

the Reckoner

of Marc Garneau C.I.



JUNE 2021

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Dear reader,

Four years ago, I wrote my first article for The Reckoner. I don't remember what I wrote, but it couldn't have been very good because my manager rephrased over half of my sentences. Even so, I still remember the pride I felt contributing to the newspaper, in writing something that mattered. Now, as I sit here writing my final article (of sorts) for The Reckoner, I am filled with that same pride (and this time no one has permission to rephrase my sentences).

I am incredibly proud of everyone who has played a part in The Reckoner, no matter how small. Some might say that nothing could have prepared us for what would happen this year, but you have shown me time and again that together as a paper we are prepared to adapt to ever-changing circumstances. Running a newspaper during a pandemic is certainly not how I pictured my last year of high school, but being online gave us new opportunities to connect and collaborate with each other. Our digital editions became so much greater than I could have imagined. We continued to write about important issues within our school, our community, and our world.

I hope you know you are part of something that matters.

As we mark the tenth year of the paper, I'm reminded of those who have gone before me. I follow in the footsteps of a decade's worth of students who were driven and determined to create a platform for our voices to be heard. They have allowed me the privilege of having a newspaper to be part of and I owe them my deepest gratitude.

I'm not sure I'm ready to let go of The Reckoner just yet, at least not before I say a proper goodbye. I'll miss the excitement of seeing the many moving pieces come together to create each edition. I'll miss brainstorming ideas for new articles and columns, and for ways to make the paper better. As crazy as it sounds, I'll even miss the late nights of editing and the sleep deprivation that accompanies the week leading up to print editions.

Most of all, I'll miss being part of this community that welcomed me in and challenged me to go out into the world in search of stories to tell and voices that needed to be heard. The Reckoner has opened my eyes to the talent and passion of our student body, and I hope it has done the same for you.

Before I take my leave, I'd like to thank the many people who made this unpredictable year such a wonderful journey.

To our staff advisors, Ms. Lajeunesse, Ms. Woodley, Mr. Pearce, and Ms. Grant, thank you for being so generous with your time and effort. I will forever be grateful for your insightful feedback and endless support.

To Sarah, I don't know if anyone else in your position could have put up with me for this whole year, but I'm glad you did. Thank you for your patience and compassion. Thank

you for listening to my rambling (and ranting), proofreading everything I wrote, and responding to my frantic late night messages. You are the best deputy I could have asked for.

To the executive team, thank you for stepping up and taking on everything thrown at you. Thank you for pouring your hearts into The Reckoner despite this year's many challenges. Thank you for trusting me to guide us through unfamiliar territory and for taking my ideas and running with them. I continue to be amazed at what we've achieved together and what you are capable of.

To the members of the Tenth Guard, without you none of this would be possible. Thank you for every article, opinion, story, poem, art piece, illustration, and photograph. To my non-content boards, who never get enough credit for their hard work, it is thanks to you that this letter—and every piece we publish—can be read. Thank you to Web Board for keeping our website running, to Print Board for producing beautiful layouts on tight deadlines, to Outreach Board for spreading awareness about all our happenings. Although we might not have met face to face, I'm honoured to have worked alongside each and every one of you.

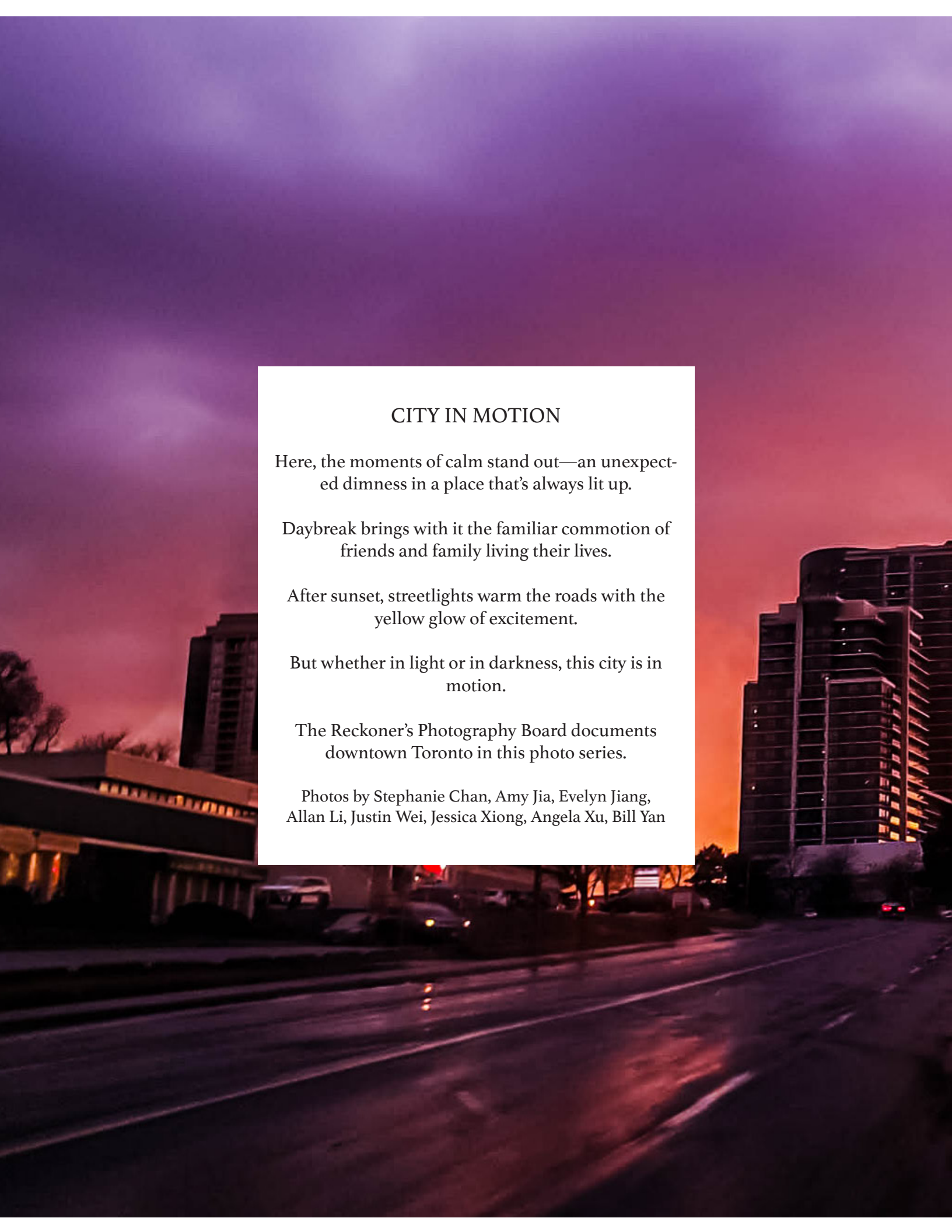
To you, the reader, thank you for supporting The Reckoner. I hope that you've enjoyed reading. I hope you learned something new, or heard a new perspective. I encourage you to stay engaged with your community and the world around you. If you have the opportunity, consider joining the Eleventh Guard—The Reckoner would love to have you. Wherever life takes you, I hope that you find a way to make your voice heard.

