PHENOMENA

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HELEN KOSC

Program:
4th year Sociology Major, Psychology Minor, and Certificate in Business

Interests:
After graduating from Queen's this year, I will be pursuing a 1 year *Masters of Science in Sociology* at Oxford University beginning in the Fall. Equipped with the strong theoretical foundation Queen's Sociology Department has given me, this opportunity will allow me to hone my analytical skills and develop research proposals of my own. I hope my future studies give me the opportunity to pose hypothetical questions and envision the means by which to investigate the answers -- a skill I learned as a Sociology student.

MARLEE KONIKOFF

Program:
4th Year Sociology and Health Studies Medial

Interests:
I am interested in how social inequalities and marginalization affect health outcomes. In the 2020-2021 school year, I will be pursuing a *Master's of Sociology* at the University of Toronto. Through this degree, I hope to fill gaps in existing knowledge and literature about inequality and health in different environments, specifically in post-secondary institutions. I hope that this research can be applied to inform institutional practices in ways that promote equality and health.

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MEET THE TEAM

GET TO KNOW THE TEAM BEHIND PHENOMENA

LAUREN KONIKOFF

Program:
4th Year Sociology and Health Studies Medial

Interests:
I am most interested in the field of Sociology of Health. More specifically, I am interested in health inequalities and how to adapt environments or policies to ensure that health outcomes are positive for all, regardless of any social inequalities experienced. In the future, I hope to pursue academia, and study how the health care system in prisons can be adapted to ensure positive health outcomes in the prison setting. In the 2020-21 school year, I will begin my studies in this area by pursuing a *Master's degree in Sociology* at the University of Toronto.

VARYA GENKIN

Program:
4th year Sociology Major, Psychology Minor

Interests:
My primary fields of interest in sociology relate to the cultivation of consumerism/consumer culture and the ethics associated with advancing technology. In the future, I'm hoping to apply this knowledge in the realm of marketing and entrepreneurship. I'm interested in combining ethics and business to create something that can grow, while remaining sustainable.

LETTER FROM THE EDITOR-IN-CHIEF

DEAR READER,

Phenomena began as a simple idea. Back in the early months of 2019, it was just a proposal to provide a student-run venue for the publication of outstanding undergraduate writing in Sociology. Today, one year later, this idea has taken to fruition thanks to the support of so many.

This year marks the official launch of Queen's University's first-ever Undergraduate Journal of Sociology. After the success of the first Issue, I am pleased to present you with Phenomena's Spring Issue 2020. Published on a biannual basis, our journal is designed to celebrate you — the incredible minds of Queen's University.

I cannot think of a better time to publish this issue than in the midst of the current situation we are facing. As Covid-19 demands that we social distance ourselves from our classmates and professors, I cannot think of a better way to unite us all than celebrating the talented ideas of our peers. I hope more than anything that this journal allows its readers to escape from the chaos and uncertainty of their reality, even if just for a moment, as they become engulfed in the works of Queen's brightest minds.

Many students devoted their time and talent to the works they submitted to the journal, and we had so many exceptional submissions to choose from. In the end, we selected those pieces that best reflected our aim as a journal: showcasing a diversity of opinions through exemplary undergraduate papers written by sociology students.

I owe so much of Phenomena's success to the support I have received from both the Sociology Department as well as the Phenomena Team. It was the support of the Department Heads: Dr. Kay, Dr. Burfoot, and Ms. Schuler, who really allowed the project to get off the ground. As well, my phenomenal team of Editors and Content Curators: Varya Genkin, Lauren Konikoff and Marlee Konikoff. Finally, thank you to you, the readers and contributors, for celebrating exceptional academic thought.

As I graduate from Queen's this year, I am confident that Phenomena will continue to serve as a platform for academic discourse and innovative thinking for years to come. With an exceptional new team taking on Phenomena's mission, I know the journal is in great hands. I hope you enjoy reading Phenomena's Spring Issue as much as I did.

Helen Kosc
Founder & Editor-In-Chief

Helen Kosc

Making Meaning Count:
A Phenomenological Approach to Understanding Student Meaning-Making Processes & Academic Performance

As income inequality continues to rise in Canada, the growing economic, social and political problems associated with this distribution in wealth are not experienced by citizens equally. Canadian children make up nearly a quarter of all low-income persons in the country and this comes with serious and far-reaching implications — living in low-income conditions influences academic outcomes and may impede children's school readiness and follow them throughout their educational trajectory thus limiting their likelihood of success (Statistics Canada 2016; Statistics Canada 2009). In her phenomenological approach to studying the differences between male and female performance, Iris Marion Young (1980) utilized the concept of embodiment posited by philosopher Maurice Merleau-Ponty (1962 cited in Young 1980) in order to emphasize the ways in which common lived experiences of women could disadvantage, and even determine, their outcomes. Drawing upon Merleau-Ponty's concept of embodiment, this paper will explore the significance and implications of being-in-the-world to argue that the consideration of people's lived experiences is essential to explicating, and ameliorating, differences in students' academic outcomes and success. This argument proceeds in three stages. First, I outline the centrality of the 'lived body' to one's perception and understanding of the world, as demonstrated by the human ability to identify 'things.' Next, I explore the hold that embodied knowledge lends to past experiences to influence the present experiences of students' perceptions and performance seen in differently disciplined children. Lastly, I consider the influence of the future upon our being-in-the-world to illustrate the importance of students' perceived outlooks and the immense potentialities to change, transform and learn that this implies.

YOUNG AND MERLEAU-PONTY

Embodiment, as seen by Merleau-Ponty, concerns the experiences of the 'lived body' and is important to the human experience in three ways. In her analysis of Merleau-Ponty's theory, Talero (2006) argues that the philosopher has laid the groundwork for how the 'lived body' is fundamental to the development of human perceptions and the acquisition of knowledge; enables people to navigate a world that would otherwise be incomprehensible through holding on to the past; and interacts with the future such that learning is a natural human state (Merleau-Ponty 1962 cited in Thorburn 2008).

Under this perspective, the perceptual experiences of the "whole person" who is treated as "a whole being" serves as the basis for their relationship with the world through being-in-the-world and is thus an essential consideration for explicating people's behaviour and outcomes (Stolz 2015). In *Throwing Like a Girl: A Phenomenology of Feminine Body Comportment Motility and Spatiality,* Young (1980) held that every person's existence was defined by their situation, such that the historical, cultural, social and economic limits of one's situation all define one's experiences. To this end, she conducted a phenomenological analysis of differences in female and male comportment and outcomes to propose that there was a lot to be missed if the differences in the lived experiences of the two genders were not taken into account. These differences in their situation, she argued, could disadvantage females' lived experiences to influence the perceptions and understandings derived from them to further, and cyclically, impede female actions and outcomes. While Young held that women's situations impact lived experiences and outcomes with a large focus on physical comportment and motility, this phenomenological framework and the tenets of embodiment can similarly be applied to explicate the influence of poverty on children's lived experiences, perceptions, actions and outcomes.

PERCEPTIONS AND THE LIVED BODY

The 'lived body', for Merleau-Pontian phenomenologists, can be thought of as the single entity composed of the amalgamation of one's physical body and one's consciousness, such that the two cannot be discernibly separated, and is held as the agent of all perception and rational action (Hanna and Thompson 2003 in Thorburn 2008). As humans, we live in the world through our physical bodies and we perceive this world, forming our inner life and point of view, with our body such that our physical bodies cannot be isolated from the thoughts of our mind (Stolz 2015). In this sense, everything that our mind knows is inherently derived through the bodily experience. The scale at which the bodily experience can influence our mind's thoughts can easily be gleaned when we think of how geographic or spatial location, for example, can impact our thinking.

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The thoughts one would have when underwater, hanging from a cliff, or having just suffered a tremendous injury would all differ for each individual but, invariably, would be influenced by their physical body's experience.

In this account, the physical body is simply the visible side of the much larger context in which one is situated: the world of perceptual, spatial, sexual, linguistic and interpersonal significance. Stolz (2013) argues exactly this in Phenomenology and Physical Education, emphasizing that people's engagement with the world cannot be limited to the cognitive domain without recognizing the emotional, practical, aesthetic, and imaginative influences that impact the participatory perspective of people as moving agents. Young (1980) explicates the way in which the occupation of one's body can operate to produce, to varying extents, feelings of incapacity, frustration and self-consciousness. The emotion of fear could be embodied such that the trepidation many females hold, even in doing something as simple as jumping across a stream, would cause an embodied hesitation that brings girls and women to pause before the action, thus hampering its efficacy. The role of emotions and imaginative influences can similarly, if not identically, influence the engagement of children from low-income households with the world. Having any disadvantage, such as starting school with their performance trailing behind that of their peers or being disciplined harshly, could correlate with heightened fear of failure or punishment to result in an embodied hesitation.

The situational disadvantages of either girls or socioeconomically disadvantaged children, in this case, can illustrate the intertwined nature of the body's situation and one's mind: the body's situation included emotions of fear which correlated with the embodied hesitation in their actions. Further, experiencing this sequence of events and conceptions, one's perception of what they are capable of may be influenced to further perpetuate the disadvantages in ensuing engagements with the world. In this sense, the lived body may be likened to a lens through which we necessarily perceive the complexities, from those in our school experience to those of our homes and everything in between, that each person navigates.

BEING-IN-THE-WORLD: HOLDING ONTO AND REPEATING THE PAST

Merleau-Ponty uses the concept of 'being-in-the-world' to refer to the constant relationships that our lived body weaves with its surroundings and emphasizes the hold that the past has on this engagement. While being-in-the-world can be considered...

...the total phenomenon that is human identity and the "current of complex and variegated significance" weaved by the constant navigation of the visible body with the engagements it is presently situated in, it is habits, or the past's manifestation in the present, which gives rise to this relationship (Talero 2006:193).

Many habits, ranging from speaking English to walking or doing simple math, can be relatively automatic for us today but were all once painstakingly learned. For Talero (2006), the phenomenon of habit is the bodily power of performing and repeating forms of experiences that occurs constantly throughout our lives to create stable situations in which we can function. One need only think of how we are able to recognize objects or people to see this at play—we recognize, even from infancy, certain visible 'things' as constituting people or, more specifically, our mothers. Talero argues that our habits of perception are such that the world is seen to constitute distinctly bounded entities—both our perceptual and motor habits give priority to 'things' rather than the spaces between things and thus, we largely see and focus on people rather than the distances between them. While this grounding of our bodies in the past lends us the power to navigate the human world with some sense, it also ensures that the bodily 'past' of habit inherently shapes, if not constitutes, aspects of the present moment.

The earlier example of female tentativeness as an embodied action can also be understood as a habit learned from previous experiences that were perceived to be similar and instilled fear. The attitudes and emotions of girls and disadvantaged students alike can be understood as being predicated upon conceptions of the past such that the cognition, performance and outcomes of students can be ascribed not to an inherent incompetence or unwillingness to work but rather to a failure to recognize their potentialities due to the impact of the past.

Beyond this previously explored case, it is important to grasp that the hold of the past on the present is such that all the actions of our present may be shaped by habits of the past. In this way, embodiment can be used to acknowledge the imposition of meaning that cannot be ascribed to the consciousness that is present, from the moment that we begin to make meanings of our experiences (Merleau-Ponty 1962 cited in Carman 1999). Evaldsson (2003) considers the many nuances of human experience and interaction that exist when we conduct a phenomenological analysis of people's engagement with the world and one another.

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In her study *Throwing Like a Girl? Situating Gender Differences In Physicality Across Game Contexts,* Evaldsson (2003) notes the different ways in which gender, ethnicity, discipline style and class could all influence the behaviours and performance of children within the context of schoolyard foursquare games and highlights several important points: gender and ethnic meanings shifted and changed during the game; the children evoked social identities of class, gender and ethnicity that are embedded in schooling and extracurricular activities which were intersecting in various moments of play; and multiple interactional resources, such as showing off physicality, were used by the boys to strengthen social bonds and status and staged a masculine identity of domination over girls. Key to these findings is how multifaceted, interwoven and dynamic the manifestations of gender or class differences can be when taken into the joint social project of an intersubjective place like the foursquare game. As simple as this example is, group projects involving discussion and collaboration, for example, may present greater intricacies than the simple form of play studied – it may serve to illustrate the many ways in which one's past experiences, such as those relating to gender and class, can be relevant and determine outcomes and experiences within present interactions. Experiencing the manifestation of these differences within the game can, of course, further reify one's disadvantaged conception of their situation.

THE POTENTIALITY OF FUTURE: LEARNING AS THE NATURAL STATE

The temporal nature of being-in-the-world holds two central implications for understanding differences in students' academic performance – the embodiment of the past can provide a form of escape from experiences of the present, which can deprivilege the latter's power, and orienting oneself towards the future and through the embodied past engenders human openness to change and development. In other words, the Merleau-Pontian account establishes how the past can both interfere with our embodiment of the present or how it can give rise to learning as a form of human freedom (Talero 2006). In Merleau-Ponty and the Bodily Subject of Learning, Talero (2006) examines how the carrying forward of past meaning into habits and repressions of the body's present situation necessitates that this meaning be 'futural' as well. This is to say, the meaning that is preserved in our habits may persist because they are entrenched in the past, but it also enables us to anticipate, on a bodily and subconscious level, an entire context of meanings and possibilities...

...for the future before it takes shape. Just as one may embody hesitation because of a habit to, based on similar situations that incited fears in the past, we also predict the upcoming situation and have a conception of our future self within it that incites this reaction. In this sense, the protending into the future that habit engenders is performed upon a commitment to, at the very least, aspects of a certain kind of person that we will be. A child who has hesitated before in raising his hand to speak up in class, for example, may experience similar opportunities in the present with anxiety about whether their answer is correct, whether their voice will waver or if humiliation, rather than reassurance, may result. Similarly, one may conceive of themselves as an uninspired student due to their past experiences and choose to refrain from answering the question based on their protention of this image of who they will continue to be.

As the past enables our ability to anticipate and act upon, a future however, the present can also be informed by the future to account for new changes and transformations that lead us to deviate from our pasts. When our conceptions of the future change such that previously entrenched habits cease to serve or be of relevance to us, the habit can lose its meaning and power over us (Talero 2006). Pro-academic habits held by students, such as asking the teacher questions when facing difficulties or confusion in a classroom, can become terminated immediately when predictions of how the teacher will treat us in the future changes. In the near-immediate shift in behaviours that can follow a breach of trust, for example, we see the future and past dually informing our understandings of the present and the temporal quality of being-in-the-world. As low socioeconomic status correlates significantly with the harsh discipline, lack of maternal warmth and maternal aggressive values of children from low-income homes, a child whose trust is broken by someone new for the first time may completely change their behaviours and disengage or respond to the shift in any number of ways that departs from what previous habits may have otherwise encouraged (Dodge et al. 1994).

The future's power to shape our habitual engagements with our surroundings, and our intrinsic openness to change holds great potentialities for human freedom when the mechanism by which we learn is understood. When the circumstances of our present experiences are able to align with the meanings we derived from our habitual past, such that they can enter into the context of what we know, the potential to develop and change what we know enables us to learn. While we, and children, learn almost perpetually and non-deliberately, the development of the futural possibilities of the past are what constitute meaning and new knowledge.

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CONCLUSION

A Merleau-Pontian account of embodiment explicates ways in which the academic performances and outcomes of students from low-income homes may derive from disadvantages influencing their lived-experiences and lends a potentially auspicious narrative on the students' futures. Embodiment suggests several things for children who may be experiencing disadvantages from poverty. First, experiences of the lived body inform our perceptions of, and interactions with, the world and can thus perpetuate disadvantages of initially poorly-performing children to explain differences in their behaviour and outcomes. Secondly, that the experiences and conceptions of the past largely influence our present and our predictions of the future, differences in lived experiences can be further reified to exacerbate one's challenges. Lastly, by having circumstances which can nourish students' conceptions of their capabilities in a positive way, for example, the intrinsic nature by which people are open to change can provide great hope for the manifestation of increasingly favourable perceptions of the world, engagements with their surroundings, and outcomes in school.

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WRITTEN BY LAURA TANG

From Legislated Indigeneity to Continued, Unjustified Attention: Identity Construction & Surveillance of Indigenous Peoples in Canada

INTRODUCTION

From initial European contact into the contemporary period, Indigenous and settler relations have been determined by power imbalances and a lack of trust. Historically, through the intentional construction of Indian identities embedded in legislated initiatives, such as the Indian Act and Indian Status, the Canadian government assumed responsibility for the marginalized Indigenous population and justified subsequent, population-wide surveillance. The Indian Status system is an example of an identification system where the creators of the system (in this case, the Canadian government) have the means to surveil its members. Contemporarily, the singular 'Indian' identity is being resisted and pluralized with the elimination of overtly racist legislation, technological advancements of genetic ancestry testing and both personal and legal status reclamation. Now, Indigenous Canadians have revised identity formation processes and thus reclaimed marginal power in defining themselves, while the Canadian government has now lost rationalization for targeted surveillance. Yet, the Indigenous Canadian population seems to remain 'risky' and worthy of surveillance, so identity construction and surveillance practices seem to be inextricably bound. The fight for general Indigenous rights to be recognized coincides with this identity revisioning and can be seen through intensely surveilled movements and protests, such as Idle No More and Stolen Sisters. Though the constructed nature of this 'Indian' identity and the inherent power imbalance between the settler government and Indigenous peoples has evolved contemporarily, the fact that current surveillant attention remains warrants a time-based analysis. In this paper, we will investigate the historical process of Indigenous resistance against government surveillance and explore the implications for and deep connection to contemporary attitudes towards and practices of surveilling the 'risky' Indigenous Canadian population.

THEORETICAL GROUNDING

Identity is an integral aspect of both contemporary and historical societies. These identities are assigned through identification systems that "associate data with a particular person" (Lyon 2009:6). Identification systems ...

...define and actively construct identity through prescribed qualifications which determine if an individual belongs to the identity group or not. As a theoretical concept, these systems are significant to surveillance practices because "identification is the starting point of surveillance" (ibid:4). Therefore, the construction of identity which occurs through information encoded in identification systems can also be used as a means to surveil individuals based on their identity.

Identification systems proliferated in the settler-colonial era as a way to reinforce and naturalize unequal power dynamics between settlers and Indigenous populations (ibid:20). These systems were–and still are–an important method for settler control. Identification cards are an integral part of the colonial project and facilitated the assimilation and cultural genocide of many groups throughout history, such as in 1920 North-east China and in Japan until 1945 (Ogasawara 2008:93). These systems have evolved in the modern context with the rapid development of technology, whereby surveillance is advanced through the intersection of physical systems with "networked, searchable databases" (Lyon 2009:11).

Identification systems are significant because of their potential to be exclusionary. Inclusion in a system, or lack thereof, can determine treatment in society and life chances–especially within government institutions (Ogasawara 2008:97). Historically, identification cards and identification systems have been resisted through the procurement of fake documentation to aid an individual to escape the regime or receive better treatment in society. A notable example of this is obtaining fake papers to escape Nazi Germany (Huebel 2018:128). Entire identification systems have been overthrown through resistance movements leading to governmental changes, such as Apartheid in South Africa (Schwartzman and Taylor 1999:110). Despite the potential for resistance, identification systems have been significant in surveillance and in contexts of mitigating power dynamics within society, particularly in settler-colonial societies.

HISTORICAL IDENTITY CONSTRUCTION AND CONSTRAINED RESISTANCE

Since the beginning of European contact with Turtle Island–now commonly known as Canada–settler powers have...

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...taken continuous measures to assert control over the many and diverse Indigenous communities native to this continent. The British-settler proponents in Canada and the subsequent federal government of Canada solidified this supposed 'responsibility' through the creation of an Indian Affairs Department in 1755 (Indian and Northern Affairs 1978:v). Despite many revisions, the department remains today under the title of Indigenous and Northern Affairs Canada, demonstrating that contemporary Indigenous-settler relations are deeply embedded in their historical origins (Government of Canada 2019). The historical process of 'othering' the Indigenous population is strikingly clear through specific and targeted control, which took the form of both legislated laws and unlegislated policies in the Indian Act (Quigley 2019:695). These laws and policies were founded on unjustified, racist assumptions about the identities of the Indigenous population, yet pervasively "intruded" on their day to day lives (Indian and Northern Affairs 1978:191). Thus, an inquiry into Indigenous identity construction requires an exploration into both the assumptions that informed the Indian Act and the limited ability to negotiate one's own Indigenous identity in the confines of this legislation.

