

INJECTION SITE POPS OUT

Overdose Prevention Ottawa plans next steps as other sites continue



On the last night of Overdose Prevention Ottawa's pop-up injection site, thank you messages flutter in the wind

Joanne Farrall

After 78 days of operations, Overdose Prevention Ottawa's (OPO) controversial pop-up overdose prevention site has closed. OPO has been instrumental in shifting public health practice and discourse when it comes to opioid use in Ottawa.

The site provided clean medical equipment, condoms, food, juice, water and overdose kits to an average of

41 clients a night. They also offered two supervised tents to inject or smoke drugs and had naloxone, a drug that reverses the effects of opioids, on hand in case of overdoses.

The pop-up's farewell party was at Raphael Brunet Park on Nov. 10. A group of OPO volunteers braved bone-chilling temperatures. They worked quickly to transform the small patch of grass at the corner of St. Patrick street and Cumberland into a welcoming space. Against a can-

dle-lit backdrop, volunteers invited guests to write messages about the site to and hang them on a clothesline.

Colourful notes of gratitude blew in the wind. Some were general like "Thank you for existing!" Other messages were more specific. "Thank you for feeding me so many times." Another read, "Thank you for keeping me sober and wanting to help others."

Since pitching its first tents on Aug. 25, OPO has

received 3,674 visits and reversed five overdoses. It has also become a local flashpoint for larger discussions about harm reduction, access to public space and the role of community in North America's opioid crisis.

The Ottawa site was modeled after similar ones in Vancouver. Felix Gilliand, a frontline worker in Vancouver, says that "pop-ups disrupt the relationship between service providers and service users in a really pro-

ductive way. Most "drug users" have had bad experiences with social work and tend to appreciate more community-based projects."

The general public often assume that government-run facilities are better than ones run by volunteers, Gilliand says. "Fears around safety and cleanliness tend to be masks for policing legitimacy and are an attempt to maintain the status-quo rather than make radical change."

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ONTARIO COLLEGE FACULTY STRIKE ENDS WITH BACK-TO-WORK LEGISLATION

Rick Telfer

The Ontario college faculty strike ended Nov. 19 as the Ontario Liberals' back-to-work legislation passed final reading in the province's legislature. Outstanding issues will be referred to binding mediation-arbitration.

The government sought to

pass back-to-work legislation on Nov. 16, but was thwarted when the Legislative Assembly's Ontario New Democratic Party (NDP) caucus declined to give the unanimous consent necessary to pass the bill.

In a statement posted on the NDP's website the next day, House Leader Gilles Bisson said, "The NDP does not

support anti-worker legislation that leaves a broken system in place — but by doing nothing for five weeks, it's become clear that's what [Premier] Kathleen Wynne wanted all along."

The Ontario Public Services Employees Union (OPSEU) represents the more than 12,000 professors, in-

"Where else in a public organization do you find 75 to 85 per cent of workers on precarious contracts?"

structors, counsellors, and librarians working at Ontario's 24 colleges. The College Employer Council (CEC) represents the colleges.

Three days before the passage of the back-to-work legislation, OPSEU reported in a Nov. 16 press release that 86 per cent of its members had voted to reject the offer made by the Council on Nov. 6. Voter turnout was high, sitting at 95 per cent.

Annette Carla Bouzi, a shop steward with OPSEU Local 415 and a legal studies professor at Algonquin College told the *Leveller* that the Council's offer was "completely unreasonable."

"The actual content of the offer was something we couldn't accept," she said. "It was a big step back from our relationship with our work and it was clear that there wasn't anything in the offer that was palatable."

OPSEU's release further explained that the vote was forced by the Council as a one-time option allowed under the *Colleges Collective Bargaining Act*. The union expressed dismay at the tactic.

"Calling for this vote was a bully move by Council," said OPSEU President Warren (Smokey) Thomas in the release. "At a time when we were only a few steps away from getting a deal, they overplayed their hand and robbed students of two weeks of their education," he added.

Sonia Del Missier, the Council's bargaining team chair, issued a statement on the same day. In the statement she said, "Ontario college faculty have exercised their democratic right and by rejecting the offer have chosen to continue to strike." She added, "This is a terrible result for the 500,000 students who remain out of class."

The union had been pushing for a 50:50 ratio of full-time to contract faculty, increased job security for partial-load faculty and a stronger voice for faculty in academic decision-making. The union reported that the proportion of contract faculty has grown beyond 70 per cent and partial-load faculty work on one-semester contracts.

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Faculty on the picket line at Algonquin College, Nov. 13

Photos: Rick Telfer

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Lev·el·ler
noun

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

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

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

The *Leveller* is a publication covering news, current events, and culture at Carleton University, the University of Ottawa, the Ottawa/Gatineau region and, to a lesser extent, the wider world. It is intended to provide readers with a lively portrait of their campuses and communities and of the events that give them meaning. It is also intended to be a forum for provocative editorializing and lively debate on issues of concern to students, staff, and faculty as well as Ottawa residents.

The *Leveller* leans left, meaning it challenges power and privilege and sides with people over private property. It is also democratic, meaning that it favours open discussion over silencing and secrecy. Within these very general boundaries, the *Leveller* is primarily interested in being interesting, in saying something worth saying and worth reading about.

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

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

The *Leveller* is published every month during the school year. It is free.

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

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EDITORIAL

FAILING GRADES
FOR MAINSTREAM
EDITORIALS

As this issue of the *Leveller* goes to press, 12,000 Ontario college workers are being legislated back to work after a monumental strike against a neoliberal model of education that demands profits above all. Believe us, the fight is not over and we commend the brave picketers who took a just and moral stand against the determined corporatization of the knowledge economy.

A recent article from the Editorial Board at the *Ottawa Citizen* pulled a quasi-scab dick move by delving out grades to all parties, as if it had the moral or educational authority to do so. As the Wynne Liberals made their move to quash the strike and save the semester (too little too late), the credential-less *Citizen* editors issued abysmal grades to the Union and the NDP — as well as the College bosses’ private corporation, the College Employer Council (CEC).

Granted, the CEC over six weeks has failed to convince anybody outside of anti-union, conservative circles that they had been negotiating in good faith or in the best interests of anybody — certainly not students or workers, certainly nothing outside of their own bottom-line. We agree that they have failed to do anything right over the recent months, which has brought us to this point.

Further granted, the NDP may have taken the moral high ground this time by calling for debate amidst the go-to Liberal move of crushing strikes with legislation. But they have failed time and again to steady their back-

bone and stand up to the tried-and-tested (150 years!) Liberal/Conservative stew of corporate-colonial business as usual.

(Not to pick on any one provincial or federal party, just to note a general trend in trumpeting potential power attainment over good morals and judgement. If there were a real party of the left that acted like a true leftist party, we would have to reconsider cheeky comments such as these.)

As any millennial student is now trained to do, we are going to contest your grades, especially for the workers and Union.

The *Citizen* Editors took the very, very easy road of giving the students an A. Bravo! Easy move — except that most of the students that we talked to supported the faculty on this one. (And if you had listened to the numerous call-in shows hosted by CBC radio, the support for the workers was overwhelming).

Giving the students an A is perhaps warranted, but we call shenanigans. How can students deserve an A, when most of them supported the faculty and you gave their union an F? Your report card stinks of throwing an editorial together minutes before going to press (definitely not what is happening here!).

Some of us Levellers grew up reading your paper, cutting our political and intellectual teeth on your pages. But we grew up. You never grew up, you just sold out — to ever-nastier tycoons and their ever-larger companies. It started way back in 1879 with William Southam



and Southam Inc., but you moved on to Conrad Black and Hollinger International (1996), Izzy Asper and Can-West Global (2000), and finally JR Shaw and Corus Entertainment (2010). No wonder you’re such a cheerleader for the corporate state! No wonder you’re so out-of-touch with the needs of ordinary people!

Sure, that’s why we expect this position from you and others. That is why we founded the *Leveller* in the first place. We saw how during the 2008 OC Transpo strike and other contemporary labour struggles, workers and unions kept getting shat upon in the press.

We’re not sure why you think workers’ rights are such an easy target. Maybe you think being anti-worker or anti-union is still sexy? Like so many things about you, this attitude harkens back to the Cold War era. (Maybe you’re nostalgic for the last time you stood on your own two feet as an independent newspaper?)

Maybe you thought a report card was a nice gimmick to jazz up your editorial. If so, we applaud your efforts — because let’s face it, your editorials are usually a stodgy font of colourless conservatism. (Remember when you endorsed the Conservatives — again — last federal election? Imagine, an editorial board so eviscerated in imagination and daring that endorsing a Trudeau-led Liberal Party would have been going too far!)

And you do realize that bland statements of middle-of-the-road political wisdom

don’t actually qualify as “fair” or “well-thought out,” right? That just because no one signs their name to an editorial, that doesn’t mean the writing has to be without personality?

Whatever the reason, we see your grading exercise as being just plain shallow.

We demand more depth. For instance, if you want to issue failing grades, this is where we see your efforts currently best directed: pipeline spills!

TransCanada’s Keystone 1 pipeline ruptured and spilled 210,000 gallons of tar sands diluted bitumen in South Dakota on Nov. 16. The spill comes days before the Nebraska Public Service Commission is set to vote on the Keystone XL expansion, coveted by greenhouse gas gourmands Trump and Trudeau.

F- to TransCanada Corp., whose Keystone pipeline has spilled 35 times in Canada and the U.S. in its first year of operations.

This is exactly what the heroic folks around the Standing Rock Sioux Nation were fighting so valiantly for — to protect their land and water against inevitable toxic spills. To us this is common sense. Yet your Editors are silent on these issues.

In the spirit of being unqualified to delve out arbitrary grades but doing it anyways, we are giving land protectors an A+, tar sands pipeline peddlers an F-, and the editorial boards of corporate newspapers a cautious C. The fact that you now wrap your front page in ads and clog every on-line paragraph or two with even more

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Whether you’re looking to add your accent to our voice of dissent or if you’re interested in learning what it takes to get a grassroots media project up off the ground, contact editors.the.leveller@gmail.com to find out how you can get involved.

The *Leveller* is experimenting with paying our contributors, recognizing that your time is valuable and without you, the *Leveller* would cease to print.

- \$100 - Investigative pieces
- \$50 - Feature spread
- \$25 - Most others — campus, news, magazine, culture, comics
- \$15 - Columns
- \$10 - Comment/Opinion

To facilitate paying our contributors, the *Leveller* has created an Investigative Journalism Fund, so that we can sustain this payment model as well as fund larger investigative research projects, or perhaps even add a journalist to the payroll someday...

Contact operations.the.leveller@gmail.com to contribute any amount.

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

The Leveller

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**INJECTION SITE
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The *Leveller* also spoke with Nick Ellan, a self-identified drug user and University of British Columbia graduate, about his thoughts on safe injection sites like the Ottawa pop-up. Ellan currently lives in the Downtown Eastside of Vancouver with his partner, both of whom have accessed overdose prevention sites as clients.

Ellan says the effects of pop-up injection sites ripple out far beyond their physical location. What these sites do, he explains, is to help make the culture of supportive community and safer drug use visible for distressed or at-risk users.

“The best sites are zones of safety, not just facilities,” Ellan explains. “Then users take that with them and you’re spreading a culture that makes buildings around safer too, and the streets, and so on.”

Access to clean supplies and naloxone are essential parts of this culture, he says. So is an accepting environment that reduces stigma because people who are frightened, stressed or ashamed, have less attention to focus on safety.

The *Leveller* asked Ellan about the difference between using in a government-sponsored facility and a volunteer-run pop-up. “You’re going to have a more sterile environment in the former. Threatening, businesslike.” At pop-up sites, “volunteers can take advantage of their casual nature to focus on preventative measures like dialogue and welcome.”

With volunteer-run sites, new clients can ask questions without feeling threatened.

The relaxed environment helps people to inject more responsibly, Ellan explained. “They serve a specific clientele that would otherwise use alone and that is the most at risk demographic. It’s essential that they are welcoming spaces.”

The Ottawa pop-up site seems to have taken this to heart. In a video posted by Vimeo user “Action Indirecte,” Marilou Gagnon, a nurse and OPO volunteer, talks about the connections she has formed with clients.

One client in particular disclosed to Gagnon that he wanted to quit using and eventually stopped on his own. They made a deal that he would check-in every day to get a snack, help out and let her know how he was doing.

Gagnon says her relationship with clients at the pop-up site was very different from working in the medical system. As a nurse at the hospital she was “a representative of the system that causes them harm — especially at the emergency [room] which is not a place where drug users are respected.”

“I have been a nurse for 15 years” Gagnon says, “so, to be able to work in such a site and develop privileged connections with people who trust me, who want to teach me things, who ask how I’m doing, who care when I don’t show up at the [pop-up] site — it is special.”

She says that OPO’s pop-up provided a necessary, life-saving service. People are dying, she explains, “and if this was happening to any other social group in society there would be tents like these everywhere — on every street corner... but now, because it affects folks who take drugs it

is not considered important.”

