

Orange Shirt Day

JÁN U, XÁXE TFE STELITKEŁ

Every child matters



*Opinion: Two-tiered health care in BC
not the solution*

2

*Camosun College Student Society
offering free self-defence classes*

4

*Camosun College to hold annual
Orange Shirt Day event*

3

*Comedian explores origins of
'90s gay joke in performance*

9

NEXUS

camosun's student voice since 1990
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OVERHEARD AT NEXUS: "Turns out a lot of people in this town want to kill each other."

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editor's letter

Glass and steel facades

At the start of the fall semester, we at Nexus like to make sure everyone knows about us by tabling at Camfest and putting newspapers in your hands. It was likely me who accosted you in the courtyard and badgered you into taking a paper.

This was my first time spending meaningful time at the Interurban campus, and I'm here to tell you that there are noticeable differences between that location and my own haunts at Lansdowne. The first thing to capture my attention was the people. While every person is an individual, there were a few categorical differences between campuses; let me explain.

Lansdowne is teeming with artsy folx, and while it's difficult to tell whether you're looking at someone with a bright future in conceptual art, the next museum curator, or the next prize-winning author, we are creatives, and there is a whiff of rebellion in the air.

The Interurban campus, in turn, is full of fresh-faced youth in smart new clothes, or colour-coordinated scrubs that seem tailor-fit. There are brand new iPhones, and briefcases full of Plans with a capital P. There are people sipping lattes rather than stale black coffee and munching confections that have never seen plastic wrap or a deep freeze.

While I find myself at home amongst the crumbling facades and ramshackle outbuildings of the Lansdowne campus (even the name sounds like a haunted Regency-era manor house), it's indicative of something much more unsettling than the restless spirits purported to wander the halls of the Young building.

The buildings of glass and steel that seem to proliferate like weeds at the Interurban campus show us precisely where money is being invested. The trades, business, and medical sciences are all worthy, vital career paths, and I applaud the young, vibrant minds that are pursuing them. After all, those are the studies that are building the future, right?

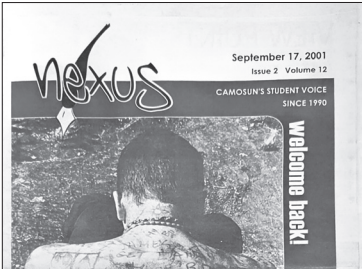
Yes, but it begs some questions. Why study medicine if we've forgotten what makes us human? Is a future devoid of art, history, all the things that make us tick—a future built of glass and steel—a future worth living in? I would cast my vote firmly in the negative. A world where you get your news in bite-sized morsels from social media, and the only literature is manuals and textbooks; where every wall is a polished concrete expanse, robbed of its opportunity to display great art; a future where we have forgotten our collective past, is no world for me.

My goal in writing this is simple. Take that art class, that anthropology class, that history class. Expand your mind, not just forward to the future, but in as many directions as possible, before the chance to do so gets defunded out of existence.

Nik Ovstaas, student editor
nik@nexusnewspaper.com

flashback

25 Years Ago in Nexus



JASMINE WAGSTAFF
STAFF WRITER

September 11 aftermath: Our issue from 25 years ago came out on September 17, 2001, not even a week after the horrific events of September 11. In the View Points column, Nexus writer Sarah Petrescu asked “will increased militarism, surveillance, and suspicion be justified in defence of upholding ‘good’ forces in the world?” amid worries how the US is going to respond to the attacks to the World Trade Center and the Pentagon. Another article lists student responses to the event, many expressing their shock and horror while others expressed that they were worried about what comes next including the possibility of a war. We now know that in the aftermath, the US launched the War on Terror beginning with the invasion of Afghanistan less than a month later, ushering in decades of conflict and heightened security.

Renter's struggles: As we're all painfully aware, housing has

always been an issue students have struggled with. This issue talked about renter's rights, including the rights surrounding roommates and rental increases. There was a lot about the pros and cons of having roommates, from the benefits of having people to split the rent with to the downsides of interpersonal troubles that come up when people are stuck living together. It was hard finding a rental on a student budget back in 2001, and, sadly, that has only gotten much worse over the last 25 years.

Earn while you learn: Every student knows the struggle of trying to earn money while taking courses. Previously, Camosun had a Work Study program that allowed students to work as computer lab assistants, study partners, field researchers, and even Nexus writers for a base rate of \$8.99 per hour, approximately \$15.69 today, with a maximum of 10 hours a week so it didn't interfere with studies. As we discussed in this issue, the limited hours were a drawback compared to a typical part-time job, and this program was only available to students on the student-loan program. Camosun no longer offers this, but has instead introduced co-ops where students can earn credits while holding down a full-time position in their field of study.

open space

Two-tiered health care in BC not the solution

MEL OZARD
CONTRIBUTING WRITER

Alberta's movement toward a two-tier health-care system is concerning. By allowing physicians to bill both publicly and privately (patient-paid care), the province is gambling with its citizens' money. If Canada determines Alberta's new regulations fall outside of the Canada Health Act (federal legislation mandating access to health care without cost to patients), Alberta will be subject to reductions in their federal health-care funding. This won't impact the province financially as an entity, because the public will be picking up the tab that Canada will no longer be paying for their health care. It will, however, impact individual citizens and, sadly, this is not a level playing field.

A two-tier system reinforces the ridiculous belief that some bodies are more deserving of care than others. Women's bodies aren't included in research; Indigenous

liable for any losses those clinics claim.

From a practical perspective, regardless of the apples-to-oranges comparisons being made to countries with successful multi-tier healthcare systems, two-tier health-care under the current Canadian framework means less people will get access to care. Doctors, who are backlogged and under-compensated, will shift to the for-profit system. People who can afford to will jump the queue and get a disproportional amount of care, because the for-profit system will tell them they need more and more tests. People who cannot pay (by far, the majority) will lose access to physicians and have longer wait times if they are able to obtain referrals to specialists or for tests. It's not a practical system; it's a preferential system designed to further line already deep pockets and to widen the divide between the deserving and not.

A community-minded person, someone who values all people equally, will see few excuses to pay for health care in Canada. Doing so jeopardizes the greater system only to benefit the people who can afford the luxuries that make illnesses easier to endure.

bodies were used for research without consent; trans bodies have law written to exclude their medical care; and for decades medical practitioners were taught that Black bodies don't require treatment for pain. These are just a few examples of categories of patients; some are entitled to care, some are not. Alberta has just taken regulatory steps to define who fits into which category. Surprise, surprise: the wealthy are coming out on top.