The "colonial binary" that existed between the supposed "savage" Indigenous and "civilized" settler populations was a foundational colonial ideology that informed the earliest interactions between the two groups upon European contact (Smith 2009:18-19). This framework enabled settlers to see themselves–and their way of life–in complete opposition to that of the Indigenous peoples. Further, this fostered a negative, pan-Indigenous and non-progressive view of Indigenous cultures, identities and communities. This unfounded, "deficit representation" opened a space that allowed settlers to make reductive assumptions about Indigenous peoples (Quigley 2019:696). **Consequently, this 'othered' view of the entire Indigenous population empowered the government to construct identities that fit within and favoured their colonial desires.** Ultimately, the racist assumptions made informed the foundation of a legally constituted Indian Status, regulated by the 1876 Indian Act (Joseph 2018:11).

This "paternalistic attitude" fostered the belief that the government was 'responsible' for Indigenous peoples (ibid:8). This assumed liability was two-fold: the duty to protect the 'advanced' settler population and the burden to support a 'backward' Indigenous population (Bennet et al. 2014:42). Subsequently, the newly constituted, legislated nature of 'Indian' identities empowered the government ...

...to heavily monitor and control the everyday lives of Indigenous peoples. Thus, individual Indigenous identity construction was constrained by both reductive definitions of 'Indian' identity and constant government watch. The Indian Act's pass system policy and prohibition of alcohol legislation provide powerful examples of how diverse Indigenous identity construction was influenced–and inhibited–by the prescription of 'Indian' Status. The pass system reflected the assumption that Indigenous peoples were not yet conditioned to control themselves in the mainstream settler society, while physically stifling their on and off reserve movement (Smith 2009:62). The prohibition of alcohol reflected the assumed irresponsible and violent tendencies of Indigenous peoples, while controlling their actions and behaviours (Joseph 2018:43). As infamous features of the Indian Act, these initiatives exemplify that the potential for Indigenous identity construction–which happens through experience–was constrained by extremely oppressive and reductive conditions and enforced by government scrutiny (Ngo cited in Quigley 2019:696). To reiterate, this entire legislated and watchful process was empowered by the government's assumed 'responsibility.' '. Ultimately, there were implications for Indigenous identities in both the creation of the Indian Act and the experience of Indian Status.

The fact that the only form of viable 'Indian' identity was embedded in federal legislation made it illegal to resist that identity prescription. The government's legal category of 'Indian' was reductive, restrictive and "limiting" (Lavoie and Forgot 2011:126). Yet, any exploration of pre-settler, meaningful and relevant Indigenous identity was regarded as criminal. The legal basis of this identity significantly inhibited the potential or desire for those who fit the legal category to resist these flawed identities. Further, the aggressive, assimilationist policies–such as the residential school system–that were undertaken by the federal government caused severe trauma and despair in the entire Indigenous population, which was–and still is–felt intergenerationally (Joseph 2018:63). This constructed dependence of Indigenous peoples on the federal government also hindered resistance, because having 'Indian' status was the requirement to access essential resources and so-called "benefits" (Lavoie and Forgot 2011:126). Despite these impediments, resistance efforts that opposed the government were more centred around reconnecting to lost and varied Indigenous cultural identities, rather than resisting excessive government attention.

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Opposing such controlled and narrowly defined identity prescriptions, brave Indigenous individuals and communities sought to strengthen their pre-contact cultural ties, undeterred by the inherent illegality of such actions. For example, we can look to the 1884 Indian Act provision to eliminate all traditional cultural ceremonies, such as the Westcoast Potlatch tradition (Indian and Northern Affairs 1978:150). Despite the government's initiative, underground Potlatches were held to retain oral histories and foster the values of the particular communities of which this tradition originated (Joseph 2018:47-49). Through this example, it becomes apparent that engagement in underground movements was more about the preservation of unique Indigenous cultures and the fostering of meaningful Indigenous identities, rather than a conscious resistance to surveillance. That said, it is important to reiterate that the intentional construction of 'Indian' identity conveniently justified government surveillance. Therefore, any act of prescribed identity resistance was inherently connected to resisting governmental control. The underground nature of Potlatches, for example, furthers this notion because the ceremonies were intentionally held out of the view of government surveillance powers. Thus, even though Indigenous efforts to resist a narrowly defined 'Indian' identity were not necessarily driven by a motive to resist surveillance, we can regard these efforts as fundamentally resistant to that form of control.

Historically, the lived experiences of Indigenous peoples–always within the confines of the Indian Act–were intentionally distanced from the rest of the settler-Canadian population. Contrary to the policies' goals to assimilate Indigenous peoples, the legislation further divided the populations, empowering settler lives to flourish on 'new' land and relegating Indigenous lives to Canada's peripheries (Indian and Northern Affairs 1978:192). Despite this distance and constructed inequality, for a significant duration of Canada's–relatively recent–history, the federal government has relied on the Indian Act legislation to justify remaining watchful over the Indigenous population. Now, with high rates of Indigenous urbanization, professionalism, advocacy and empowerment, identity construction is changing, with subsequent and significant implications for government surveillance justification.

CONTEMPORARY NEGOTIATIONS OF INDIGENOUS IDENTITY

Indigenous identity in Canada is no longer bound by the 'Indian' Status system, as a result of technological...

...advancement and legislative changes to the Indian Act. Most notably, the recent advent of ancestry DNA tests, the ability for status reclamation and self-identification and practice have allowed for Indigenous identity to be defined in ways other than through the Indian Status system. This has allowed for a relative weakening of the imposed power of the Canadian government because they are no longer the sole identifiers of Indigenous identity. The legislative changes to the Indian Act have rendered certain aspects of Indigeneity legal that were previously illegal, meaning that some freedom is given back to Indigenous peoples.

The recent pluralization of Indigenous identities in Canada is significant because it demonstrates the lifting of some assimilationist policies by the Canadian government. The last residential school closed in 1996, exemplifying that this is a very recent development in the overall narrative of Indigenous-settler relations in Canada (Regan 2010:4). Although the ramifications of assimilationist policies are still felt in the contemporary context, there has been a dramatic shift in the acceptance and creation of Indigenous identity through ancestry DNA tests, status reclamation, and self-identification and practices.

Ancestry DNA tests came on the market with the ability to test for "Aboriginal" genetic traits after the Human Genome Project concluded in 2003 (Shetty 2008:1739). Throughout the 2010s, ancestry DNA tests became increasingly popular (Wagner and Weiss 2012:42). Importantly, ancestry DNA tests allow for more people than ever before to claim Indigenous identity based on their genetic heritage (Goldbeck and Roth 2012:415). Although there are issues with the method of constructing the "Aboriginal" genetic identity, this is significant because it allows people to connect with their ancestral roots and reclaim their heritage through a means other than government prescriptions of identity (ibid:416). It also allows people to discover links to Indigeneity which they may not have otherwise known (ibid). DNA tests are a powerful way to acknowledge the traumatic past and can aid in reparations for a more encompassing group of people, contrary to the damage done through the narrowly defined 'Indian' Status.

Although DNA ancestry testing is a legitimate method for claiming Indigenous identity, perhaps the most liberating method is through status reclamation. The Indian Act was made of inherently racist policies that stripped Indian Status from many culturally and genetically Indigenous peoples (Regan 2010:97). For example, status was stripped if an Indian Status holder married someone without status (Joseph 2018:19).

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As well, through residential schools, the forced assimilation of Indigenous children resulted in the tendency to choose Canadian citizenship, consequently giving up their status (Regan 2010:97). All of these methods resulted in entire and multiple generations losing or revoking their Indian Status. Now, those who lost current personal or past familial status can reclaim that status (ibid:80). This is a very important step in reparations as it heals some of the damage left behind by the Indian Act.

Finally, self-identification and practice are now a viable method to define Indigenous identity thanks to the legislative changes to the Indian Act. Even if one does not possess 'Indian' Status or has not taken an ancestry test, Indigenous people can come together based on customs, traditions, cultural values and–most importantly–a shared history. This has allowed for Indigenous people to reclaim the power to define their own identity that was lost with the implementation of the Indian Act. Currently, a notable shift in power is happening in terms of defining Indigeneity; there is no longer one, authoritative source to define identity. Consequently, power is dissipating from the Canadian government.

The Canadian government used the Indian Act and the 'Indian' Status system as a means to control and dictate what constitutes a viable Indigenous identity. As we have demonstrated, historically, the government performed mass surveillance on and controlled all Indigenous communities, justifying these actions through the Indian Act. Contemporarily, with legislative changes to the Indian Act, the government has now lost justification for targeted surveillance. They have resorted to mobilizing powerful social institutions to rationalize targeted surveillance and incite public settler support. Ultimately, this constructed justification rationalizes the contemporary extreme targeted surveillance of Indigenous advocates.

CONTEMPORARY INDIGENOUS RESISTANCE
MOVEMENTS
Now that Indigenous people have been able to reclaim some power, they have formed together as a broader community, along with their allies, and started several resistance movements that address Indigenous rights in general. The Idle No More protests and the Stolen Sisters movement will be exemplified to explore these tensions. Although these resistance movements are different in style and content, they both bring up issues of governmental control and Indigenous sovereignty. Most notably, they have garnered even more attention from the Canadian government, RCMP, and local police forces in the form of surveillance and criminal attention (Gill and Zwibel 2017).

Idle No More is an ongoing Indigenous resistance movement of activism that seeks to bring awareness to settler colonialism (Crosby and Monaghan 2018:99). Specifically, Idle No More...

...brings attention to Indigenous sovereignty rights and resource use by the Canadian government (Idle No More n.d.). Ultimately, Idle No More has garnered a lot of RCMP attention in the form of targeted surveillance (Crosby and Monaghan 2018:106). As Crosby and Monaghan state:

RC P surveillance efforts show that no matter how mundane or seemingly unthreatening an event, Indigenous actions challenging settler authority require scrutiny, cataloguing, criminalization, and ongoing surveillance, particularly when Indigenous actions threaten settler economic interests (ibid).

This shows that the movement of Idle No More is successful in making Canadian authorities nervous of the power exercised by Indigenous communities. Consequently, they respond by instilling fear in the protestors through enacting unprecedented surveillance tactics.

Another intriguing element to the Idle No More protest is their wide use of the hashtag, #IdleNoMore. The organizers of the movement sought to use social media to "mobilize people on the ground" (ibid:103). The use of social media allowed for a wider group of Indigenous peoples and their allies to participate. This online presence is a significant part of the movement's success (Schwartz 2013). That said, the online nature of Idle No More has also empowered the government to extend their watchful eye beyond physical protest spaces.

An equally notable Indigenous resistance movement is Stolen Sisters. Their mission is to bring attention to the more than 1200 missing and murdered Indigenous women in Canada (Drache, Fletcher, and Voss 2016:2). Local police forces and the RCMP do not effectively investigate these cases, leading many of them to remain unresolved (ibid). This is indicative of the systemic neglect Indigenous communities face across Canada. Stolen Sisters has resulted in many marches and art installations as a form of protest against the wrongful treatment of missing and murdered Indigenous women by the authorities, such as 'Walking with Our Sisters' (Reid 2016). Interestingly, the calling of attention to the tendency of police to neglect the missing and murdered Indigenous women is seen as a justification and means of surveillance by those same police forces that do not effectively look into the cases (Crosby and Monaghan 2018:132). Ultimately, this resistance movement is an issue of surveillance in more ways than one.

Even though all of these protests have been legally respectful and inherently peaceful, they are still seen by authorities as a threat (ibid). The 2016 Stolen Sisters march in Victoria, B.C. garnered over 1,000 participants, one of which told reporters....

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RESISTING NEW FORMS OF SURVEILLANCE

...that the march was "not an action against the Canadian government or state" (Reid 2016). Instead, their march is to honour the lives of the women that have been lost through the systemic neglect of Indigenous women and girls by the authorities (ibid). That said, it is striking that these movements are still are held under intense scrutiny and surveillance, regardless of the intentions of their resistance (Gill and Zwibel 2017).

Comparing the Stolen Sisters movement with the Idle No More movement highlights a poignant juxtaposition because Stolen Sisters asks for increased police work and attention (Drache et. al. 2016:2). Though, it is imperative to emphasize that these protestors are demanding a fundamental shift in which population warrants more attention–the perpetrators of violence rather than the victims. Despite the differences between the movements, they both resist the marginalization that Indigenous communities face under Canadian governance.

These protests are both about sovereignty and trust between settlers and Indigenous populations, made possible through the legislative changes that occurred to alleviate the oppressive Indian Act. They both protest settler-colonialism and the mistreatment that spans multiple generations of Indigenous peoples in Canada. The government inherently does not trust Indigenous peoples and seeks to control them through mobilizing targeted surveillance efforts to suppress Indigenous resistance movements (Gill and Zwibel 2017). According to Gill and Zwibel, "the kind of government surveillance that Indigenous activists and groups have been subject to has the potential to affect a wide range of rights and freedoms protected by the charter, as well as jeopardize many of our most deeply held democratic values" (2017). Therefore, it is made clear that the Canadian government treats Indigenous peoples as inherently different than settler Canadians, affecting the life chances of Indigenous peoples, and driving their resistance. Further, Indigenous resistance movements garner even more government attention, leaving Indigenous people under intense scrutiny no matter what they do.

Now that extreme surveillance measures are enacted against Indigenous people who partake in resistance movements–presumably a ploy to silence their voices–Indigenous peoples are left at a crossroads. They can either continue to resist through movements such as Idle No More and Stolen Sisters, risking extreme surveillance measures, criminal punishment, and media attention, or they could retreat and let the government continue to control them. How Indigenous people can resist this new justification for surveillance is worthy of thorough exploration.

Foucault's assertion that "where there is power, there is resistance" is incredibly applicable to both the historical and contemporary experience of surveillance for Indigenous Canadians (1978:95). Throughout this paper we have demonstrated that, despite shifting power dynamics, Indigenous peoples have ultimately always engaged in some form of resistance to government power, whether it be intentional or not. Yet contemporarily, resistance to surveillance poses an especially complex problem. Despite the admirable Indigenous advocacy work that is fostered through protesting, the protesting process provides justification for government attention. If it is the current Indigenous resistance to government control over traditional lands and Indigenous rights that rationalizes government surveillance, how can the Indigenous population resist this surveillance without drawing even more attention to themselves? Thus, we propose that, if resistance to surveillance is going to be successful, the responsibility cannot fall on individuals or be limited by such a micro scope. Rather, resistance must manifest on a macro scale, through entire systemic reform.

To explore the potential of complete structural change, we will turn to the reconciliative process of Indigenous self-governance (Truth and Reconciliation Commission of Canada 2015:326). The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which has been recognized and validated by the Canadian federal government, asserts in article four that every community of Indigenous peoples in the word have the right to self-governance (United Nations 2008:4-5). This is a highly relevant concept because self-governance promises to resituate power dynamics by repositioning Indigenous communities within the diverse, vibrant and unique cultures they once were–before European contact. Through self-governance, reclaimed power affords and empowers Indigenous communities with a unique opportunity to resist government control.

More specifically, self-governance is perhaps the ultimate form of resistance to government surveillance. While the process is more concerned with autonomy and self-determinism, it inherently stands in opposition to government domination. When communities are supported to develop traditional forms of governance, the power over the population is resituated. Thus, the proliferation of Indigenous self-governance would relieve the government of the supposed 'responsibility' for the Indigenous population. Ultimately, if Indigenous peoples were to be governed by their own community members, the Canadian government would not have enough power to conduct unfounded and racially biased surveillance initiatives.

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Yet, it is worth exploring how, in reality, the independence given to communities through self-governance remains constrained by the structures of the Canadian government. "Consequently", as Foucault reminds us, "resistance is never in a position of exteriority in relation to power" (1978:95).

It is important to recognize that even when Indigenous self-governance structures are formed, there is still the expectation that the population will abide by–and thus fit within the mould of–the dominant Canadian society. This can be exemplified by provision 1.3.2 in the Maa-nulth First Nations Final Agreement, a modern treaty. This provision requires that the Maa-nulth First Nation Government comply with The Canadian Charter of Rights and Freedoms in every aspect of its functioning (Government of Canada 2009:4). This is not to suggest that The Charter is a negative piece of legislation–in fact, it's a fundamental part of our Canadian privilege–but rather, it is significant because it demonstrates that there is an expectation that the self-government institution will remain bound by Canadian legislation. Despite the supposed independence that the notion of self-governance promises, there is the requirement that these governments will continue to operate within dominant settler structures.

Ultimately, if Indigenous peoples in Canada are going to be truly free from their subordinated and surveilled position, they may need to renegotiate the process of coming to self-governance agreements. The limits put on traditional forms of Indigenous self-governance clearly demonstrates that there is a greater socio-structural problem at hand. Despite our contemporary democracy, colonial ideologies still form the foundation of Canadian society and continue to impact– frequently tense–Indigenous-settler relations. Constrained by dominant settler structures, Indigenous resistance to government control and subsequent surveillance through self-governance–as it commonly exists now–is almost futile but will hopefully become a surmountable obstacle in the years to come.

CONCLUSION

A time-based analysis of Indigenous-settler relations exposes the ways in which government control has been pervasive throughout the entirety of Canadian settler-colonialism. Historically, the government was able to construct Indigenous identities through racist assumptions.Consequently, their policies and legislation, such as the Indian Act, provided virtually no means for Indigenous resistance and justified intense government scrutiny and control.

After these assimilationist policies were lifted, Indigenous peoples were empowered to construct their own identities, limiting justification for identity-based surveillance by the Canadian government. This pluralization of identity supported Indigenous peoples to engage in resistance movements, such as Idle No More and Stolen Sisters. Yet now, the participators of these movements are subject to intense government surveillance and criminalization, and there is a new opportunity for the portrayal of Indigenous people as 'risky' bodies in need of control. Therefore, we suggest Indigenous self-governance as the only truly relevant means for Indigenous people to reject governmental control and reclaim the power lost through Canada's settler history. Yet, as self-governance agreements currently exist, they remain inextricably founded in the greater colonial structures of Canada. Ultimately, this regulation and interference empowers the government to retain control and exercise scrutiny over the Indigenous population. As of right now–historically and contemporarily–Indigenous Canadians are regulated by surveillance, and subsequent resistance efforts are stifled by a watchful, ever-present government eye.

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Book Review: A Nature of Race

Ann Morning's book, "A Nature of Race" poses a dual argument that the idea of race as biological is reinforced by science's communications with the public. On the other hand, the narrative of the social construction of race is not nearly as widely conveyed. Ultimately, Morning deems race as a human invention that is severely misunderstood. The objectives of the book are as follows. Morning aims to identify how scientific ideologies of race are conveyed to the public through methods of formal education and learning through other institutions. She states that science has a huge influence and is arguably the basis for education, business, and government understandings. Further, Morning deems it problematic that lay people and scientists understand knowledge as equated with nature. She sets out to answer the following questions. "What concepts of race do scientists hold?", "What concepts of race do scientists transmit to the public through formal education?" and, "How do students the lay recipients receive or react to these messages about race?" (Morning 2011:6)? Overall, Morning states that lay people are greatly swayed by science and that science produces knowledge based on the surrounding social and political climate.