Prior to the opening of the pop-up site, officials at the Sandy Hill Community Health Centre had been working hard to get a sanctioned supervised injection site for over four years. It was a daunting process to coordinate permission and funding from the federal and provincial governments, especially with little municipal support. A supervised injection site was opposed by Ottawa Mayor Jim Watson, Police Chief Charles Bordeleau and the chair of the city’s public health board, Councillor Shad Qadri.

Four weeks after the unsanctioned site popped up, an official supervised injection site joined it — run by Ottawa Public Health, using Sandy Hill’s temporary federal exemption. On Nov. 6, another site opened at the Shepherds of Good Hope, run by Inner City Health. The Somerset West Community Health Centre has also applied for a federal exemption for a supervised injection site.

For years, Mayor Jim Watson has been a vocal opponent of any kind of safe injection site. His stance shifted in 2016, after the city’s board of health overwhelmingly voted in favour of safe injection sites. At the time, he said he personally opposed the sites, but was going to defer to the health board.

In September, the Mayor also voiced strong opposition to the pop-up. But by Nov. 2, in a surprising reversal, Watson praised OPO’s efforts. He wrote to the federal Health Minister asking her to help speed up the approval of the safe injection site on King Edward Avenue. In the letter Watson said that OPO has

proven the need for this kind of service and that “many lives have been saved by overdose reversals.”

When the province offered to provide the pop-up with heaters and military grade tents, however, the city did not accept the offer. Watson says he did not hear about the provincial offer.

A lack of support from the city and insufficient infrastructure are two reasons why the Ottawa pop-up site closed. In addition, OPO explains in their Nov. 7 statement that, thanks to their efforts, “there are now two supervised injection services operating within two blocks of our site.”

Without providing further details, OPO explained that they are going to continue with phase two of their project by redirecting their “efforts to address other failings in the healthcare system throughout Ottawa.” One of their goals is to advocate for safe sites for clients to smoke drugs as well as inject them. Representatives of OPO were unavailable for further comment on what this second phase of advocacy will look like.

Meanwhile Gilliland sees many parallels between the current opioid crisis and the AIDS crisis. The echos are found both with government responses and activist advocacy. “And of course, the population is largely the same as far as IV drug users go,” he says. “A lot of people survived AIDS only to die of fentanyl.”

Gilliland says that in the late ‘80s AIDS advocates worked hard to try and include marginalized people. This changed over time as the movement became less radical. He wonders how the fentanyl crisis would be dif-

ferent “if the AIDS movement had advocated more for drug users.”

Ellan, who suffers from PTSD, thinks that Canadians should rethink our ideas about the opioid crisis.

The crisis, he says, is not a singular event that began with the introduction of fentanyl into the supply. It is an ongoing problem of dehumanization that comes from a sustained legacy of colonial and sexual violence. It is “the

result of an economic shift that has devalued our lives and agency, broken down old forms of community, and robbed people of traditional coping mechanisms.”

A holistic response is necessary, says Ellan. One that includes, but goes beyond, frontline work. He wants people to know that “crisis response is not a solution. Triage is necessary but no one should think we are finished with naloxone and rehab.”

NEW ACCESSIBILITY PARTNERSHIP ANNOUNCED AT WE DAY IN OTTAWA

Rick Hansen and WE will work together to educate students about accessibility



Craig Kielburger and Rick Hansen onstage at WE Day. Photo: Rebecca Riley

Rebecca Riley

WE and the Rick Hansen Foundation (RHF) announced a new partnership to advocate for increased accessibility across Canada at a press conference on Nov. 15 at WE Day in Ottawa.

WE is a family of organizations that provides people with the tools to create social change and includes WE Charity (formerly Free the Children), Me to We and WE Day, which is their signature event for youth involved in their school programming.

RHF has developed a program to evaluate and promote accessibility across Canada. The program will be taught in the WE Schools curriculum in over 14,500 schools across Canada, the U.S. and the UK.

Through the program students will be taught how to identify barriers for people with disabilities and will be challenged to brainstorm solutions. There has been a lack of discussion in classrooms about disability issues, and this program could help to raise a greater general awareness in the future.

According to the RHF website, “The Rick Hansen Foundation Accessibility Certification (RHFAC) is a LEED-style rating system that evaluates the accessibility of commercial, institutional, and multi-family residential buildings and sites.”

Rick Hansen, founder and CEO of RHF, said at the press conference this program aims to address a gap between common misconceptions around accessibility and the reality of how environments are built.

“When people think of new projects or buildings they often forget about how to we make them accessible. And so, just the actual awareness — because people think [accessibility is] normalized, that it just happens. But it doesn’t in our country,” Hansen shared.

In September WE opened their Global Learning Centre in Toronto — Hansen and his organization provided ideas for how to make the building accessible. WE has applied for its RHFA certification.

Craig Kielburger, co-founder of WE, added that this partnership will meet a demand in education. “The teachers are clamoring for this, ‘cause we hear this from schools who are asking for this and they’re looking for these great, high quality resources.”

Hansen acknowledged a lack of public knowledge about how to implement accessibility.

“We have different ideas about what accessibility means — there are different legislations or different tool kits and that’s [confusing] for people,” he stated. “They often want to make the best choices but [wonder] where do we go that’s trusted, that has the best assessment to be able to know how to make things accessible for not just people in wheelchairs, but people with vision, mobility, or hearing or not so visible challenges. This is about access for all.”

Both Kielburger and Hansen concluded the press conference by sharing their hope that this program will help to make every building in Canada fully accessible within 30 years.

CITY COUNCIL TO APPROVE VANIER EMERGENCY SHELTER

Leveller Staff

Ottawa City Council is expected to vote in favour of the construction of a controversial Salvation Army emergency shelter in Vanier on Nov. 22. The city’s planning committee voted six to three in favour on Nov. 17 after three days of intense public hearings.

The Salvation Army first submitted its proposal in June “to develop a new multi-purpose facility, including residential units, specialized medical care, stabilization and treatment services, life-skills training, day programs, and emergency shelter accommodations,” according to the City of Ottawa’s website.

The \$53 million project would build a 9,600 square-metre 350-bed facility for homeless men located at 333 Montreal Road, the current location of the Concorde Motel. The Salvation Army’s existing Booth Centre shelter on George Street in the Byward Market would be closed down and sold.

An economic benefits study was completed by Shore – Tanner & Associates on behalf of the Salvation Army and touts numerous benefits for the neighbourhood, including hundreds of jobs and new attractive retail space.

“The proposed Community

Hub would replace an old, run-down and unattractive block with a modern, new, state-of-the-art, large, multi-use complex,” according to the study.

Despite the stated benefits, numerous residents – under the banner S.O.S. Vanier – have denounced and protested the Salvation Army’s proposal. Almost 3,900 people signed a petition.

Drew Dobson, the owner of Finnegan’s Pub on 349 Montreal Road who initiated S.O.S. Vanier, told the *Ottawa Citizen* that the shelter will push more affluent people out of the neighbourhood.

Although opposition certainly contains has NIM-BYesque underpinnings – some of which were explicit during the public hearings – opponents have framed their arguments around shelters versus housing.

Opponents highlight the “housing first” model as being more effective and cheaper than focusing on emergency shelters. According to homelesshub.ca, “Housing First” is a recovery-oriented approach to ending homelessness that centers on quickly moving people experiencing homelessness into independent and permanent housing and then providing additional supports and services as needed.”

Richard Bartlett, chief



Credit: Development Application, City of Ottawa

economist at the Institute of Fiscal Studies and Democracy at the University of Ottawa and Vanier resident, told CBC Radio’s *Ottawa Morning* that “I don’t think it’s a not-in-my-backyard [argument]. We already have more social services than any other neighbourhood in the city per square kilometre. The thing is, it [shouldn’t be] in anyone’s backyard. That’s really what the issue is, that this is a failed model. It’s the most expensive [model], and it’s a failed model, and we should be moving on from this.”

S.O.S. Vanier and other community groups that oppose the Salvation Army’s proposal do not think the shelter should be built anywhere, period. Instead, they argue that homelessness should be ended through a housing first

strategy, which would eliminate the need for shelters.

However, the need for emergency shelters still exists – over 7,100 residents used shelters in 2016. Cities like Ottawa continue to fall behind in building and providing affordable housing, despite stated commitments to end homelessness.

Canada is the only G8 country without a national housing strategy, even as thousands of Canadian citizens experience hunger, poverty and homelessness on a daily basis in one of the richest countries in the world – a wealth enabled by the ongoing theft of Indigenous lands and resources.

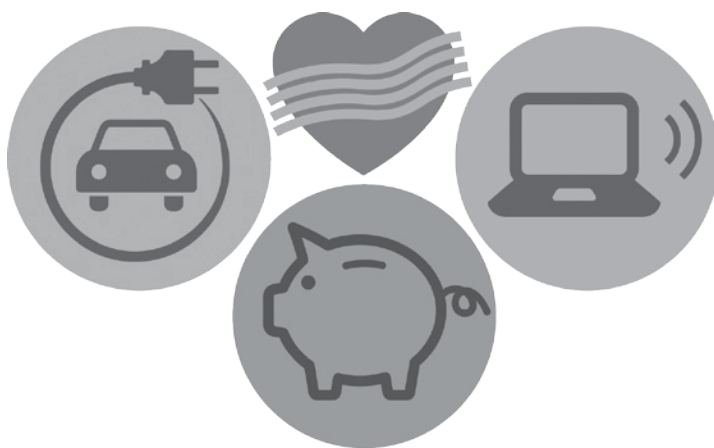
Feeling the heat from years of pressure, the federal Liberals are set to unveil a plan in late November, promising \$30 billion in investment.



We're ready to fight for a public service that our families and communities rely on. Join us!

Canada Post runs the largest vehicle fleet in the land, and operates the most extensive retail network. That's a lot of potential for reducing carbon. The postal service should be part of our federal government's plan to meet its emissions targets and address climate change. We're committed to making Canada Post part of the shift to a greener economy.

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and equitable treatment for all workers.
It's time!**



A Canada Post for everyone!

RACE IN A GLASS NATION

Fragility and Dissent in the University and Beyond

Leveller Staff

On Nov. 17, more than 200 people filled Alumni Hall at the University of King's College, on unceded Ki'jipuktuk (Halifax) for an evening of difficult conversations about toxic nationalism, the meaning of freedom of expression and the molasses-slow impact white fragility has on meaningful social change.

"Race in a Glass Nation: Fragility and Dissent in the University and Beyond" was organized as a result of recent backlash against challenges to the Edward Cornwallis statue and the Dalhousie Student Union (DSU) decision to opt out of Canada 150 celebrations.

These divisive issues go to the very core of the global crisis of colonialism, racism, war and violence, said the University of British Columbia's Dr. Sunera Thobani, who delivered the keynote lecture.

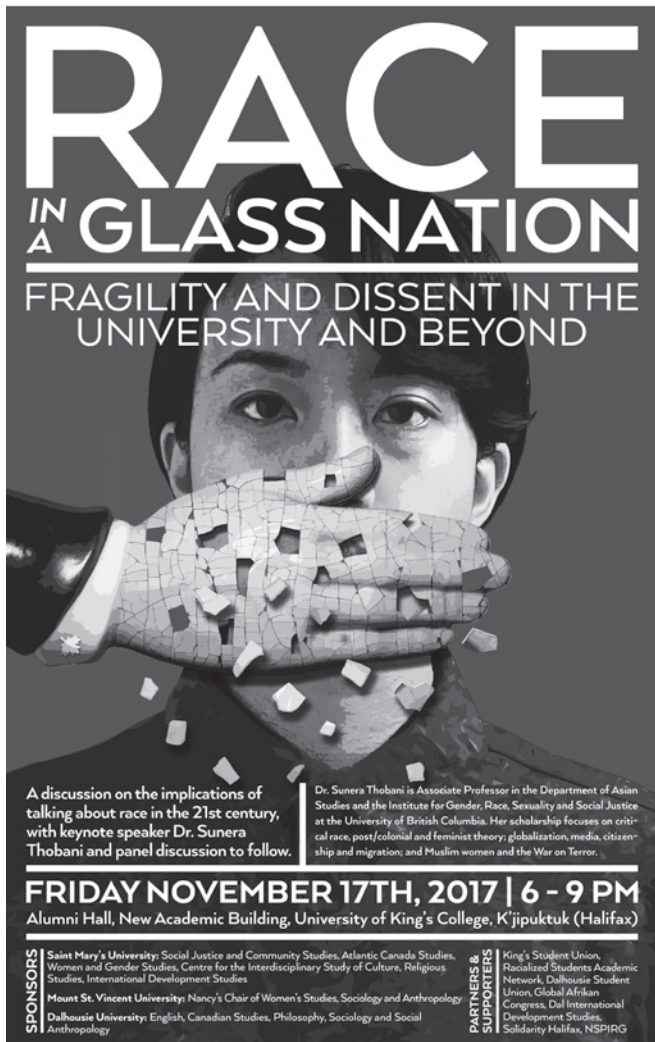
"Yet it is a matter of the greatest urgency that we address them clearly and as effectively as we can," she said. "Doing this work however requires risk-taking and a great deal of courage, for this work requires standing up to the

power of the institutions we seek to transform."