Part of me doesn't want to finish writing this letter, to admit that my time with The Reckoner is coming to its end. Saying goodbye is so hard, but it is made easier knowing that the paper is in good hands. To Sumedh and his team, I'm confident that you will accomplish amazing things next year. Have fun with the paper and know that I'll be cheering you on from afar. I can't wait to read the next edition.

With Love,

*Jacqueline Huo
Editor in Chief*





CITY IN MOTION

Here, the moments of calm stand out—an unexpected dimness in a place that's always lit up.

Daybreak brings with it the familiar commotion of friends and family living their lives.

After sunset, streetlights warm the roads with the yellow glow of excitement.

But whether in light or in darkness, this city is in motion.

The Reckoner's Photography Board documents downtown Toronto in this photo series.

Photos by Stephanie Chan, Amy Jia, Evelyn Jiang, Allan Li, Justin Wei, Jessica Xiong, Angela Xu, Bill Yan





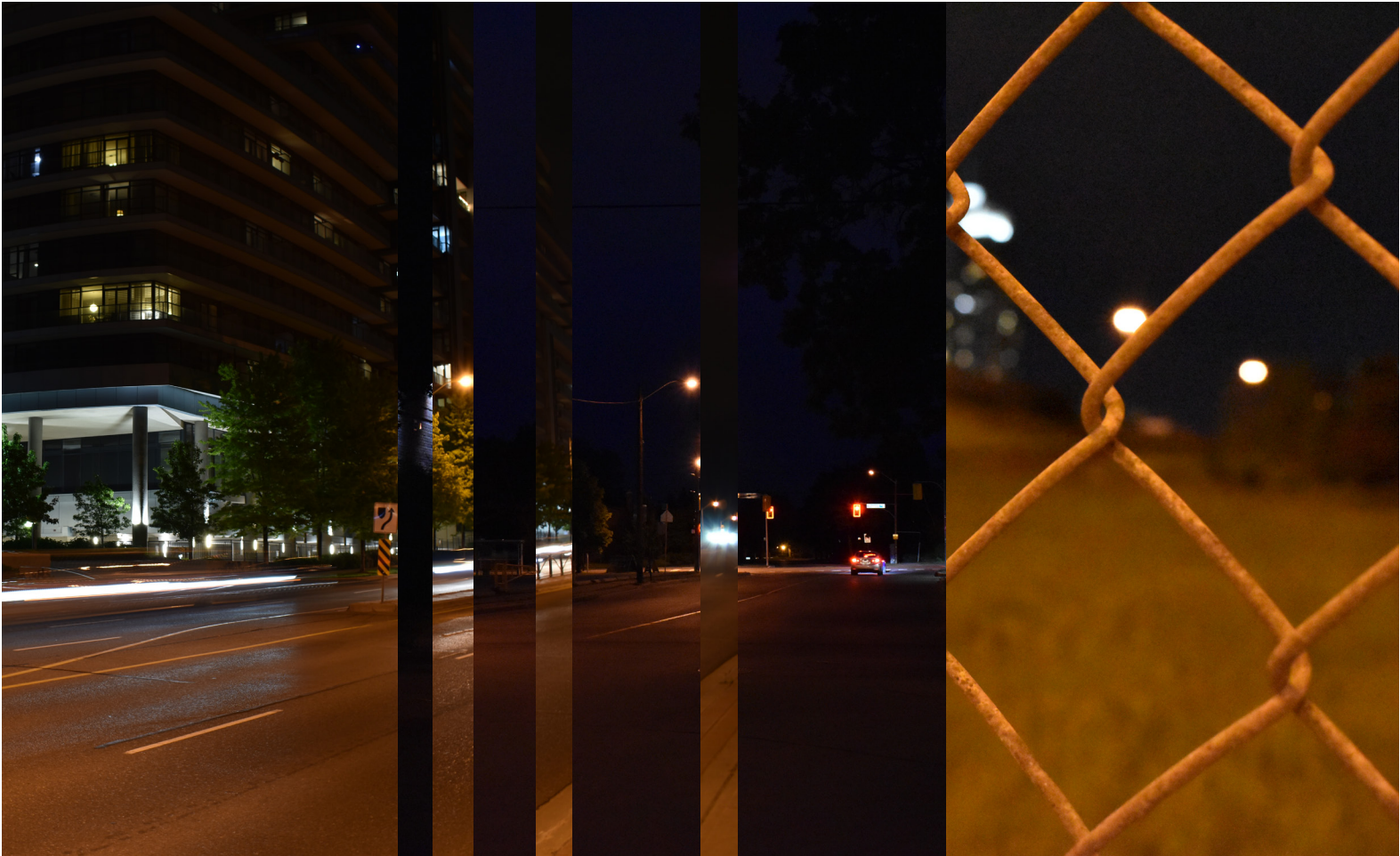












Poetry Contest Winner

first heartbreak/last love

by JESSICA XIONG

my eyes trace the impossible orbit of a burning star
swallowed by a black hole of life and death,
of loving and grieving.