From a strategic perspective, Alberta putting two-tier health care on the books wasn't smart. Most regions of Canada have quietly had long-standing access to privatized care. Formalizing it through provincial law may reassure for-profit medical clinics that they can operate with stability in Alberta, but there are two potentially costly downfalls: one, the federal government will have to respond to Alberta's new legislation (noting the Supreme Court of Canada's 2023 Cambie Surgeries decision, which denied the legality of two-tier health care); and two, that if or when the feds do declare it improper, Alberta may be

From a human perspective, health care shouldn't depend on wealth. People will undoubtedly justify their choice to pay for care, and, if you're an individualist, someone who puts themselves before or above others, the justifications will sound... justifiable. I understand that people aren't always selfless, that health anxiety is a real thing, and that it's human nature to want to save yourself. A community-minded person, someone who values all people equally, will see few excuses to pay for health care in Canada. Doing so jeopardizes the greater system only to benefit the people who can afford the luxuries that make illnesses easier to endure.

The one-level medical system in Canada isn't—obviously—at peak functioning. But I don't fault the system. It could work to serve all people equally the way it's designed. However, doctor shortages, cost-prohibitive equipment, and problematic big pharma policies, among many other factors, limit the operational efficacy of the system.

BC needs to do something, but two-tiered healthcare isn't it.

Something on your mind? If you're a Camosun student, get in touch with us with your *Open Space* idea! Email editor@nexusnewspaper.com. Include your student number. Thanks!

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Got something to say?

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indigenization

Camosun continues Orange Shirt Day tradition on campus



CAMOSUN COLLEGE

Attendees at last year's Orange Shirt Day event held at Camosun College's Lansdowne campus.

JASMINE WAGSTAFF
STAFF WRITER

Camosun College will once again recognize Orange Shirt Day this September, continuing a campus tradition that began more than a decade ago and encouraging students and employees to reflect on the history and ongoing impacts of Canada's residential-school system.

This year's events will centre on the theme of healing through the land, reflecting ongoing Indigenous initiatives and work at the college. Camosun Indigenous special projects lead Levi Glass says the event provides an opportunity for the college community to learn and reflect together.

The ceremony will include a welcome to the territory, invited speakers, and participation from

Elders. Children from Camosun's child-care services will also perform a song, something Glass says has become a favourite part of the ceremony for Elders and other attendees.

This year, participants will also be invited to write down commitments to reconciliation and reflections on what they learned during Orange Shirt Day. Those commitments will later be displayed.

Glass says that holding the event while the college community is together creates an opportunity for collective reflection and for people to consider their role in reconciliation.

"We're all coming together as one in this sort of real space to better ourselves, the culture of the

institution, and the surrounding community," says Glass.

Camosun's connection to Orange Shirt Day dates back to 2015, when Indigenous Studies students Eddy Charlie and Kristin Spray organized the college's first Orange Shirt Day event at Lansdowne with support from the Centre for Indigenous Studies and Community Connections.

Charlie, a residential school survivor, and Spray later continued their work beyond Camosun, helping establish Victoria Orange Shirt Day after graduating from the college.

For Glass, the role educational institutions play in reconciliation is particularly significant because of the history of residential schools.

He points to an observation made by the late Skip Dick, an Elder who worked at Camosun, contrasting a time when Indigenous children ran away from schools with the opportunities Indigenous students can find in educational institutions today.

"Our kids, our children, would run away from schools. And now we see, in our lifetime, them running to schools," says Glass. "Educational institutes are now places in which revitalization of Indigenous culture is reflected and instilled, and in which Indigenous students are given the tools and a sense of belonging, a sense of spirit, a home in which they can thrive and reconnect to the culture that was taken away from them."

Glass says post-secondary institutions can also provide opportunities for non-Indigenous students to reflect on the history of residential schools and the intergenerational impacts they have had.

For students who may know little about Orange Shirt Day or residential schools, Glass hopes the events provide an understanding of what the day represents.

"The first thing is just an awareness of what Orange Shirt Day means, the history of residential schools, the violence, and the impact that has had on generations of peoples," says Glass.

But Glass says the goal goes beyond learning history. Students, faculty, and members of the wider community can also consider their own place within educational institutions and how sharing knowledge and stories can contribute to reconciliation.

"We're teaching and sharing stories with each other, and how we might come together to contribute towards a culture of resurgence and restoration, and appreciation of

different cultures and relationships with the land," says Glass.

Camosun has continued recognizing Orange Shirt Day in the years since its first event. The college's reconciliation efforts also extend into classrooms and other parts of campus life, with Glass noting that Indigenous perspectives have increasingly been incorporated into course content.

"So many courses now have elements of that process of Indigenousization across the institute," says Glass. "They don't really have to search it out as much as they perhaps had to."

Glass says students can continue engaging with Indigenous learning throughout the year by learning about the local territory, paying attention to Indigenous artwork around campus, and considering the stories the works tell about the land and people's relationships to it. Students can also attend Indigenous events that are open to the broader college community.

Throughout September, Camosun's libraries are also highlighting resources related to Orange Shirt Day. The college has introduced an Authentic Indigenous Voices designation to help students identify materials authored or created by Indigenous people in library collections.

For Glass, Orange Shirt Day provides a starting point for students to understand residential schools while also considering what reconciliation can mean within the educational community they're already part of.

By gathering as a college community, says Glass, students and Camosun employees can learn from the past while considering how they contribute to the institution and its relationships moving forward into the future.

NEWS BRIEFS

Camosun Library highlights Orange Shirt Day resources

Camosun College libraries will feature resources related to Orange Shirt Day throughout September, providing opportunities to learn about residential school survivors, those who did not survive, and the ongoing impacts of Canada's residential school system. The libraries have also introduced an "authentic Indigenous voices" icon to identify Indigenous-authored and created materials. The designation will appear on bookmarks, book spines, displays, library guides, and catalogue searches to help students locate Indigenous-created content.

Camosun Foundation bursary applications open

Applications for Camosun College Foundation bursaries

opened on Tuesday, September 8 and will remain available until Tuesday, October 20. Eligible full-time Camosun students experiencing financial need can submit one application to be considered for all Foundation bursaries for which they qualify. Applicants must be Canadian citizens, permanent residents, or landed immigrants and meet enrolment and academic requirements. International students are not eligible for the Foundation bursaries.