"It also means being subjected to retaliation from those who benefit from the power invested in these institutions," she added.

Ki'jipuktuk has been a contentious site of attempted colonial erasure since the establishment of the city of Halifax under the auspices of British Governor Edward Cornwallis. The most contemporary example of the dialectic between anti-colonial activism and white fragility came earlier this year. A group of white, male members of the Canadian military, under the banner of the "Proud Boys," a self-proclaimed "western chauvinist" alt-right group, disrupted Mi'kmaq women engaged in a peaceful demonstration on July 1 to raise awareness about the Governor Cornwallis's genocidal scalping proclamation of Oct. 2, 1749.

Around the same time, DSU VP Academic, Masuma Khan introduced a motion to her council to not use student property for Canada 150 celebrations, in light of Canada's ongoing colonial project. A handful of conservatives sought to thwart that motion



Event Poster.

Credit: Adam Ashby Gibbard

but were defeated, leading them to simultaneously claim to Dalhousie administrators that Khan had violated the student code of conduct by making the campus an unsafe place for white students.

On July 10, 2016, a Dalhousie graduate student published an op-ed in the National Post calling the DSU's ban on Canada Day celebrations "shameful" — and making a fragile case that Canada ought to be commended for its tolerance (The op-ed has since been edited from its original state online). The op-ed and ensuing social media furor unleashed the venom of white fragility on Khan, a 22-year-old Haligonian by birth, who endured hundreds upon hundreds of threats — extending to deportation, rape, murder and more.

Thobani lauded the "extraordinary courage and bravery of the students at Dalhousie university who have demonstrated such a clear determination to contest settler colonial practices and who refuse to be contained in the space that they are assigned by the very relations of power that they are challenging."

Thobani commended Khan's actions as more than simply dissent — she is "standing in the front lines against the rise of white supremacy."

Khan's refusal to "stand with privileged white people" or to be "proud to be celebrating 400 years of genocide" resulted in backlash from not only her fellow students, but from the university administration as well.

"Her refusal to capitulate to the power of whiteness was compounded by the threat of disciplinary action against her from Dalhousie University 'for targeting white people'," said Thobani, which prompted the University to focus on her refusal to back down rather than on the issues being raised.

For Thobani, this was a "typical non-response response from universities to probably the most important political question of our times: How can we transform a nation, indeed an entire global order that is founded on white supremacy, colonialism and slavery — and to end settler colonialism and racism when both are so profoundly entrenched in Canada's institutions?"

COLLEGE FACULTY STRIKE CONTINUED FROM PAGE 1

Mona Chevalier, an OPSEU college faculty bargaining team member and counsellor at La Cité Collégiale, described the entire process as "insulting" and "unacceptable."

"They're just not bargaining," she told the *Leveller*. "It's always been their offer or no offer." She added, "Where else in a public organization do you find 75 to 85 per cent of workers on precarious contracts?"

"It's a relationship of control and they're not letting go," she added.

At a public panel discussion entitled "College Faculty Fight Back" held on Nov. 8 in downtown Ottawa and attended by about three-dozen people, panelists discussed the strike in terms of precarious work, austerity and workers' rights.

The panel was organized by Solidarity Ottawa, an organization describing itself in a pamphlet as "a grassroots, democratic, membership-based, anti-capitalist organization."

Panelists included Jack Wilson, vice-president of OPSEU Local 415 and a professor in the college's police and public safety institute, Charlotte Kiddell, deputy chairperson of the Canadian Federation of Students, and Kevin Skerrett, a coordinating committee member of Solidarity Ottawa.

According to Skerrett, the purpose of the panel discussion was "to put the struggle in a broader political context."

Speaking to the *Leveller* on Nov. 18, Skerrett explained that the strike was important because it was one of the largest in some time, and because "it is directly about the rise of precarious work. Employers are finding ways of downgrading jobs with decent wages, benefits, and pensions"

With the strike being ended by back-to-work legislation, it remains to be seen what comes next both within the college system and for wider struggles against precarious work and austerity. However, the union leaders and grassroots activists are somewhat optimistic.

As Bouzi told the *Leveller*, "I'm anxious and I think there are still a lot of questions that remain unanswered." She added, "We don't know how the rest of the semester is going to unfold."

At the same time, however, she saw great value in the strike and the pickets. Bouzi estimated that she spent 100 hours on the picket lines. This time built solidarity as colleagues from all areas of the college met, talked and learned about respective relationships with their employer.

Reflecting on the wider impact of the strike, Bouzi said, "I think we started a major dialogue on precarious work inside the college system and beyond." She added, "I'm very proud of that."

Pat Kennedy, president of OPSEU Local 415 at Algonquin College, told the *Leveller* that while he was frustrated with the behavior of the Council and the government, he was nonetheless optimistic about the coming process of

binding mediation-arbitration.

"I wouldn't say our experiences have been negative," Kennedy said, referring to past strikes that ended in the same manner. "It has a lot to do with who's the arbitrator but I just don't see an arbitrator ignoring that vote," he added, in reference to the astonishing rejection of the forced vote offer.

Kennedy also said that he was "dumbfounded" when the Minister of Education, Deb Matthews, told media that the government will be reviewing the bargaining process between the Council and the union.

"These Liberals have been around for years, so Matthews is just trying to deflect that there's something wrong with the process," he said. "But she knew all along that management wouldn't even discuss the issues, so where have they have been for the last 140 days?"

Kennedy also observed "a level of support from students" that he had never before seen. "We had students coming on the line and walking with us," he said. "The number of students at our rally in Toronto was staggering."

At the panel discussion, Charlotte Kiddell of the Canadian Federation of Students reflected such support. She stated that students and workers must remain united in the face of "top heavy privatization" and noted that the inequities of precarious work are gendered and racialized. "Your fight is our fight," she said.

Skerrett worries, though, that the outcome of the college strike "signifies the weakness of trade union bargaining power," and he believes that unions need to change course. "Unions are far too prone to competing with one another instead of finding more ways to build power together," he said. "They need to combine their forces and act more politically."

Chevalier sees hope at the grassroots level. "I'm amazed by what happened during the strike," she said. "People have learned on the picket lines how important the issues are and most are saying we need to keep the momentum going."

Despite struggling against a "corporate vision of education" that lacks transparency and a system "where people have no voice," Chevalier said, "We have a voice now."

"The battle is not over," she added.



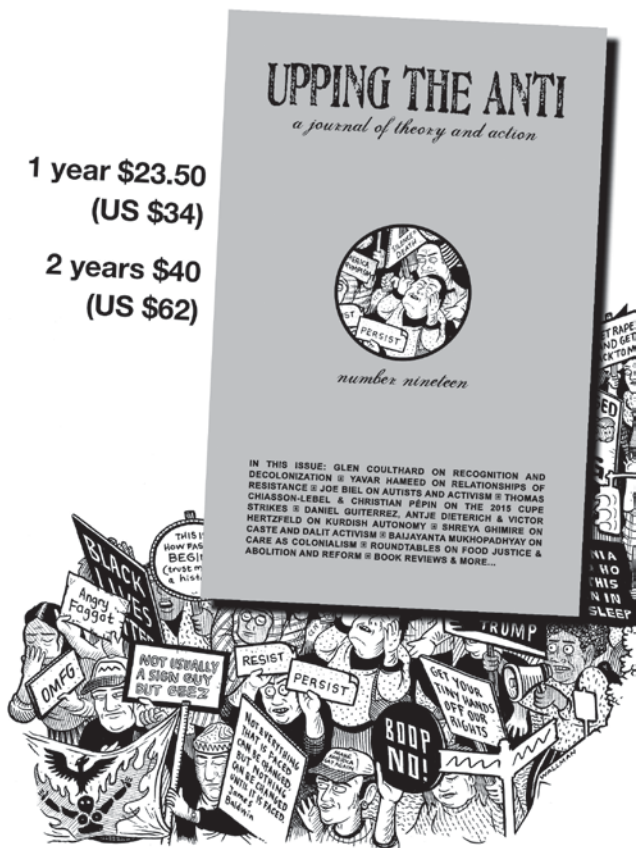
Photos: Rick Telfer

Algonquin College faculty member.

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NOVEMBER 28TH 5:45PM TORY 446



GOOD NEWS FOR A CHANGE ON CLIMATE CHANGE

Paris Agreement can still be met, even without Trump

Ami Gagné

With extreme weather floods in India and hurricanes in the Caribbean, climate change seems to be pushing the Earth to an irreversible tipping point. Much ink has been spilt over the United State’s rejection of the 2015 Paris Agree-

ment, but outside of the Trump administration, there is good news on the horizon. New data shows there is hope for meeting the Paris climate target to limit the rise in global temperature to no more than 2°C above pre-industrial levels. In the past, growth in the global economy inevitably generated an increase in energy use, meaning more fossil fuels were burnt and more carbon dioxide was released into the atmosphere. But that link has now been broken.

Global greenhouse gas emissions (GHG) have been slowing down since 2012 due to the decrease of GHG emissions from power holders such as the EU, Russia, Japan, the U.S. and China. Despite the growth of the global economy, recent data from the EU Joint Research Centre shows that global carbon dioxide emissions have stalled for three consecutive years.

To avoid reaching the 2°C

threshold that climate scientists have identified as necessary to avoid catastrophic warming, global carbon pollution must peak at 2020. With carbon pollution holding steady, that climate goal is now within reach.

This is largely due to China, our new (and unlikely) global climate leader. For example, earlier this year, China cancelled plans for more than 100 new coal plants, replacing them with cleaner renewable energy sources like hydroelectric and wind power. China’s shift away from fossil fuels and implementation of greener alternatives has played an important part in keeping its carbon pollution steady. As a result, China’s CO2 emissions have flattened out since 2013. This sets China five years ahead of its 2020 international commitments for energy intensity and clean energy..

While China is impressively ahead of schedule, the U.S. is desperately falling behind, despite a strong start. Obama-era policy shifts to prioritize clean energies meant U.S. carbon pollution fell below 1993 levels.

But by June 2017, the Trump administration withdrew the U.S. from the Paris Climate Agreement. Not only that, the



US attendees of the 2016 United Nations Climate Change Conference in Marrakech, Morocco say “we’re still in and fighting for climate justice” Photo: John Englart (Takver)

administration repealed the Clean Power Plan, nominated climate change-denier Kathleen Hartnett White as Environmental Protection Agency (EPA) administrator, censored EPA climate scientists and removed climate change information from government websites.

Fortunately, despite the Trump administration’s best efforts to reverse clean energy policies, the transition from coal to clean energy will only continue to expand. Due to the availability of cleaner and cheaper sources of energy on the market, analysts claim that the next American president can reverse the Trump administration’s mistakes.

In addition, Costa Rican diplomat Christiana Figueres stated that the U.S. withdrawal “provoked an unparalleled wave of support for the treaty,” and “shored up the world’s resolve on climate action.”

As of 2016, the UN Paris Agreement is the fastest international treaty ever adopted. Despite being torn by a civil war since 2011, Syria officially announced that it would sign the Paris Agreement during the 23rd annual UN Climate Change Conference in Bonn,

Germany. The U.S now stands alone as the last remaining holdout, and the only U.N. member state in climate denial.

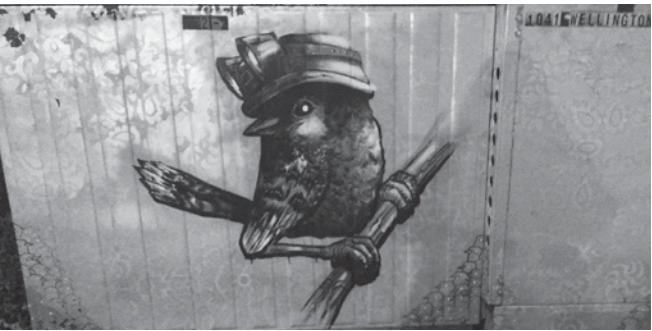
But this is not the whole story. Many Americans are determined to stand with the Paris Agreement, and have created the “We Are Still In” coalition. With their slogan “U.S. Action on Climate Change Is Irreversible,” they remain committed to uphold the Paris Agreement targets — a 26-28 per cent reduction in CO2 by 2025 — with or without the federal government.

A total of 20 states, 110 cities and more than 1,400 businesses have pledged to cut their fossil-fuel emissions to ensure that target is met. The American Pledge Report released Nov. 11, 2017 estimated that the coalition represents more than half of the U.S. economy, making them a reliable and strong ally.

It seems like even the U.S. is not yet a lost cause.

A principled and vocal section of American society working together with a well-supported international climate coalition may yet stymie the Trump administration’s plans, and hold off the threat of a 2+°C change in climate.

LETTER



This little bird is ready... are you?

Photo: MS

THE UPSIDE OF NUCLEAR WAR

Robyn CD

Dear Levellers,

Today I uttered the phrase “maybe nuclear winter wouldn’t be such a bad thing after all.”

I was leading a class discussion on geo-engineering – specifically, the proposal to explode rockets full of sulphur in the high atmosphere to provide a cooling effect that would counteract climate change.