my camera starts rolling,
you smile for me all crooked, because after all,
it's your big debut scene
and you're the star.

tell me, do you know your lines?
my dear, do you know what spills over your crimson lips?

dashes and dots, don't speak to me in code,
tell me why your shirt is stained the same colour as your lips.

this isn't a re-enactment of romeo and juliet,
rehearsal was over the moment you fell into this world.

you're going off script but at least you look great
your makeup is smudged
your nose is all bloodied
trails of tears roll down your face
remind me to give the special effects artist a raise.

it's all just a movie to me,
when did you start falling, my star?

a foolproof plan to red carpet fame:
to throw yourself a pity party in the darkest hour of the night,
call it the afterparty.
to have your heart hanging by a thread on your sleeve,
tell me, did you get what you wanted?

my camera zooms in on your face.
your eyes are fading embers of the flames they once were,
a lost brightness even the glare of a thousand stage lights around us couldn't bring back.

winter is rolling around, this calls for a set change
is it the cold bite of the storm that rattles relentlessly at the window
or is it the shattering of your fragile heart?

and so i leave my camera atop your bleeding heart
i hope that when spring comes,
the roses will curl gently between your fingers and
the wind will blow tender breezes through your hair
because you wanted to die for love.
you always had.

Significant Digits

Pride Edition

by JACQUELINE HUO

1969 Stonewall Riots spark an increase in gay rights activism

On 28 June 1969, New York police raided the Stonewall Inn, a gay bar in Greenwich Village, arresting employees and several patrons. After being forced out of the bar, patrons and neighbourhood residents began to protest, yelling at the police and throwing bottles and debris. The conflict escalated and police attempted to barricade themselves inside the bar, which was then set on fire. Riots continued over the next five days and this uprising became the inspiration for gay rights organizations such as the Gay Liberation Front and the Gay Activists Alliance [1][2].

Original rainbow flag features 8 colours representing togetherness

The rainbow flag is a common symbol for the LGBTQ community. It was originally commissioned in 1978 for San Francisco's pride parade and was created by Gilbert Baker. The different colours of the flag symbolized the diversity of the LGBTQ community, coming together. Each colour also had its own meaning: pink for sex, red for life, orange for healing, yellow for sunlight, green for nature, turquoise for art, indigo for harmony, and violet for spirit. Pink and turquoise were later removed so that the flag could be produced more easily, giving us the six-colour flag we know today [3][4].

Over 300 men arrested during Toronto's "Operation Soap"

"Operation Soap" was the name for a series of raids on four of Toronto's gay bathhouses that took place on 5 February 1981. Police reportedly forced lockers open with crowbars and verbally taunted the patrons. Men were arrested and charged with being found in a common bawdy house, but most were found innocent. The following night, over 3 000 protestors marched through downtown Toronto in front of the 52 Division police station shouting, "Gay rights count," in response to the raids [5].

Canada becomes 4th country to legalize same-sex marriage

Canada's Civil Marriage Act became law on 20 July 2005, legalizing same-sex marriage across the country. Canada was the fourth country to do so after the Netherlands, Belgium, and Spain. While marriage falls under the jurisdiction of the federal government, provincial governments regulate the solemnization of marriage. Several provinces had previously legalized same-sex marriage, with Ontario being the first to do so in June 2003 [6].

3.3% of Canadians identify as Lesbian, Gay, or Bisexual

According to 2018 data from the Canadian Community Health Survey (CCHS), an estimated 900 000 Canadians over the age of fifteen were lesbian, gay or bisexual. This represented roughly 3.3% of the national population [7].

Highly contested transgender rights bill passed with 150-137 vote

On 20 March 2013, Canada's House of Commons approved Bill C-279, an Act to amend the Canadian Human Rights Act and the Criminal Code to include gender identity as a prohibited ground of discrimination. Many members of the Conservative Party opposed the bill, arguing that it would allow male pedophiles to enter female restrooms. Although the Conservative Party opposed the bill, it eventually passed with the support of eighteen Conservatives [8].

More than 200 groups march in Toronto's 2019 Pride parade

Toronto's annual Pride parade takes place each June, and is the largest Pride celebration in Canada. The most recent parade had hundreds of thousands of people lining the streets of downtown. Over two hundred different groups marched in the parade, and politicians such as Prime Minister Justin Trudeau and Mayor John Tory took part to show their support for the LGBTQ community [9].

Significant Digits

June 2021



Original rainbow flag features 8 colours representing togetherness



Over 300 men arrested during Toronto's "Operation Soap"