Morning conducted three studies to gather her research. First, she engaged in comprehensive interviews with 40 anthropology and biology professors to determine how they define race. These interviews took place at four northeastern universities in the United States. Next, she analyzed the contents of high school textbooks in the social and biological sciences from 1952-2002 to understand the messages that were being conveyed to lay people (Morning 2011:90). Lastly, Morning spoke with undergraduates on the campuses where she interviewed the professors, to see what they were taught with respect to race (ibid). Ultimately, Morning implies that the idea that race as a social construct is underrepresented and that race is rather taught in conflation with biology – thereby the "constructivist understanding of race is a minority view" due to lack of mainstream education on the subject (Morning 2011:7). The analysis of a biological understanding of race in a time that is deemed, but not likely, post-racial will help us understand the ways in which the idea of race conceptualization is perpetuated in society. With that said, it is important to note that there is no common definition of race in science and that our bodies are not biologically different – what is different is our conception of them along with how we link race and biology. These false ideologies are taught within the education system which then unfold and make their way into the realms of government and businesses.

One finding that I found shocking is that less than 20% of anthropology students understood race as a social construct (Morning 2011). It seems problematic that the vast majority of social science students did not advocate for the idea that race is not biological – it would make more sense that social science students would be at the forefront of rooting for the constructivist viewpoint (Knorr-Cenita 1981). This subset of Morning's research provides us with another dimension into the understanding of race within the social science discipline. This reality has to do with the demarcation problem which begs the question: what makes science special (ibid)? As it stands, the realist perspective is dominant which puts forth the idea of special cultures, special methods, and special minds (ibid). Thus, science is deemed a credible source of information due to the apparent image that science is objective, that scientific practices are reliable as such experts know what they are doing, and that scientists 'discover' accurate knowledge about nature (Shapin & Schaffer 1985).

Rather, through Morning's work, we see how science is actively produced and not simply 'found' in nature, is selectively carved out and artificial due to the methods used to isolate certain variables in the lab, and is contingent on local and material circumstances which determine what kinds of knowledge can be produced (Shapin & Schaffer 1985). Thus, these realist ideas perpetuate the false ideology that scientists are detached from scientific knowledge production through the incorporation of Boyle's three strategies which are: separating person from apparatus through material technologies, literary technologies, and social technologies. This conveys the message that the scientist is not creating knowledge, which ultimately puts science in an authority position and ensures that scientists are not blamed for unethical scientific experiments (ibid). Ultimately, this makes it easier for scientists to engage in racist knowledge production as it removes the possibility for accountability (Haraway 1991).

Further, separating science from the actors involved makes blindness to inequalities more feasible due to the idea that knowledge is 'fact' in that it is simply discovered and should not be contested (Haraway 1991). As we can see in this piece, these ideas are perpetuated in educational discourse and seep into our governments and institutions by way of deeming science "special," when in reality it is socially constructed in the same way as other disciplines and is man-made (Knorr-Cenita 1981).

WRITTEN BY SAMANTHA ROSENZWEIG

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It is thereby important to recognize the three dimensions by which scientific knowledge is constructed: actively, unnaturally, and based on a contingency (ibid).

The connected topics are based on laboratory findings and this book provides a unique dimension to which scientific racism and racism in general persists in the education system as well as in other major social institutions. The interfaces reviewed by Ann Morning provide us with a comprehensive understanding of how scientific authority and blindly following persists within high-schools and universities, even in the case where people are taught a different perspective under their majoring discipline. Thus, until the public understands that science is in line with other disciplines and does not posit any "special" qualities, people – even those in social science disciplines – will continue to take scientific knowledge as truth and will not question information conveyed to them in their education if it comes directly from a scientific authority figure or textbook.

This book is thoughtfully laid out and does a great job of supporting Morning's claim that education is perpetuating the idea that race is biological. The book is unique as it pertains to a wide audience and can be helpful to all. Findings show that high-school biology textbooks give no say to the constructivist and essentialist methods by which science is produced (Morning 2011). Interestingly, the same is true for the vast majority of students in university who did not mention that race is a social construct in their interview. Most shockingly is the students of anthropology backgrounds who, themselves, do not understand science as a social construct even though they are emerged in the social science faculty. This proves that education is doing an inadequate job of changing this narrative, and so there is a call to determine ways to mitigate this problem.

Some weaknesses of this book include the fact that it does not provide any comprehensive analysis of how to mitigate the problem at hand within the education system. This would be helpful as professors and teachers would have a template to follow by which they can replace the idea that race is biological with one that explains its position as a social construction. Further, I would like to see this study done outside the northeastern US and potentially in Canada to see if this particular study can have similar results in other areas around North America – this begs the question of whether this study is generalizable.

I would specifically recommend this book to professors of all disciplines, especially those of a science background, ...

...to science students who may be learning about genetics to ensure that they do not conflate race with biology, as well as to textbook writers to ensure that they are aware of the sociology of race and are cautious in producing knowledge. Aside from these specific groups of people, I would highly recommend this book to all, as its topics are relevant so long as race is socially and politically significant.

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Hobbes, Boyle, and the Experimental Life.

WRITTEN BY SAMANTHA ROSENZWEIG

Disabled Bodies or Bodies with Disabilities?

The representation of disabled people in society has not been done in the most active and inclusive form in many fields, to say the least. The history of how people with disabilities have been classified can inform us of why that is. Many previous racist and sexist inequalities were justified based on those groups having weak or deviant bodies, hence having restricted bodily functions when compared to the dominant heteronormative white male. Meanwhile, individuals with any visible or physical disabilities were entirely degraded and had no voice whatsoever for a very long time. Any form of disability that individuals may have had in the past, and even today in some cases, has been associated with some sort of weakness and otherness. Thus, general ideas in contemporary society about weaknesses, weaklings, and people who have any sort of visible disadvantage are compared to the general public and are repeatedly linked to inferiority. This results in a form of discrimination defined as ableism. Ableism is the practice of judging people based on their disabilities while doubting their true abilities. When people conform to this way of thinking, it results in the alienation of disabled bodies of society. This mentality may then be exercised to prevent individuals from being fairly assessed for various position in the community; they are presented as "special cases" rather than normal and unique individuals like everyone else. But, more recently, there has been an increasing sense of inclusivity in the world due to globalization. And it is the ideal time for people with physical disabilities to come out of the shadows. In the end, popular culture widely educates the masses. In this essay, I will be arguing how the individuals with disabilities using prosthetics as a commodity to consume influence deep-rooted misconceptions about disabled bodies by allowing them the visual appropriateness of a dominating field. I will first begin by bringing some attention to the history of disabled people, one that has been ignored and disregarded, to demonstrate how the use of disability was meant to be associated with people as a source of weakness and inferiority to reinforce societal hierarchies. I will then use popular and influential role models in the world as an example to explain how disability is slowly being pulled out of the dark. And finally, I will be using Rosemarie Garland Thomson's words to establish that previous notions about people with physical disabilities can be changed when given "the freedom to be appropriated by consumer culture" (Burton and Melkumova-Reynolds 2019: 196).

Firstly, discriminations against the ability of disabled bodies were not questioned or argued against in the past for the longest time. But the history of disabled bodies justifies their absence or their "ignored presence" in contemporary society. In the past, disabled people ...

...were disadvantaged from the moment they were born, and not because of their actual disabilities, but because of how the government classified them as. What were they seen as? How were they treated? What was available for them in terms of accessibility at the time? What was absent in the minds of those in the ruling? According to a study by Douglas Bayton (2005), he argues that disability is a constitutive element of social relationships that has functioned rhetorically to structure thoughts about social hierarchy. Disability has been used consistently to identify people with inferiority. On one hand, disability arguments were used to justify slavery in the nineteenth century (ibid.). One of those arguments was that doctors warned that the education of African Americans came at the expense of their bodies becoming dwarfed or destroyed (ibid.). Another reasoning claims that African Americans were prone to becoming disabled under the conditions of freedom and equality due to their inherent physical and mental weaknesses (ibid.). This tells us that to justify slavery, African Americans simply had to be considered as disabled once freed, which then meant that they required greater supervision (ibid.). The subjectivity in the use of science here baffles me, but it does not cease just yet.

On the other hand, disability arguments were used to explain sexist notions surrounding the role of women in society. In 1891, one argument suggested that some women were "incapacitated for motherhood" due to inappropriate education, claiming that their reproductive organs would become dwarfed, deformed, weakened, and diseased (Bayton 2005). Further assumptions asserted that educated women were "sick and suffering before marriage and physically disabled from performing physiological functions in a normal manner" (ibid.). Disability was used as an argument to deprive women of their equal rights; it was the reasoning used to explain restrictions and what was not deemed as appropriate for them in society, including their education. Antisuffragists described women's physical structure as too gentle and frail to handle the turbulence of political life or any active life for that matter, as it would make them disabled and injure the good of the community (ibid.).

Unsurprisingly, one of the fundamental imperatives of the American immigration policy was the exclusion of disabled people (Bayton 2005).   ...

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The first major federal immigration law prohibited entry to any "lunatic, idiot, or any person unable to take care of himself or herself" (ibid.). **Some of the physical disabilities that could be a reason for exclusion were arthritis, asthma, bunions, deafness, deformities, flat feet, heart disease, hernia, hysteria, poor eyesight, poor physical development, spinal curvature, and vascular disease of the heart (ibid.). In reality, some of these disabilities are and have always been very common, which tells us something about who the immigration policy was truly meant for.** Additionally, the concept of disability was a powerful tool in restricting entry to unwanted ethnic groups (ibid.). The issues of ethnicity and disability were intertwined and almost inseparable in the immigration debate (ibid.). Therefore, to be classified with a disability was self-evidently discrediting (ibid.). Disability was used as an excuse for the inequalities and injustces within gender and race. Then how were the individuals with actual disabilities treated? Where were they classified in this hierarchy?

In addition, by the end of World War II, bodies designated as defective became the reason for violent European and American attempts at engineering a healthy body politic (Mitchell & Snyder 2003). This belief system used disability as a synonym for biological or built in, inferiority (ibid.). The term was used in the favor of one community, against all others that were not deemed as fit in their criteria. According to an article by Mitchell and Snyder, the killing technologies used in death camps were first developed and applied to the bodies of disabled German citizens who were rounded up for extermination. The reasons behind these atrocities were rooted in economic utility, pity, and oppressive conceptions about human value based on aesthetic principles (ibid.). Eugenics is to blame, as it is the science of racial purification and the elimination of human defects (ibid.). Additionally, the lack of a social model of disability has left this area stuck in notions developed during the eugenics era (ibid.). Society is reluctant to see disability as a valued aspect of the human biological continuum; however, more recently, these views have started to shift.

Secondly, changes to notions of disability began on a governmental as well as a societal level. This started with the story of Leilani Muir, the first ever person to win a case against the Alberta government that enforced sterilization under the Sexual Sterilization Act (Fagen 20130. Under this Ac, which was passed in 1928, anyone who was perceived as having inferior intelligence was to be sterilized (ibid.). Muir was a victim of forced sterilization at the age of 14, as she was deemed a "mentally defective moron" by the Alberta Eugenics Board (ibid.)

In this case, Leilani Muir's story speaks to the abuse of government power and policies that discriminated against thousands of individuals (ibid.). Although this attitude toward people with disabilities has not yet completely changed on a societal level, it is slowly evolving. Many public voices have shed some light on this subject; popular culture has now includes influencers of various shapes, sizes, and forms. Influencers are described as public figures in society and on social media, and they use their famous platform to influence the public's opinions about certain subjects. They are diverse individuals from all professional fields who have the power to use their voice to inform or inspire their followers. Their increased media presence in art, fashion, music, and science has helped increase awareness and improve policies to ensure fairness and equality, like in the Paralympic games (Burton and Melkumova-Reynolds 2019). Challenging normativity has been a trend lately. For example, prosthetics are now offering a wide range of aesthetically pleasing prosthetic covers (ibid.).

An established Paralympian, Aimee Mullins, was the first athlete to wear "Cheetah" carbon fibre sprinting legs in competitive track and field events while breaking three world records (Burton and Melkumova-Reynolds 2019). Her ambition to succeed in her sport made her consider rejecting conventional prostheses that sought to imitate "real" human legs (ibid.). After receiving extensive global press coverage, she collaborated with fashion designer Alexander McQueen and walked his recent show wearing beautifully carved Ashwood legs (ibid.). Rather than concealing the disability by allowing the wearer to "pass" as able-bodied, these creative prostheses brought attention to the limb absence, the source of any stigmatization (ibid.). Instead, they "added" to the body by making it something more than what it could have been without a disability (ibid.). Fashionable prosthetics have allowed disability to come out of the shadows and into popular culture by challenging the norm. For instance, Viktoria Modesta, an amputee singer and model, is an established figure in the fashion domain (ibid.). She owns a collection of striking futuristic prosthetic legs; one of them is embellished with Swarovski crystals and rhinestones (ibid.). Modesta ambition is to legitimize designer prosthetics as a category of high fashion, which would help incorporate them into the mainstream (ibid.). This adoption of aesthetic functions allows prosthetics to move from a place of necessity to a place of consumption and pleasure (ibid.). As a result, more powerful figures and role models with disabilities are emerging.

Disabled individuals are being perceived as consumers, rather than patients, which destigmatizes disabled bodies...

WRITTEN BY YASMIN KANSO

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...while integrating them into the consumer culture (Burton and Melkumova-Reynolds 2019). This view signifies that disabled people do not necessarily need their prosthetics, but they can choose to use them if they wanted to, just like they use any other commodity. Aesthetically pleasing prosthetics are not only fashionable, but also optional. This view makes disabled persons view themselves as whole and complete individuals, rather than as lacking or incapable. In my experience, I have used many practical prosthetics in my life, but the least used prosthetic was the one that was designed to look identical to my "normal" right foot. My prosthetic goes inside my left shoe; therefore, I have nothing to show off. This specific product was uncomfortable and impractical, as its main function was to show off and make my little foot look real with a zipper on the side. I was born with my disability, which is called amniotic band syndrome and it allowed me to have one foot shorter and smaller than the other. I was forced to constantly wear prosthetics in order to fill the empty space in my shoe. Recently, I started rejecting the use of prosthetics every single day after buying two pairs of the same sneakers; one pair was from the women's section, the other was from the Junior section. This way, my left and right shoes fit both my feet perfectly. This is tricky as it cannot be done often; so, it felt liberating to realize that prosthetics do not complete anything missing, they are just added on for practicality.

Thirdly, it is safe to say that the capitalist consumerist world we live in today largely impacts societal views and beliefs about disabilities. The recent progressive portrayals of disabilities have enabled people like me to be visually represented and included in consumerist practices. Disability scholar Rosemarie Garland-Thomson rigorously examines and elaborates on these issues in her book Extraordinary Bodies. She discusses how the disabled figure, the victim of external forces, is not seen as unique and transformed but as a violating and deviant-figured (Garland-Thomson 1997). Further, she describes how objectifying and commodifying the disabled body allows for it to be appropriated by consumer culture (ibid.). Consequently, the objectification of the disabled can protect them from being classed as pitiful or undesirable because it integrates a previously excluded group into the dominant order (Burton and Melkumova-Reynolds 2019). Disabled people can view themselves as a part of "the ordinary, albeit consumerist, world" rather than as a "special class of excluded untouchables" according to Garland-Thomson (ibid.). **Commercially exposing non-normative bodies creates space for them to be not merely present, but also active participants in the consumption of commodities. By allowing them to be more engaged in different fields in society, we create less stigma and more awareness about disabilities.**

This public exposure also supports intersectionality and decreases otherness and alienation in society. Rosemarie Garland-Thomson argues that disabled people must use charm, intimidation, humour or any form of entertainment to relieve the nondisabled person of their discomfort around the visible disability (Garland-Thomson 1997). This is done in an effort to neutralize the initial stigma of disability and produce a more comfortable encounter (ibid.). This statement could not be any closer to the truth. The go-to humour that I often find myself using to break the ice with a friend or a close acquaintance is "my one and a half feet". And during the cold winter days, I may say "I have five toes and I would rather not lose one to the snow".

Historically, the concept of disability has been used as an argument for social inequalities and to reaffirm social hierarchies. However, influential figures have creatively used prosthetics as a fashionable tool and have slowly helped pull disability out of the shadows. Portraying individuals with physical disabilities as active consumers contributes to influencing the way society treats disabilities and altering previous misconceptions. In reality, no "body" is born naturally identical to another body. It is much better to accept difference, or "extraordinary bodies", than to enforce normalcy.

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WRITTEN BY YASMIN KANSO

The Importance of New Reproductive Technologies

Introduction:

The integration of new reproductive technological advancements in contemporary society has many repercussions. These technological advancements may pertain to commissions such as assisted reproductive technology (ART) and in vitro fertilization (IVF). It will be argued throughout that new reproductive technologies are a negative aspect in contemporary society, from both demographic and sociability rationale. New reproductive technologies are being implemented in both G7 (developed) and non-G7 (developing) countries which affect their populations. Therefore, reproductive technologies should be banned in both G7 and non-G7 countries because of globalization and the unacceptable ramifications that the incorporation of new reproductive technologies (NRTs) leads to.

Developed Countries and Reproduction:

Developed countries, such as G7 populations, have additional resources in terms of reproductive technologies. Difficulties in conceiving children can be related to infertility, which is why many individuals turn to IVF. Infertility is defined as the inability to conceive within one year of unprotected intercourse, which affects approximately eighty million individuals in the world's population (Luke, 2017: 270). Many outcomes of IVF results in multiple births, such as twins, triplets, quadruplets, and quintuplets, which occurs for one in twenty-nine births in the United States (ibid: 272). As a large amount of IVF births are seen as multiple births, it is important to note that multiple births uncontrollable. The increase in potential multiple births has been associated with fertility therapies and delayed maternal age at childbirth, which inherently effects the population rates (ibid).

Additionally, new reproductive technologies affect globalization and population control, but also affect the wellbeing of many women. Most women with infertility diagnoses experience a higher rate of pregnancy hypertension, gestational diabetes, and prenatal admissions (ibid: 275). The transferring of embryos is primarily associated with the plurality at the six-week gestation period that is connected to risks of prematurity and low birthweights (ibid). These are predominant issues with not only the women enduring the IVF treatments but also the potential fetus. The achievement of pregnancy through IVF is exceptionally strenuous on both the maternal figure and the fetus.

The issues of reproductive technologies, such as IVF, are transparent through the easily accessible scientific knowledge. This knowledge is predominantly accessed through G7 countries, such as …

…the United States, as they have the commercial endorsement for technological advancements. Infertility treatment in the United States is directly linked to socioeconomic status, as those with higher incomes and private insurance have access to treatment while others do not (Shreffler et al., 2017: 648; Greil, Slauson-Blevins et al., 2016). This shows that individuals with a higher socioeconomic status are more likely to seek out IVF treatments for biologically-related offspring.

In many Chinese communities, the privileged offspring are males, which results in many females being aborted or being put up for adoption (Cai, 2018: 1150). Individuals desire of a genetic relationship with their child, though genetics are not required to form a sense of kinship and bond among the child and parental figure. A caveat to this notion is to eliminate all sources of new reproductive technologies and implement measures similar to those implemented in China. Although this ban has been lifted, China previously had a one-child policy which affected the associations of communities (ibid). This law of a one-child policy was centred on the adverse effects of fertility and sex ratio in China, but tremendously affected children's health and parental concerns (ibid). Shown through the policies implemented, the concerns of fertility and infertility affects an entire population.

Developing Countries and Reproduction:

The population increase in terms of globalization is highly problematic as there is a multitude of individuals who consistently suffer from inadequate resources. With the rise in population rates, many non-G7 countries find it problematic to ensure security for its inhabitants. For example, a limited amount of Ethiopian women have access to healthcare resources due to low socioeconomic statuses, unless there is a community clinic where they reside (Massow, 2000: 49). There are no reproductive healthcare services in developing villages, resulting in many women delivering children without medical training (ibid). Furthermore, abortions are illegal in Ethiopia, resulting in a copious amount of children residing in poor circumstances (ibid: 50). Many countries, similar to Ethiopia, suffer from inadequate resources and administration with limited knowledge of reproductive technologies.

Developing countries with limited amounts of knowledge in reproductive technologies are problematic as there are high levels of children without guardians. Adoption in developed…

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...countries is perceived as a natural solution to infertility but is culturally or legally unacceptable in many developing countries (Inhorn, 2003: 1838). Other developing countries label children born out of wedlock, born to needing families, and an exceeding amount of infants as "excess" children (ibid: 1843). These children are then marketed towards infertile Western couples with high economic values (ibid). This notion of developing countries marketing children to developed countries or making abortion and adoption illegal for many makes challenging situations for reproductive technological advancements.