These sulphur-explosions would act much like volcanic eruptions. (Listen to Rasputina’s amazing song “1816, The Year Without A Summer” to learn all you need about the climate effects volcanoes can have).

Another scenario that could provide a similar cooling effect is nuclear winter. That’s where firestorms caused by multiple nuclear explosions would shoot

soot and debris high enough into the atmosphere that it couldn’t settle out quickly – blanketing the earth with a lasting soot-cloud, and cooling the climate for years.

So if Trump causes a nuclear war, at least it would reverse the impacts of climate change.

And presumably any survivors would burn less fossil fuels than we do today.

So maybe God, unbeknownst to the religious Republicans who voted for Trump, put him in power intentionally to counteract climate change?

I used to be staunchly anti-geo-engineering, but I’m losing faith in humans to react to climate change prior to reaching the tipping point in the chaotic system. A morbid part of me wonders, “if there are unintended consequences to some geo-engineering scheme, would that really be so different than climate change?”

Or nuclear war, for that matter?

AFTER A LONG CAMPAIGN BY WORKERS, ONTARIO’S LIBERAL GOVERNMENT INTRODUCED BILL 148, THE *FAIR WORKPLACES, BETTER JOBS ACT*, WHICH WILL RAISE THE MINIMUM WAGE TO \$15/HOUR BY JANUARY 2019, AND MAKE MAKE OTHER POSITIVE CHANGES TO LABOUR LAW IN THE PROVINCE.

UNSURPRISINGLY, THE PROGRESSIVE CONSERVATIVES UNDER PATRICK BROWN AS WELL AS THE BUSINESS LOBBY ARE VEHEMENTLY OPPOSED TO THESE CHANGES. BUT WE MUST ABSOLUTELY ENSURE THAT BILL 148 PASSES INTO LAW AS SOON AS POSSIBLE, AND THAT ANY AMENDMENTS MADE ALONG THE WAY STRENGTHEN THE BILL RATHER THAN WEAKEN IT.

PLEASE TAKE A MOMENT TO TELL YOUR MPP TO STRENGTHEN AND PASS BILL 148 AS SOON AS POSSIBLE USING THE ONTARIO FEDERATION OF LABOUR ONLINE ACTION TOOL AT:

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«Les Africains ont bénéficié de l’esclavage» ?

Pourquoi est-il important de tuer les idées zombies qui perdurent dans l’espace public

Maïka Sondarjee

Cet article est paru sur [ricochet.media](#) le 8 novembre 2017

Richard Spencer, le maintenant trop connu suprématiste blanc, a tenu des propos incendiaires en entrevue avec le journaliste britannique Gary Younge. Spencer se retrouve au premier plan du documentaire «Angry, White and American», qui sortira le 9 novembre prochain.

L'extrait de l'interview tourne en boucle sur les réseaux sociaux :

-Le niveau de vie moyen des Africains vivant aux États-Unis est bien meilleur que le niveau de vie des Africains en Afrique, affirme Spencer.

-Donc l'esclavage était une bonne chose?, demande le journaliste.

-Bien ... ils ont bénéficié du fait de s'être retrouvé dans une nation différente que la leur. Sans aucun doute, répond Spencer.

Vous avez bien lu. Spencer coupe même la parole du journaliste pour ajouter que si les Africains n'avaient jamais existés, l'Histoire du monde serait fort probablement la même : «Parce que c'est nous [les Blancs] qui sommes le génie

qui a fait avancer l'Histoire.» En tout cas, Spencer n'était définitivement pas un génie dans son cours d'Histoire du monde.

Cet extrait m'a fait amèrement penser à l'article publié en septembre par le journal académique Third World Quarterly, intitulé «A Case for Colonialism». Bruce Gilley, professeur associé à la Portland State University, y fait l'apologie du colonialisme à grand renfort de données anecdotiques (c.-à-d. des anecdotes) et d'arguments sélectifs (c.-à-d. des sophismes). Gilley argumente (sic) que la colonisation n'était pas seulement «objectivement bénéfique», mais aussi «subjectivement légitime». Il suggère d'ailleurs la recolonisation de certains pays d'Afrique... pour leur propre bien.

Il serait plus sain pour ma santé mentale d'ignorer de telles avanies et de continuer de me convaincre que ce genre de commentaires vient d'un tout petit «basket of desplorables». Mais saviez-vous qu'en Mauritanie, l'esclavage est devenu un crime seulement en 2007? Et qu'en 2016, l'esclavage moderne comme le trafic humain était estimé à 45 000 personnes dans le monde? Ah, et qu'à Montréal, plusieurs statues et monuments rappellent encore les atrocités commis-

es par les colons sur les populations autochtones?

Donc ce genre d'idées, en théorie facile à réfuter, continuent de faire rage non seulement dans la tête de quelques individus, mais dans l'espace public. Les débats récents sur la légitimité de perturber les conférences publiques ne fait qu'état de notre incapacité à faire taire les racistes, nazis, suprématistes et autres anachronismes.

RÉFUTER LES IDÉES ZOMBIES ET RÉPONDRE À TON ONCLE GILLES

À la façon de John Quiggin dans son livre *Zombie Economics*, il vaut la peine de réfuter des idées qui, bien que mortes depuis longtemps, continuent de vivre parmi nous. Pas pour leur donner de la légitimité, ou parce qu'elles méritent d'être adressées, mais pour se donner des armes lors des soupers de familles avec ton oncle Gilles qui va se demander si dans le fond, «y'a pas un peu de vrai là-dedans».

Aujourd'hui, la première idée zombie : les bienfaits de l'esclavagisme, contredite en trois temps, trois mouve-

ments.

Premier argument. La traite des esclaves de l'Atlantique a arraché entre 9.54 et 15.4 millions de personnes au continent africain, créant un débalancement démographique sans précédent sur le continent. La logique de Spencer, de comparer le niveau de vie des Africains à celui des Afros-Américains, est fallacieuse car c'est la traite même des esclaves qui a dépossédé l'Afrique (couplé au pillage des ressources naturelles et au colonialisme). De plus, le choc démographique due à l'esclavagisme a réduit drastiquement le ratio population/terres arables, ce qui a permis la concentration de la propriété terrienne dans les mains d'une petite élite. Le capitalisme a donc eu un terreau fertile et les inégalités ont explosé. Le «sous-développement» en Afrique est donc directement lié à l'esclavagisme et au colonialisme.

Non, oncle Gilles, l'Afrique n'est pas moins riche parce qu'il y fait plus chaud... #TheorieDesClimats


Deuxième argument. En plus de leur enlever une majorité de leurs hommes en âge



Photo: Richard Spencer, Twitter

de travailler, l'esclavagisme a également participé à militariser les États côtiers. Les captures violentes de villageois Africains afin de les vendre au marché ont sans aucun doute participé à l'insécurité croissante qui a perduré pendant des siècles. Le colonialisme a laissé derrière lui une poudrerie de violence, de répression et d'instabilité. Des articles comme *A Case for Colonialism* semblent farfelues et faciles à démonter. Pourtant, il est faux de croire que les idées stupides ne méritent pas de réponses. Spencer a une maîtrise en science sociale et a une base d'adhérents bien établie, alors que Gilley enseigne la science politique à des centaines de jeunes esprits. Il ne s'agit donc pas d'idées stupides, mais d'idées dangereuses. Il ne faut pas balayer ce genre d'individus du revers de la main en s'imaginant que leurs opinions sont marginales. Si on les oublie, un jour ils deviendront présidents...

Troisième argument. Dire que les Afro-Américains ont un meilleur niveau de vie que les Africains tend aussi à effacer les siècles de ségrégation et de racisme aux États-Unis. Sans oublier le fait qu'aujourd'hui, les Afro-Américains sont proportionnellement



Les Sans-Culottes

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

Le Leveller étend ses branches!

Nous acceptons actuellement des articles en français pour la prochaine édition du *Leveller*.

Envoyez vos articles à editors.the.leveller@gmail.com

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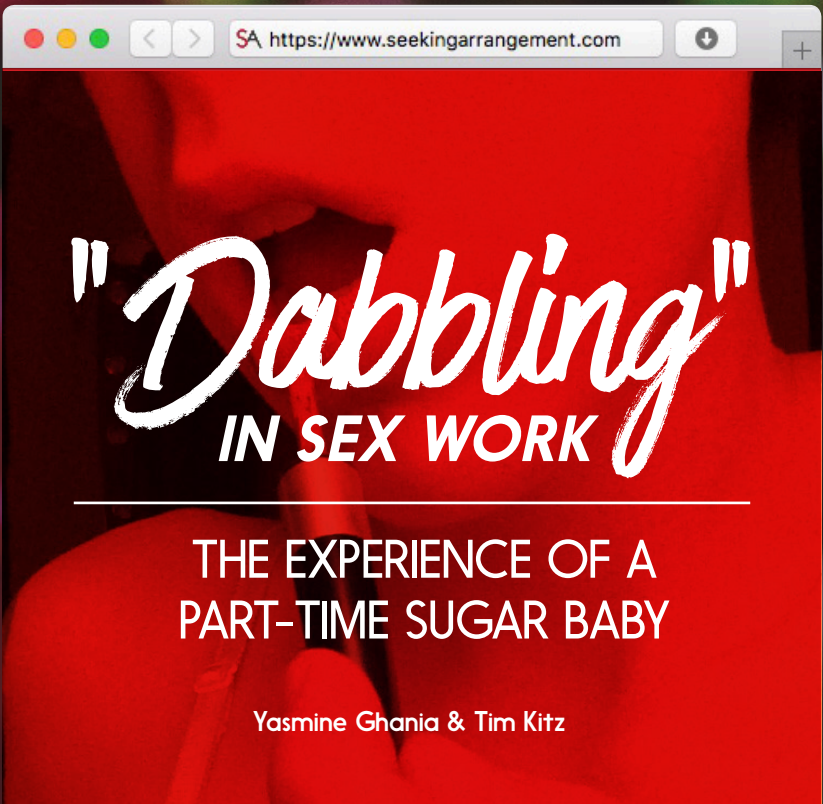
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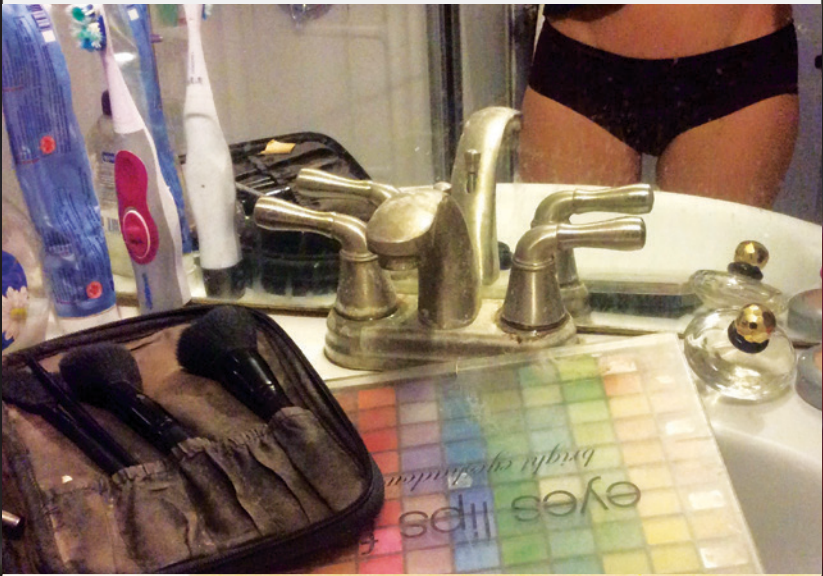
OPIRG Carleton
Research, Education, Action



Sex work is not what you expect.

"Iris Janis" has used a website called SeekingArrangement (SA) on and off for two years. It is a transactional dating site that describes itself as delivering "a new way for relationships to form and grow. Sugar Babies and Sugar Daddies or Mommas both get what they want, when they want it."

Iris was kind enough to share insight on her experiences with the *Leveller*.



SA <https://www.seekingarrangement.com>

Logged in...

L

How did you first hear about SeekingArrangement?

I was 24 and I remember my friend at work telling me about it. Her sister was apparently making a ton of super-easy money. I was going through a period of depression and I felt as though I had nothing to lose. I wanted to jumpstart my life, get some excitement back, you know? And at that time I didn't know I'd actually be doing sex work — I think I looked at it more like... getting paid to go on dates.

L

How was it when you tried it?

The first time I did it, it was out of boredom and depression — in hindsight, entirely wrong reasons. I was tired of feeling numb and I wanted to *feel something* again. And why not make a few hundred dollars?

That time was the hardest. Beforehand I was so jittery, so nervous — but that was feeling something, which I appreciated. The whole experience felt a bit out-of-body. Having sex with someone you're not attracted to? Moreover, turned-off by? It's never been on my to-do list.

That was the only time I felt shame from doing sex work, I guess just because it was so new and I had a lot of unpacking to do. After a bunch of research and support from friends I was able to realize the shame was completely unnecessary.

L

Did you tell people that were close to you? Were they supportive?