More than 200 groups march in Toronto's 2019 Pride parade

1969 Stonewall Riots spark an increase in gay rights activism



Canada becomes the 4th country to legalize same-sex marriage

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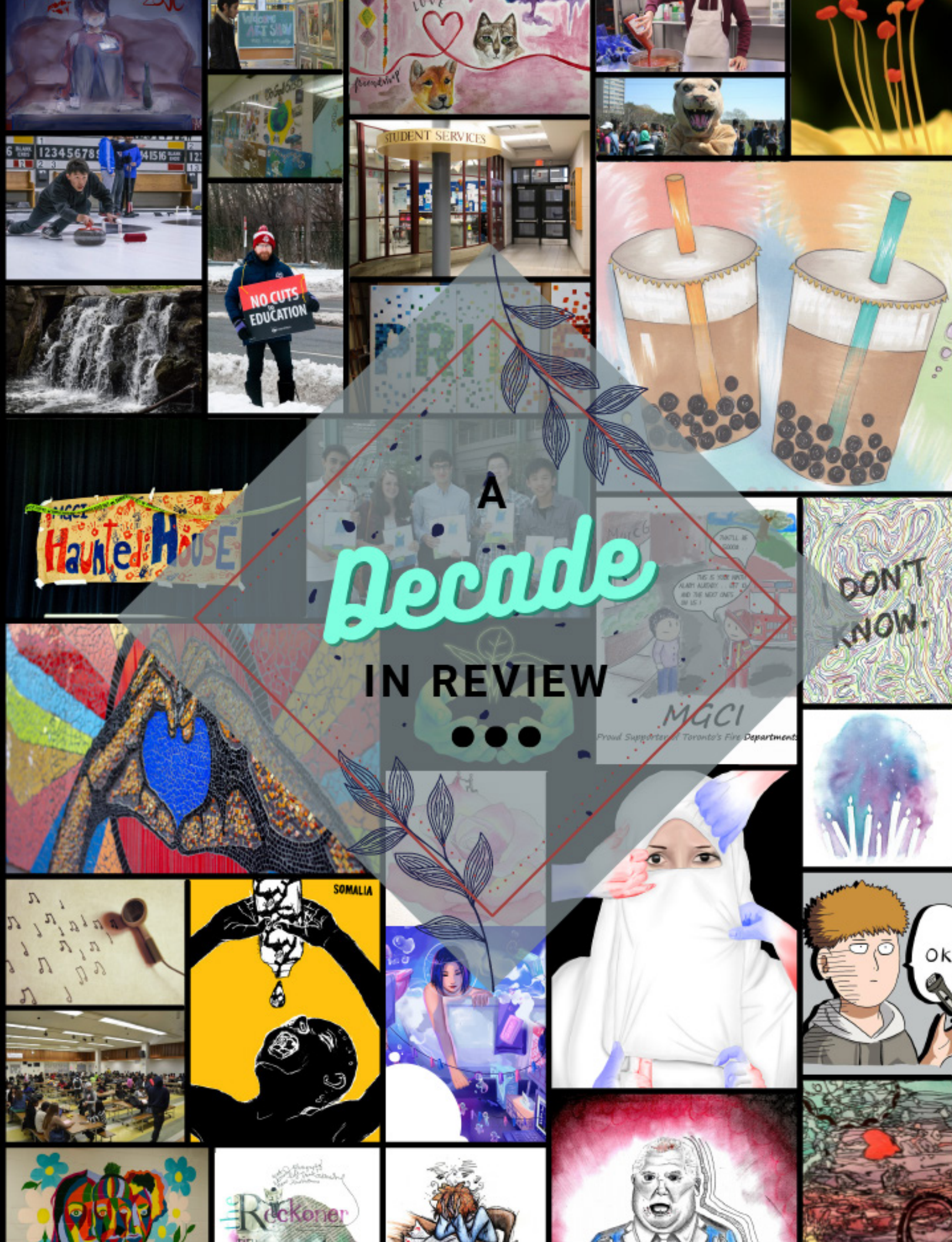
Transgender rights bill passes with 150 - 137 vote

Illustration: Max Lu

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The Reckoner was founded in 2011 to foster a community for student voices to be heard. Let's take a look at what we've accomplished over the past decade.

1750*

Articles Published

News: 1000 articles

- 43 Significant Digits
- 22 Club Features
- 37 Teacher Features

Editorial: 275 articles

- 45 Op-Eds

Life:

- 270 Writing Pieces
- 150 Art Pieces

*Includes some uncategorized articles

500+

MEMBERS

(Estimated due to insufficient information)

67

High School Journalism Awards

48

Physical Print Editions

5

Digital Print Editions

Fun Fact — *The Reckoner* gets its name from the song "Reckoner" by Radiohead. You can listen to it here: https://youtu.be/_uofQD-N6UI

Some of our most interesting headlines:



by JACQUELINE HUO, MARYAM MOBASHIR, and UROOBA SHAIKH

NEWS BOARD

A board to keep the student body informed about their school and local community.

Why is Everyone Talking About Israel and Palestine?

by UROOBA SHAIKH and ZARMEEN YAQOOB

Recently, the forefront of nearly every headline has been the events that have unfolded in Palestine and Israel, leaving some with a multitude of questions and inciting outcry from others. But while the situation has only recently escalated and garnered worldwide attention, its origins go back decades.

Tensions began to rise when six Palestinian families living in the Sheikh Jarrah neighbourhood in the occupied West Bank were at risk of forcible eviction from their homes to allow for Israeli settlers to take their place in a decision made by the Supreme Court of Israel. Such annexations had already been carried out in the neighbourhood in 2009 and 2011; for many, it was not their first time having to relocate.

This sparked an outcry among Palestinians in the West Bank and Israel, who began to protest against the forced displacement of the families in Sheikh Jarrah, who had been living in their homes for decades, on 6 May 2021. The Israeli Defense Forces were then dispatched to disperse protesters with skunk water, a chemically manipulated form of sewage water. Violent clashes occurred between the Arab and Jewish populations in Israeli cities, and at least twelve Palestinians were killed in the West Bank after the eruption of the protests.

Oren Ziv, a journalist in Tel Aviv, commented on the nature of the protests sparked by the looming evictions: “[Palestinians] see [the protest] as an uprising against the

institutional discrimination and racism towards the Arab population in Israel. We’re talking about house demolition, discrimination in education, and lack of facilities, while right-wing settler groups are moving into the cities not just to live there but to make those places more Jewish, to push out Arab residents and take over those neighbourhoods.”

On 10 May 2021, the Israeli police fired rubber bullets, stun grenades, and tear gas at worshippers in the compound of Al-Aqsa Mosque in Jerusalem, Islam’s third holiest site, during the month of Ramadan. Over three hundred Palestinians were injured.