Interurban buildings set for \$32-million renovation

Camosun College's Interurban campus is set to undergo \$32 million in renovations. The Jack White and Technologies buildings will be getting upgrades with the funding; work on the Jack White Building is expected to begin this fall, modernizing labs and learning spaces for Mechanical Engineering Technology.

Renovations to the Technologies Building will follow in early 2028, including upgrades for Civil Engineering Technology and general classrooms, computer labs, and study spaces. The full project, which is being funded by the provincial government, is expected to be completed by spring 2029.

Construction continues on Camosun student housing

Construction is underway on Camosun College's first on-campus student housing project, located at the Lansdowne campus. The six-storey building will provide 429 beds in single dorm rooms, studios, and four-bedroom apartment-style units, along with lounges, study spaces, laundry facilities, and temporary accommodation for students in crisis. The \$154.7-million project is funded primarily by the provincial government and is expected to open in

early 2029. The housing is located off Henderson Road.

Camosun student places seventh at powerlifting worlds

Camosun College student Tate Commandeur placed seventh in the Junior Men's 105 kg class at the 2026 IPF World Sub-Junior and Junior Powerlifting Championships in Sun City, South Africa. Competing for Canada on Saturday, August 29, Commandeur recorded a 312.5 kg squat, 210 kg bench press and 317.5 kg deadlift for an 840 kg total. The result improved on the 820 kg total that earned him the Canadian junior title earlier this year.

John Horgan campus expands learning opportunities

Students returned to Langford's John Horgan Campus on Tuesday, September 8, with

expanded learning opportunities available for the new academic year. The British Columbia Institute of Technology has joined the partnership this year, offering interior design and computer design courses through a pilot with Royal Roads University. Camosun College continues to operate at the shared campus alongside Royal Roads, the University of Victoria, Sooke School District, and the Justice Institute of British Columbia.

-JASMINE WAGSTAFF, STAFF WRITER

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safety

Student society brings free self-defence classes back to Camosun



JASMINE WAGSTAFF
STAFF WRITER

The Camosun College Student Society (CCSS) Women’s Collective is bringing free self-defence classes to students this fall, with four sessions taking place across Camosun’s Lansdowne and Interurban campuses.

The classes are being organized by CCSS women’s director Madison Huynh, with instructors provided by Victoria Professional Self Defence. Huynh says similar classes were once offered at Camosun, but gradually disappeared from campus.

“There’s a little bit of a historical

basis for it. About 10 or so years ago, these courses were offered on campus. But over time, they got kind of phased out, and I wanted to bring it back,” says Huynh. “The other reason why I thought it was important to bring it back was because, you look at the statistics, it’s one in three women who experience sexualized violence just in their lifetime. And those are very unfortunate odds. This is just something I wanted to bring for students.”

The four three-hour classes are free for participants, something Huynh says was important when

developing the program. Outside of campus, the cost of self-defence training can make accessing classes difficult for students.

“That’s one of the greater barriers to access, to getting self-defence classes. Prices can range anywhere from \$60 to \$300 for a course, and students don’t have that kind of spare money laying around,” says Huynh. “I don’t think that should stop them.”

The classes are open to women and non-binary students. Huynh says that she wanted the classes to provide an environment where participants could comfortably learn and practise self-defence techniques.

“I know violence can affect everyone, but I was hoping to create a space where people felt comfortable talking about experiences that might be close to home for them, or would be comfortable practicing techniques to hopefully never use in the future, but to have in their back pocket,” says Huynh. “It’s

just supposed to be a space where people can build confidence without feeling judged.”

The classes will run from 1 to 4 pm on Saturday, September 26, Saturday, October 3 and Sunday, October 18. The September 26 and October 3 sessions will take place at Lansdowne, while the final class, which was added following demand for the program, will be held at the PISE Power Play Dome at Interurban. (The CCSS started the classes with one on Saturday, September 19 at Lansdowne).

Students only need to bring themselves, a water bottle, and appropriate shoes, with other necessary supplies provided.

“We wanted to limit the barriers to access as much as possible,” says Huynh.

Beyond learning self-defence, Huynh hopes the sessions can help students meet others on campus and discover activities they may want to pursue further. She says feedback from previous classes showed that

some participants continued practicing martial arts after attending.

“It’s a great opportunity to meet other people on campus. I got a lot of feedback from last year, and people found confidence. Some people went off and started doing taekwondo after,” says Huynh. “There was a mother, she said she didn’t know she could do things like this and she felt inspired by the class. She went out and she continued doing it. Maybe someone can find that inspiration there.”

Registration for the classes is limited, with sign-up information available through the CCSS Women’s Collective (see camosun-student.org for more information). Huynh hopes the program can continue at Camosun after she leaves the college.

“I really hope to see as many people as possible there. Sign-up is limited, so try to book your spot early,” says Huynh. “But otherwise, I hope to try to keep this running even when I’m [done at Camosun].”

campus

How to make the most of your time at Camosun

NIK OVSTAAS
STUDENT EDITOR

Now that the school term has begun in earnest, there comes the period marked by feelings of panic and over-commitment. If you’re anything like me, you’re very good at agreeing to things and making plans that are still a long way off, when there’s that safety buffer zone. Suddenly, by some trick of the calendar, these plans go from being abstractions of the future, theoretical and non-threatening, to being alarmingly real.

When I first started back at school, this would drive me to consider dropping out and running off into the forest never to be heard from again, or, at the very least, dropping a bunch of classes. Now that I find myself in my final term at Camosun, I’ve learned to ride this period out and just let things unfold, with pauses to take stock of my progress and adjust accordingly along the way. This isn’t the only tip I would pass on to students just starting (or anywhere along) their higher-education journey, and I’ll elucidate a few more here for your perusal.

Take weird classes that you’re not sure about

Explore your options. I came

into this school with a pretty set-in-stone idea of what I wanted to learn and where I wanted to go with it. I am now miles from that, in a completely different program, and loving every minute of it, with a whole new picture of what my future looks like. The catalyst was when I took Intro to Anthropology just because it sounded kind of interesting and fit well into my schedule, and my mind was completely blown. So, just get out there and see what makes your head and heart catch fire.