I remember being quite secretive about it the first time. My sister told some of our mutual friends as she was very worried about me — and I was so angry with her. It wasn't her thing to share — and I hadn't really figured it out for myself, you know? I didn't know how to feel about the experience — I was trying to push away the self-judgement and shame — and I was worried that others would judge me too.

When I did tell friends, most of them were supportive. As long as I was happy and safe, my friends were there for me.

It has caused some grief in my romantic relationships though. I'm polyamorous and at the time I was dating someone who was quite encouraging of me doing sex work. The problem was that his *other* partner was not. She didn't want a sex worker involved in her life, even in the periphery, and that hurt me.

It's interesting — the stigma that comes with sex work. With men from SA, I was having the safest sex of my life: always using protection, going for regular testing, having conversations about safer sex. But because there was a monetary transaction involved, suddenly it was deemed riskier.

L

How were your other experiences?

My other experiences were far more empowering. On SA dates I'd become this entirely different person — wearing makeup, heels, short skirts — and I'd have fun getting into the role of whoever I needed to be for that specific person. I remember leaving dates thinking to myself "that guy just spent a shit ton of money to have sex with you. You're on *fire*!"

L

How would it affect your mental health?

After my first SA experience, I quickly learned that going on dates required me to be on my mental health game. To this day I won't use the site unless I know I've got my depression and anxiety in check, because doing sex work will fuck with your mind if you're not entirely confident that it's what you want to be doing.

L

Can you describe some of the dates you've been on?

My clients were all probably between 50 and 65 — and they were all quite wealthy. Professors, business owners, that kind of thing.

Dates could go a number of ways. I went on quite a few coffee dates where nothing sexual was involved, but then other dates would involve me showing up at a hotel room without ever having met the guy before. Sometimes it was midnight car rides around the city or taking me for fancy drinks. I remember one client whose home was covered in drawings his kids had done, and we spent a lot of time that night just talking about the children.

Without fail though, every date involved the guy telling me about past relationships, which led me to believe that a lot of the men on SA were lonely. That's why I found the sex work that I did to be empowering — it was me creating this intimacy that they might not have got otherwise.

L

So you don't always have sex on the dates? Is the site explicitly about sex, or is there more to it?

No, sometimes they just wanted someone to talk to. A lot of the time they wanted to be in a "mentor" role, guiding women to realize their "full potential." Ugh. I think it's an ego thing. I felt that vibe on most of the dates I went on.

L

Does the process feel completely different from a "normal" online dating experience?

Yes, entirely. It's all performative. On SA I was someone else, I was whoever the john wanted me to be in that moment. I'd gauge what the man was like and what he was in to, and I would adjust my persona accordingly. When using OkCupid/Tinder/PlentyofFish, I'm always myself. I won't put on a facade or act. Sex work is a transaction, right? So I was providing the other party with what he was looking for.

L

Can you describe the negotiation process with clients? Do you turn some clients down, or say no to certain things they request?

The conversation would usually start with "so have you had any past arrangements...?" and go from there. I'd set the price and if they weren't ok with it, that'd be fine, we'd both move along.

I would turn down clients if they wouldn't pay the amount I requested, or if they seemed unstable or dangerous. I'd follow my gut — I've always been far too trusting, I know. And I recognize I am so privileged — I could step away if I wanted to.



Do you keep in touch with your clients?



It depended on the person. Some only wanted a one night kind of arrangement, while others were looking for something more long-term. One guy I had sex with told me a few weeks later that he'd made a mistake and felt too weird paying for intimacy. It's good he was able to read himself like that. I hope he's found what he's been looking for.



Do you have any safety protocols when you're out on the job?



Yes, I always let someone know where I was going and who the john was.



Has there been any times you felt in danger?



Well — there was this one time. Me and the client had agreed beforehand that we were going to use protection for oral sex, as I always use it. But as things were getting hot, he changed his mind and tried to convince me to forget about protection. In the moment I was handcuffed to the bed so I couldn't do anything other than keep telling him "no." He could have raped me and he actually told me that afterwards. That was really scary.



Do you know any street sex workers?



Yeah, I do. I've heard horror stories from women I know who have done it for survival. Mine was quite the opposite — I did it for extra cash. I used sex work to buy a flight to San Francisco.



What is the remuneration like for the work that you've done through this site?



I've asked for between \$300-600 per sexual encounter, depending on the circumstances.



How is this job different from other jobs you've had?



I currently work at a cafe and honestly there are so many similarities. When it comes down to it, both are customer service. You have to make the client happy, whether it's preparing their latte exactly the way they want it, or fulfilling their submission fantasy.



Does this kind of performance feel more personal though? Or does sex work have that same impersonal "cog-in-the-machine" flavour as your average job?



Sex work felt far more personal than my other jobs. I was entering these men's lives (sometimes homes) and learning a lot about them, likely stuff they wouldn't share with just anyone. I felt like I was giving to this intimate and important experience that almost everyone craves at such a base level. I don't feel that way behind the counter slinging coffee.



So it seems like you could be paid minimum wage to do cookie-cutter "legitimate" work, or well-paid to do sex work that was personal and specific to who you are. How does that contrast feel?



I love that question. Knowing I could provide the johns with some intimacy and connection if only for a brief time made it feel far more rewarding than I've ever felt in other customer service environments. In contrast to working minimum wage doing something you hate... this was amazing money for something I felt was important and primal. Honestly I'm appalled that there's stigma attached to sex work. What the hell is wrong with our society?



Would you ever consider doing this kind of work full-time or as your main gig?



No. I wouldn't want to be dependant on it for income. If I was tight for cash, I would hold off on using SA because I wouldn't let myself use sex work to pay bills. I was so privileged to be able to step back from it when I chose to.

I want to emphasize that I did it very much on the side. Someone who once taught their neighbour some piano wouldn't be a piano teacher. I tried out sex work but I am by no means a sex worker — I can't take that kind of credit.



Is this work that you could have ever imagined doing without a site like this?



Given my curiosity I likely would have found another site involving sex work (like Backpage or Craigslist) but SA was the first one I'd heard about. I wouldn't be selling sex on the street but the popularity, honesty and straightforwardness of SA drew me in.



How do you experience the power dynamic in a transaction like this? Does the set-up and your own agency level the playing field to some degree?



In my experience a lot of the men on SA felt as though they were the ones who held the power in the transaction and relationship. A lot of them wanted to be "mentors" of sorts to younger women — they felt as though they could impart this wisdom and help us reach our dreams and goals.

Sure their age and financial means played into the dynamic, but I wouldn't enter an arrangement unless I felt like I had the upper hand. They were the ones being physically and emotionally vulnerable with me, and I was the one setting the price.



It seems that there's also a transaction involving privilege going on here, where financial privilege is being exchanged for bodily privilege — that is, whatever our society defines as beautiful and desirable. What do you think?



That's exactly what it was — a mutually beneficial relationship where both parties were getting what they wanted. That's a huge part of why I felt the need to put on this SA persona — my physicality isn't what society might define as classically feminine or sexual. Most of the men on SA were looking for a barely-legal hypersexual dreamgirl — and I'm an androgynous lanky queer woman with short hair and glasses. I wanted to make sure we were both getting what we were looking for — which is why during arrangements, for lack of better words, I would become someone else.

It's funny though — in my experience both sides of the arrangement believed they were holding the more valuable commodity. The guy usually knew I was a broke student, and I knew he was horny as hell! Negotiating the price of sex — what a funny dance.



PROFILE OF A SUGAR DADDY

BRANDON WADE, Founder of SeekingArrangement

- 1970** Under the name Lead Wey, Wade is born in Singapore.
- 1993** Graduating from the Massachusetts Institute of Technology (MIT), Wade opts to stay in the U.S., breaking his scholarship agreement with the Singapore Public Service Commission — and leaving his parents to pay \$300,000 in damages. Wade later describes his "Aha" moment to Forbes as coming when his mother tells him, as a "shy MIT nerd who was never kissed until 21," that "one day when you're successful and generous, the girls will come."
- 2006** After working as a tech consultant for Booz Allen and General Electric, Wade founds SeekingArrangement.com. Wade later tells CNN, "I finally had the tools to succeed with women, but lacked the confidence to approach them in public. So I created my first dating website to meet women who I knew would be interested in a relationship with someone like me. And yes, to offer the financial incentive to give myself, and others like me, a fighting chance."
- 2007** Wade launches sister site WhatsYourPrice.com, where "the generous" can bid on dates with "the attractive."
- 2009** SeekingArrangement adds premium memberships. Sugar Babies who register with their university email address automatically qualify for premium membership status.
- 2011** Wade publishes the book *Connecting with the 'IN' Crowd: How to Network, Hang Out, and Play with Millionaires Online*.
- 2011-13** Democratic Congressman Anthony Weiner is brought down by a sexting scandal. One of the six women he sexted — not the 15-year old — met Weiner through SeekingArrangement.
- 2012** The Republican National Convention in Tampa Bay bumps regional SA traffic by 25.9 per cent.
- 2013** Google executive Forrest Hayes dies of a heroin overdose. SeekingArrangement Sugar Baby Alix Tichelman is later charged with manslaughter (and prostitution) for shooting him up.
- 2014** In an essay for CNN, Wade writes that "Love is a concept invented by poor people."
- 2017** The SeekingArrangement "Terms of Use" state that posting anything to the site gives them "irrevocable, perpetual" right to use this information (Section 8c). They may release this information if they believe the disclosure is "reasonable" (13c).

TRICKLE DOWN ISLAMOPHOBIA

Bill 62 and the real effect on the Canadian Muslim community



The author performing spoken-word poetry.

Photo: Rhiana Chinapen

Bill 62 continues to place Muslims under the microscope to appease Québec's history of insecurity with minorities.

Barâa Arar

Between the mass mosque shooting and the recent passing of Law 62, Québec's Muslim community has had a particularly rough year.

On January 29 2017, Alexandre Bissonnette fired on innocent worshippers at a mosque in Québec City; he killed six men. As a Muslim, I could not help but be glued to the news coverage. I stayed up reading Twitter updates. Members of the Muslim community, and Canada at large, waited eagerly for reactions from our elected officials.

Prime Minister Justin Trudeau's official statement read: "Make no mistake — this was a terrorist attack." Social and mainstream media alike fixated on Trudeau's categorization. The very fact people were surprised and even commended Trudeau on the use of this label is revealing — such a title is usually reserved

for non-white attackers. We are so used to the terrorist label with Middle Eastern or South Asian attackers that its application elsewhere is otherwise noteworthy.

Regardless of Trudeau's choice to brand the event as a terror attack, Bissonnette will not be prosecuted under anti-terrorism legislation — laws passed hastily post-9/11 to comfort Canadians with the promise of law and order. These laws are not only redundant to the existing Criminal Code of Canada but they are controversial because of their inappropriate indictment of Muslim suspects.

When white Canadians like Justin Bourque or Randall Shepherd went on rampages or planned mass shootings, they were framed as mentally disturbed and not charged with terrorism — despite being motivated by supremacist and anti-government ideologies. Meanwhile, despite

their psychological problems, Abdulahi Hasan Sharif and Michael Zehaf-Bibeau's killings were blamed on their Islamic beliefs — and they were labelled and charged as terrorists.

Fast forward to early autumn. The Québec national assembly passes Bill 62 — legislation that bans reception and delivery of public services with a covered face. This law clearly targets Muslim women who wear the niqab — a full body and face covering worn by some Muslim women.

Bill 62 cannot be abstracted from the province's repeatedly antagonistic relationship with its Muslim population. I do not mean to suggest there is a direct relationship between the Québec mosque mass shooting and Bill 62. However, they do make for a sinister pairing — the one an extreme example of the rise in Islamophobic behaviours in Québec, the other demon-

strating the top-down legitimization of such actions through law.

The sympathies, thoughts and prayers we heard from politicians of all levels of government alike after the Québec attack are revealed as platitudes in the wake of Bill 62 passing into law. Think of Liberal Premier Philippe Couillard's notable words to the Muslim community after the tragedy: "We are with you; this is your home, we are all Québécois," Couillard's words are meaningless if his party passes such clearly discriminatory policies within the same year.

Bill 62 is barely watered-down vestige of the Québec Charter of Values, first introduced by Pauline Marois' Parti Québécois in 2014. The legislation this time around might be branded differently. However, the Islamophobic effects are comparable.

I am not trying to suggest governments and legislation create racism; instead, insofar they are authoritative, they amplify Islamophobic sentiments and behaviours on the ground. Québec's Justice Minister Stéphanie Vallée's inability to clarify the logistics of the law reveals the true intention of the legislation: it continues to place Muslims under the microscope to appease Québec's history of insecurity with minorities.

I am a Muslim woman who wears the hijab — a headscarf worn by some Muslim women which does not cover the face like the niqab. I do not live in Québec. So I have no reason to be worried, right? Yet although I might not fall under the legal scope of the new legislation, I feel targeted. The state's rules sanction action on the ground, even if implicitly.

If the government begins to police the choices of women who cover their face, why should certain citizens not feel sanctioned in their own anti-Muslim behaviour? If a government opens a door to *some* interference, it has cranked the floodgates of interference all the way. That's simply the nature of state interference with the personal choices of its citizens.