In response to the attacks, Hamas, Palestine’s only military organization, demanded that Israel withdraw occupation forces from Al-Aqsa and Sheikh Jarrah. When Israel failed to do so, about one hundred and forty rockets were fired from Gaza, many of which were intercepted by Israel’s military defense system. No casualties were reported.

Regarding the rocket fire, Israeli Prime Minister Benjamin Netanyahu said, “Israel will respond

very forcefully. We will not tolerate attacks on our territory, our capital, our citizens and our soldiers. Whoever strikes us will pay a heavy price.”

And indeed, a heavy price was paid as the Gaza strip was bombarded with airstrikes for eleven days, from 9 to 20 May 2021.

While some countries such as the US, Canada, Germany, and France believed that Israel was acting in self-defense and that the attacks from Hamas were intolerable, Iran and Turkey spoke up in support of Palestine. Most countries and world leaders had chosen to stay silent or described the situation as violence that both sides were causing.

The US, a close ally of Israel, blocked any statements from the United Nations (UN) three times in the week while the violence was occurring even though all other permanent security council members were in agreement.

UN Secretary-General Antonio Guterres appealed for a ceasefire, saying, “This senseless cycle of bloodshed, terror and destruction must stop immediately. All parties must respect international humanitarian law and international human



Illustration: Akshaya Varakunan

rights law.”

As concern from the international community grew and the death toll rose, a ceasefire was announced between Israel and Hamas on 21 May with at least two hundred and forty-eight Palestinians dead, including sixty-six children, as well as 1900 wounded and 58 000 displaced by the destruction. Buildings damaged or destroyed included a media tower that housed Al Jazeera and the Associated Press, schools, hospitals, about 17 000 residential units, and Gaza's only COVID-19 testing laboratory. Israel reported twelve casualties during the entire span of the escalation.

While the situation is now being referred to as ‘the worst Mideast violence since 2014,’ its origins go back decades, to when Israel was established as a state.

Following the second World War, hundreds of thousands of European Jews were displaced due to the Holocaust. A rise in anti-semitism in Europe had convinced them they needed their own country, so they decided to settle in their ancestral homeland in what was British-controlled Palestine at the time.

However, Arab Palestinians had already been living there for hundreds of years, and tensions began to rise as more and more Jewish settlers arrived and Palestinians were forced to give up their homes to make space for them. The conflict caused the UN to propose splitting the land into two countries, promising 56% of Palestine for an Israeli state. However, by the end of the war Israel had control over about 77% of the land, everything except the West Bank including the Eastern quarter of Jerusalem and the Gaza strip, leaving Palestinians completely without a state.

Israel was declared a state on 15 May 1948, a date Palestinians refer to as “nakba” in Arabic, which translates to “catastrophe,” as countless families were forced out of their homes. About five hundred thirty Palestinian neighbourhoods were uprooted and about 700 000 people became refugees.

Since then Israeli occupation forces have also taken control over the West Bank, now referred to as the occupied West Bank, where many families have also been displaced to make way for Israeli settlers. The forces also have complete control over the Gaza strip in the form of a land, air, and sea block-

ade, which is known as an ‘open air prison.’

One of the most densely populated areas on the planet, the Gaza strip is home to about two million people, and over half of them are children. According to the UN, 38% of Gazans live in poverty, and about 26% of the workforce is unemployed. Living conditions are poor, with households receiving eight hours of electricity per day on a rotating basis, and now only three to four hours per day after the recent bombings damaged power lines. Water shortages are also widespread, with families receiving water for six to eight hours every four days in 2017. This has been further reduced by the recent destruction.

Many have been sharing their experiences on social media, such as journalists Muhammad and Muna El-Kurd who have already lost half of their home in Sheikh Jarrah to Israeli settlers and are at risk of losing the rest as well. Families in Gaza also shared heart-wrenching stories during the bombings, such as a tweet from Eman Basher: “Tonight, I put the kids to sleep in our bedroom. So that when we die, we die together and no one would live to mourn the loss of one another.”

The internet has played a significant role in bringing attention to the situation through these stories. Social media creators such as Subhi Taha, who has 750 000 followers on Instagram and 344 000 followers on TikTok, have been creating posts and videos explaining the situation and encouraging people to raise awareness about it. As a result, accounts with followings from the hundreds to the many thousands have been posting with hashtags such as #SaveSheikhJarrah, #GazaUnderAttack, and #FreePalestine.

Celebrities such as Gigi and Bella Hadid, Dua Lipa, The Weeknd, and Halsey have also expressed their support for the Palestinian cause, although they received backlash for it and in some cases have been accused of being anti-semitic.

Gigi Hadid responded to some of these accusations, saying, “I condemn anti-semitism. I am not trying to kill you, nor would I ever want that. I do not wish any more deaths upon Israelis, just as I feel about Palestinians. What I do want is equal rights for Palestinians. There are also Jewish Palestinians and Christian Palestinians, as there

was, coexisting, with my father's Muslim Palestinian family when he was born in Palestine in 1948.”

The wave of social media awareness has sparked action by many all around the world. Even after the ceasefire was announced, protests continued to take place all around the world. People are demanding that their governments condemn the Israeli occupation and stop sending military aid to the state.

In 2019, Canada provided \$13.7 million in military goods and technology to Israel and recently signed a \$36 million contract to purchase drones from the state. However, after many Canadians expressed their disappointment at his support for Israel, Prime Minister Justin Trudeau committed \$25 million in humanitarian aid to Palestinians in Gaza and the West Bank.

With the Palestinian city of Silwan now facing a similar fate to that of Sheikh Jarrah, and Gazans reeling from the death and destruction that took place, many are still bringing attention to the conditions of apartheid in Palestine although the bombings have stopped. Many consumers are also boycotting products produced by Israeli companies or by companies that support the state, such as L'Oréal, General Mills, and Airbnb.