Don’t be scared to raise a stink

This school, like any institutional monolith in our messy society, has its problems and its failings. Anyone who remembers my diatribe against the Career Development course at Camosun will know that I don’t like when things are unjust (or just plain stupid), and I went on a little crusade. A helpful resource when you’re doing battle with the ensconced offices of power here at Camosun is the Ombudsperson. Their job is to help you, and they function kind of like a kindly, old, wise person. They don’t exactly wield a terrible and fearsome power, but they do know what you should do next. Talk to them.

Take advantage of everything

The library is cool and good,



FILE PHOTO

The libraries at Camosun’s two campuses have more material in them than you may think.

and they have way more material than you think (especially in that little enclave behind the desk). The Centre for Accessible Learning is fantastic, and if you’re like me with a brain that either does something really well or not at all, they are a lifesaver. The Counselling Centre staff are lovely, and you can speak

to them when things go south. They are good at what they do, and sometimes you just need to cry directly at someone for it to all feel manageable again.

My final and best piece of advice is to take the leap and get wild with it. **Run that risk.** That’s how I ended up writing for *Nexus*, and it’s been

one of the most fulfilling, fun, and wildly edifying things that I’ve done with my time here. So join a bizarre club, go to the events, submit that piece of creative writing to *The Point*, write for *Nexus*, or try out for a sports team. You never know what it might lead to, and chances are you’ll be glad you did it.

campus

Finding community as a Camosun College student

Can a student whose primary classes are health, business, trades, or technology at Interurban step onto Lansdowne and feel like they belong amongst the humanities students?

SHANE LEVI JEFFEREY
CONTRIBUTING WRITER

I’ve been at Camosun for one year. I completed my first three terms from September through August, and I’ve seen changes and growth in my short time here, but it’s made me wonder: how does one find community at Camosun?

I’m in a transfer program studying toward a combined computer science and psychology degree and looking to minor in entrepreneurship. When I tell people what I study, the most common response is, “interesting, such different fields!” This response is not wrong, but it gets me wondering about how I’ve spent my time at Camosun: I’m in a wide variety of courses, and still at a loss as to where I should be looking for my community.

Camosun offers an array of programs and fields of study—as any good institution should—built of different cohorts of students from trades, technology, business, health, arts and science, or maths. It makes me wonder, do these students ever really cross paths beyond the classroom? Do we ever feel like part of

the nursing students’ community when we’re standing on the Interurban campus? Do we feel like we can sit next to trades students and have commonality under the mutual banner of “Camosun student”? Can a student whose primary classes are health, business, trades, or technology at Interurban step onto Lansdowne and feel like they belong amongst the humanities students?

What I’m trying to hint at is this: with separate locations, specific cohorts, and students from all over the world, what is it that builds community at Camosun College?

I’ve been fortunate to study on both Lansdowne and Interurban campuses, being exposed to numerous Camosun features and benefits. The one thing I’ve noticed with my swath of courses is that I sometimes feel like the community aspect is lacking. Is just being on campus, attending classes, and wearing a branded shirt or sweater enough to classify as being part of a community?

I think community must be more than just being in a specific



FILE PHOTO

With programs spread out over two main campuses, it can be difficult for Camosun College students to find community.

place or part of a larger group of individuals; I think community is more of a feeling, a state of mind, however that may present for you individually.

As for me, I try to understand my own feelings toward being part of this place and the larger group. I’m a transfer student, working toward my own education goals and may be here for a transient period of time; I’m in different classes, meeting new

people, but may never have common classes with a lot of my like-minded peers. I bought myself a spiffy blue Camosun hoodie and I take pride in wearing it, but I still have the lingering doubt in the back of my mind about whether this is enough.

As students of Camosun, our time is limited here. Whether for a two-year run, as is my path, or five years for a degree, we are on our own paths, but we still want to be

part of a community. We all have that desire to connect and be part of something bigger than ourselves, and I wonder what more we can do as individuals. Even more to the point: what can Camosun do to facilitate that community feeling with the 14,000 students attending classes every year? As the college continues to change, it also needs to keep community and connections in mind.

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Orange S

Camosun College has been holding Orange Shirt Day events since 2015; here's a look back through the years of the gatherings. (See page 3 for information on this year's event.)



2014



2018



2019



2021



2025



2021

Shirt Day

he years at some

Photos by Camosun College

Background image by Nik Ovstaas, student editor



2018



2024



The importance of Orange Shirt Day and learning to be an ally

I am a settler in these lands. I am privileged enough to live and work and study on terrain that has been stewarded—safeguarded—for untold millennia by the Indigenous peoples that have existed here long before my lineage arrived uninvited, and continue to protect and live in harmony with it to this day.

An important first step to being an ally and helping to move towards Truth and Reconciliation is to seek education on what has been perpetrated against the rightful owners of this place by people who look like me, and the lasting damage done. An important hallmark of these efforts is Orange Shirt Day, held every year on September 30.

It began with a memory, not happy but painful.

Six-year-old Phyllis Webstad, from Stswecem'c Xgat'tem First Nation, was excited for her first day of school, back in 1973, and particularly excited to wear her new bright orange shirt that her grandmother had bought for her. When she had arrived at St. Joseph Mission Residential School, she was stripped, and her belongings were taken from her, including the new shirt that she so prized. She would never see it, or any of her other belongings, again. This would be the beginning of her ordeal at the residential school, and a moment she could never forget.