In a clean sound bite, Trudeau told journalists the state should not interfere with women's choice of dress. His statement sends an important message, but his party has taken no public action against this interference.

Trudeau's statement is also reductive. The niqab is more than simply clothing — it is tied up with identity, culture and politics. States have historically abused their power to scrutinize women's bodies for political gain.

The history of the coerced unveiling of Muslim women can be traced to colonial efforts in the Middle East from the nineteenth century. In the sixties, the French colonial regime orchestrated mass unveiling campaigns in Algeria to supposedly emancipate women from their traditional body covering the *haik*. But

these actions were primarily interested in destabilizing Algerian sense of self, not in the enfranchisement of women. It was politics at the cost of women. As a matter of fact, these laws only pushed women further into the private sphere because they limited access to public opportunities and created displacement.

In the same vein, the new legislation in Québec extends beyond clothing choices — it restricts access to simple services, it stifles mobility, it limits employment opportunities. Bill 62 targets already marginalized communities such as single mothers and those who depend on social welfare support. The law's elitist edge means women who need to use public transportation or who qualify to be early childhood educators (public servants in Québec) now face the challenging question — do they feed their family or to adhere to their faith?

At the vigil on Parliament Hill in January, many allies hugged me, speechless, unable to fully express their sympathies for the mass murder of six Muslim men.

If you too find yourself speechless, confused and hope to take action, I suggest you display your solidarity in these ways. Find books written by Muslim women, follow activist Muslim women on social media, and support known Muslim business. If you see a Muslim woman targeted on the bus, and feel safe to do so, take a seat next to her.

These are small gestures, yet undoubtedly meaningful. Small gestures of support are the grassroot ways we dismantle top down approaches to anti-Muslim rhetoric — perhaps gradually — but surely.

Immediately after the Québec mosque shooting, Premier Couillard urged politicians to think twice about their rhetoric because "words can be knives." I urge and his cabinet to take their own advice and recognize the legitimacy their legislation bestows on racist, xenophobic, Islamophobic rhetoric at the cost of the vulnerable.

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KEEP TRUMP OUT

An open letter to Justin Trudeau



The author meets Trudeau at his Ottawa book launch in 2014, a couple months after being diagnosed with PTSD. A year later she voted for him, “partly because of his feminist beliefs.” Photo: Adam Scotti

Rebecca Riley

Dear Prime Minister
Justin Trudeau,

Please do not allow U.S. President Donald Trump into Canada.

Although President Trump is not planning to travel to meet with you until next year, I have been concerned recently by Melania Trump visiting Toronto for the Invictus Games and Donald Trump Jr.’s travels in British Columbia this past summer.

If you allow President Trump into Canada then you will endanger marginalized groups. Allowing President Trump into Canada would threaten women, and indirect-

ly jeopardize people of colour.

Although President Trump has not yet been convicted of sexual assault, we know he is a sexual predator based on his past behaviour. In the Billy Bush tape released in October of 2016 President Trump brags about sexually touching women without their consent. Two days after the video came out, President Trump tried to physically intimidate Hillary Clinton by stalking her around the stage during the second presidential debate.

Over sixteen women have publicly accused President Trump of sexual assault. According to an article from October of 2017 in *The Guardian* the White House’s official position is that all

sixteen women who have accused President Trump of sexual assault are lying.

President Trump has also admitted on tape that when he owned the Miss America pageant he would deliberately enter the dressing rooms when contestants were changing. “I’m allowed to go in because I’m the owner of the pageant and therefore I’m inspecting it,” he told Howard Stern. “You know, they’re standing there with no clothes... you see these incredible looking women, and so, I sort of get away with things like that.”

Former contestants and models have also stated that they were present when he entered the changing area,

some of whom were underage at the time.

“Who do you complain to? He owns the pageant. So there’s no one to complain to – everyone there works for him,” Tasha Dixon, a former Miss America contestant, told CBS2 LA.

In the early 1990s his now ex-wife Ivana Trump accused him of rape. Special counsel for the Trump Organization Michael Cohen denied the charge, falsely claiming, “You cannot rape your spouse.”

Cohen also said to the *Daily Beast* that Ivana Trump meant that “she felt raped emotionally... She was not referring to it [as] a criminal matter, and not in its literal sense, though there’s many

Allowing President Trump into Canada would threaten women, and indirectly jeopardize people of colour.

literal senses to the word.”

Ivana Trump has since echoed Cohen, saying that she did not accuse Trump in a “literal or criminal sense.” As part of her divorce settlement, she is not allowed to talk about their marriage without his permission.

All this demonstrates that President Trump has a history of both known and alleged sexual assault and harassment that spans decades. As a woman with Post-Traumatic Stress Disorder, I am concerned for the security of women – as well as my own safety – should President Trump travel to Ottawa.

President Trump’s presence would also cause safety concerns for people of colour because his politics attract white supremacists. Some of these supremacists have already turned violent, in both Canada and the U.S.

Earlier this year Alexandre Bissonnette, a supporter of Donald Trump, executed a terrorist attack that killed six men at a mosque in Quebec City.

David Duke and other members of the Klu Klux Klan have publicly supported President Trump, including at the rally in Charlottesville, Virginia in August where a driver intentionally drove into counter-protesters, killing anti-racist activist Heather Heyer.

Far-right groups across the world have been emboldened by the election of President Trump. Allowing President Trump to visit Canada would validate the beliefs of white supremacists in our own country, which could possibly result in violence.

I understand that as Prime Minister you have a responsibility to maintain and foster a relationship with the U.S. President, but I suggest that you meet with him in his own country. Please do not invite and welcome him into my home.

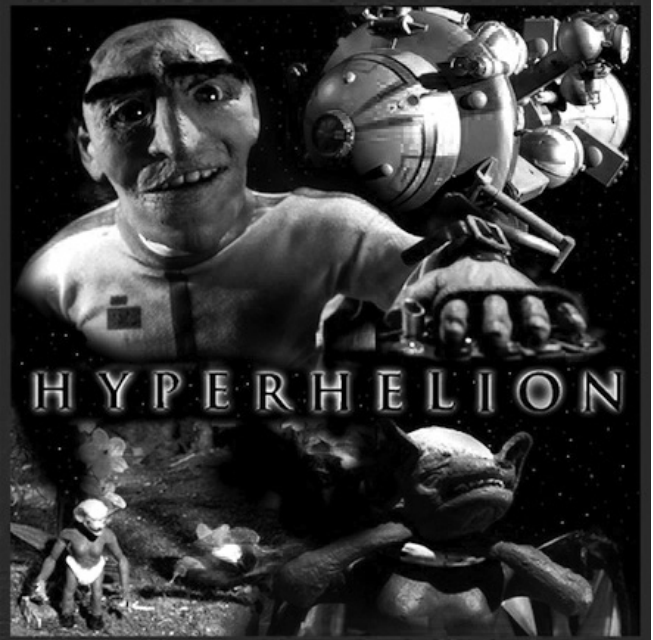
Recently at WE Day in New York City you said, “Being a feminist for me means recognizing men and women should be, can be, must be equal – and secondly that we still have an awful lot of work to do. We need to take back what it is to be a man and that means being open, compassionate, respectful and brave about standing up for it!”

While President Trump presents many challenges, you are also presented with an opportunity to demonstrate your feminist convictions.

I hope that you will be brave enough to take preventative measures in order to protect marginalized groups. I hope you will protect me.

Sincerely,
Rebecca Riley

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FIVE YEARS OF OTTAWA’S INDEPENDENT MUSIC SCENE

Ottawa Showbox toasts past five years with compilation and concert series

Caroline Rodriguez-Charette

Ottawa Showbox had their fifth anniversary this year and put together a compilation of great music performed by local musicians called *Five Years: Ottawa 2012-2017*. Showbox, a not-for-profit organization and webpage, is a comprehensive resource for Ottawa’s independent music scene, where they write reviews on various gigs, interview different artists and inform their readers of upcoming shows and events. Matias Muñoz, the founder of Ottawa Showbox, stated on their website that these past five years have been a “crucial” period in the Ottawa music scene because more DIY (“Do It Yourself”) musicians “than ever before came out of the woodwork and made albums.” “Different types of music pervaded through this period, demonstrating Ottawa [is a]

potential hub in the Canadian landscape,” Muñoz wrote. The music has ranged from garage, punk, hip hop to folk and many more. The compilation includes The Creeps (punk), Slack Bridges (soul and R & B), the Steamers (“power folk”) — and 47 other bands in a near-countless array of genres. While many people consider Ottawa to be a boring government city, if you look around, you will find tons of talented musicians and passionate concert goers in a lot of different music venues all over the city. For example, three popular music venues are the Rainbow Bistro, Babylon and Mavericks. The Rainbow Bistro on Bank St. is “home to the blues,” but they also have a range of music from pop, ska and reggae, to country, jazz and rock. Babylon is a nearby night club that usually features rock, punk and indie

shows. Mavericks on Rideau St. tends to feature harder-edged punk, metal and underground bands. Out of six mid-sized Canadian cities measured in 2015, the Ottawa-Gatineau region was ranked fifth when it came to census-reported musicians and the income-earning musicals acts registered as business. Ottawa also had the least activity in the main music-business activities of recording studios, labels and publishers, according to Lynn Saxberg, a journalist for the Ottawa Citizen. The scene is underground, and unconcerned about Toronto or Montreal, commented Muñoz on the *Ottawa Citizen* article. “We do our own thing because we can, and don’t feel the ‘need’ to go out and try to make it big in the music industry,” said Muñoz. Steve Marriner, a band member in MonkeyJunk, was asked how he would describe



Ottawa indie rock band Hollerado plays Rock The Hills 2014. Photo: Rock The Hills

the Ottawa music scene in an interview with Canadian Beats. “It’s eclectic. There’s so much talent and creativity across many genres. It’s not just one style of music that’s prominent,” said Marriner in his interview.

On Oct. 28, Ottawa Showbox launched a concert series to display homegrown talent. The first concert featured singer-songwriter Claude Munson and his band. The idea is to take advantage of the music activity that’s happening in Ottawa.

“A lot of the emerging underground artists making music in town need a bigger stage to be heard, and we want to celebrate the established artists. We also want to give concert goers a new experience,” said Muñoz, regarding the new concert series.

WHERE IS THE OUTRAGE?

H. de Heutz tackles the darkness of our times

Chrissy Steinbock

They say if you’re not outraged you’re not paying attention — and if you’ve been wondering where the outrage is in the music of the past few years, then so have H. de Heutz. If you haven’t met, H. de Heutz is a bass, drums, vocal and electronics duo based in Hull. On Oct. 1, they released their 12” EP *The Natural World* on E-tron Records. The title oozes irony. Seething with industrial sounds and machine-like rhythms, *The Natural World* is an unsettling musical reflection on a dystopian reality, touching on themes of mass surveillance and corporate technological oligopolies. The grooves are strong but definitely not easy; they morph and shift into unexpected territory without

warning. On one track the sound drops out entirely at one point, just to make sure you’re paying attention. *The Natural World’s* cover depicts a snapshot of a deserted urban street in the wake of the Fukushima nuclear disaster. The album’s main theme is “how corporate-controlled technology increasingly mediates our experience of ‘the natural world,’ and has an effect upon it,” H. de Heutz bassist Nathan Medema explained. The *Leveller* got in touch with Medema to talk about making political music, where they got their name and the hidden underbelly of making records. Medema explained that H. de Heutz started in 2011, inspired both by the political landscape under the Harper government and by the U.K. post-punk that came out in

the early 1980s in response to Thatcher and Reagan. “I felt there were bands at that time who were responding very clearly and virulently to those ideas and those politics, and we were wondering where that response was under Harper.” The band takes their name from a character in *Prochain Épisode*, a novel by Hubert Aquin, a Quebecois writer whose plot mirrors his experience writing a book while imprisoned for a revolutionary crime. Like the pronunciation of H. de Heutz itself, Aquin leaves a lot open to interpretation. “The book made a really big impression on me,” Medema said. “The way it’s written is complex and very layered, and there’s some ambiguity around the identity of H. de Heutz and his relationships. There’s some-

thing potent in that ambiguity that’s challenging at the same time, and important to the band.” Aquin’s intense style and political commitment was a key influence on the band. Where a lot of politically-oriented bands can be over-the-top explicit, H. de Heutz jars you without telling you what to do with that uneasiness. “There are political bands who love to tell you very explicitly what they’re protesting and what should be done and I think there’s value in that,” explained Medema. “At the same time, I sometimes wonder if that establishes a hierarchical, authoritarian relationship with the listener that closes down space to think.” “Maybe a more respectful relationship with the listener can be had if we can be clear, but also imply, and leave space for reflection.” Instead of telling the listener what to think, this more suggestive approach to political messaging shakes listeners out of passive modes of consumption. Asked about their inspirations Medema said, “If anything it’s just news, developments in the world today. That’s the biggest inspiration for what we’re doing. Our political context is also an emotional one, and carries a human cost, and I think it’s important that both of those things are expressed in what we’re doing.” One example of this is the track “Non-member” which in Medema’s words is a “critique of social media — especially corporate

social media, and the reality that if you’re not a member of these platforms, your ability to connect with others is diminished. You’re ignored, it’s hard to get in touch with people. In a way you’re forgotten and cease to exist.” To keep things real H. de Heutz included the production budget as an insert with the record and the numbers are as surprising as they are necessary. Spoiler alert: the artists aren’t paid. Asked about making records independently Medema said “the strangest thing is

that it’s a labor of love hidden behind a facade of spectacle, behind the notion of it being an industry. That’s part of the reason we wanted to include the budget — when you look at the production of music from the outside, it’s sold with excitement, glamour and hype that obscures an ugly, brutal, unforgiving economics. We wanted to expose that hidden and un-glamorous underbelly that people don’t really want to talk about.” Un-glamorous maybe, but H. de Heutz is definitely worth checking out.