The hope is to bring attention to the situation and find a more permanent solution. Rather than a temporary ceasefire, one that will put an end to the violence and poor humanitarian conditions that have existed in the region for years. ■

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From London to Toronto: A Computer Science Teacher's Odyssey

by RENA LIU

To say that this year has been unusual would certainly be an understatement. From prolonged lockdowns to quadmester schedules, students and staff across the TDSB have gone through a slew of changes. But despite the repercussions of COVID-19, there have been exciting developments at Garneau. Case in point: This school year, Mr. Anthony joined MGCI's Computer Science department.

Mr. Anthony attended Ontario Tech University—formerly known as University of Ontario Institute of Technology (UOIT)—for the video game development and entrepreneurship program, graduating with a degree in Information Technology. Having worked briefly at Apple, he got a taste of office life, but ultimately decided that he “wanted to work closely with other people for a living, not in a cubicle!”

“Unsure of what to do, I found myself helping out a close friend who was a teacher in a nearby high school. It didn't take long for me to decide I would have fun teaching,” Mr. Anthony said, thinking back on his experiences—and that was the start of his teaching career as a computer science teacher. “The next semester I picked up a few math credits I needed from York University and Ryerson University, and the following year I attended Nipissing University for their education program. When I graduated, I accepted a job offer to teach in London, England.” Ultimately, his teaching career brought him to MGCI. This quadmester, Mr. Anthony is teaching Grade 12 computer science (ICS4U).

In his spare time, he enjoys ex-

ercising, building computers, and gaming. “Once the world is no longer ending, I will be excited to get back out to restaurants and room escapes. During COVID-19, I have become an excellent cook,” Mr. Anthony said, adding, “the next item on my bucket list is to marry Scarlet Johansson.”

When asked about his experience at MGCI so far, Mr. Anthony noted that during his “entire time at MGCI we've been in lockdown, so there's a lot I haven't been able to do. I have students and coworkers I've never even seen!” Despite these obstacles, Mr. Anthony has been actively involved in extracurriculars at Garneau.



“My favourite experience would probably be working with students on extracurriculars, such as the Waterloo contests and the FIRST robotics team,” he stated. “It says something about the students at MGCI that even during a pandemic, when everything is remote, there has been huge involvement in extracurriculars. Students here want to get involved and try new things. As I've recently discovered, students here are very good at what they do!”

Mr. Anthony concluded with a final message for MGCI's community: “Stay strong. Support those closest to you the same way you want and need to be supported. It's okay to not be okay. We're almost through this. Oh, and when you are eligible, get your vaccine!” ■





Tickling Funny Bones With Comedy Club

by AMY JIA

The pandemic may be causing increased stress and disappointment for everyone. Even though it seems there is no remedy to the pandemic except its end, there are ways to make it more bearable. As many say, laughter is the best medicine, and Comedy Club at MGCI is the place for it.

In September 2020, Comedy Club was founded to bring more laughter and humour to MGCI students. Alvin Young, the co-president of Comedy Club, said, “I started Comedy Club because I wanted to create a club where people can laugh and have a good time. I also wanted to show people some tools regarding comedy, and for them to better understand it. Humor and comedy is something that I’ve always enjoyed, whether it’s laughing with friends or watching a funny show. I envisioned Comedy Club to be a place for people to exercise their funny bones with their friends, and that’s why I started it.”

Like most ongoing clubs and ac-

tivities, Comedy Club is run virtually, on a Discord server. Meeting times are decided based on the availability of members. The current meeting time is on Mondays from 8:00-9:00 pm. Even on days with no meetings, members and executives regularly share new jokes and memes in the Discord server. There are exclusive channels in the server for members so they can share new comedic material with others.

When asked about leading meetings, Alvin said, “It’s pretty fun to go prepare some of the materials for the meetings since I get the ‘first laugh’, so to speak. Mostly, as a co-president, I don’t do too much leading, just sharing. To be able to share things that other people find interesting and funny always brings joy.”

During meetings, executives usually prepare a workshop with a slideshow that includes humor tips and examples. The club members can interact and discuss in the

server chat, and they are also encouraged to share their own jokes or relevant personal experiences. At the end of each meeting, members can look forward to a fun activity related to the topic discussed. On days when workshops aren’t run, the members typically have a casual meeting with conversations to lift spirits.

“The part of comedy club I enjoy the most is that the meetings are fun! The slideshows we get are really interesting and the games are super amusing. Also, there’s some really cool anime discussion for some reason which is also cool. Comedy club is great for people that want to relax and just enjoy comedy,” said Comedy Club member Donna Zhang.

Comedy Club also runs game nights, where members come together online and play online games together such as Skribbl or Codenames. Game nights typically last around forty-five minutes. So far, Comedy Club has hosted two game nights, with more to come in the future.

For the future of Comedy Club, Alvin said, “My vision is just for it to continue as a lively and fun environment. I don’t have a ton of goals, since we’re still a pretty small and close group. Basically, to introduce more tips on how to be funny and to continue sharing comedic material throughout the weeks and during meetings.”

Colleen Chang, the other co-president of Comedy Club, said, “In the future, I’m hoping we can build a nice atmosphere for others if they [want to] join too.”