The access in which a limited amount of individuals have towards new reproductive technologies are slowly changing. The exportation of Western reproductive technologies into developing countries hinder social suffering experienced by infertile women (ibid: 1844). The usages of ARTs in developing countries are problematic and unfeasible due to a shortage of supplies and expert staffing and the extremely high costs associated (ibid). With the limited access to medical professionals, the restricted amount is typically done through private sectors, which is costly for many individuals in non-G7 counties. Therefore, if IVF services are done through private divisions, new reproductive technologies would only benefit a minimal amount of infertile women who can afford the significant cost associated with the technology (ibid).

Slippery Slope with IVF:

The initiation of such a major creation of new reproductive technologies will lead to significant consequences. The incorporation of technology and reproduction has enhanced the way individuals can obtain a biological child through socioeconomic forces. Ultimately, the notion of IVF has transformed reproductive technologies, resulting in the commodification and consumption of reproduction (Fletcher, 2006: 27). Reproductive consumption identifies the consumer as one who adapts objects of consumption to their reproductive needs and desires that are negotiated (ibid). This exemplifies issues resulting around the value associated with one's socioeconomic status and the value of one's identity. Fletcher (ibid: 32) suggests that consumption does more than reveal exchange values; it also enables consumers to express themselves in various ways. One's expression is typically done through style, status or group identifications, but this connotation of commodities is different with expressing their actual identity (ibid). The notion of pregnancy and birth are represented as natural and necessary, rather than the act of consumer choices (ibid: 35). The act of reproductive technologies transforms ...

...human life into a consumption practice, not a nat phenomenon.

In 1978, the first test-tube baby was born through IVF, Louise Joy Brown, which had initiated the start of many children being born through IVF (Colpin, 2002: 654). As seen in the case of Louise Brown, the possibilities of reproductive technologies are advanced and continually updating, yet they remain problematic (ibid). The offer of test tube children is said to improve the lives of those that are unable to reproduce. However, society deems children born through IVF as 'abnormal', which leads to negative perceptions associated with one's behaviour (ibid). This exhibits the issues with IVF leading to further negative connotations throughout an individual's lifespan.

Globalization and Population Control:

Issues are predominately shown through health concerns and the individual's ability to reproduce children in the future. These issues can be avoided through adoption and fostering children in dire need of accommodations. As 'cross-border' reproductive care is associated with travelling to another country in order to receive specific treatment for reproduction, one is limiting their assistance of surrounding locations and where they reside by venturing outward (Ferreretti et al., 2009: 261). This occurs alongside the globalization of medicalization and reproductive technologies. Many advancements are inclusive only of heterosexual couples, opposing single women, homosexual couples, and post-menopausal women (ibid: 263). This promotes the ideology of the ideal nuclear family, but has limitations based on the country's governing laws and regulations.

These cross-border reproductive treatments are typically performed in privatized clinics, as opposed to public clinics (ibid: 264). Although the lowered cost may be appealing to some individuals there are also less available resources for many of these globalized or cross-border clinics. scaping legalities, clinics offer cheaper, but lower quality assisted reproductive treatments to attract more patients (ibid).This level of commercialization can have negative consequences for the reproductive cycle and associated health risks (ibid). This shows that quantity is not also favoured over quality, as the price might fluctuate but so does the quality of the procedure.

From an ethical standpoint, the notion of new reproductive technologies of cross-border administrations is dishonourable. This is shown through the analysis of ART being challenged for ethical extent towards the children being conceived through IVF (Whittaker, 2011: 609). As many resources have shifted from the well-being of the patient to the market economy value, cross-border assistance is extremely difficult and not recommended. ...

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The global trade in ART contains biological traits such as sex becoming commodified and sex-selection technologies utilizing marketization for clinics (ibid: 612). Many of the clinics are intertwined with the network association of global capitalization, rather than the patients (ibid). Of the importance of the values one holds, those seeking cross-border assistance lose the sense of identity and morals associated with the act of reproduction.

Assisted reproduction in a global scheme produces both new children and new parents, but also new citizens and bioethical concerns (Krol kke et al., 2012: 273). This creates a new informative aspect of society related to reproductive technological advancements in which it is difficult to relate to others. It is noted that Arlie Hochschild (2000) has created the notion of global care sequences in theorizing the intersections of migration, globalization, and care (ibid: 275). This is shown through migrant women crossing distances to serve as caregivers for other women's children (ibid). Ideally, women are seen as sensible human beings with caring attributes, regardless of the individual's ethnicity or locomotion. This further results in a predominance of children coming from the location where the concepts of a caring and nurturing mother are to be expected, showing the values and morals the potential adoptive or non-biological child is associated with.

This division of globalization is simply distinguished by the affordability of those who have the socioeconomic resources, and those who do not. Therefore, new reproductive technologies should be banned from both populations of G7 and non-G7 countries. It is evident that NRTs should be banned through the analysis of developed versus non-developed countries, slippery slope arguments, and the importance of globalization and population control. New reproductive technologies should be banned as they are associated with many socioeconomic and cultural impurities while analyzing the creation of another human being. Individuals, regardless of whether they are single, homosexual, or heterosexual, should find other means of becoming a parental guardian, such as adoption.

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Online Pornography:
Are You Really Getting Satisfaction?

The accessibility of the Internet is currently on the rise, as is the interest in and production of online pornography (Beamish and Hardy 2011:455). In the Western world, young men are exposed to a plethora of Internet information conveying how relationships are built, how women should look and act, and how to treat women. Social media, blogs, films, and television shows are a few amongst many channels of information. Online pornography is being produced as a combination of attitudes towards women, which these channels provide by demonstrating adults in a seemingly intimate relationship. Despite showing pleasurable scenes, many forms of online pornography depict violent and deprecating acts towards women. Michael Flood (2010) concludes in Young Men Using Pornography that men who partake in watching violent pornography are more likely to translate the violence in their own intimate relationships (173).

As a result, there is a decline of long-term relationships amongst young men and women due to the lack of proper knowledge of how to maintain intimate relationships while instead, looking towards pornography to falsely understand how to treat women in a romantic relationship (Flood 2010). The increasingly used term "hook-up culture" is being built on the basis of failed long-term relationships and the decrease of interest in long-term relationships. Although pornography is not the sole cause for failed relationships, it is one of the primary causes for hook-up culture and the decreasing interest in intimate, long-lasting relationships (Wade et al. 2005 in Heldman and Wade 2010:328). Other possible factors to be taken into consideration when analyzing failed relationships include the college culture that young men often find themselves in and pre-existing relationship issues concerning either individuals' attitudes towards their counterpart.

This paper argues that young, straight men that watch online pornography frequently are negatively impacted by being deprived of feeling intimacy when in romantic relationships with their own significant other. The normalization of violence towards women in pornography is translated towards the audience as a social norm, in which treating women poorly comes without consequences. As a result, young, straight men are not able to build proper relationships with their counterparts, creating a lack of interest for intimate relationships and encouraging "hook-up culture."

Failed relationships can be explained in different manners. First, frequently watching online pornography can alter the attitudes ...

...attitudes that young, straight men have towards women by creating normalization of violence and sexualization towards women, thus creating a dangerous environment for women to stay in a relationship. Additionally, the intimacy in a relationship can be reduced by creating negative emotions a man has towards women, rendering the man incapable of satisfying their counterpart due to a decreased value of commitment. As a result, young men who frequently watch pornography find themselves associating more with "hook-up" culture since they are not able to find satisfaction in long-term relationships, which consequently leads to a decline in long-term relationships. As a potential solution, adding boundaries to pornography production and educating about possible negative effects of watching pornography gives an opportunity to communicate a different approach in how men should treat women in intimate relationships.

Firstly, the production of violent pornography has a negative impact on young men's attitudes and behaviour towards women. Pornographic production categories include images and videos of women being tied up in bondage, beaten, and raped in what is supposedly a controlled environment (Enrilch 2002 in Tyler 2010:56). Sexually explicit images are depicted to the audience and translated into a message that sexually objectifies women (Flood 2010:173). Although the behaviours and attitudes may not inherently teach men to act violently or aggressively towards women, their changing negative attitudes towards women can create a dangerous and hostile environment for women to live in (Dines 2010:85).

Considering that the scenes of sexual violence in pornography are being depicted as simulated or fake, misogynistic treatment of women is diverted by a sense of ease that treating women violently is acceptable through normalization and desensitization (Flood 2010:167). The violence being discussed can merely be treating women in a sexualized manner as opposed to treating them with dignity and respect. It has been found in multiple studies, "that when men are exposed to sexualized content they are then more likely to treat women in sexualized ways" (APA 2007:32 in Flood 2010:174). Young men who treat their partner in sexualized ways can induce harm to the woman and put the relationship in jeopardy, resulting in a failed relationship.

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Consequently, young men who are frequently exposed to pornography and sexually explicit content deal with a desensitization of violence towards women and act with lower levels of empathy (Flood 2010:175). The young men who lack empathy in relationships can find themselves valuing commitment and intimacy at a lower rate due to their availability to other sexual outlets in using pornography (Muusses, Kerhof, & Finkenauer 2014:78). In addition, young men who are frequently exposed to pornography and who are in relationships with women demonstrate their lack of empathy through a violent form of dominance over their significant other, resulting in a poor relationship and finally, termination of the relationship (Russel 1998:138). Therefore, the greater the amount of young men who perceive pornography as a notion of allowing the mistreatment of women, the more likely it is that their relationships will fail as a result of this desensitization.

Furthermore, young men who use online pornography while in a relationship experience a negative impact concerning relationship quality and intimacy. A young man who frequently uses online pornography can find themselves with reduced feelings of intimacy and can negatively affect their partner's feelings of intimacy (Bergner and Bridges 2002; Bridges et al. 2003; Daneback et al. 2009; Grov et al. 2011; Schneider 2000; Stewart and Szymanski 2012; Zitzman and Butler 2009 in Perry and Davis 2017:1160). The use of online pornography in a relationship can intimidate the female partner in the relationship and create feelings of resentment towards their male counterpart (ibid). Combined, reduced intimacy and feelings of resentment can result in a poor quality relationship, ultimately leading to a failed relationship (Muusses et al. 2014:78).

While there are many factors accounting for the termination of a relationship, it has been found that pornography is one of the primary influences on young men's sexual attitudes (Wade in Heldman and Wade 2010:320). Attitudes towards sex after frequent pornography use can include feeling inadequate when performing sex, which leads to a decline in relationship quality by isolating each individual in the relationship emotionally (Perry and Davis 2017:1160). In using anecdotal data, Schneider (2000) conducted a survey constituting of 94 individuals – 91 of the participants being female and 3 participants being male (31). The results demonstrated that "More than 1 out of 5 had become divorced or separated after discovering their partner's online sexual activities" (Schneider 2000 in Perry Davis 2017:1160).

As a result of frequent use of pornography in a heterosexual relationship, coupled women find themselves feeling...

...“unimportant and insecure about their relationship” (Perry and Davis 2017:1174). Young men find themselves at a greater loss when watching pornography than women, as they are more likely to watch pornography and find themselves at a higher rate of having a long-term relationship ending in a breakup (Perry and Davis 2017:1173). This research allows for future predictions of pornography users and the outcomes of their future relationships, concluding that pornography users are more likely to have a failed long-term relationship (Perry and Davis 2017:1174). As a result, online pornography has a taxing effect on the quality, intimacy, and duration of a heterosexual relationship.

As a consequence of the reduced value of intimacy and commitment due to pornography, young men find themselves contributing to "hook-up culture." The use of pornography communicates a message that indicates sexual experiences are better without a long-term partner, which ultimately leads the audience to replicate their knowledge coming from pornography to partake in sexual activities without the expectation of a relationship or further communication (Heldman and Wade 2010:328). As online pornography has a growing audience, more individuals are beginning to share the ideology of not needing to participate in long-term, monogamous relationships, thus creating "hook-up culture" (ibid).

Therefore, frequent use of pornography has demonstrated the dramatic effects of isolation and failure to properly sexually engage with women in romantic relationships (Whisnant 2010:130). Isolation and lack of ability to maintain relationships can be explained by the lowered self-esteem young men have when comparing themselves to pornography actors, leaving the young men to continually seek out new partners to find satisfaction (Dines 1998:89-90). Thus, men who frequently watch pornography, along with other factors such as college culture, find themselves seeking multiple partners rather than maintaining a single long-term relationship with a woman (ibid).

For the purpose of men using pornography to stimulate sexual activities, frequent use has resulted in an increase of young men participating in casual sex as a result of not being able to maintain a monogamous and long-term relationship (Heldman and Wade 2010:328). Consequently, "hook-up culture" is on the rise as an increasing number of individuals are beginning to value commitment at a lower rate and would prefer participating in casual sex with others who have the same mindset (Arnold 2010:1). Considering the majority of young men have access to online pornography, the effects of frequent use is due to affect these individuals at an increasing rate (Heldman and Wade 2010:328).

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In response to the violent and discriminatory messages pornography depicts to young men, educating young men about the violent messages pornography displays and monitoring restrictions in the production of pornography should be taken into consideration (Isaacs and Fisher 2008:4). When young men are presented with violent and discriminatory images in pornography, they are distracted by the sensations that they are seeking rather than fully comprehending the negative attitudes that are being displayed in front of them (ibid). Therefore, in responding to their unawareness, pornography producers should convey in some manner the possible negative effects that may occur in correspondence with young men's attitude before the audience accesses the imagery.

In support of further communicating the effects of negative attitudes towards young men who watch pornography, studies have shown that young men who are first informed about certain rape myths prior to watching violent pornography are able to empathize with rape victims and the women acting in the pornography (Check and Malmuth 1984 in Isaacs and Fisher 2008:4). The results of the young men being able to further empathize highlights the counter reactions of participants in the study, which demonstrated young men who did not receive a debriefing on rape myths before being demonstrated violent pornography (ibid). The results of the study suggest that informing consumers of violent pornography of negative images that could possibly infiltrate the consumer's attitudes and behaviours can reduce the chance of pornography consumers behaving in a violent manner in their own relationships.

Therefore, creating a widespread message about the negative attitudes being conveyed in pornography can diminish the negative and sexualized behaviours that young men, as pornography consumers, display when in relationships with women (Isaacs and Fisher 2008:14). Violent and sexualized attitudes can be potentially harmful to women in relationships with a young man who is a pornography consumer as their attitudes can be translated into violent actions toward their counterparts (Dines 2010:85). As a result of poor treatment, failed long-term relationships are increasing and create isolated individuals who are incapable of maintaining long-term relationships (Perry and Davis 2017:1169). Considering the results of these studies, a promising way to reduce the amount of failed relationships amongst young pornography consumers is to communicate the harm in watching pornography.

In conclusion, the consumption of pornography for young men has detrimental effects on their ability to form and maintain relationships due to the high possibility of negatively altering their attitudes and behaviours towards women (Flood 2010:167). As a result of frequent pornography use, young men can find themselves at a loss when it comes to finding intimacy with their partner as the young male consumers may find himself distracted by his inadequacy compared to the pornography he watches online, leading him to feel isolated and unable to maintain a long-term, monogamous relationship with a woman (Bergner and Bridges 2002; Bridges et al. 2003; Daneback et al. 2009; Grov et al. 2011; Schneider 2000; Stewart and Szymanski 2012; Zitzman and Butler 2009 in Perry and Davis 2017:1160; Muusses et al. 2014:78). Consequently, more pornography consumers are seeking satisfaction from their incapability to have long-term relationships by partaking in casual-sex and "hook-up culture" (Dines 1998:89-90). Therefore, to reduce the negative attitudes and behaviours pornography conveys to its consumers who experience poor and failed long-term relationships, further education on the harm of watching pornography must be incorporated into the channels of pornography that consumers use (Isaacs and Fisher 2008:14).

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The Stars We Can't Touch:
How the Use of Social Media by Celebrities Influences Consumer Agency

Fame has been attributed to 'exceptional' individuals for centuries, making up a fundamental component of Western societies (Hand 2019:slide 15). Celebrities are those that have attained fame through films, TV shows, or other mediums, and are well-known by most individuals. In modern society, celebrities have achieved a state of fascination by the general public in which they are held to high standards and therefore, can have a strong influence over individuals. Stars are able to generate this interest among the public through the use of social types, 'how one is expected to behave' (Dyer 1998:404). These social types are created through promotions, publicity, films, and commentaries about celebrity works. They are used to create an identity that the public will find relatable or aspirational as a way to appeal to emotions and attain power.

The development of traditional mass media into social media has further enabled the popularity of celebrities by allowing the formation of para-social relationships. This is the illusion of a real, intimate 'friendship' created between fans and stars that gives rise to an emotional bond between them (Marwick 2015:139). These relationships have been amplified through the use of social media which authorizes direct communication between stars and their fans, giving them a platform to share in-depth personal information. The appearance of authentic people who have achieved fame on their own terms gives inspiration for the vast amount of individuals who dream to do the same, even without direct in-person exposure to celebrities. In reality, these individuals are consuming representations and presences that are unauthentic, which allow the celebrity 'identity' to be commodified into an object (Hand 2019:slide 19). Their influence has been facilitated by the credibility they are given on social media sites, such as Instagram, through likes and follows, and the globalized environment it provides. This function of social media exposes people to things they may not have seen before, creating a platform of connections, inspirations, and desires that span the world. This has simplified the process of emulation where one tries to imitate something done by another person. This is seen through an analysis of Kylie Jenner in which she uses promotion and publicity, received via Instagram, to present herself as what modern society would consider an 'independent woman.' Through this, her impact among adolescents and young adults has developed on a mass scale, ultimately assisting in her wide success, perpetuating the cycle of fan emulation (Stepanyan 2019:4).

The credible and extensive relationships that social media allows celebrities to develop with their fans, along with the repeated exposure to the consumption practices of the stars, generates an influence of high standing in Western society. It creates an environment in which emulation is rewarded through the accumulation of social and symbolic capital, thus limiting the ability of an individual to consume freely. Social capital is referred to as the number of social networks an individual has, whereas symbolic capital concerns the degree of prestigious resources one holds in society (ibid:2). The control over our actions of consumption is referred to as consumer agency. The fact that one's consumer agency can be reduced by their interactions with stars on social media platforms is significant (ibid:8). This lack of agency takes the free will of consumers and replaces it with expectations of what individuals should purchase based on what they see on a celebrity's Instagram page. However, it can be mediated by a number of environmental factors such as peer influence and class status. This makes the need for individual responsibility, in terms of consumption habits, unnecessary as it emphasizes the similarities between personal patterns of purchasing and leaves people unaccountable for their consumption. Research has shown that free will contributes to the overall well-being of human social life and when it is stripped, it can lead one to adopt the values of another person (ibid). Consumer agency permits an individual to exercise the self-control and decision making that is typically associated with consumerism (ibid). Without the conditions in which these skills can develop, consumers are left vulnerable to the influence of celebrities who are manufactured by large corporations and marketing companies.

Discussions about celebrities pervades into the daily lives of many individuals. They are extremely influential members of our society and are seen to be incredible as they are on TV or popular on social media, thus are granted higher status (Dyer 1998:402). Celebrities appeal to individuals through the notion of social type, concerning a shared idea of how one is supposed to act. These social types include 'the rebel,' such as political activist Angelina Jolie. Another known social type is 'the independent woman,' such as self-made billionaire Kylie Jenner (ibid:404). Through social typing, stars are able to develop 'star' images that are more complex and particular to the self ...

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...they are trying to portray to the public. As mentioned previously, this image is created through the stars' promotion, publicity, films, and criticisms and commentaries. Promotion includes material that increases the visibility of celebrities such as personal announcements, public appearances, and advertisements in which they advocate for a product or service (ibid:410). It is when the celebrity is able to directly construct a 'star image' that allows them to become recognizable in different forms of media as well as in reality.