H. de Heutz at La Filature in Hull, Oct. 29, 2017 Photo: Patrick9000

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LOCAL SATANIST GROUP PLANS ‘UNBAPTISM’ CEREMONY

The Satanic Temple of Ottawa advocates spiritual autonomy, rational inquiry and the struggle for justice

Tim Kitz

The Satanic Temple (TST) of Ottawa will be holding an unbaptism ceremony Nov. 25 at the Happy Goat Coffee Co. Proceeds will go to purchasing reproductive health items for Ottawa’s homeless population.

If those two sentences don’t startle you, you’re too jaded — or in the know already.

To try and sort out why TST is just as concerned with justice and science as it is with rebellion and Beelzebub, the Leveller caught up via e-mail with TST Ottawa’s chapter head, Nick Theriault.

Can you describe the “unbaptism” ceremony you will be holding?

The ritual will symbolically evaporate the water shed upon the brow during baptism, as well as reject the holy covenant of baptism. Using powerful symbolism and cathartic affirmations, participants will be encouraged to follow their own will and soar on their own wings.

What is the purpose of the ceremony?

By staging this event, we re-assert our positions on both spiritual autonomy and the requirement for multiple religious points of view. We are providing an opportunity to shed religious pasts. Whereas baptism is an act of obedience to god, this ritual is meant as a powerful symbol for rejecting religious tyranny, and encouraging individual empowerment.

Can you describe TST generally, and how it was started?

TST was founded in the U.S. in 2013, by Lucien Greaves and Malcolm Jarry. The lack of pluralism intrinsic in so-called “faith-based” programs, as well as the increase in evangelical dominance of the religious narrative, are all

reasons which made the mandate of TST resonate with so many. The mission of The Satanic Temple is to encourage benevolence and empathy among all people, reject tyrannical authority, advocate practical common sense justice, and be directed by the human conscience to undertake noble pursuits guided by the individual will. The Satanic Temple have publicly opposed the Westboro Baptist Church, advocated on behalf of children in public schools to abolish corporal punishment, applied for equal representation where religious monuments are placed on public property, provided religious exemption and legal protection against laws that unscientifically restrict women’s reproductive autonomy, exposed fraudulent and harmful, pseudo-scientific practitioners and claims in mental health care, and applied to hold clubs alongside other religious after-school clubs in school besieged by proselytizing organizations.

What are the general guiding principles of TST?

Our seven fundamental tenets are as follows:

- One should strive to act with compassion and empathy towards all creatures in accordance with reason.
- The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.
- One’s body is inviolable, subject to one’s own will alone.
- The freedoms of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to forgo your own.
- Beliefs should conform to our best scientific understanding of the world. We should take care never to distort scientific facts to fit our beliefs.

standing of the world. We should take care never to distort scientific facts to fit our beliefs.

- People are fallible. If we make a mistake, we should do our best to rectify it and resolve any harm that may have been caused.
- Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should always prevail over the writ-

Satanic Temple that religion can, and should, be divorced from superstition. As such, we do not promote a belief in a personal Satan. To embrace the name Satan is to embrace rational inquiry removed from supernaturalism and archaic tradition-based superstitions. The Satanist should actively work to hone critical thinking and exercise reasonable agnosticism in all things. Our beliefs must be malleable to the best current scientific



Members of The Satanic Temple just before marching in Ottawa’s 2017 Pride Parade. Photo: Nick Theriault

ten or spoken word.

Wikipedia describes TST as a “political activist group.” Is TST a religion?

Satanism provides us all that a religion should, without a compulsory attachment to untenable items of faith-based belief. But it’s absolutely a religion, based on our deeply held beliefs.

So to be clear, Satanists generally and TST members specifically don’t usually worship or believe in a literal Satan?

It is the position of The

understandings of the material world — never the reverse.

From a TST position, do traditional forms of religion have value?

There are certainly aspects of religion which can be helpful. Religion can provide an important narrative by which we contextualize ourselves. It provides a body of symbolism and religious practice — a sense of identity, culture, community, and shared values. What TST is advocating, of course, is that all of this can exist, and in fact thrive, with-

out any dependency upon supernatural beliefs.

How public are TST members about their affiliation? Are there consequences for being “out” as a Satanist?

Sadly, the stigma the word Satan carries is a real thing. The infamous “Satanic panic” — a modern day witch hunt that peaked in the late 80s and early 90s — has never fully abated. Also, as the religious narrative south of the border turns increasingly towards evangelical Christian dominance, the Satanic character stands to fill-in once again as scapegoat-du-jour. As a result, many members have experienced both professional and personal scrutiny, as well as death threats, rape threats and threats to their livelihood. Therefore, the level of safety and comfort each member feels, in terms of their affiliation, is entirely up to them.

What drew you personally to TST and Satanism generally?

As I child, I would always find myself identifying with the rebel character in any story presented to me. My mother read a lot of mythology to me as a young child, and I remember seeing role models in characters like Prometheus, Odin and Lucifer. Having always felt inherently different from others, their rejection of tyranny was inspiring to me. It led to me immersing myself in satanic literature and studies for years. By the time TST appeared, it seemed to fit perfectly into my own personal brand of Satanism — one that wasn’t reliant on the elitist attitudes of The Church of Satan, one that was active and dynamic in its membership, and one that dared to adapt to the current climate.

From online interactions and reading Anton LaVey

(founder of the Church of Satan), I have the impression “traditional” Satanists tend to have a very elitist, Nietzschean and power-worshipping worldview. Can you contrast this with TST’s egalitarian emphasis?

First off, I’d have to disagree that COS [Church of Satan], or similarly inclined brands of Satanism, are “traditional.” As obvious throughout the literary tradition, the concept of seeing Lucifer as a symbol for the eternal rebel within, fighting against oppression, and giving voice to the voiceless, is quite old, and certainly pre-dates LaVey’s *Satanic Bible* by centuries. Also TST has no illusions that we must invariably adapt under ever-changing social climates. As such, we do not prescribe that any one point-of-view should dominate any religious discussion, including Satanism. If some work towards the idea of a fundamentalist view of Satanism, that is their prerogative. Simply put, TST would rather work towards furthering our campaigns, answering the call to action from our communities and in doing so, fully embrace the very critical reasoning and opposition to arbitrary truths which Lucifer represents to us.

Does TST Ottawa have any upcoming events in the works?

In fact, we are currently in the planning stages for two more events after the unbaptism. First, there will be a Krampus-themed masquerade ball — Krampus being the Germanic legend of Saint Nicholas’s dark pan-like sidekick, brought along to both balance light and dark, as well as to discipline the “naughty” children. Second, we will host a Rite of Sexual Empowerment a little later in the season.

WHODUNIT?

1. Stephen King, author

2. Ivanka Trump, fashion designer

3. Jacinda Ardern, New Zealand Prime Minister

4. Kate Taylor, journalist

5. Donald Trump, tycoon and politician

6. Pierre Berton, historian

7. Katharine Viner, editor-in-chief of the Guardian

8. Masuma Khan, VP, Dalhousie Student Union

9. Malcolm Young, AC/DC guitarist and visionary

10. Zeynep Tufekci, writer and academic

A. “Racism is a refugee for the ignorant... It is the enemy of freedom, and deserves to be met head-on-head, stamped out.”

B. “I don’t think any bastard knows who I am anyway, so I never have any trouble getting mobbed off stage.”

C. “There is not yet a ‘this was a challenging but important story’ button [on Facebook].”

D. “Before a [beauty pageant or teen beauty pageant] show, I’ll go backstage and everyone’s getting dressed... I’m allowed to go in because I’m the owner of the pageant... You know, they’re standing there with no clothes... I sort of get away with things like that.”

E. “There’s a special place in hell for people who prey on children.”

F. “You know that treating professional women like inanimate sex toys has finally become socially toxic when even Playboy can’t stomach the idea of it.”

G. “No one marched when I was elected.”

H. “Hypocrisy breeds politicians.”

I. “White fragility can kiss my ass. Your white tears aren’t sacred, this land is.”

J. “Facebook has become the richest and most powerful publisher in history by replacing editors with algorithms – shattering the public square into millions of personalised news feeds, shifting entire societies away from the open terrain of genuine debate and argument, while they make billions from our valued attention. This shift presents big challenges for liberal democracy. But it presents particular problems for journalism.”

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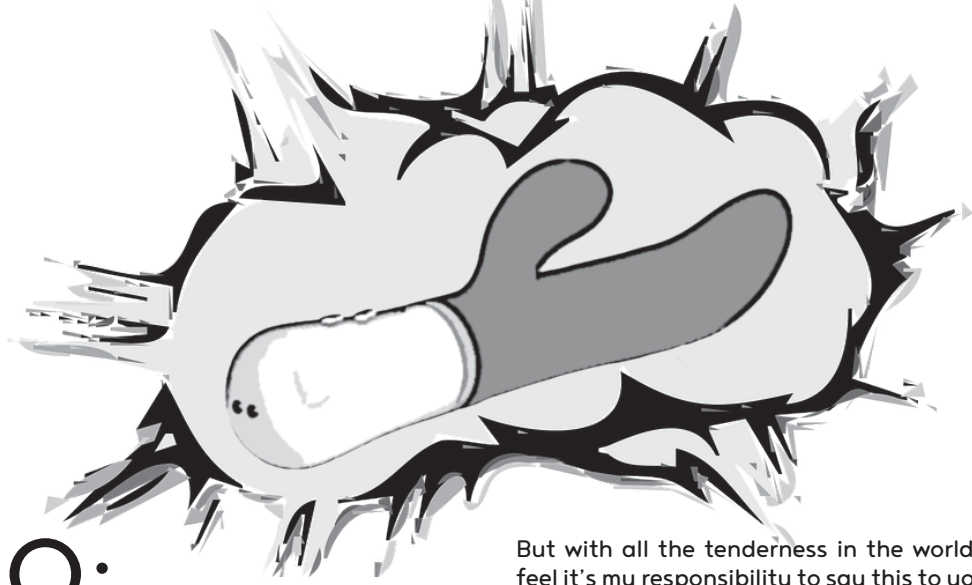
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a.) Berton; b.) Young; c.) Tufekci; d.) Donald Trump; e.) Ivanka Trump; f.) Taylor; g.) Ardern; h.) Khan; i.) King; j.) Viner

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Q:

DEAR VE,

I've been with my partner for almost a year and he really enjoys the sex we have. I, on the other hand, can never manage to get off when we're having intercourse. I've tried guiding his hand, I've tried being subtle with my approach but sex with him, while amazing unto itself, has just gotten a bit tedious.

I love everything else about my partner... except when we have sex. Because I don't want to risk hurting him or his ego, what are some toys I can use in the bedroom that might make things fun for the both of us, which would hopefully finally get me off?

– Still on the Runway in Stittsville

A:

**DEAR STILL ON THE RUNWAY
IN STITTSVILLE,**

Many of us spend time in the kind of fantasy that you're in. We dream about being able to hint so well with our hips that our partners will eventually just catch on.

Getting what I want without actually having to ask for it is one of the most seductive things I find myself fantasizing about, because it means never having to risk being disappointed or hurting someone else. Plus, it's the eye of a perfect storm of expectations; the dead centre of 'having-it-all', not needing too much and being very, very nice.

And I know that you want to be nice to your partner. That you see how hard the world is and how hard your partner is trying, and you don't want to add too much to his shoulders.

But with all the tenderness in the world, I feel it's my responsibility to say this to you: Fuck that. All of that.

Because in this case, being "nice" and saving your partner's ego means putting your needs second, and that is not a foundation on which equitable relationships are built. You are allowed to ask for what you want. You deserve to have sex that feels good. Your pleasure is not an inconvenience.

Take a minute to write down every single thing that is making you believe that your orgasm is less important than your partner's, and then light that shit on fire. Watch it burn.

Then, buy a vibrator. Spend some time with it yourself, figuring out where and how it feels good. Eventually, let your partner watch so he can learn how to get you off.

A bullet-style vibrator can be fun for partnered sex because it's small and doesn't get in the way. If you want to splurge, buy a We-Vibe Sync: this is a hands-free toy that is made for partnered, penetrative sex, and you'll both feel the vibrations when its turned on.

If your partner is as kind and loving as you say he is, he is likely to be horrified when you tell him that you've been having sex for the past year without getting off. Still, I think you need to do it.

Take a deep breath and just tell him what's been going on for you. Explain that you, like many people, need a particular kind of stimulation to get off, and that it usually won't happen from just intercourse.