Anyone interested in seeing a past presentation from Comedy Club can find one here: <http://bit.ly/pastpresentation>. Students interested in joining Comedy Club can access the Discord server through this link: <https://discord.gg/bpzZsVneJr/>. ■

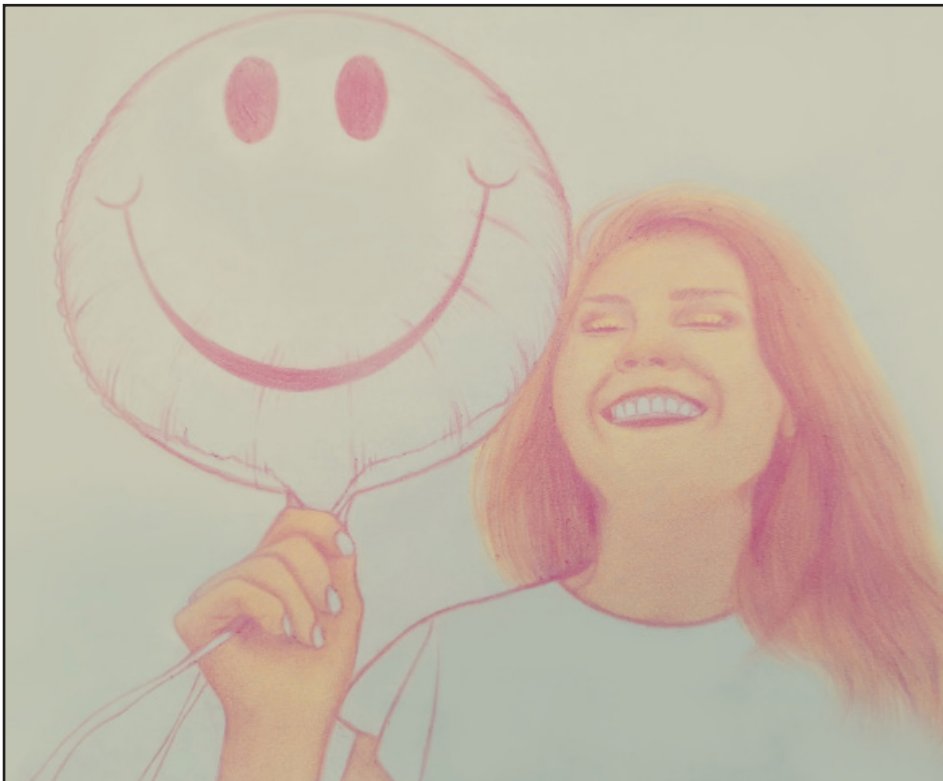


Illustration: Julia Shen

LIFE BOARD

A board for imaginative self-expression through written and visual content.

Yesterday

by ZIXUAN XU

I was not born yesterday.

I punched the air in silent frustration
Because i know i am a golden songbird
And yet i am too young, too little to know
Anything about the real, live world
Can't control that stinky life of yours
Your choices make no sense to society
My words just falsetto, pretty and fake
Child, you're innocent, straight pure
How could you possibly understand more?

I am not the same girl that I was yesterday.

Because my mind is a broken glass mine
It reflects what i've learned and seen
A million thousand times in full colour
And i've seen, and i've felt and i've hurt
And i still know i am not fully ready
But damn, i'm bruised and i've climbed tall hills
This roaring heart ain't weak, she's fought
And she will not hesitate in the face
Of a storm, no matter how wretched

I am better than

yesterday.



Illustration: Sarah Li

forlorn figures

by ANNIE XIONG

the wind is a traitor
it whispers your dreams
eurus' gales seep through in-
seams of torn jeans
stripping away the under-
growth
until all that remains are for-
lorn figures

the sun is a prayer
that pledges an oath fated to be
broken

your justifications spent like
arcade tokens
but when they turn their backs
you turn to me
and find peace in my eye

your homeland is a falsity
a sweet lullaby slathered in ec-
stasy
a tonic of insouciance i willing-
ly imbibe
a state of denial, a cycle of grief
a pyramid scheme built on
compromise

and as the hurricane stagnates
as the sun eclipses
as our country is swallowed by
war and sea
wading through soot and de-
bris
dawned an epiphany

a sapling burst through the
scorched earth
that grew into a sacred forest
new beginnings after senseless
destruction
history fading into fiction