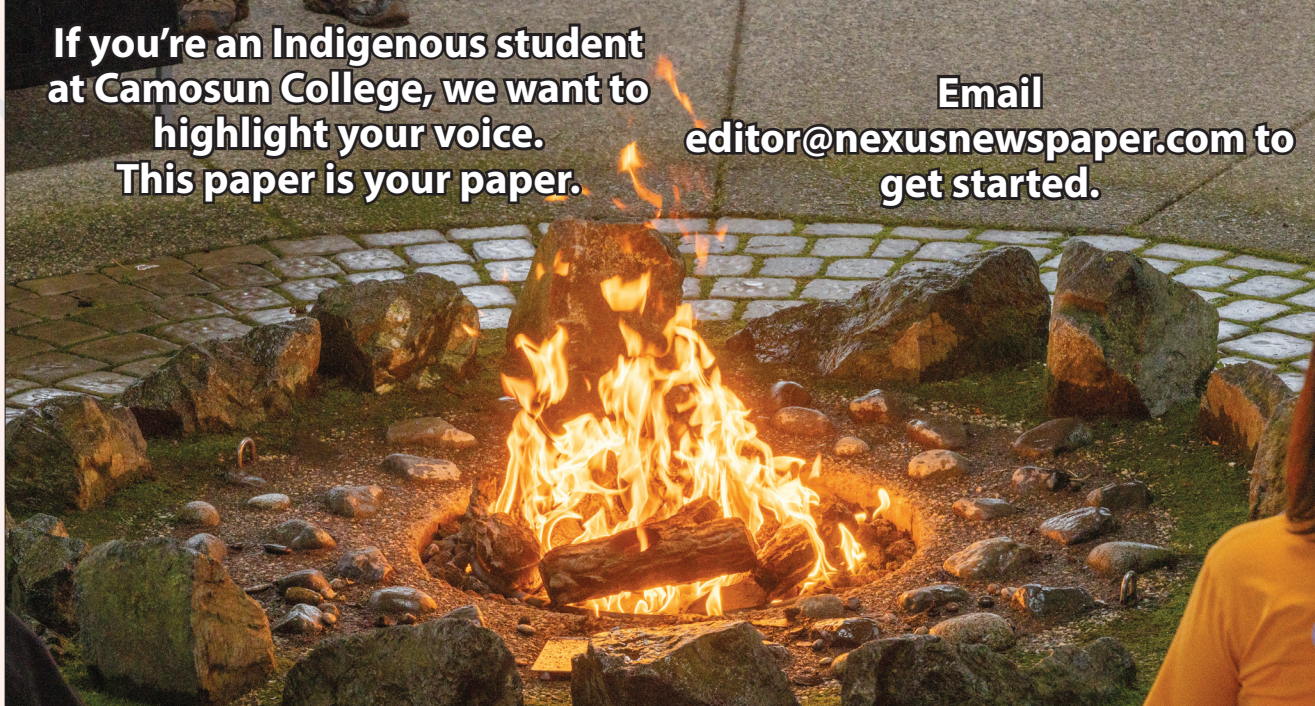
She survived the horrors of that place, and went on to tell her story at a reunion and commemoration held by the Truth and Reconciliation Commission of Canada in Williams Lake in 2013. She described for the assembled crowd how that moment had made her feel, and in doing so, she ignited a bonfire that would become Orange Shirt Day, codified in Canadian law as the National

Day for Truth and Reconciliation. A day to remember what was done to the survivors; a day to acknowledge the ongoing effects of intergenerational trauma, and the damage that colonialism can leave on a culture; a day to accept accountability, and make sure that past atrocities like those inflicted on Indigenous communities will never again be swept under the rug, and that they will not be given the space to be repeated.

I am a settler in these lands, and being an ally means speaking the truth of the past, and striving for reconciliation in the future. I wear my orange shirt with pride.

As the student editor here at *Nexus* newspaper, I believe that the key to growing together is to listen when others speak, and I agree that it is not ideal that I, as a settler, wrote this. Believe me when I tell you that I would have much rather showcased an Indigenous voice (or Indigenous voices) in this space. In the interest of moving forwards with a spirit of allyship, I would like to invite students that identify as Indigenous and have a passion for writing to join our ranks here at *Nexus*, and have your voice heard. You're encouraged to email editor@nexusnewspaper.com to set up a time for a brief chat where we can tell you about what we do here and how we do it, or you can simply stop by and say hello at our office, located at Richmond House 201 at Camosun's Lansdowne campus.

-Nik Ovstaas, student editor



If you're an Indigenous student at Camosun College, we want to highlight your voice. This paper is your paper.

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music

Leeroy Stagger makes pilgrimage home



ERICA CHAN

Local musician Leeroy Stagger has just released his 13th full-length album, *Pilgrimage*.

NIK OVSTAAS
STUDENT EDITOR

The Victoria music scene has produced some of Canada’s most lauded musicians, and within those ranks, Leeroy Stagger has made himself at home.

He once toured as an alt-rockers opening for Victoria’s own Hot Hot Heat, before switching up his style and donning the singer-songwriter cloak. In 2002 he dropped his first EP *Six Tales of Danger*; Now, just shy of a quarter century later, he brings us his 13th full-length, an album reminiscent in tone of the Scottish highlands, *Pilgrimage*.

The name is, in part, a nod to Stagger’s family history, as well as his return to Vancouver Island, and

his hometown of Victoria. This is a place that seems to breed creativity, a phenomenon about which Stagger has a theory.

“When people came over in the 1700s and got here, the restless ones, the ones that couldn’t settle, that were never satisfied, kept moving west,” he says, “whereas the people that were happy-go-lucky, super satisfied, got off the boat in Nova Scotia and were like, this will do great.”

While this album doesn’t have much in the way of punk rock chaos, leaning more toward acoustic strains, the ethos of fighting back and remembering the struggles of where you come from stayed front and centre in Staggers’ mind while

he wrote. A book by Scottish activist Alastair McIntosh called *Soil and Soul: People versus Corporate Power* sparked these ideas for Stagger, fanning the creative flames that led to *Pilgrimage*.

“The main thing that I took from that book was this idea of indigeneity, of finding out where you come from,” says Stagger. “I was starting to feel fairly culturally rudderless in this country as of late and looking around at all these beautiful cultures that I see from Indigenous people here and immigrant communities here and saw how beautiful the communities were.”

This sparked questions for Stagger about his own heritage, of which he knew little aside from

“I didn’t know about my culture, I didn’t know about the customs that that my people had back then, and when I started to look into it, it made a lot of sense to me, storytelling, music gatherings, sweat lodges, totems, all these things that I’ve always kind of felt.”

LEEROY STAGGER
MUSICIAN

that his family was Scottish and had been pushed out of their land many moons ago, leading them to emigrate to Canada.

“I didn’t know about my culture, I didn’t know about the customs that that my people had back then, and when I started to look into it, it made a lot of sense to me, storytelling, music gatherings, sweat lodges, totems, all these things that I’ve always kind of felt. To discover this, to me, it was a spiritual pilgrimage of my own,” he says. “The second book that I read of Alastair’s was called *Poacher’s Pilgrimage*, which was I guess a bit of a pilgrimage of his to define where he came from.”

With the help of fellow musician Joel Plaskett acting as producer, as well as myriad other musician friends appearing throughout the record, *Pilgrimage* began to take shape.