It will be a hard conversation, but try not to lose your nerve. Remember that your liberation happens in these moments... one uncomfortable conversation at a time.

– Sam Whittle, Sex Educator and Owner of Venus Envy

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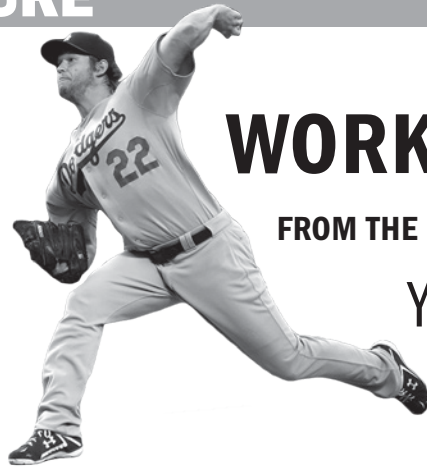
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WORKERS' LESSONS FROM THE WORLD SERIES

Your goals, your victories

Clayton Kershaw, the greatest pitcher in generations, still feels like a failure.
Photo: Arturo Pardavila III

Tim Buck

Last week, Clayton Kershaw, the best pitcher in baseball, told a reporter "one of these days I won't fail."

Kershaw had "failed" because his team, the Los Angeles Dodgers, had lost the championship World Series to the Houston Astros. Despite Kershaw pitching very well in the series — throwing 15 ²/₃ innings where he struck out 17 and gave up only 7 runs — he had in his view, failed.

This is how the powers-that-be get to workers. By defining victory and success, they convince us that we are not good enough, that we are failures, and we must pour more of ourselves into the system. Only by sacrificing more may we be granted the honour of success. We are social-

ized to blame ourselves individually for collective failures.

Clayton Kershaw is, statistically, the very best at his work. As a pitcher, he allows runs, hits and walks at a lower rate than any pitcher since the 1920s. He has been the very best for his entire career. Yet he feels like a failure because his bosses, who profit hugely off him sacrificing his body and future health, control what makes him a "champion."

Imagine what it must feel like to be a minor leaguer, toiling in some derelict ballpark in Oklahoma reading that Kershaw is a failure.

Next season Kershaw himself will toil away in the summer heat, pitching beautifully, in an effort to get back to the World Series. He may

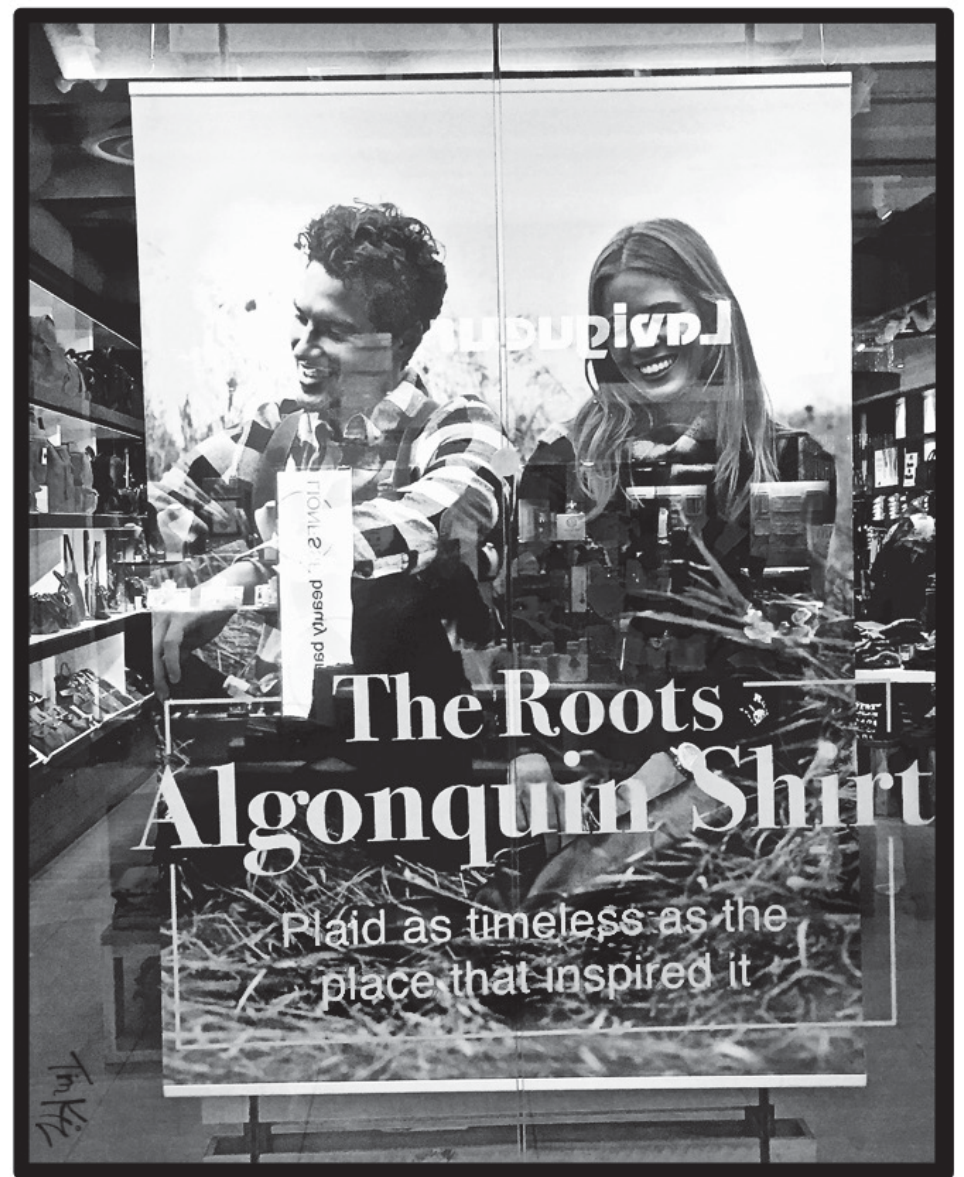
never return.

Of course, Kershaw is not your average struggling worker — he is a superstar millionaire. But the fact that even the most successful and well-rewarded worker still can feel like such a failure has illustrative value.

The lesson of Clayton Kershaw is that we must control our own definitions of winning and losing, of success and failure. Otherwise we leave ourselves open to exploitation, into letting the bosses play with our minds — forcing us to pour more of our sweat, blood and tears for their projects.

We must instead play for our own minds, pitch our own projects; the workers must crown themselves champions.

SYMMETRY'S OVERRATED



YOU MEAN, "AS TIMELESS AS THE PEOPLE WHO COLONIZED THE ALGONQUINS' LAND"?



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FUTURE CLIPPINGS

KNOWLEDGE CAPS FOR BIOEDUCATION

ADAM ASHBY GIBBARD

The Canadian government has passed legislation imposing caps on university knowledge distributors, known colloquially as "Degree Vending Machines." These caps are being enforced throughout the country in response to economic turmoil caused by the bioeducation industry over the past 10 years.

"Unfettered access to learning has caused major gaps in a labour market desperate for skilled individuals. Knowing a lot predisposes youth to entitlement and not usefulness," said Peppa Doppler, Minister of Human and Machine Labour. "BrainTech and other companies are now being asked to comply with the government, but there will still be a need to strengthen the policing of knowledge black markets."

The bill will cap knowledge distribution by pegging it to present and future labour needs, which is especially pressing for the farming and construction industries in the wake of increased climate change.

Greg Padapolis says that his five undergraduate and two graduate degrees have not helped him find a job. "I should have just gone to school for plumbing; at least then I could feed myself," he said.

With such a well-educated population job requirements have never been so high. Fast food jobs now require at least a B.A. in Food Services, whereas programmers in the biomedical industry require at least two PhDs and a specialized certificate in Bioeducation, which can't be bought at a knowledge distributor.

Some students, however, see this as an infringement on their right to access whatever learning they want. "I was just about to register for a brain infusion on the philosophy of social mediation, something I've been interested in for a long time," said Bernard Poltip, a high school student from Ottawa. "Now I'm being told I should naturally learn to farm?!"

When asked to comment on the possible intrusion of peoples' rights Peppa Doppler said "there's nothing stopping student from picking up a book if they don't like it. This is about more than their interests."



A BrainTech knowledge distributor in use.

A POEM BY TIM BUCK

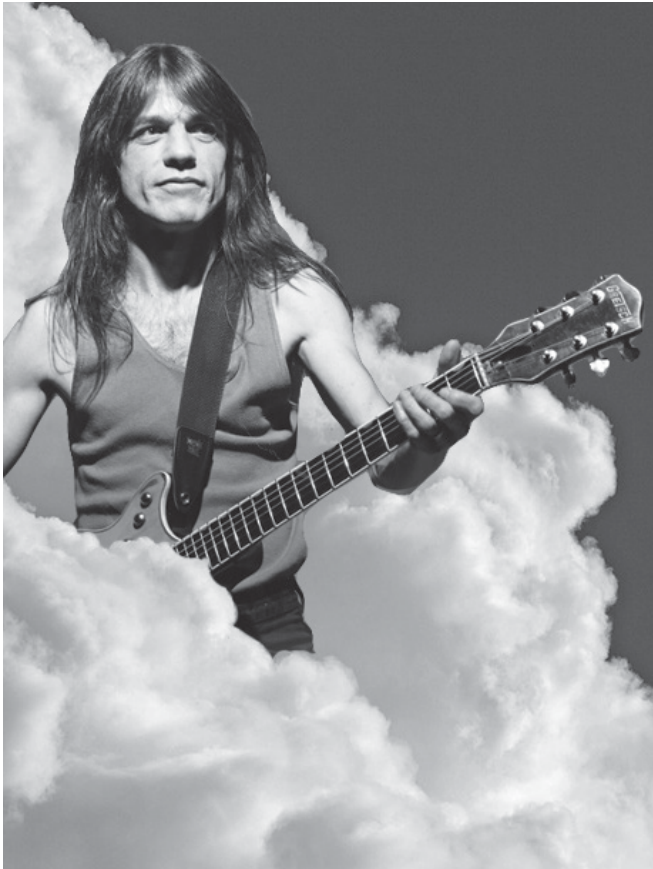
POPPED CORKS

CHAMPAGNE SOCIALISTS
HOW FROTHY AND HEADY
READY WITH AN EAGER HAND
THESE HANDY STIMULATION-ISTS

AFFECTATIONS OF ACTIVITY
PUT-ON PARTIES OF PROTEST

HOW FLAT AND SICKLY
WITHOUT THE COVER
OF THEIR RICH BUBBLE

HOW BRUTAL THE HANGOVER.



HOROSCOPES

XL Petite

SAGITTARIUS (Nov. 22 - Dec. 21)
Well Saggi, the predatory and patriarchal nature of more influential superstars is out in the open. Now even Louis CK has fallen from grace. If you identify as a man, remember that the obligation to fight patriarchy is squarely on your shoulders. Until those of us with privilege come onside with those seeking to dismantle it, progress will forever be limited.

CAPRICORN (Dec. 22 - Jan. 19)
Capricorn, it took until 2017 to have a Federal party leader who wasn't white. The stars predict we'll have to wait a while longer before the media can tell him apart from other politicians who happen to wear turbans.

AQUARIUS (Jan. 20 - Feb. 18)
Haikuroscope for you!
Films improve our lives
What We Do In The Shadows
Will toasts improve yours

PISCES (Feb. 19 - March 20)
Pisces, what if I told you that you could make the best vegan kimchi ever with surprisingly few ingredients? I'm still waiting for your response...I thought a sign named for a fish would be more excited about this. Rude.

ARIES (March 21 - April 19)
Aries, the stars tell me that through resuscitating languages, knowledge and culture that lives within us will awaken from dormancy. Oh wait a minute, it was Eskasoni High School kids in this remarkable music video: goo.gl/mH469L

TAURUS (April 20 - May 20)
Look behind you Taurus!
No Bull.

GEMINI (May 21 - June 20)
I need you to write your name backwards on a sheet of paper. There will be further instructions next month.

CANCER (June 21 - July 22)
Rest in Peace, Malcolm. We salute you: goo.gl/EWZybV

LEO (July 23 - Aug. 22)
Leo, would you choose to live in a glass house? Then why live in a glass nation? Sunera Thobani has some words of wisdom for you, after minute 9: goo.gl/zqKJhK

VIRGO (Aug. 23 - Sept. 22)
Virgo, it's true that relationships need work. But part of that work is realizing that not all relationships have to work. It's perfectly fine for a relationship to run its course, and for people engaged to go their own way. Chin up, the future is unwritten.

LIBRA (Sept. 23 - Oct. 22)
Remember that guy who sucker punched you at Taurus' Christmas Party last year? I feel comfortable telling you now that it was actually I. But in fairness, you were double dipping and I had made a solemn vow not to tolerate any cross contamination of dips before you arrived.

SCORPIO (Oct. 23 - Nov. 21)
As my man Ahmer says, Scorpio, "why the **** are you a volunteer Nazi safety advocate is my question!"
goo.gl/zpTgG6

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