Publicity concerns the star image that is not intentional and occurs when scandal or controversy arises for the celebrity, and that information is released and circulated (ibid:411). This has the potential to harm their career permanently or temporarily, yet it can also give them a new page to fix their wrongdoings. Justin Bieber's 2014 'bad-boy' phase in which he was charged with a DUI, where he resisted arrest and smiled for his mugshot, was highly ridiculed and shows this potential for change. He vowed to clean up his act, and 5 years later, he is 'a devoted Christian' who has managed to cultivate a new image for himself following the incident.

Appearance in movies and TV shows also allows stars to gain visibility. They can attract new fans and their onscreen character is often built around their off-screen image (ibid:412). It is not uncommon in Hollywood to see stories and scripts written with the motive of including a specific celebrity, or roles that are further modified to emphasize the image under which stars are trying to represent themselves. Kylie Jenner's ability to portray her glamorous lifestyle on her family's reality TV show Keeping Up With the Kardashians is an example of using TV or film as an attempt to preserve the perceived social image of a star. Finally, criticism and commentaries refer to feedback from the public about celebrities. They allow consumers of these forms of media to develop a public opinion of the celebrity at hand and it can impact the success of their career (ibid:413). Social media facilitates this on a much wider scale than traditional media permitted by reaching audiences on a global scale.

These 'star images,' manufactured by celebrities and their teams, create new para-social relationships between themselves and their audiences. Thus representing an impression of shared intimacy and making them appear as normal, relatable people (Hand 2019:slide 19). In this way, they create representations and presences that are to be commodified like any other object on the market. Celebrities represent a status that the ordinary person aspires to achieve and gives insight into how we think that experience should be through informing the public about ....

... their private lives (ibid:slide 24). They capitalize on the opportunity to flaunt their possessions and, in the process, persuade us to adopt these habits because it is the 'normal thing to do.'

The way that stars are integrated into society facilitate their economic and social success on mass scales, encouraging individuals to follow in their footsteps in order to achieve the same kind of recognition. They constitute ways of behaving and thinking which have been adapted into social and cultural contexts. In particular, they encourage involvement in the practices of consumerism to emphasize their high credibility (Zafar, Qui, Li, Wang, and Shahzad 2019). Furthermore, as humans have an innate desire to be a part of a group, fan bases provide a community tailored to individual tastes and preferences. Putting celebrities on such a pedestal gives rise to a role that is 'God-like' and thus changes the way that organized religion works in contemporary society. Celebrities substitute the position of role-model that was previously filled by religious figures and other leaders, promoting them as someone to look up to and mirror in terms of their habits and behaviours.

The development of mass media into social media has allowed for these 'intimate' relationships to prosper. Instagram has become the top platform among many individuals, having one billion active users (Clement 2018). It is increasingly being used as a tool to create the 'star image' and present this identity to audiences of those trying to establish their position within culture. It also provides an open-ended space in which stars are able to share aspects of their personal lives more than ever and can interact with fans without intermediary traditional media. Users can post pictures, videos, 'stories,' and live stream at any given moment, providing ample opportunity to respond to questions and promote new material. Through creating the appearance of a candid view into the lives of celebrities, they are able to create relationships with audiences that feel genuine, in addition to the emotional bond that enhances their visibility and continued interest among fans (Marwick 2015:140).

Instagram stresses the importance of visual self-presentation in which stars are able to signify their image through different poses, outfits, and expressions while maintaining their status within the hierarchy of fame (ibid:143). This makes Instagram an asset for the subtle advertising that occurs through tagging different clothing brands on outfits that are worn by stars, and the placement of different products in these images. It allows the famous to depict an appearance of wealth or access to a certain kind of capital that is desired by the audience. These depicted appearances are presumably what has intensified contemporary celebrity culture. The deep insight into celebrity life persuades audiences to believe that this fame is within reach as long as ...

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...they follow the 'guidelines' that other modern stars share online (ibid:157). With the emergence of social media has come an increasing similarity in ways users behave and make decisions, primarily among adolescents and young adults. While a minor deviation from the norm is often viewed as acceptable and can gain attention on these networks, those decisions that are viewed as wrong, such as wearing 'unfashionable' clothing items, can lead to more harmful reactions than in previous years (Hand 2019:slide 3). **This influences audiences to comply with the status quo as pictured on social media by conforming to the trends that are started and shared by celebrities. Once an individual feels some sort of connection to a celebrity that enables them to join their fan base, celebrities are often depicted as being able to offer a sort of expertise of symbolic and social capital (ibid).**

In order to gain these same types of capital that recognize prestige, fans emulate the decisions celebrities make such as consumption habits and styling choices, enabling them to have the ability to set expectations about what people are supposed to consume. Individuals become vulnerable to the images they see and desire to emulate it, which often leads them down a path of celebrity worship (Stepanyan 2019:4). Moreover, social media has provided platforms in which celebrities can emphasize their personal brand and gain power through an increase in followers, likes, or comments. This sparks the growth of their symbolic and cultural capital, therefore increasing social capital in terms of connections and personal networks, improving their standing in the celebrity hierarchy (Aleti, Pallant, Tuan, and VanLaer 2019:20). High social capital causes a celebrity's public recognitions to rise, making it appear that their expertise is also growing. Social media provides a simple way for established and aspiring celebrities to gain this social capital that is necessary in order to succeed as a star. It presents an environment in which para-social relationships are able to thrive due to the repeated exposure of celebrity posts and announcements that facilitate the perception of friendship among consumers (ibid).

The opportunity to disclose personal information intensifies the celebrity's social presence, contributing to these relationships between stars and their fans. Strong para-social relationships are able to influence impulse buying behaviour among consumers. Celebrities posting pictures of themselves wearing an item can prompt individuals to partake in the practices of consumerism impulsively due to the inclination to emulate their actions (Zafar et al. 2019). When celebrities endorse a certain image, consumers create positive...

...positive associations that are beneficial to that brand or image. Individuals who 'worship' celebrity social media accounts and posts as authentic are more likely to fall for these tricks of consumption. As the peers of an individual have the potential to sway their buying decisions, the stars they hold to higher standards can be even more influential on these decisions as they are attributed with more credibility in the social world (ibid). The prominence of these illusory relationships between fan and celebrity is what causes celebrity emulation to prosper and trends to emerge from a famous source.

The Kardashians are one of the most well-known families in Western culture and have held their place in popular culture throughout the past decade. Mentions of Kylie Jenner, the youngest of the family, have been on the rise due to the success of her cosmetics company and social media prominence. These two factors have enabled her to become the fourth most followed individual on Instagram, amassing 152 million followers (Jenner 2019). Her popularity can be partly attributed to the long-running time of the family's reality TV show Keeping Up with the Kardashians, which has given audiences an explicit look into their lives throughout the years, allowing for the creation of extensive para-social relationships. Since 2015, Jenner has been an increasingly controversial topic of conversation, receiving both praise and backlash from audiences in commentaries, ultimately contributing to the growth of her image and success. After it was noticed that she received lip fillers, social trends were visible in which women would use makeup as well as plastic surgery to achieve this same appearance. This led to the 'Kylie Jenner lip challenge' where unimaginative teens would place their lips in a shot glass and suck the air out to create friction and thus plump their lips like the reality TV star. Dangers arising from this challenge caused for outreach from dermatologists as well as the star herself for individuals to stop this practice due to the high potential of harm. Criticism about her lips were popular, stemming from the inability to emulate this look due to the cost and plastic surgery involved, leading Kylie to the success of her business.

In October of that year, Jenner posted an image on Instagram that suggested she would be starting her company, Kylie Cosmetics, which would be focused on lipstick (Wu 2018). This was followed by images of her modelling different shades of lipstick that were used as promotion for her company via Instagram. The lipstick line that included 6 shades sold out in 10 minutes, demonstrating the power that social media holds in terms of consumer influence. Her use of social media has facilitated her brand creation and a focus that aims to capitalize on something that is used by almost everyone with a smartphone (ibid). Four years later, Jenner is creating an empire that expands into different areas of cosmetics, including her brand Kylie Skin, which has helped in granting...

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...granting her the spot of youngest self-made billionaire in the world. This newly attained status was promoted on popular business magazine Forbes, which raised her credibility and visibility as a star, increasing her potential to influence social consumption patterns. Her success in entrepreneurial endeavours has also been seen as aspirational to many young women who have similar dreams, influencing them to mimic her behaviours and decisions. This is what gives her the title of 'the independent woman' social type that she capitalizes on to create her star image.

However, Kylie has been influencing consumption habits from a young age as her reality TV show allowed her to display different products such as her 2013 collaboration with PacSun, 'the Kendall and Kylie collection' (Stepanyan 2019:2). This collection was extremely successful in terms of profit due to the affiliation it held with the sisters and the popularity among their fans. Kylie Jenner was also listed in Time magazine's most influential teens in the world from 2014 to 2016 and on the list of most influential people in 2018 and 2019, acknowledging the power that she holds over adolescents on social media sites (ibid:4). Moreover, as social media has facilitated the spread of popular culture references and 'memes,' humorous videos and images, Kylie has been able to capitalize on this by creating promotional merchandise surrounding these references. After a video was widely circulated on Twitter, where Jenner went to wake up her daughter by singing the tune 'rise and shine,' she went as far as releasing a hooded sweater on her merchandising website with the phrase written on it. They were priced at 85CAD and sold out within the week after being marketed on her Instagram and Twitter accounts. This shows the amplifying effects of a celebrity's influence on social media in terms of consumption patterns and how stars can use this to their benefit.

Social media has facilitated the evolution of celebrity-consumer relationships that are multi-faceted and created through the different ways that stars interact with the media. Multiple ways of communicating with fans such as through social media platforms, advertising, and other media allow for stronger communication, thus strengthening the relationships between consumer and celebrity (Moraes, Gountas, Gountas, and Sharma 2019:1161). While some celebrities use marketing professionals to manage their social media accounts, this can go unnoticed and serve to develop the intimate fan-celebrity bonds in which the celebrity is actually absent, but still shapes consumption patterns.

When individuals try to emulate what they see their favourite celebrities wearing or doing, it is not always done easily due to the difference in social class. Individuals shape their consumption patterns relative to the ones they are trying to imitate – copying and replicating the purchases of those in the class above will help one look and feel more like them (Hand 2019:slide 30). This can lead to upscale spending among ordinary individuals whereby they spend more than their income allows on consumer items in order to claim visibility.

However, as the consumption habits of celebrities are often out of reach to middle-class consumers, they must find ways to get around these constraints. When a celebrity wears a certain item, demand for that item increases and new fashion trends are circulated on the basis of what was worn. As celebrities often purchase and dress in 'luxury' items, it can be difficult for individuals with lower incomes to attain these items (Smart 2011:71). This creates a wide market for counterfeit and 'knock-off' items that imitate the appearance and functionality of the original luxury items. When Kim Kardashian was pictured wearing a 'one of a kind' vintage designer dress, it was emulated by the popular and affordable brand Fashion Nova only a few weeks later and became a top-seller on their site (Ilchi 2019).

Moreover, consumer agency can be described as the ability to choose what one purchases through typical acts of consumption (Stepanyan 2019:8). Individuals have the power to think for themselves in terms of their actions and behaviours, yet they can still be influenced by external factors, celebrities being one of them. Consumers choose objects of purchase based on individual preferences, which differ among individuals. These preferences can be developed based on environmental factors such as how one's social network perceives actions of consumption and the practices that they are exposed to (Moraes, Gountas, Gountas, and Sharma 2019:1164).

Barriers of consumption such as cost and accessibility to items also shape consumer agency without acknowledgement of the consumption patterns that celebrities partake in. In this way, consumer agency is present to some extent, yet the choice is not always acted on entirely on one's own. When individuals emulate the decisions and actions of celebrities, they may not always be aware of this force. They may choose to purchase an object because they think it is a personal creative decision, but they may unknowingly recall an image of a star with a similar item that persuades them to buy it (ibid). ...

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Conversely, as consumption can be influenced by one's peers, an individual may choose to emulate something that was worn by a friend, which can be frequently swayed by the styling decisions of a celebrity (Carah and Shaul 2016:70). When consumers believe they are acting out of free agency, their subconscious has typically been affected by the media, causing one to emulate something that has presumably received a celebrity's stamp of approval somewhere down the line.

Furthermore, consumers may take their own spin on trends that have been started by celebrities in an attempt to emphasize their own agency and identity, yet still conform to the status quo. Levels of agency vary among individuals and are influenced by demographics such as age and gender; young women are more concerned with the consumption patterns of others (Stepanyan 2019:8). **Social media has the power to limit agency through repeated exposure of celebrity images and videos that become integrated into the narratives of the lives of consumers (Carah and Shaul 2016:70). Seeing constant reminders of what stars are wearing or purchasing will shape the way an individual thinks about and acts upon their own consumption habits. Ultimately, consumer agency is limited in Western society by the way it is socialized through the media in order to generate mass consumption.**

In conclusion, a number of factors contribute to one's level of consumer agency including celebrity influence and environmental factors. The prominence of social media among today's population allows for an environment in which emulation thrives and is rewarded through social and symbolic capital accumulation. Celebrities are provided with platforms that enable them to portray their defined social type as a way to appeal to the emotions of the audience and relate to them in order to gain their interest (Dyer 1998:404). This generates the desire among ordinary individuals to mirror their actions and behaviours through emulation in an attempt to achieve the same kind of recognition. An active presence on social media forms intimate para-social relationships between stars and their fans by giving them an insight into their personal lives, creating the illusion of a friendship between the two (Marwick 2015:139). This strengthens the credibility and influence of the star. The possibility of such relationships, thanks to sites like Instagram and Twitter, is what caused emulation to become as visible as it has in Western society.

The strong influence that celebrities hold is displayed through Kylie Jenner and the internet challenge that had teenage girls ...

...purposely swelling their lips with a shot glass in order to look more like the star with her Botox fillers. After noticing the commentaries of her followers to have lips similar to hers, Jenner released a lipstick line, claiming she used make-up to achieve her signature appearance, which sold out rapidly (Wu 2018). Her strategy to capitalize on social media has been effective in showing individuals how influential celebrities are when they use self-promotion on social platforms, as well as in making her the youngest self-made billionaire in the world. In this way, while consumers have the will to choose their objects of purchase, their agency is limited and shaped by those around them, as well as those not around them at all. Celebrities and their displays of wealth and appearance on social networking sites have become something of close importance for fans and their idea of social standing. If this becomes a permanent element of Western society, the opportunity to develop self-control and decision making skills that are critical to human social life will be restricted (Stepanyan 2019:4). This calls for further exploration of the factors that affect consumer agency.

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Drone Surveillance & it's Imperialistic Roots

Imperialism is a historically engrained aspect of social relations particularly between those of the Global North and the Global South, as vast power discrepancies have been continually enforced and reproduced. Historically rooted acts of imperialism are rather easily identified, as they typically took the form of the extension of one nation's rule over another through military force, or political or economic control. While this still very much defines imperialism and does exist, contemporary acts of imperialism are not as transparent as they once were and are commonly embedded within elements of society. This coupled with the revolutionary technology of the 21st century, along with the expanding surveillance practices into all realms of life is proving to have considerable social consequences. The merging of technology, surveillance and imperialism in contemporary society can be identified through the development of the drone (Howe 2002). This paper will argue that the pervasive use of drone technology as a surveillance mechanism imposes imperialism abroad through warfare, and domestically within the United States through the police force adopting drone use within their routine practices. This will be upheld through first analysing the role of the media in shaping the meaning and acceptance of drone technology. Then, the progression of imaging technologies, particularly within warfare leading up to the drone will be discussed. Finally, the imperialistic effects at two sites will be identified, those being: abroad in Pakistan and domestically within America.

Drone Domination in the Media:

Within contemporary society, it is inevitable that mainstream media has a fundamental role in both tailoring and delivering newsworthy events to Western societies. This spans across multiple platforms and includes everything from advertising the latest seemingly new commodities, to world disasters on the other side of the globe. Media is responsible for the information individuals are exposed to and has a fundamental role in shaping the delivery of such information (Kaplan 2017). With that being said, the latest trend or fixation dominating mainstream media is the drone frenzy. The public has expressed immense fascination to the new and innovative drone technology, thus naturally the media has continued to follow and present relevant stories (ibid). The relationship between media and consumers has interesting dynamics, and it can be largely questioned whether consumer's interests feed media stories, or vice versa and the media has the power to shape what consumers are interested in. Whichever the case in relation to drones, a cyclical cycle has been created where individuals are increasingly fascinated by drones while drone news continues to dominate mainstream media (ibid).

The issue with drones within the media lies with the fact that because drone news has become so routine and there is constant exposure to information pertaining to the technologies, people have become desensitized to drone uses and operations (Kaplan 2017). The desensitization can largely be attributed to the immersive media culture of contemporary society, where noteworthy events such as wars across the world are turned into mind-numbing info bites that are scrolled passed with people only processing fragments of associated information (ibid). Outlets such as social media platforms Twitter and Instagram have become sources for people to gather news, which has led to the amalgamation of truly newsworthy events, regular material social media content, and the targeting advertisement inherent to immersive media (ibid). This inevitably leads to the desensitization and reduction of the more consequential meaningful news pieces. For example, mass killings in the Middle East, or numerous police departments within the United States adopting and implementing drone use in routine operations had been normalized and accepted as a result of news media.

Furthermore, consumption of information in such a passive manner results in individuals being spectators, rather than truly comprehending the information, the time of war and its technologies, and how certain relationships are produced and enforced. This functions to serve in the interest of certain parties, as exemplified by the ever increasing remote air force policing the globe in the name of American power, while the images produced by such practices are simultaneously consumed with total fascination within Western subcultures (ibid). While this outlines the framing of information and the needs it functions to serve, it also highlights an additional aspect within the drone frenzy – that being the differential association and meaning within regions of the world. In Western culture, drones have become a commercialized entertainment device in which they are highly sought after by people of all ages (ibid). They have even entered into the realm of the children's market, as they were the toy of choice during the Christmas season. On the contrary however, children of similar ages on the other side of the world fear drones as their greatest enemy and hold onto all hope that they will never encounter one (ibid). Put in such paralleled terms that to what one child in the West views as a toy, is the terrorized worst nightmare of another child in the Middle East, highlights the clear presence of power imbalances.

As a further imbalance within the news media, there is a large discrepancy in public interest pertaining to national bombings,...

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...versus imposed bombings internationally. The U.S. public does not express substantial interest in civilian death counts, the breech of sovereign territories, or surprisingly enough the entrance of unmanned aerial technologies into national policing within their own country (Kaplan 2017). Such discrepancies can be exemplified by comparing the aftermath of the Boston Marathon bombing with overseas drone strikes in the name of terrorism. Following the bombing in Boston when three people died the news outlets had 24-hour a day coverage of the events (ibid). Yet, drone strikes with "collateral damage" reaching disturbing high death counts of admittedly 4,700 people, according to a U.S. senator, elicits little attention or concern among Americans (ibid). The multimedia overflow and domination of drone talk has diverted attention away from accountability and presents international drone causalities as "ungrievable" and an inherent part of the drone operation (ibid). This presents a cultural imbalance of the highest degree and thus can very much be considered imperialism.

At the epicenter of the excitement surrounding drone technology is the notion of an "unmanned" aerial device and the infinite potential this brings (ibid). Most notably it allows the opportunity for substantial distance between the operator and the vehicle itself. While there are a number of pre-existing technologies that arguably also allow for distance between the operator and target (guns for example), drones have exponentially surpassed this. It is for this reason, that drones have dominated the field and have become indisputably the "ultimate action-at-distance" weapon (Kaplan 2017:162). These new strategies and tactics of warfare are giving rise to what is known as the "virtuous war" allowing the ability to threaten and if necessary actualize violence from a great distance away with little risk of causalities (ibid). Inevitability this has dramatic ramifications for power dynamics between opposing nations and can very much be seen as a strategy imposing imperialism. The commodification of drone technology through the mainstream globalized media has largely overshadowed the fundamental fact that the remoteness of the drone operator stationed thousands of miles away from the action is central to and reproductive of geopolitical and transnational relationships (ibid).

