend or partner. Build up your community for the fight, Capricorn!

Scorpio

October 23 ~ November 21

Ah, Scorpio . . . you're so hot. Scorpio is associated with the obscure, clairvoyants, the underground, transformations, sex, and kink. Scorpio, Aquarius season for you will be similar to Taurus; it will be a tense one. Scorpio dislikes Aquarius' shallowness: we get it, Aquarius, you believe in ghosts — how original and avant-garde of you — but do you even see them like Scorpios do? Aquarius season is an eyeroll season for Scorpios, who have to deal with Aquarius' act when they see right through it. Look out for January 24: your ruler, Pluto (the ruler of the underworld, deep, transformative change, sex) is joined by Mercury (communication, logic, thought) in Capricorn. Your reasonable mind will be moved by deep instincts and impulses in a way that could be very beneficial to your sense of security — you might be able to "make sense" of nonsensical, imperceptible, invisible realities. Trust your gut, Scorpio.

Aquarius

January 20 ~ February 18

Aquarius, you weirdo! Aquarius is the revolutionary, idealistic, fast-changing innovator, human-driven and friendly. Its ideals and weirdness might nevertheless set it off-track if unchecked. This is your season, make the most of it! Look forward to February 13: your ruler, Uranus (fast change, upsetting, revolutions, innovation) in Aries will connect with the Sun (the self, ego). Aries' burning power will infuse your ruler and connect with your revolutionary self — time to blow stuff up, in a loving, humane way! Do what you do best, Aquarius, and get rid of what holds you back!

Sagittarius

November 22 ~ December 20

Sagittarius, the human-beast or the bow: you're a driven, expansive sign, channeling your animal impulses into the intellectual highs of research. Aquarius is your philosophy bro: you and they get into a room, and your combined wits can dismantle the subtleties of an entire oppressive system. Be more aware around January 24-25: your ruler, Jupiter (expansion, luck, games), in Scorpio connects with Mercury (communication, logic, thought) in Capricorn. You might gain good insight into how you can grow at a deep level. Listen to your surroundings, they might teach you how to disentangle the chains of oppression within you and plant seeds of healing around you!

Pisces

February 19 ~ March 20

Finally, Pisces, a dreamy loner . . . Pisces is the hermit: spiritual, witchy, poetic, unintelligible softboy. Aquarius season is also complicated for you. Aquarius wants you to communicate, but like Scorpio, you roll your eyes at Aquarius' attempt at being weird — for you, this is a poor attempt at being as esoteric as Pisces. Similarly, you dislike the shallow nature of Aquarius — you think true depth comes with incommunicability. Look forward to February 16: your ruler Neptune, (dreams, illusions, religion, spirituality, depths) is in your sign, and Pisces clashes with Mars (action, force, virility) in outward-looking Sagittarius. At the same time, the Moon (feelings, emotions, intuition) joins Neptune in Pisces. Neptune and Moon in Pisces will make your softboy, hermit, feel-self peak — expect a lot of feels, and a difficult demand for you to get out of your bubble. If managed well, you can use this energy to take action rooted in empathy and sensitivity! Don't forget the others, Pisces!

PS: If you were born at one of the beginning or end dates, I advise you check on astrotheme.com with your hour and location of birth to figure out which sign you were born in! The website will also give you your other planetary positions, and your rising signs . . . but that's for another article!

Any heartbreak you think is astrologically motivated? Concerned you might not survive the next Mercury retrograde? Wondering how earth signs can break out of their conservative tendencies? Want to see more astrological dragging of signs? Email all your worries and wonders regarding the role of celestial bodies in the anti-oppressive struggle to culture@mcgilldaily.com.

Lies, half-truths, and less missionary sex.

Crossword

JAY VANPUT
Official Crossword Wizard

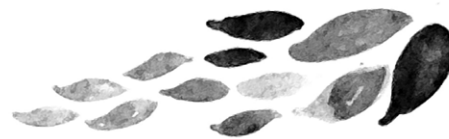
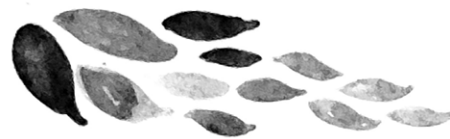
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64					65						66			

ACROSS

1. Bad day for Caesar
5. Flinching grimace
10. Stringed instrument
14. West African country
15. Bikini, for one
16. Creme-filled cookie
17. Heaps
18. India's neighbor
19. Study
20. Militia fighters in the American Revolutionay War
22. Sound producing finger movement
23. Cries at fireworks
24. Expected
25. Box
28. Common off campus study spot
34. Osama bin ____
35. Time teller
36. Hoppy beer, abbr.
37. Singer Redding
38. Reserves
39. Fruity coolers
40. Bit of business attire
41. Troubled
42. Exhausted
43. Archaic time teller
45. Long-winded
46. Comics shriek
47. Small batteries
48. What your feet help you do
51. Memorable moment in hindsight... Or a clue to 20, 28 and 43 across.
57. Role in a movie
58. Diamond weight
59. Earring site
60. High school breakout
61. Prefix- meaning "few"
62. Abbr. at the end of a list
63. State of mind
64. Showbiz twin Mary-Kate or Ashley
65. Back talk

DOWN

1. Muslim leader
2. Surrealist Salvador
3. Tesla CEO
4. Positions oneself
5. What the moon does half the time
6. Big-ticket ____
7. "I don't think so"
8. Close-knit group
9. Building addition
10. Great ____ Owl
11. Length x width, for a rectange
12. Harvest
13. Pea holders
21. Ergo
22. Type of cost
24. Google program
25. Woven fabric
26. Relationship between numbers
27. "I bid you ____"
28. Milan Operahouse La ____
29. Santa's helpers
30. Woman attending university Archaic
31. Autumn drink
32. Flip over
33. Unhealthily pale
38. Ancient trade route ____ Road
39. Followers of Jesus
41. Elderly
42. Smack, as a fly
44. Did not own
47. Luxury car ____ Martin
48. Junk E-mail
49. ____ Bell
50. River in Florence
51. Plummet
52. Colored eye part
53. Anger
54. Small amount
55. What people might get from Desautels
56. Snakelike fish
58. Dove's sound



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