“There’s definitely an intimacy to this record that that I’ve never done before... I mean, I set out to

make a folk record, like, truth be told I didn’t know that I wanted drums or electric guitars on it, but as we started the process, you know, Joel said, well, let me throw some drums on here and I was like, ‘Oh, this is good!’”

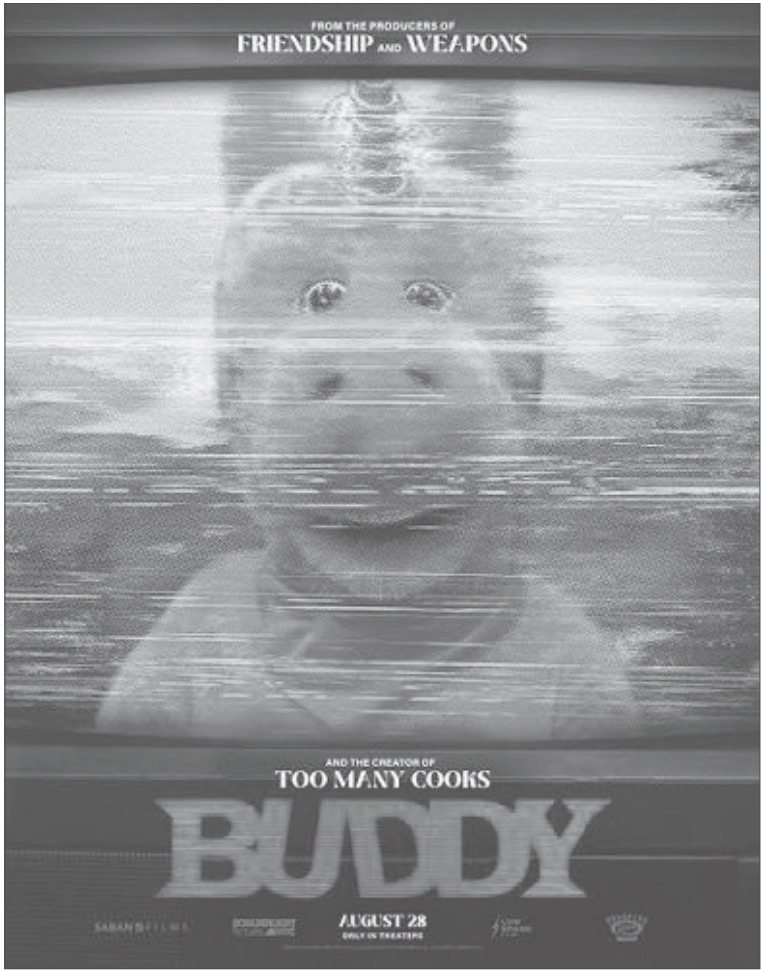
All of this culminated in Stagger hoping to create an album that felt like a gathering of friends, and facilitated human connection.

“This is probably my calling, whether it’s the music part or the connection part and connecting people with themselves in their own... I don’t want to say ‘spirit’ but finding different ways of seeing the world through music. I think it’s really important and I guess that’s kind of my calling.”

Leeroy Stagger
7 pm Thursday, September 24
\$33, Capital Ballroom
thecapitalballroom.com

review

Buddy brilliant specimen of weird filmmaking



LANE CHEVRIER
CONTRIBUTING WRITER

I was born at a very young age in 1985, hot on the heels of the Ninja Turtles, and by the time the mid ’90s rolled around, I was wearing my hat backwards, eating Push Pops,

and, without fail, being relegated to the position of “car lookout” in street hockey.

My fellow millenials certainly remember the saccharine educational children’s programming of the era,

This has to be the weirdest horror movie I’ve ever seen, and it’s worth watching just to admire the dedication to making a period-appropriate ’90s TV show, with a dark twist.

where a gang of kids wearing nylon exercise outfits gather in some kind of playhouse around a jolly stuffed mascot. This lovable furry creature would give them sage wisdom about how to make friends, fight your fears, and resolve conflict, and they’d end with a song, or maybe some arts and crafts.

Having nostalgia for a sillier time, I was surprised to see the recent movie trailer for *Buddy*, and my most sincere response was “what in the world is this?” Buddy is a bright orange unicorn who comes and helps out when you call his name, and he cheerfully assists you in achieving mundane goals with an educational patina.

Clearly, the writers of *Buddy* have a reverence and respect for the genre, because they managed to recreate the look and feel of ’90s programming, resplendent with VHS-quality resolution, talking furniture, and a cheerful vibe. However,

clearly some person in a writing room said “what if the mascot was evil?” and so, Buddy was born.

The story follows a group of kids as they try to escape from the murderous orange unicorn who kills anything or anybody that gets in its way. Back out in the real world, there’s a B plot hatching, of a mother who continually has panic attacks, and a nagging suspicion that she used to have an extra kid who nobody knows about.

We learn that all of these kids in the television show were missing-children cases, manipulated by the beck and call of an evil magical unicorn, stealing them away into an alternate dimension where everybody is happy and singing... as long as you don’t piss Buddy off. While things start out sweet, Buddy gradually reveals himself to be a cruel monster, brutally murdering any child or adult who tries to leave his special playhouse.

This has to be the weirdest horror movie I’ve ever seen, and it’s worth watching just to admire the dedication to making a period-appropriate ’90s TV show, with a dark twist. One drawback of featuring the entire movie as a bright and colourful children’s program is that the concept can end up a little fatiguing for audience members over the age of four. Even so, the sheer gumption involved in the concept more than makes up for a shovel-full of cringe.

The horror genre has, over the past handful of years, undergone somewhat of a renaissance, where smaller or indie creators have tried outlandish concepts, and been celebrated for it. While *Buddy* is no *Citizen Kane*, it certainly knows exactly what it stands for, and refuses no quarter or concession to compromise it. In that regard, *Buddy* may be one of the most artistically relevant films ever created in the genre, as it masterfully recreates a point in history lost to time and culture.

Rather than taking the safe path and avoiding risk, Adult Swim writer, director, and showrunner Casper Kelly dares to be different. In an industry overflowing its porcelain brim with the fetid sludge of sameness and sequels, *Buddy* is a refreshing romp into the personal history of millenials everywhere, with a heaping helping of camp and absurdist horror.

stage

Comedian explores origins of '90s gay joke in *Ribald*

“The ’90s gay joke is the first joke that I learned when I was 10 and held on to until [now]. Did I understand it? Why would a 10-year-old tell this joke? Why did the adults think it was funny?”