Imaging Technology and Warfare:

There is a strong and longstanding relationship between imagery and warfare and this can be dated back to the invention of photography in the early 20th century. The development of photography technology marked the first time a perception...

...of an object could ever be mechanically preserved (Kaplan 2017). The process enabled seemingly distant objects to be captured and perceived as close up and subsequently revolutionized the ability to frame objects, perceptions, and circumstances. Given the valued materiality of photographs they are then taken at face value and the perception of the photographer is believed to be undeniably true (ibid). This coupled with the notion that since its inception photography has been upheld as invaluable within warfare highlights the vast room for discrepancy. Particularly as photography developed in sophistication and complexity it was incorporated in topographical observation, reconnaissance of troop movements and locations, and strategic intelligence (ibid). Photography was even further utilized within warfare after the invention of the airplane in the early twentieth century, as the two technologies were combined to take aerial photographs increasing both their values (ibid). The use of aerial imaging was increased even further with the later invention of cinema and thus produced the one way, or alternatively the ultimate way of seeing.

The expansive interrelation between weapons, cameras and moving images within modern warfare has led some theorists in questioning whether the real artillery lies within the bullets or in the images themselves (ibid). Particularly in relation to technologies that rely on automatized machine gaze, such as drones and satellites, the images have transformed from what was once a representation to a notion that helps form the representation itself (ibid). In other words, imagery provided by drone technology has the ability and very likelihood of structuring what is supposedly capturing which undeniably feeds into an imperial regime.

The pervasive use of drones internationally in warfare and the initiation of their use domestically in routine police procedures can be largely compared with the launching of Sputnik in 1957. Sputnik marked the development of satellite observation programs throughout the Cold War period. The launching of the innovative new satellite generated wide concern and outcry among the public pertaining to the advancement of surveillance technologies and the degree of their implementation (Kaplan 2017). The intention of Sputnik, as disclosed to the public by the government was to spy on hostile enemies, however this did not ease public distress. There remained a large concern that the technology would extend beyond warfare and into the private lives of individuals by allowing surveillance over law-abiding citizens (ibid). There also remained even further worry that the degree of advancement in satellite technology would shortly lead to satellites becoming weaponized and this would later evolve into mechanized, dehumanizing weaponry (ibid). It appears by this that the concerns of people in the 20th century have...

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...foreshadowed the contemporary practices of surveillance and imperialism.

While an extensive history of the evolution of warfare technologies centered around the powerful element of imagery exists, the satellite is the most comparable with the drone. Drones now mark the epitome of the historical merging of the camera and the gun into airpower, and has fully conceptualized visual culture and surveillance (Kaplan 2017). In opposition to the previous notion that proximity was of value, aerial surveillance within the 20th century has fueled the belief that distance provides a better perspective and thus generates more useful data. This further allows close up images to be situated within a wider context aiding even further in both intel and framing opportunity. Moreover, the placement of airpower and the images it provides as such an invaluable asset to warfare has led to the acceptance and support of the "virtuous war" – the drone war (ibid). Such a war has been framed as more humane and less bloodthirsty, yet airpower has led to death and destruction on a massive scale (ibid). This then begs the question: who is the war more humane for, and who benefits truly from the technology? The concept of the virtuous war presents a horrific future of warfare, and more largely actions of imperialism and the enforcement of pure inequality.

Military Drone Use in Pakistan:

To best exemplify the use of drones as a surveillance mechanism imposing imperialism on vulnerable nations, the U.S. military done usage in FATA, Pakistan will first be explored. In 2010, there were 118 drone strikes in Pakistan's Federally Administered Tribal Areas (FATA) alone, in comparison with the 45 ordered strikes during the entire Bush administration (Ronald Shaw and Akhter 2012). Therefore, it is clearly exemplified that under the Obama administration there was a dramatic increase in acquisition and deployment of drones both officially and through the CIA. The death counts are always a highly disputed matter; however, it has been reported that the 276 drone attacks since 2004 are responsible for between 1650 and 2588 deaths (ibid). Moreover, the FATA, Pakistan area has a well-known and longstanding geopolitical significance. Therefore, the expansive drone use targeting the area can be situated in a familiar circuit of Western hegemony and empire, fueled by capitalist and imperialist regimes (ibid). To further put in perspective, the domination of the drone within the U.S. military, in 2012 it was stated that they plan to triple their inventory of high-altitude armed and unarmed drones by 2020 (ibid). This unparalleled extent of machinery...

...and surveillance the U.S. is acquiring is allowing the constant surveillance of nations, as it is estimated that hundreds of unmanned aircraft are flying over Pakistan among other regions at all times (ibid).

Embedded within the engineering of drones are particular elements that have significant political consequences. The autonomy of the drone being a particularly important feature and of crucial relevance to the site of Pakistan (ibid). In September of 2008, a Predator drone on a surveillance mission crashed out of the sky killing more than 50 Pakistani civilians. This failed unmanned aerial vehicle was American manufactured and operated, however due to the absence of human flesh in the wreckage the accountability of the U.S. military was suspended (ibid). All responsibility for the disaster was dismissed and no justice was brought. The drone being presented as an autonomous agent with the human relations being masked and removed from the object itself, can best be stated in the words of Karl Marx as commodity fetishism (ibid). The drone in this light is then isolated from the imperial and military apparatus inherently behind it.

Furthermore, the dominant discourse surrounding drone warfare is restricted to the relationship between a drone and its battlefield of objectified objects. This is as opposed to exploring the relationship between the team of operators behind the drone as agents of the American empire and the ambushed individuals surveilled and killed on the ground in neo-colonial Pakistan (ibid). The objectification of people on the ground, evokes a perception of a relationship between things, rather than real humans and social relations. Therefore, the objectification and fetishization gives rise to the drone bombing of sovereign Pakistani territory, while the legal and territorial ramifications of ground war are avoided (ibid).

Another aspect rooted in the materiality and objectivity associated with drones is the targeting logic. This logic refers to the notion of targeted kills, which can be defined as the premediated and intentional killing carried out by governments against their perceived enemies; a notion that has long since been an element of warfare (Ronald Shaw and Akhter 2012). Where this logic differs with the entrance of drones into battle, is it removes the discursive materiality of a war built on representation, as one party is operating through a distance warfare regime. The drone has thus become the apex of the targeting logic within the U.S. military. The notion of targeting relates closely back to the elements explored in photography and the ability of imaging, as it is additionally rooted in the idea of subject and object. The explosion of drone deployment has produced a contemporary "worldview" that is captured in an objective and representational manner (ibid). Humans are viewed as subjects and the world is calculated picture, engineered by science and technology under the authority of neoliberal governments (ibid). As previously explored this notion of vision is a deeply entangled and invaluable feature within military culture. ...

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Therefore, this coupled with the drone ability has led to military logics perfecting the surveillance eyes imposing capitalist and imperial supremacy.

American Domestic Drone Use:

As previously explored in the discrepancy between the Global North and the Global South in relation to drone media, drone programs are evidently operating at two scales. This is through the contemporary sovereign state generating spatial scales that have divided, and thus represented difference in landscape and ways of being so far as they can be portrayed and mapped (Kaplan 2017). In other words, it is the "othering" of certain regions and the superiority engrained in those defining and enforcing the boundaries (the Global North). This is a geography of imperialism reliant on imbalanced international relations based on boarders, imposed boundaries and policing (ibid). The established difference can be exemplified in the ability to still define "drones at home" versus drone use abroad that wages war and imposes terror in a time termed "the everywhere war" (ibid). Though the proliferation of drone use, such bordering and policing is no longer restricted to the ground, but it has extended into airspace. This airpower expansion only furthers the imperial control through controlling the territory at a distance through means of aerial surveying and bombardment if necessary (ibid). Moreover, the construction of a domestic nation-state both creates and rationalizes the need for defined and enforced borders. Naturally then, the maintenance and patrolling of these borders becomes of utmost importance (ibid). This produces powerful representational practice which enhance and reproduce the differences the borders serve to protect.

American domestic airpower policing began in the period following World War I and they were initially used to patrol major seaports, however inevitably they quickly ventured into usage elsewhere (Kaplan 2017). Often the airpower vehicles that were used in policing borders, seaports and metropoles were decommissioned from wartime use and were additionally generally operated by demobilized military personal. Such fluid movement between civilian and military sectors along with their technologies creates a troublingly vague line between drastically different segments of society. This coupled with the additional integration of satellite programs as previously mentioned, produced vast new powers of observation and ultimately control both domestically and internationally. Ultimately such concentrated power gave rise to the geopolitical worldview of "the West and the rest" along with the associated reification of national borders (Kaplan 2017).

Therefore, it is in this dual level of drone operation that the real imperialistic effects of drone surveillance can be realized. At one level drone activity abroad takes an offensive position against...

...terrorists, while domestically it takes the form of defence of national security (Wall and Monahan 2011). As exemplified through discussions of drone news, American drone activity abroad is framed as a beneficial humanitarian operation, with the added benefit of saving the lives of American soldiers. Meanwhile, on the ground in regions such as Pakistan the thousands of military agents and innocent bystanders that are killed and wounded are presented as collateral damage and an acceptable cost of drone warfare (ibid).

Moreover, this dual scale continues as the use of commercial and hobby drones domestically within America has highlighted the danger it poses to individual rights and freedoms. Domestic drone concerns have reverted back to the notion of "eyes in the skies" and further presents apprehensions in relation to potential privacy invasions, and the ability of surveillance to be used as a means of regulation and control amongst innocent people (Kaplan 2017). Those upholding the argument that drone surveillance should be kept out of America, are essentially communicating the message that drones should be kept in countries where they belong, and in regions where drone surveillance and attack is permissible (ibid). This further defines geographical difference and creates global bordering that makes distinctions between spaces within the supposed "everywhere way". The technologies deemed unacceptable in relation to individuals in the West are readily used to control and dominate regions elsewhere in the world, and it is through these means that the beliefs of the West are transposed onto vulnerable nations (ibid). In this way, the innovative and astounding drone technology in contemporary society is enforcing and reproducing social relations of imperialism.

The domination of drone media in the West has tailored a particular perspective of drones and their utility. This has aided in the advancement of imperialist regimes in which control of one nation, in this case America, is transposed onto other nations. The blind adoption of drones and their associated political and social implications has gone largely unaddressed. Therefore, after outlining the surveillance and imperialistic practices the technology supports, questions should be raised pertaining to the continued acquisition and deployment of such machines.

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WRITTEN BY JULIA VERMETTE

Post-secondary Rape Culture:
Examining the Contribution of Alcohol, Fraternities and Male Dominance to Rape Culture

Women used the online movement #Metoo to share their personal stories about being sexually assaulted or raped (Zarkov, Dubravka, and Davis 2018: 1). The use of the online movement was for uniting a community of survivors together to overcome a significant obstacle (Zarkov et al. 2018: 1). Their stories contribute to the more significant problem of rape culture. Giraldi and Monk-Turner (2017) cite that rape culture can be described as "multiple pervasive issues that allow rape and sexual assault to be legitimized and viewed as inevitable" (White & Smith 2004: 174 as cited by Giraldi and Monk-Turner 2017: 116). "20% and 25% of college women nationwide reported experiencing an attempted or completed rape" (Fisher et al. 2000 as cited in Talbot et al. 2010: 171). These findings suggest that rape culture is very prevalent among post-secondary campuses. The term rape can be defined legally as "(1) sexual intercourse (2) negligence toward the prosecuting witness's will" (Byrnes 1998: 25). The term sexual assault can be defined as "when an individual is unable to consent as a result of incapacitation, including when an individual is intoxicated, asleep, or unconscious" (Hust et al. 2015: 1370). Boyle and Walker (2016) demonstrate that parties hosted on any post-secondary institution campus contribute to rape culture (Boyle and Walker, 2016: 1392). Brownmiller (as cited in Talbot et al. 2010: 173) states "that women are subjected to a male-dominated society." Courtney Franklin (2010: 243) highlights that "sexually charged scenarios involving alcohol-may expose women to men" who can appear to be "more sexually assertive." The scenario that Franklin gestures towards is a scene that depicts a male-dominated culture that displays very extensive links to rape culture.

This paper demonstrates that universities conceal rape culture behaviours; including the exploitation, sexual assault and rape that their students and faculty perpetuate. Examining the role of alcohol, fraternities, male dominance and policy in post-secondary institutions allows for analysis of the continued prevalence of rape culture in post-secondary institutions. Through the case of Brock Turner, it can be shown that "culture may indeed help normalize sexual violence against women" as highlighted through the post-secondary experience (Sheley 2018: 470).

To understand why the issue of rape culture exists, an understanding of how alcohol and party life on a campus contribute to rape culture is necessary. Elizabeth Armstrong, Lauren....

....Hamilton and Brian Sweeney (2015) did a study where they interviewed students from a university to understand how rape can happen on a post-secondary campus. Through their research, they suggest that rape or "sexual assault is a predictable outcome" in a university environment (Armstrong et al. 2015). Giraldi and Monk-Turner (2017: 117) have also found that parties on campus may include drinking. Rape culture allows for a person that is unable to consent to be subjected to rape culture behaviours just because they were drinking. Armstrong et al. (2015: 489) found that fraternities "offer the most reliable and private source of alcohol for first-year students." Boyle and Walker (2016: 1392) have also found that "parties [...] revolve around binge drinking and hooking up" and these parties are "hosted by fraternities." The average first-year students is just over 18 years (Canadian First Year University Survey, 2007: i). The average age of first-year students makes it illegal for first-year students in Ontario, Canada to have or buy alcohol as the legal drinking age is 19 (Canadian Centre on Substance Use and Addiction 2018). In the United States, it is increasingly harder for students at the age of 18 to get alcohol as the legal drinking age is 21 (Centers for Disease Control and Prevention 2018). Fraternities allow for students to get around those legalities by providing alcohol to underage students. First-year students may also engage in more risky behaviour because of the "lack of parental control" that may be accompanied by a "need to achieve social acceptance" (Talbot et al. 2010:172). The need to be socially accepted combined with alcohol may cause students to engage in rape culture behaviours.

Fraternities also contribute to rape culture through the mentalities that some members promote. Being part of a fraternity may provide students with a sense of social acceptance. Sage Books highlights an extensive idea in fraternities that seems to be hidden in plain sight within a fraternity. They state that "in groups such as fraternities" they place more of a focus "on how to work out a yes'" (Sage Books 1997: 4). An ideology that may be present in a fraternity can be "that strategically getting women intoxicated and then engaging in intercourse is acceptable." (Giraldi and Monk-Turner 2017: 117). The research that Giraldi and Monk-Turner have done shows how fraternities directly contribute to rape culture.

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This mentality or ideology that members have is toxic to promoting safe environments. It also encourages members of a fraternity to display rape culture behaviours. In fraternity parties, members "control every aspect of parties at their houses" (Armstrong et al. 2015: 489). The control of the parties can include "themes, music, transportation, admission, access to alcohol" (Armstrong et al. 2015: 489). Controlling the access people have to alcohol can imply that members know where that alcohol is going. If the alcohol is provided primarily to women, in order for them to become intoxicated, as shown in Giraldi and Monk-Turner's (2017) work, this promotes the mentality that it is okay to disproportionately give women alcohol. Allowing fraternity members to think it is acceptable to get a woman intoxicated to the point that she cannot consent to any sexual acts is part of what constitutes rape culture. This behaviour of making it accessible for women to become intoxicated makes it seem like women are inferior to men. If members never see the difference between casual sex and rape, they will not understand that they have crossed a line. When the members are not confronted on their toxic mentalities, it only reaffirms their beliefs that what they are doing is allowed, thus allowing rape culture to persist.

Rape culture can be enhanced by male dominance. Armstrong et al. (2015: 491) state that "men are naturally sexually aggressive" and with that belief being spread, it can make women more submissive out of fear. Boyle and Walker (2016: 1393) used a symbolic interactionist approach to rape culture and argue "that participation in cultural groups and networks fosters the motivated adoption of behaviours and norms." Boyle and Walker (2016: 1393) cite that subcultures can be "defined as a group of individuals who self-identify with, and are identified as others by distinct beliefs, values, and shared knowledge." Those members in fraternities that adopt the rape culture beliefs that their group identifies with makes it hard for them to understand different perspectives and when they are doing something wrong. "They fail to see a problem in sexual intercourse with this same woman after she passes out" (Sage Books, 1997: 5). **The failure to see a problem with that specific action contributes to rape culture. When members cannot see any issues with an action that they are doing, this puts others in an unsafe environment.** If a man cannot get a yes out of the women they want to pursue they may "turn to the use of violence" (Sage Books, 1997: 7). Women are put in situations that go from safe to hostile when members are unable to see issues with their actions. The men's persistence of attempting to get what they want contributes to rape culture.

Exploitation of post-secondary students can be linked to post-secondary professors contributing to a male-dominated party culture. Three professors at Dartmouth College in New Hampshire can be used as examples of exploitation. They contributed to rape culture by pushing "the limits on drinking" as well as displaying behaviours that tore "down professional boundaries" (Hartocollis 2018). The court papers cited that the professors "leered at, groped, sexted, intoxicated and even raped female students" (Hartocollis 2018). One of the victim's states that one of the professors "raped her during the annual conference of the Cognitive Neuroscience" (Hartocollis 2018). When the students reported the assaults and rapes the college still had them work with their abusers for the next four months (Hartocollis 2018). The professors displayed their dominance over their students not only in enlisting them to drink as a group but also by holding their academic standing and using it as leverage against the women. Working under a professor "will help you network to get that job" (Harticollis 2018). The professors abused the students requiring research opportunities. The professors at Dartmouth show that rape culture cannot be limited to just a university campus or a fraternity party. The issue is much larger in scope. Rape culture can be extended to professors and how they treat their graduate students.

Akers (as cited in Franklin 2016: 900) cites social learning theory as a mechanism that may explain why rape culture behaviours can be more prominent on post-secondary campuses. Akers (as cited in Franklin 2016: 901) cites that "group members transmit attitudes and behaviours and engage in behaviours that are learned and modelled by others." This relates to members of a fraternity and how they display rape culture behaviours. Messner, Dunbar and Hunt (as cited in Hust et al. 2013: 764) cite that "hegemonic masculine ideals of male dominance and female objectification" have been displayed to men through a "televised sports manhood formula." They highlight that the sports content "supports violent masculinity, enforces beliefs about sexually objectifying women and endorses a climate of disrespect for women" (Messner & Oca, 2005; Young & White, 2000 as cited in Hust et al. 2016:764). The information that Hust et al. (2016) cite is important to understand as it heavily pertains to rape culture. When men are shown the behaviours of rape culture as normal, they will grow up believing that the behaviours are normal. The social learning theory that Franklin (2016) cites shows that sports teams can have a direct impact on rape culture. The sports teams may have members that objectify women until the women are no longer needed or until they move onto the next woman. As for the entirety of the sports team, upper year students may make it seem as though these behaviours are acceptable to the incoming first-year students. Their behaviours are validated by potentially getting away with the rape or not receiving a harsh punishment. This demonstrates how the sports teams contributes directly to allowing rape culture to persist.

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Looking at Brock Turner specifically, a Stanford varsity swimmer, who was found to be "assaulting an unconscious women behind a dumpster outside of a fraternity house" (Philip and Chagnon 2018:2). During his sentencing, Brock had only been given a "6 months in jail, 3 years probation and registration as a sex offender" (Bazelon 2016 as cited in Philips and Chagnon 2018:3). Turner only served "3 months in jail" and he was released (Philips and Chagnon 2018:3). This allows rape culture to continue on a judicial level. The low sentence as well as being released early reaffirms the ideas that displaying these rape culture behaviours is acceptable. The judge backed up his sentencing of Brock Turner by stating "that a light sentence was an 'antidote' to the anxiety that he had suffered from intense media attention" (The Guardian as cited in Philips and Chagnon 2018:10). The judge in the case felt that since Turner had already experienced too much because he was a part of the case a lighter sentence was justified. Brock Turner also displays how social learning theory can be applied to rape culture. His behaviours can be attributed to his father. In his father's letter to the judge, he stated if Turner was given a longer sentence it "would be a steep price to pay for 20 minutes of action out of his [Brock's] 20 years of life" (Frantz & Willis 2016 as cited in Philips and Chagnon 2018:11). His father makes the rape of a young woman seem casual. When that type of casual statement is promoted and learned by a person about a severe issue, they will view said serious issue lightly as well. Not only had the sentencing of Brock Turner confirmed that his actions were valid, but the judge's remarks make it as though outside viewers should have sympathy for the perpetrator in the situation.