SHAWN HITCHINS
RIBALD

NIK OVSTAAS
STUDENT EDITOR

Comedian Shawn Hitchins has had quite the decade. Finding success early in his career and even sparking a movement (Ginger Pride Walk) in Edinburgh, it would be understandable to feel like the universe (or whoever is in charge of it) is smiling down on him. Unfortunately for Hitchins, life is a big fan of the ol’ sucker punch, and he soon found himself facing compounding personal losses and a cancer diagnosis, not to mention the strains the global pandemic placed on those whose livelihood depends on large crowds in packed venues.

Processing these things was fertile ground in which Hitchins began to grow his new touring show, *Ribald*, which he will soon be bringing to audiences in Victoria, his first time performing in the city since leaving Toronto and relocating to Vancouver four years ago. For those unfamiliar with the word “ribald,” it means vulgar, hilarious, rude, and sexy in equal measures; exactly what Hitchins was going for.

“It’s... just a filthy word,” says

Hitchins. “I love it. I feel like we need to bring back all those old words. Old, filthy words.”

And while the show may well be filthy, it’s also shot through with some history, and chronicles Hitchins’ search for the truth of his comedic roots. It all started for the comedian, who is gay himself, with a gay joke told to him in the ’90s.

“The ’90s gay joke is the first joke that I learned when I was 10 and held on to until [now],” he says. “Did I understand it? Why would a 10-year-old tell this joke? Why did the adults think it was funny?”

These are the questions he mused about at 10, and the questions that led him to find the answers at 44. While he knew that the joke came to him from the back of his school bus in the town of Egypt, Ontario, and was likely told to him, “the only gay kid in school,” to gauge his reaction, he started to wonder what the longer history of the joke was. He decided it was his mission to find the headwaters of his comedic flow.

“So, I did it through a process of pathology,” he says, “and then

I did it through a process of taking the joke to therapy, and then I transmuted the joke through classical or through contemporary and Victorian gay literature, and then I traced it back to classical antiquity.”

If Hitchins’ memoir *A Brief History of Oversharing* is anything to go by, the comedy will be bawdy and full-throated. While the show is his baby, he is quick to point out that it takes a village, and other artists have been eager to get involved.

“I hope people are going, ‘Are we watching him spin out again?’” says Hitchins, “But you know, what’s been lovely is to build community around the work while I’ve been meeting other artists here. And there’s just this fun thing that’s happening to the show that hasn’t really happened before, which is [that] usually you hustle, and you push, and you try to convince people to get on board, and it’s just an approach that... I’ve been able to leave behind with this show.”

As far as what the joke in question is, Hitchins won’t say until showtime.

“The joke is heavily guarded,” he says. “But it’s everything you need to be a practicing homosexual, mentally, sexually, physically, spiritually.”

Ribald
7:30 pm Friday, September 25
7:30 pm Saturday,
September 26
\$20-\$25, Intrepid Theatre
intrepidtheatre.com



PHOTO PROVIDED

Comedian Shawn Hitchins explores the history of a '90s gay joke in *Ribald*.

New Music Revue



Nuh-Uh!
All My Friends
(Permanent Records)
3.5/5

While playing a show in downtown Victoria this August, local band Nuh-Uh! surprised the audience by announcing their first EP, releasing that same night.

All My Friends stays true to the band’s sound—somewhere between surf punk and punk rock—while at the same time managing to add something new after two years of playing live.

“Eden Loves Dirt,” the album’s opening track, shows this right away by fitting a bit of brass into the post-chorus, replacing the tune that would typically be vocalized. The trumpet and trombone manage to set the song apart from its live

version, standing out in a way that makes the song more memorable.

Despite this, Nuh-Uh!’s main vocalist Josje Bee Kelly still gets to show that her singing is on point. The album’s lyrics circle around teenage troubles, being authentically juvenile without making it feel any less real, much thanks to Kelly’s delivery.

The skilled instrumentation, along with the friendly 20-minute runtime, keeps most of the album ideal for casual listening; topics that might feel melodramatic in other contexts feel energizing here, without getting too loud for the average listener. I’ve found myself listening to *All My Friends* a lot as background music, and while there is enough lyrically to connect deeper, it has its limits as a short EP.

Turning up the volume isn’t beyond this album, though; it’s just used sparingly. “Eyes Wide Shut” sees the electric guitar much louder for its ending, giving a needed weight to the song’s frustrations, while the end of “Chalice” adds distorted sounds that create a feeling of static as the EP winds down to a close.

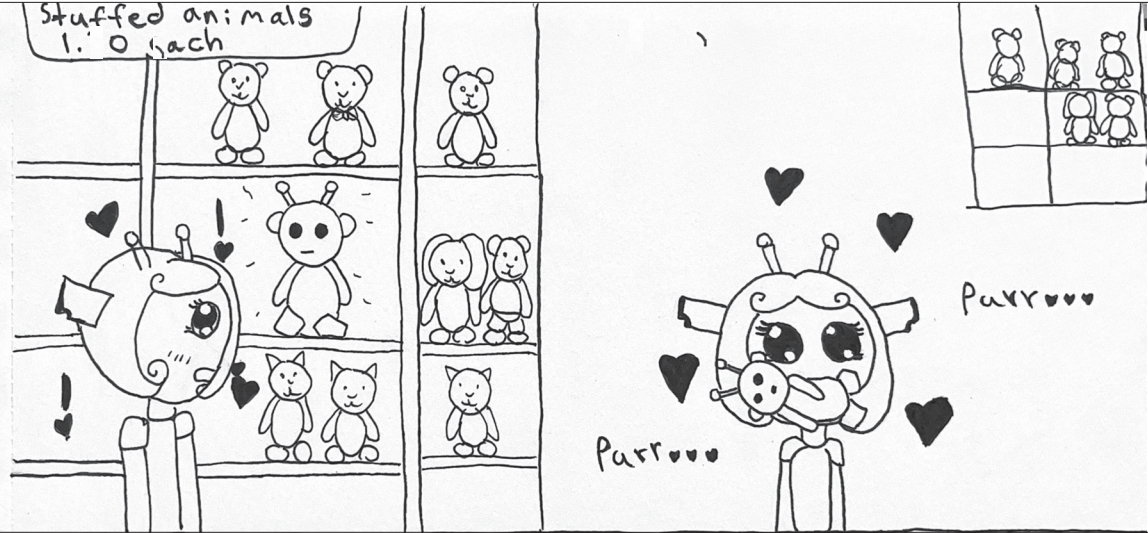
All My Friends speaks earnestly on shallow or unavailable partners, people acting out, and messy relationships, setting the drama to music that’s easy to enjoy. Despite the adolescent topics, the album makes itself quite palatable while maintaining Nuh-Uh!’s personality and finally bringing them to streaming platforms.

-Evelyn Myst, contributing writer

NEXUS

Langford learners! You can now find copies of *Nexus* at the John Horgan campus!

Evie the Alien - Jazmyn Hodges



contest
Find the hidden *Nexus* and win



NIK OVSTAAS/NEXUS

We’ve hidden this copy of our last issue somewhere at the Lansdowne campus. Bring it in to our office to claim a prize from contest sponsor Arsenal Pulp Press, who have donated an assortment of books for you to choose from. *Nexus* HQ is located at Richmond House 201 at Lansdowne.

NEXUS

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Trill's Recipes

by Trillium McNabb

Mushroom soup

- Ingredients:
- Mushrooms, chopped 1 1/2 cups
 - Carrots, chopped 1 1/2 cups
 - Celery, chopped 1 1/2 cups
 - Milk 1 cup
 - Corn starch 2 tbsp
 - Minced garlic 1 tsp
 - Salt 2 tsp
 - Pepper 1/2 tsp

We're all gearing up for the new semester; with the whisper of fall in the air, it's my favourite time of year. But as I'm writing this I've having a rough start to the season, being sick. To help soothe my predicament, I made myself some homemade soup. Here's my lazy recipe for my fellow sicklings, or for folks who just need a quick meal.

Start by chopping a cup and a half of mushrooms into roughly centimetre-sized cubes. The recipe typically calls for fresh button mushrooms, cut up and fried until golden brown, but I like to use a dried mushroom mix which gives me a darker broth. If that's too much effort, just clean them and throw them into the pot.

Next cut up your carrots and celery. Try to cut them, too, into pieces that are roughly a centimetre in width and length. This will help keep the cooking even for all the vegetables. Put all the ingredients

This recipe is meant to be kind, so you don't have to go shopping in the middle of a study crunch. Or it's also great if you just need something warm to help with the sniffles.

into a pot with 6 cups of water, and turn on the stove to medium-high heat. Once the water reaches a boil let the vegetables cook until the carrots are easy to pierce with a fork.

In a small bowl, put in your corn starch and 3 tbsp of water. Gently whisk together with a fork to make a slurry. Set it aside for now and pour the milk into the pot. Stir it thoroughly before adding the corn starch slurry. Continue to stir to make sure that everything is well combined.

For the seasoning start by adding the salt, ground pepper, and minced garlic. I prefer the jars of pre-minced garlic because it makes cooking easier on days I'm not feeling well or I'm in a rush to put food in my body. Stir the seasoning until it's evenly combined with the rest of the soup. After tasting the soup, you can adjust the seasoning

to your preference. Turn the stove down to medium heat and continue cooking until the carrots are soft, stirring once in a while to prevent the vegetable from sticking to the bottom of the pot and burning. Once done, take the soup off the heat and let it cool for a few minutes before grabbing a serving.

This recipe is a base to experiment with or adapt to what you have. Feel free to substitute or add other vegetables to it. Don't have carrots? Throw in a potato. Don't have celery, but you have frozen spinach? Into the pot the spinach goes. This recipe is meant to be kind, so you don't have to go shopping in the middle of a study crunch. Or it's also great if you just need something warm to help with the sniffles.

I wish everyone better luck than I have had for the beginning of the semester with this cozy recipe.



TRILLIUM MCNABB/NEXUS

This mushroom soup can soothe anyone suffering from September sicknesses.



A Student's Guide to Local Politics

by Amelia Wilde

What's the big deal with municipal elections?

As our local elections fast approach, I'd like to discuss why it's important to cast your vote. While some of you reading this may already have plans to vote for your next councillors, school boards, or local officials, I would take a gamble and say that for most of you, it hasn't been on your radar.

Back when I was first discovering local politics, I had never voted in a municipal election or even put thought into why it would matter to vote for my councillors. This could be boiled down to my naive understanding of politics—I believed that my vote was most important on the big spotlight issues that were constantly talked about in the news. I voted for a politician based on industrial trade, military strategy, and global environmental stances.

While these are all necessary considerations on a larger scale, I had yet to consider that there were similarly intricate political issues on a smaller scale, operating just outside my doorstep. Instead of navigating industrial trade, city councillors navigate business licenses and policy framework, and their environmental stances look more like park protections or added greenspace.

Another factor I had never considered before was population difference. While your vote in the federal election is important, your

Instead of navigating industrial trade, city councillors navigate business licenses and policy framework, and their environmental stances look more like park protections or added greenspace.

single vote in a local election holds significantly more weight than it would in a federal election, since a municipal electoral district holds far less people than the entirety of Canada; simply put, you have more of a voice on local issues. While I once thought these experiences were only personal, statistics seem to point toward a deeper pattern of voter behaviour.

According to CivicInfoBC, a non-profit who provide data and information for government, during the 2022 municipal elections, many communities had far less than 50 percent voter turnout. Victoria, for example, showed only a 36.81 percent turnout, while Saanich had a 30.8 percent voter turnout. This number contrasts highly with provincial and federal elections, which typically gather well over half of a population per election. Due to a staggeringly low voter turnout, municipal elections can often be far less representative of

the democratic process. An election without enough representation from constituents cannot accurately reflect the viewpoints and opinions of its community, meaning any community member could easily find ways to become a councillor with a strong enough minority to back them. This could lead to individuals holding positions of power while being majorly uncontested or unvetted, which can cause huge disruptions and administrative burden in the long run.

Local community leaders may not be making executive decisions at the heart of Canada, but they are the officials behind making our communities more affordable, safe, accessible, and enjoyable. If you're interested in how your vote can take effect, I would encourage you to check out your municipality's website, where you can find more information on voter eligibility, important election dates, and voter assistance programs.

eyed on campus



GREG PRATT/NEXUS

Students checking out tables at the Camosun College Student Society's Club Days.

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