Policies surrounding rape and sexual assaults are becoming more prominent as rape culture appears to be more prevalent. Charlene Senn et al. (2014: 6) suggested creating a program with content for educating female students that should include some understanding of people having previously experienced sexual abuse. Senn et al. (2014: 6) also suggested that educators should create a program for men that would "create male allies." Franklin (2016: 914) suggests that sexual assault programs should "provide a context within which male and female college students can better understand violence against women." In creating a program like this, first-year undergraduate students may have a better understanding of how rape culture behaviours can occur. Creating programs to educate students may decrease the likelihood of rape culture behaviours persisting (Senn et al. 2014:135).

Regarding examples of how policy has changed but still have a ways to come, Muehlenhard et al. (2016) have cited that "Colleges Ontario and the Council of Ontario Universities" have created a plan as well as "the Ontario government has pledged forty-one-million-dollar plan" (Poisson & Mathieu 2014 and Office of the Premier as cited in Muehlenhard et al. 2016: 459). The plan outlined by the Ontario government aims to "provide more support for survivors and make workplaces and campuses safer and more responsive to complaints about sexual violence" (Office of the Premier as cited in Muehlenhard et al. 2016: 459). In an American context, the Stanford Case involving Brock Turner sparked a change in policy in the state of California. The legislators in California passed a bill that was signed by the California governor that eliminated the possibility of probation for anyone ever convicted of rape" (Philips and Chagnon 2018:11). The bill also made it clear that it did not matter whether the victim was "unconscious or incapable of giving consent due to intoxication" (Philips and Chagnon 2018:11). Both California and Ontario have made steps in the right direction towards a more educated student body. Ontario has made it easier for their students to become educated and given the support that they deserve if they are ever assaulted. California passed laws that clearly outline what rape is and the circumstances that qualify as rape as well.

There is still a ways to go in changing policies and educating students of all ages. An example of improper education is the St. Michaels College School incident in 2018 (Warren 2018). The Toronto Star reported that "six boys have each been charged with assault, gang sexual assault and sexual assault with a weapon" (Warren 2018). There is a video circulating that shows a "teen held down by a group of boys" and "he is allegedly sexually assaulted with what may appear to be a broomstick" (Warren 2018). Boys at the high school assaulted a student, and the police were not involved until almost two days after the assault had taken place (Warren 2018). Although the students are awaiting charges and a trial, the timeline of how the events progressed is alarming. The video circulated social media while two other assault videos were circulating as well. Alumni of the school have spoken on the subject and "accused the school of having a culture of toxic masculinity" (McLaughlin 2018). A school that may promote "culture of toxic masculinity" can be harmful to a man's perception of events (McLaughlin 2018). Promoting that culture would imply to students that it is okay to display very hegemonic masculine behaviours. With proper education, there is a chance that this incident could not have happened. Improper education promotes harmful behaviours that contribute to male dominance which in turn contributes to rape culture.

This paper sets out to demonstrate how post-secondary...

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...institutions can conceal rape culture behaviours, including the exploitation, sexual assault and rape that their students and faculty perpetuate. By examining the role of alcohol, fraternities, male dominance and policy in post-secondary institutions it was argued that they all contributed to the prevalence of rape culture. The case of Brock Turner demonstrates how culture can affect attitudes. By examining the professors at Dartmouth, it is demonstrated that not only students are responsible for rape culture but administrators at post-secondary institutions contribute as well. In examining fraternities and the Dartmouth professors, it is shown that male dominance is a significant contributor to rape culture. Social learning theory is used as a possible explanation as to why rape culture can be more common in fraternity life or on sports teams. The policies surrounding rape culture have progressed mostly to provide more supports to students. However as seen in the St. Michael's College assault it is evident that there is more work to be done to educate students at a younger age. After reviewing how alcohol, fraternities and male dominance affect behaviours it was argued that they significantly create the persistence of rape culture.

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A Theoretical Account for Zhang Jinlai's Public Rejection

Unlike interactions in real life, people communicating online are hidden behind a screen as opposed to being face-to-face. Privacy protection allows individuals to express themselves much more freely, however, it increases the potential of cyber-harassment at the same time. Individuals can say whatever they want to other people without worry of exposure of their true identities. This phenomenon becomes increasingly serious for celebrities. Public attitudes online towards celebrities vary significantly, from compliments to condemnation. This essay aims to evaluate the dramatic flip of public attitude online during an event of Liu iao Ling Tong, originally named Zhang Jinlai, a famous Chinese actor, by connecting three concepts learned in the course: moral licencing, possible selves, and the "me".

INTRODUCTION

In the 1980s, with the intensification of Chinese economic reform policy, also known as the Reform and Opening policy, "the country is also strongly interested in presenting its own art, culture, and language to the world" (Matt 2013: 27). In order to enrich people's cultural entertainment, a large number of classical works of Chinese literature were adapted into TV series, which included the Journey to the West. Zhang Jinlai, the actor of the main character, Monkey King, become a national celebrity due to the success of the TV series ("Liu iao Ling Tong Introduction" 2016). Zhang is the most well-known actor who portrayed the Monkey King among all versions. Because of his dedication of 17 years (from 1982 to 1999) to performing Monkey King, along with the high artistic achievement of his performance, Zhang has been regarded as an example of an excellent artist. His popularity online peaked in 2016, the year of the monkey in the Chinese calendar. He is regarded as the best representative of the Monkey year. However, his character as a perfect artist turned out to be hypocritical due to two of his behaviors. Firstly, the memorial service of the director of TV series Journey to the West was used as a publicity of a new film by Zhang. Secondly, he claims his version to be the only legitimate version of the Monkey King by criticizing all other versions during public occasions. When such scandals were revealed, public attitude online towards him changed dramatically: Zhang began to be mercifully condemned online. The following sections of the essay attempt to connect the motivations that lead to the dramatic change of public attitude online towards Zhang by drawing on the concepts learned in the course.

FIRST MOTIVATION: moral licensing

Moral licensing explains that past moral behaviors may give individuals excuses to commit future immoral behaviours which they would not engage in normally (Merritt et al. cited in Effron & Monin 2010). People would not always act in a moral way; instead, the former moral behaviours may be followed by more immoral behaviours. The examples of moral licensing do not only exist in an individuals' mundane life, but also in a larger historical context with more significant affect.

Examples of this phenomenon are very common throughout history, especially when it comes to racism. One famous example would be antisemitism in Germany prior to WWII. Unlike what happened during the Holocaust in WWII, some Jews were actually welcomed by Germans at that time. Germans showed "open mindedness by loving this one Jew" so that they could "act in the most despicable way to other Jews" (Gladwell 2016). The former acceptance helped Germans justify their atrocious acts towards Jews. The degree of earlier "friendly" behaviours is not necessarily equal to that of the later hostile behaviour, as observers would decrease the level of condemnation due to the individuals' prior positive behaviour (Effron and Monin 2010).

As for the event of Zhang, the rebroadcast of TV series *Journey to the West* has lasted since it was released in 1986. The viewership rate of the TV series was 89.4%, ranking at the top of the list of Chinese TV series ("How Many *Journey to the West* Have You Seen?" 2019). Such high rates of viewership indicated the popularity of the TV series. In other words, as the actor of the Monkey King, Zhang is certainly liked by the majority of the audience. According to the theory of moral licensing, as mentioned above, past good behaviours could liberate people to behave immorally. By thinking about the former good deed or by purposely performing one, the individuals would perceive that they have obtained permission to behave unethically without fear of being condemned (Lasarov & Hoffmann 2018) Therefore, when it is revealed that the excellent performing artist Zhang turns out to be a hypocrite, people may start to condemn him even when they do not understand the clear details of the events, because they used to like him or even regard him as an idol. It may create the perception that Zhang disappointed the audience who hold high moral expectation towards him.

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PERSONAL FEAR: possible selves

The concept of "possible selves" is the cognitive knowledge about "what a person would like to become, ideally…and what he would like to avoid becoming" (Clinkinbeard & Murray 2012: 1219). People could set examples to follow by drawing on the image of other, more "successful" individuals, and images of "failed" individuals would become the exemplars to be avoided. These images could be gained via individual experience or through interactions with other people.

Firstly, possible selves could be based on individuals' desires about the future and an evaluation of past behaviors. The existence of positive possible selves is crucial for individuals to achieve success in the future, and vice versa. For instance, in the school environment, the lack of possible self who has academic success could undermine academic achievement and lead to depression (Saaltink 2019).

Additionally, the possible selves could be constructed by witnessing other individuals' experiences. For example, in the Olympic games, those athletes who break world records and push their limits further would be source for some audiences to create positive possible selves. On the contrary, those who overrated their abilities and got injured or even lost their lives would be sources of unwanted possible selves (Markus et al. 1986: 955).

Therefore, people tend to avoid negative possible selves in order to minimize the rate of matching with those. An individual's development could be regarded as a gradual process of obtaining and later realizing or being against possible selves in specific (Markus et al. 1986). As a result, people would complement the individual with positive images and criticize those with negative images.

As for the attitude towards Zhang's actual character, people's expectation about him would turn out to be false. Since Zhang performed Monkey King for a long time, some aspects of the personality of the character would be directly related to the actor by some audiences. Zhang's failure to fully realize this personality in his own life would lead some audiences to doubt the actual value of his character. After getting the licensing due to the gap between audiences' former expectation and the failure of Zhang's morality, those who firmly believed in his morals sought to condemn Zhang's behaviours, as his former attachment with the character Monkey King did not exist anymore.

LAST STRAW: the "me"

Mead argues that the self is consists of the "I" and the "me". The "I" represents the actual behaviors expressed to other individuals, while the "me" represents the set of organized assumptions about what the attitudes of others hold (Mead et al. 1934). The "I" and the "me" work together in the process of constructing the self. The conflicts between the "I" and the "me" illustrate the struggle between the type of actions we want to take and different socially desired actions. When people tend to react to an event, they will compare their instinctive reactions with the socially desirable behaviours and evaluate the reactions from the viewpoint of the assumed others before actually taking any action (Anderson 2016). People's brains may undergo such a way of thinking both in real life and in online communication.

In online social interactions, people are communicating and building their character in an extremely careful way, as it would be impossible to receive someone's emotional response instantly like it is in real life. "With each curating decision, social actors engage in identity work every time they select images or photos to share, craft text, and/or edit posts" (Robinson 2018: 663). It this kind of situation, it is not likely that a person would rashly criticize someone in public since it is possible to discredit their reputations.

As for the event of Zhang, since he abandoned the expectation of many audiences, people eventually began to criticize him online. However, this was done on a much larger scale. Zhang is a well-known artist with many honourable titles. Therefore, it was quite a large number of people criticizing him, and this number kept growing. According to Durkheim's ideas, once a behaviour reaches the level of the society, it becomes independent from individual's will (Anderson 2016). Thus, criticizing Zhang would become a social current. Therefore, the "me" self would think that any more critiques towards him would be accepted by others, and join the current of criticizing him.

CONCLUSION

Such significant changes in online attitudes towards Zhang can be explained by the following concepts: moral licencing, possible selves, and the "me". Firstly, moral licencing can be applied because people who supported Zhang may think that maybe they could condemn he due to their former support. Secondly, possible selves include the potential selves that individuals are not willing to become or may even be afraid of becoming. Zhang's collapse of character acted as a warning to people about the severity of consequences that follow inappropriate behaviour, regardless of their former outstanding achievements. Thirdly, the "me" includes a set of attitudes that one assumes are held by other people. The "me" could be applied because people tend to behave in ways that fulfill the expectations of others, both in real life and online. ...

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Once the number of people condemning Zhang became large enough, a social current had formed. Therefore, condemning Zhang became a so-called "politically correct" behaviour that would certainly be accepted by the assumed others. To sum up, the excuse of former support, the fear of same consequences, and the assumption that others may hold similar attitudes all contributed to the dramatic reverse of public attitude towards Zhang.

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WRITTEN BY ZHAOXIANG PAN

Digital Mediation and Community-Oriented Policing: A New Era?

Technologically mediated policing innovations may induce changes in how policing is practiced and experienced. Recent literature regarding community-oriented policing (COP) provides significant insight into this newly digitalized domain. This paper will define the policing innovation COP as a philosophy that informs how to apply policing strategies centred in community involvement, as outlined by Gill et al. (2014). COP encompasses three constituent elements—partnership with the community, a decentralization of the stratified policing hierarchy to a more lateral organization, and problem-solving through community input (ibid.).

Technology has advanced and progressively become generally accessible. As a result, technology has been mobilized in support of traditional COP tactics through mediums including social media and smartphone applications (apps). These digital modes will be termed "non-traditional community-oriented policing techniques" (NTCOPT). A critical research analysis regarding the history of COP and the effects of NTCOPT will demonstrate that NTCOPT does not sufficiently contribute to, nor advance, COP initiatives and may create additional challenges with respect to policing. Arguably, widespread implementation of NTCOPT cannot currently be endorsed. Continued examination to assess the broad range of technological interventions is necessary in order stay abreast of rapidly developing digital advancements and interpret potential impact upon policing.

History and Application of COP:

At the time of its inception, COP was hailed as offering a new approach to entrenched and established models of policing. In the 1970s, concern regarding police efficacy and impact, accompanied with increasing crime rates, generated a policing crisis, which incited change causing the formation of the COP innovation (Gill et al. 2014). Critiques of the professional model of policing—response to '911' calls, "preventive patrol" (increased police accessibility and presence) and serious victimization—initiated the development of COP (Skogan and Roth 2004). Shifting previous policing strategies, COP stressed a proactive, rather than reactive, strategy when addressing crime and disorder. These strategies are intended to be tailored to their given locality and redress existing problems in inventive ways by relying upon technology and community resources (Schaefer 2010).

Research regarding the practical implementation and impact of COP varies considerably when assessing its segmented effects.

A systematic review and meta-analysis of mostly American neighbourhoods conducted by Gill et al. (2014) found COP increased civilian satisfaction, enhanced civilian discernment of police legitimacy, and lessened civilians' sense of disorder; however, COP did not definitively impact crime. Findings pertaining to COP's efficacy are multi-faceted; therefore, it is justified to conduct an investigation of how NTCOPT effects police and the communities they serve.

Community Relations and Perceptions of Police

When facilitated by NTCOPT, the cooperative approach of COP may be considered as furthering civilians' involvement and relations with police. The distinguishing factor of COP is its emphasis on inclusion, as it espouses police relations with the community as "co-producer[s] of public safety" by identifying and prioritizing local concerns (Gill et al 2014). With the advent and proliferation of portable technologies and social media, establishing networks with the community may be easier. The survey study by Hendrix et al. (2019) found that with every one-unit increase of a police agency's use of COP their social media usage was 2.73 times more likely. However, further evidence indicated that police's decision to implement NTCOPT to accomplish the goals of COP (bettering relations between police and civilians), while related, was not demonstrably causal (ibid.). Connecting with the police through social media may assist in forming relations and, consequently, involvement in the collective public safety effort,, but this association should not be used to infer an universal and direct effect.

Encouraging active participation in addressing community issues may be facilitated by NTCOPT. In Janina Czapska and Katarzyna Struzińska's 2018 field study of Bosnia and Herzegovina, social media was essential to forging relations with police as online outlets created a platform for two-way communication. These findings indicated that interviewees saw social media as a means for increasing the approachability and transparency of the police. Framed as a mechanism for symbiotic and mutual information exchange, social media may enable civilians to contact and inform the police, possibly improving law enforcement's overall image. NTCOPT may create an environment conducive to bidirectional contact and connection to police; requisite trust in police must be sufficiently established in order for communities to make ...

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...use of NTCOPT. The impact of NTCOPT on COP initiatives are modest and contextually contingent as these technologies may serve to enhance and ease access to police, but are not transformative in nature. Generating access does not guarantee technology's efficacy in advancing COP.

Technological Limitations

Adopting a collaborative approach by establishing interpersonal connections through NTCOPT may be theoretically enticing but technically challenging. High volumes of community input may overwhelm police, possibly presenting more challenges since maintaining legitimacy is, according to Rosenbaum et al. (2011), negatively correlated with input expectations. Arguably, legitimacy is of paramount importance to COP and policing in general, as maintaining perceptions of police as an entity that must be obeyed may reduce crime rates (Gill et al. 2014). If NTCOPT results in unmanageable levels of input, it could indirectly influence crime rate—an outcome counterintuitive to COP. As recognized by Haberfeld (2018), one inherent problem of COP is insufficient trust of police integrity. Unless police agencies can accommodate, filter, and prioritize the onslaught of data, fully implementing NTCOPT may create more difficulties in managing police activities.

Given the seemingly ingrained nature of traditional policing tactics, some police may find it difficult to embrace new approaches and wish to revert to accustomed and familiar methods. In a mixed-method study of multiple police agencies, Cynthia Lum, Christopher S. Koper, and James Willis (2017) demonstrated that most police officers surveyed tended to use technology for information gathering primarily for reactive, rather than proactive COP purposes. Although this study did not specifically examine NTCOPT, this finding highlights the potential concern that how technology is employed may be influenced by the pre-existing organizational and technological "frames" (assumptions) informing the deployment of technology (ibid.). Due to the intra- and inter-variance of such "frames", conflicts may erupt regarding how best to use such technology, which arguably may forestall or prohibit certain implementations (Lum et al. 2017). In addition, according to scholar Wesley G. Skogan (2004), the potential for COP to fail may emanate from police resistance to this innovation, citing concerns regarding the 'flattening' of the organizational culture (diminished prospects for promotion), input from uninformed civilians, and public evaluations of police performance. Reservations about embracing NTCOPT (which increases data input) may exaggerate some police officers' resistance to COP more broadly.

Outcomes discordant with COP goals may produce unwanted consequences. Social media can be an arena for voicing praises, as well as, concerns regarding police. For example, the #myNYPD Twitter initiative by the New York Police Department (NYPD) facilitated many civilians sharing of pictures depicting police abuse. Consequently, the department's social media outreach efforts were ridiculed (Clavell, Zamorano, & Pérez, 2018). While NTCOPT may have been useful to generate awareness and dialogue, the public image of police potentially worsened (Clavell et al. 2018). If recent or previous police transgressions are exposed through NTCOPT, civilian perceptions of police may be altered. The implications of NTCOPT are far-reaching since trust in police may wane and willingness for civilians to participate on and offline may be impacted. Examining these findings demonstrates that it is challenging to assess efficacy of NTCOPT because its implementation and impact are difficult to both predict and measure.

Engagement and Participation

Policing cannot be divorced from its social context. COP, and engagement more generally, are defined by "social capital"—transactions between society members are collaborative and interactions are necessary (Brewster, Gibson, & Gunning, 2018). Reciprocated participation is critical in advancing COP. Notably, COP has been conceived of as a protracted "social contract" governing relations between police and civilians, each contributing to the concerted effort in achieving greater safety and security (Brewster, et al. 2018). Examples of COP efforts to engage the public included citizens' viewing and reporting of suspicious individual behaviour seen through publically accessible CCTV cameras stationed in Newark, New Jersey (Newark Police, n.d.). Different methods of collaborating with police through new NTCOPT may be less time-consuming and knowledge-dependent, as immediate concerns can be transmitted online.

The effectiveness of such technological tools may not be measurable in relation to its independent impact, as assessed though the 'UNITY' Project's development of NTCOPT (Brewster et al. 2018). In Helsinki, Finland, where trust is high, no results were found indicating that technology accomplished more than relocating engagement to a new platform. In other words, the pre-existing conditions may be maintained rather than transformed through NTCOPT. Arguably, greater efforts to improve relations conducive for participation need to begin before NTCOPT are operative in order for it to fulfill COP initiatives—exchange of "social capital" in pursuit of "collective efficacy", meaning cohesion among society members (Brewster et al.).

The technologically-mediated nexus of police and civilian interactions may heighten the latter's sense of inclusion and involvement. While participation is essential, it is imperative...

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...that apps align with stipulations regarding security and privacy considerations. Notably, 82% of the examined apps offered through GooglePlay necessitate access to private data ("Photo/Media/File"), which may contravene the newly-established privacy regulations of the European Parliament (Charitou et al. 2018). According to advocates of the TRILLION app, measures can be taken to ensure that citizens are registered with the app (intended to dissuade fake alerts) and, if necessary, retain citizen anonymity, thereby adhering to these proscribed standards (ibid.). Unless apps align with legislated rules, breaches of privacy, and possibly reduced trust in police, may result, potentially increasing chances for liability and impediments to effectively implementing COP.

The Inclusivity Problem and Encoding Biases:

NTCOPT may be touted as participatory outlets making great strides in civilian inclusion, but in practice the questions of who is involved, and to what degree, demands considerable attention. In Skogan's (2006) study of community involvement in Chicago, Illinois, despite intensive COP initiatives and considerable awareness of COP (80%) and COP meetings being held (62%), participation was limited (16%), and those community members most in need to attend such meetings (civilians with relatively limited community engagement and less positive perceptions of police) were lacking (Skogan 2014). Certain communities have been plagued by negative and limited relations with police; in light of such history, positive engagement with police has to be established first since NTCOPT does not operate as an immediate fix (Czapska and Struzińska 2018).

Technology seems to permeate almost every facet of daily life; however, accessing and harnessing its benefits are not equally distributed. Designated as the 'digital divide', the inability for some individuals to use NTCOPT may be due to extraneous factors such as disabilities, socio-economic status, and age (Clavell et al. 2018). Assumptions regarding the universal availability of such technologies may preclude participation and encourage discrimination (ibid.). In addition to demographic characteristics, technological proficiency may inhibit inclusion due to difficulties of navigating suitable circumstances in which to use NTCOPT (Brewster et al. 2018). NTCOPT may reduce opportunities for some civilians to engage with the police.

Despite efforts to portray technology as being neutral and unprejudiced, biases may be encoded into NTCOPT. For example, the mobile messaging application ....

...*Operation GroupMe,* initiated in Georgetown, Washington, D.C., aimed to connect police, businesses, and civilians in order to prevent shoplifting through text and visual alerts (McCoy 2015). However, while the intent was understandable, 70% of shoppers reported as potential shoplifters, or "suspicious", were black. Despite the use of a new medium, this example of NTCOPT reflected existing racial discrimination towards this minority population. Rather than creating an environment of inclusion, an exclusive online culture developed (ibid.). The parameters of what is considered the community and its ethos of collective effort may be undermined by racially-informed marginalization of some participants. It remains to be seen whether the NTCOPT will be able to overcome existing discriminatory and predatory practices or will merely serve as a vessel for such biases.

Conclusion:

The objectives underpinning COP, such as community engagement and participation, are conceptually justifiable, since community members arguably should have some degree of involvement in policing activities that directly affect them. This analysis has demonstrated that there is not sufficient empirical research to presently recommend a widespread deployment of NTCOPT. Evidence indicates that this technology may not fully align with, nor advance COP goals and may create additional challenges, including undermining police legitimacy and image. The diversion of limited police resources to NTCOPT without further investigation, revealing which, if any, types of NTCOPT are best suited for a given jurisdiction, may prove to be a costly and risky expenditure. Ongoing research is necessary because the development of technology, along with the pressure upon police to embrace it, does not appear to be abating.

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WRITTEN BY SARAH GARNICH

Helpful or Hurtful:
Applying a Postcolonial Perspective to the
Truth & Reconciliation Commission Report of Canada

Amidst the Truth and Reconciliation Report of Canada's (TRC) formation in 2008 and its full volume release in 2015, the startling mistreatment of Indigenous communities through Canada's Residential Schooling System was made widely known to previously uninformed Canadians (Northern Affairs Canada 2019). With the goal of recognizing Canada's recent colonial history and fixing broken ties between Indigenous and non-Indigenous citizens, Canada's TRC was the first step in restoring friendly relations by providing a historical tribute to survivors of the Residential Schooling System. However, this commission is far from ideal when examined through a postcolonial lens. Postcolonial practices in relation to the Truth and Reconciliation Commission take on a new form of oppression towards the Indigenous communities of Canada. As the decolonization of Indigenous communities creates new power dynamics between the oppressed and the oppressor, Aboriginal communities are disadvantaged through the 'beneficial' calls to action proposed by the TRC. First, I will seek to define postcolonialism and its active role in the formation of current relationships between groups separated by colonialism. Next, I will examine the Truth and Reconciliation Commission Report of Canada, including its main objectives and the context of its enactment. Finally, I will provide a postcolonial interpretation of the Truth and Reconciliation Commission through the examination of the heavy existence of discrimination continuing into contemporary Canadian society.

It is often assumed that postcolonialism is the term utilized to signify the after-effects of historical colonialism, when in actuality, postcolonialism and colonialism are able to occur simultaneously. In short, postcolonialism's central premise suggests that "empire and related processes of colonialism and imperialism have been central to the making of modern societies" and "although most of the formal empires had been dismantled by the 1960s and 1970s, the effects of colonialism and imperialism persist" (Go 2018:440). **Through the utilization of a postcolonial mindset, scholars are able to recognize the importance of colonialism in forming our contemporary society and the discriminatory practices in action as a result. It is "a way of looking at the world that recognizes social forms, relations, social knowledge, and culture generally are embedded within and shaped by a history and structure of global hierarchy and relations of power" (ibid).**

This is particularly important, as Marxist thought occludes these aspects when observing colonial practices, with postcolonialism illuminating a new avenue of thought for a more in-depth understanding of power dimensions and political domination (ibid:441). Thus, postcolonialism central goal is "to seek out if not produce new and different sorts of knowledge to help decolonize consciousness" through its alternative representations of knowledge and avoidance of epistemic violence are seen in the study of colonialism alone (ibid). Specifically related to the concept of hierarchy and its embedded power, is the introduction of a postcolonial sociology of race. Race is particularly important to analyze through a postcolonial view as it has "'a colonial origin and character [and] has proven to be more durable and stable than the colonialism in whose matrix it was established" and is also currently in the mix of political tensions (Quijano as cited in Reyes 2017:210). Therefore, this sociology of race "would (1) analytically recover empire and colonialism and their legacies, (2) excavate colonial racialization (including racialized systems of knowledge and power) and trace its continuities into the present, (3) reveal the reciprocal constitution of racialized identities that began under empire, and (4) critique the imperial standpoint and seek out the subjugated epistemologies of racialized subjects" (Go 2017:439-440). In a world which presents an uneasy climate around race relations, it is imperative to consider the many facets which cause the racialized systems of knowledge and power governing new policies and practices. Like postcolonial theory itself, a postcolonial sociology of race recognizes colonialism as the main shaping force of current racialized systems and that this concept is yet to be fully realized (ibid:442). Discursive institutions, such as the Truth and Reconciliation Commission Report of Canada, require more careful explanations as to how discourse is related to change, even in stable societies, and whether discourse alone is enough to remedy a destructive colonial past.

The Truth and Reconciliation Commission Report of Canada (TRC) was a report created by the government of Canada, with the implementation of survivor recounts, "'acknowledging past abuses, addressing the needs of victims, delivering a measure of accountability, outlining institutional responsibility and ...

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...and recommending reforms, and promoting reconciliation'" (Nagy as cited in Gettler 2017:645). The report formally marked the end of the Indian Residential School System (IRSS) in Canada with its final event in Ottawa in 2015, aiming to restore peaceful ties between the Indigenous and the non-Indigenous peoples of Canada (Northern Affairs Canada 2019). The report was addressed to those directly or indirectly affected by the Indian Residential School System and recognized the colonial history, while addressing the remaining trauma left behind. This was an enormous step in recognizing the IRSS' horrifying past and publicly displayed this embarrassing piece of Canadian history to Canadians unaware of its existence, as most of its activities were hidden from the population. The attention brought towards the recent colonial behaviours in Canada caused an overwhelming support from non-Indigenous activists disgusted by their government's behaviours, among other benefits, including "demands for reparations, restitution for stolen lands, the repatriation of cultural artifacts, and greater political autonomy and sovereignty" (Verdeja 2017:227). However, the TRC is extremely flawed in its "…origins, its ways of functioning once created, and the highly politicized nature of its final report, recall[ing] the problems associated with litigation-driven historical research" (Gettler 2017:649). Simply facing the historical truths is not sufficient to remedy the extensive damage caused by a discursive institution which Indigenous communities are still trying to heal from to this day.

Something needed to be done in order to both recognize and allow Indigenous communities time to heal from the decades of tragedy caused by the IRSS through a formal form of closure. Although I recognize the benefits of the TRC and its goal to reform peaceful ties, I also recognize the numerable issues, which will be examined through the TRC itself, its lack of consideration for the individuals actually affected and, its effectiveness and implementation.

Firstly, the document itself presents a variety of methodological issues, forming a document that was not completely representative to the true struggles experienced during this destructive time period. In his article, Gettler (2017) proposes three critiques of the Truth and Reconciliation Commission of Canada: the origins of litigation and the constraints posed by these origins, how the major methodological issues informed its content, and its inability to account for experiences other than contemporary ones (641). The main issue which Gettler presents is the very selective process of the TRC with its inclusion of survivor statements. He explains that though thousands of statements were collected from different communities ....

...across Canada, very few were actually included in the report, failing to be overly representative (ibid:648, 655). Many students were unfairly left out of the agreement and their survivor stories were left unheard. Gettler furthers this argument by addressing the idea of superiority and the unjust selection process of which experiences would be considered as legitimate. One experience does not represent the experience of the entire Indigenous population in Canada affected by the IRSS, silencing voices who feel equally traumatized but lack representation within the mandate.

Next, I will consider the lack of consideration of the Indigenous communities which caused the government of Canada to negatively assess the issue. The TRC was meant to be a report of reconciliation, which "…requires a sustained process of critical reflection on the past – an investigation of past injustices, their present legacies, and their relationship to contemporary political values , power relations, and identities" (Verdeja 2017:232). However, the report lacked research concerning the present legacies of the IRSS, approaching the research with "a simplistic conception of the relationship between truth and change," failing to assess the issue in an appropriate and serious manner (De Costa 2017:186-187). The IRSS was not a simple problem and therefore cannot be improved using a simplistic solution. In addition, the TRC introduced a discourse to the common Canadian about Indigenous people that "informed their activities and, in this case, their educational plans. The basic construct of that discourse… continued to be that of the uncomplimentary comparison between the 'savage' and the 'civilized'" (Milloy as cited in De Costa 2017:187). This clearly demonstrates the attempt the government made to fix the situation with its unfortunate result reinforcing the standing negative view of the Aboriginal population in Canada. Illustrating further, the 2008 National Benchmark Survey suggested that "most people believed relations between Aboriginal and other Canadians were improving" when only half of participants we aware of residential schools (Environics as cited in De Costa 2017:190). Additionally, "a majority of non-Aboriginal people could not report any direct consequence of residential schools," demonstrating the clear and common lack of knowledge surrounding the whole situation. Returning to Gettler's (2017) article, he presents the overarching concept saying, "we cannot simply assume, as the TRC was required to do, that Canada provides the best scale at which to analyze residential schooling" (673). Though survivors were interviewed for the TRC, there was hardly any Aboriginal representation in notable positions which decided what would be included in the final copy. This engrains the idea that we as non-Indigenous people know what is best for all Aboriginal peoples of Canada and that our opinion is superior and therefore more valid.

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Finally, the TRC can be criticized in terms of its effectiveness and the discrimination still alive in Canada. First of all, the TRC was not an actual law and therefore had no legal authority: "it could not compel witness to testify nor offer amnesty to perpetrators; it oversaw no legislation and had no retributive power" (De Costa 2017:188). With its sole abilities being to inform and to persuade, Aboriginal students who were directly affected through the IRSS were not able to observe justice realized for those who caused them harm. Although this seems unnecessary, justice is part of Canadian culture and the way in which the government assesses the punishment of crime. Since the perpetrators of the IRSS were not given any penalties it seems as though the system did nothing wrong. This again perpetuates the cultural episteme that Aboriginals are 'less-than' and only encourages the discrimination which sparked the IRSS in the first place. In addition, "it is not evident that those estranged – by the injustice faced by one group, from the misleading history taught to another – will come to share a moral world through a mutual understanding of that history" (ibid:193). In other words, the lack of legal legitimacy of the TRC and the sole ability to inform the Canadian population of the colonial history is not enough to fix the slew of problems which require a more rigid restoration plan. Along these lines, the "…TRC assumed far too great a power for discourse… public institutions that mobilize new discourses appear to have their chief effect on actors who are already positioned for change" (ibid:186). This means that the discourse surrounding the IRSS is great for gaining awareness of its injustices but discourse itself can only go so far. The institutions that are able to change solely through discourse are those who had already accepted and were ready for a modification. In the case of the TRC, it was the Government of Canada who formalized the discourse in hope to implement change in suffering Aboriginal communities when it was the communities themselves that were forced to change when they had become familiar with this new way of life. They had been living in these conditions for so long that when change was recommended, they did not know where to begin. Finally, the effectiveness of the TRC can be evaluated through the extensive discrimination against Aboriginal peoples still alive within contemporary Canadian society as well as their lack of freedom within their own lands and communities. Aboriginal communities face constant lasting effects of the IRSS, including incredibly high numbers of substance abuse issues, teen pregnancies, mental illness, poor living conditions, violence, missing and murdered women, among a variety of additional concerns. Aboriginal cultures and languages are continuing...

...continuing to disappear into oblivion, the access to clean water has become increasingly difficult in some communities, and the overall quality of life is at an all-time low. The most concerning aspect is that the government is aware of these harsh conditions and are failing to implement aid in these struggling communities: "'In as much as later generations continue to benefit from the resources and gains produced by historical injustices, and in as much as we continue to deny that the current circumstances… have causal links to these past injustices, then our response makes us guilty as a new collective…'" (Maddison as cited in Verdeja 2017:228). This demonstrates that the TRC cannot be the only step Canada takes in order to restore ties and improve living conditions, but that work needs to continue in areas that continue to suffer. Even though the last residential school closed decades ago and is a concern we no longer need to worry about, it continues to dictate the majority of Aboriginal lives who inhabit unsafe communities. As we continue to deny these rights and freedoms to a healthy and happy life, we too become guilty of injustice and discrimination. **Overall, reconciliation in general, but especially the Truth and Reconciliation Commission Report of Canada, "requires a thicker notion of deliberation, which views modes of speech, such as story-telling, testimonies and greetings, as legitimate modes of political deliberation, necessary to overcome biases in conventional understandings of reasonableness and conventional accounts of national narratives'" (Bashir as cited in De Costa 2017:193). Aboriginal lives are valid and the colonial past of the IRSS is real; the question is whether these facts will ever be seen in this light or if engrained colonial practices will prevail to be of dominance.**

To conclude, the Truth and Reconciliation Commission of Canada was a great start in increasing awareness surrounding the mistreatment of Indigenous youth through the Indian Residential School System present in Canada until the end of the 20th century. There is an "enormous challenge of educating the Canadian public about this dark chapter of our history so that informed debate can take place and reconciliation can begin" (Harrison as cited in De Costa 2017:185). Though the TRC provided a considerable amount of education, this discursive institution does not create new mechanisms of change but instead mobilizes prior orientations and existing levers for change. Through the analysis of the TRC implementing a postcolonial approach, it can be seen that the commission is not a complete solution but actually continues to push an agenda of superiority over Indigenous communities. With the Government of Canada being in control of improving these conditions, they are reinforcing that they are the most knowledgeable about how these communities should best be aided and does not take into account the crucial opinions of the actual individuals. In other words, "unchallenged past injustices will continue to shape the dominant values of society, ...

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...and consequently the practices and policies directed toward historically disadvantaged groups" (Verdeja 2017:233). The conversation about the Indian Residential School System's history and lasting colonial influences has not finished, such that the Truth and Reconciliation Commission Report of Canada suggested; the conversation has merely begun.

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INCOMING
EXECUTIVE TEAM

Get to know the new faces of Phenomena

MADDIE WARD

Position:

Editor-In-Chief

Program:

5th Year Sociology Major, Philosophy Minor

What Keeps her sane during Quarantine?

Going for walks with her puppy!

ERICA CORINALDI

Position:

Marketing & Promotional Director

Program:

3rd year, Sociology Major, Certificate in Business

What Keeps her sane during Quarantine?

Animal Crossing :)

KENDRA DENHART

Position:

Head of Graphics & Design

Program:

4th year, Sociology Major, Psychology Minor

What Keeps her sane during Quarantine?

Knitting a scarf that she'll probably only wear once a year...at most!

INCOMING EXECUTIVE TEAM

Get to know the new faces of Phenomena

TAYLOR D'ANDREA

Position:

Events Coordinator

Program:

4th year, Sociology Major, Politics Minor

What Keeps her sane during Quarantine?

Her hometown sunsets & whipped coffee!

HOLLY DOUGLAS

Position:

Events Coordinator

Program:

3rd year, Sociology & Psychology Medial

What Keeps her sane during Quarantine?

The abundance of show & movie options at her disposal thanks to numerous streaming sites! Thanks Netflix & Disney+ :)

VANESSA BAILEY

Position:

Editor

Program:
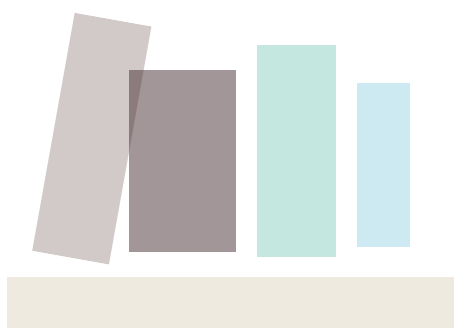
3rd year, Sociology Major

What Keeps her sane during Quarantine?

Vanessa says it's been easy staying sane during quarantine -- perks of being an introvert. (Oh also UberEats)!
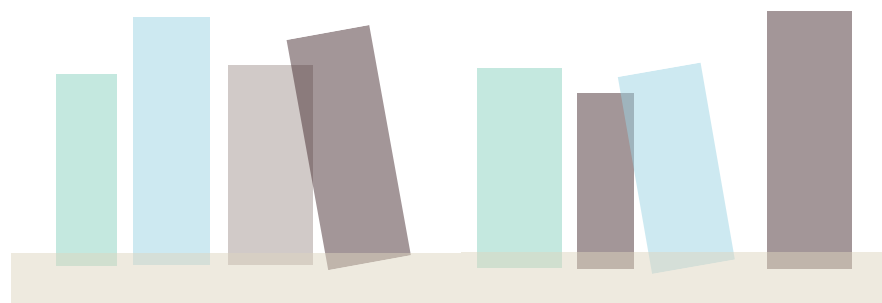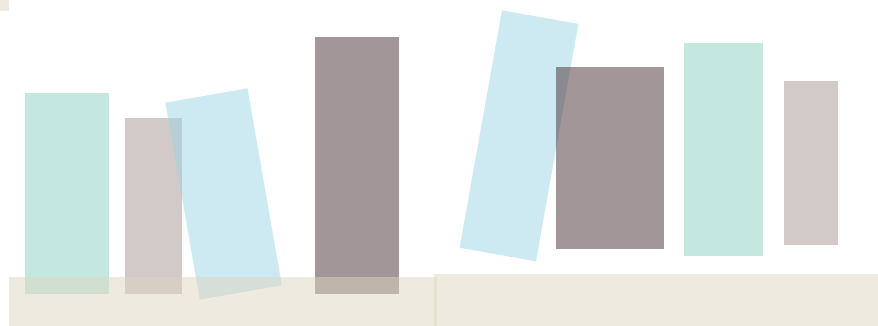
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& STAY THINKING !

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