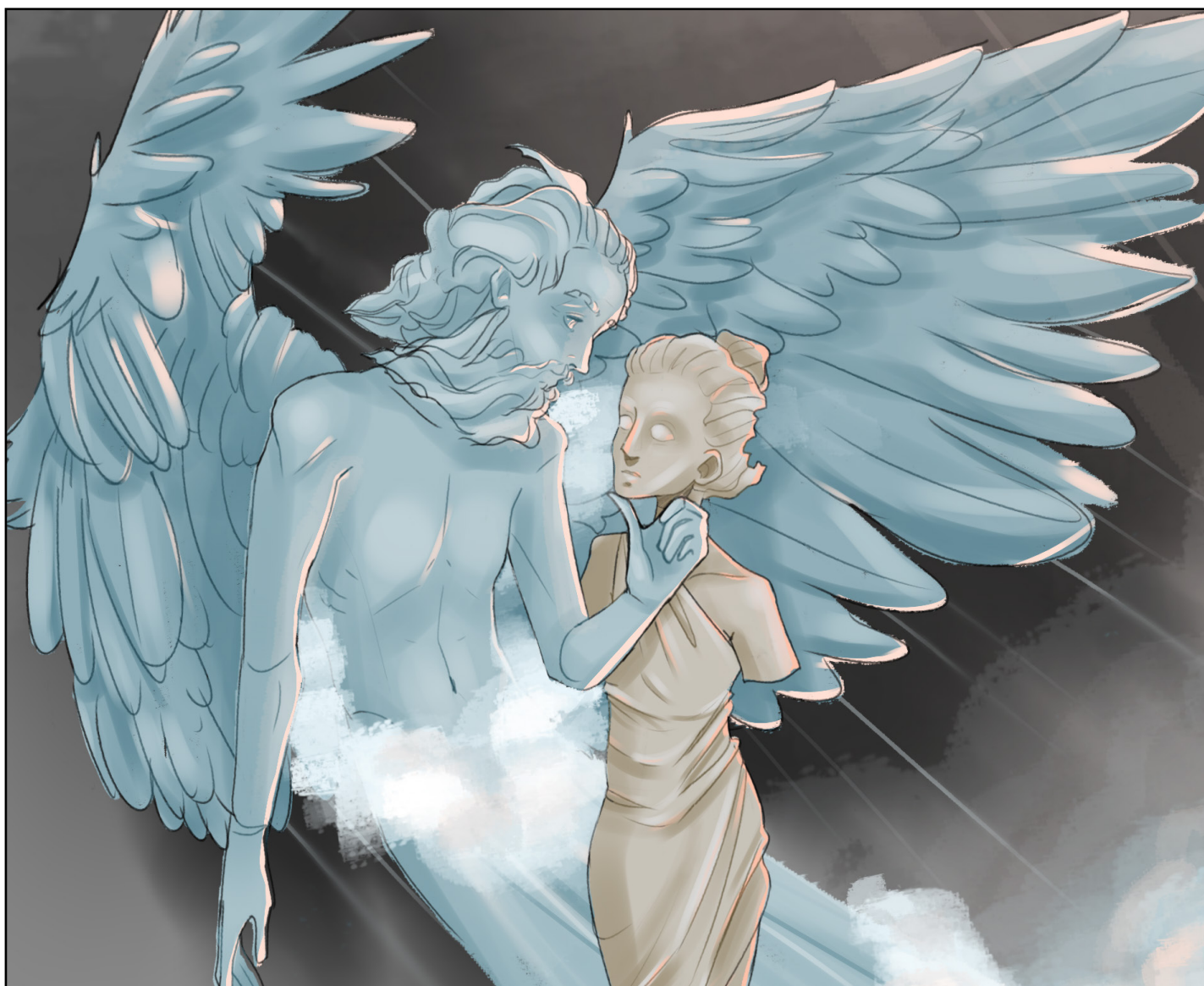


Illustration: Ajita Kanthathan

I found a red star

by FATIMA SHARIPOVA

I got a hand-me-down leather jacket from my sister earlier last year. It was black, slightly oversized, and despite the lack of zippers, a bit too flashy for my taste. My sister had rocked it, though. She wore it to school on most days in the fall and spring, and to all the community events she organized with the library, and then to all her spoken word nights. The only time I specifically don't remember her wearing it was

to her prom, when she wore a bright red suit, and then graduation, when she complained every moment about how hot it was in that gown.

It was stuck in the back of my closet for about a month before I looked at it again. I couldn't donate it; it had meant too much to my sister. But I could wear it. So when the night was starless, save for one tiny red one, I wore it

over my sweats on a night out with some friends. No one had said anything, although I was convinced someone would ask something. So I wore it the day after, and then the next. I started off with weekends at the park, and then to school, and then I joined a club at school and wore it there.

Months went by wearing my leather jacket. It was a comfort object to me. I wore it to my family get-togethers, where all my aunts told me I looked just like my sister. I wore it for my presentations in class, and I noticed that I no longer dreaded it. I loved presenting. And so I wore it to my auditions, and it had become a part of me that I barely noticed anymore, but held so close to me.

About a year later, a month ago today, it disappeared from my closet. I'd worn it the night before, and I could have sworn I saw it at home that night, but it was gone. I searched every square foot of my home for that jacket. I went back to the park I'd gone to the night before. It was no longer my jacket. It was a stain in my memory. And it was bright, starry red.

Until today, I'd stopped going to my auditions. I felt vulnerable without it. I heard the waver in my voice whenever I spoke. I felt the awkward stillness in the air around me in every gathering. I saw the yellow in all the walls around me. But today, I want to see red again.



Illustration: Zoe Cheng

inadequate

by ABBINAYA PARAKARAN



Illustration: Elizabeth Wei

it is never too late
to start another
chapter

to fill the creases and
corners
with unspoken words.
bulging,
fulminating,
out of every which way
like bursting flakes
of glitter confetti
from a party popper.

it is never too late
to make the
right mistakes

at the sacrifice
of your desires.
trying
and trying again,
like bright smudges of
lipstick
imprinted on
unpigmented tissue cloth.
irreversible
and unalterable.

but no matter the
memories that have been
made,
the secrets that had
slipped in between,
the sugar coated smiles
and
last minute gifts

there is nothing,
nothing in this *world*
that can bring back
the old,
unabridged version
of you.

the end of the world

by AKSHAYA VARAKUNAN

when clouds fall to the ground
and flowers push their petals over their
faces
and an abandoned mitten from last winter
buries itself into the shivering dirt:
i look into the sky
and the sky looks away in shame

i think it's raining hopelessness
and hopelessness becomes a flood
this wasn't on today's forecast—
ma, where did the sun go?
i have to turn a blind eye; after all,
we all have the same seconds left on our
clock

the shooting stars are shooting hearts
burnt red bruises taint the sky
all the doors are locked and sealed
and houses shake from inside
but i don't brace for impact, i think
i need to find you first

this stupid little town and the stupid little
roads
can't get me to you faster, and i
know once we're hit there's nothing
i just need to see you for a moment
and i'll be fine when the world explodes
into bloody broken burning stardust

my shoe falls off and i don't notice until
the soles of my feet get seared against
burning pavement
that's okay, it doesn't matter, time is tick-
ing,
running, barely breathing, head is spin-
ning, i am
kicking your door down, where are you,
i am going to hold you as we die

but i wonder why your rug is all bloody
i wonder why a stained knife lies in the
corner
of your dainty little living room with the
cat shivering on the sofa
i wonder why your windows are shat-
tered, and
who those figures jumping out the win-
dows are, and
why the hell they didn't catch today's
forecast, and

that's not fair.
you left me first, i see your eyes but they
aren't moving,
and i hate it, i hate them, i hate the world,
and i'm not ready anymore, i just wanted
to see you,
i'm not okay with dying like th

Split

Elizabeth Wei and Donna Zhang



Internet Facade

Lucy Qi



A Magical Moment

Fatima Gulab



Congratulations to All 2021 Graduates!
Sophie Yang



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A Tasteless Macron

by MARYAM MOBASHIR and UROOBA SHAIKH

Once again, the French government has stupefied the world by imposing their unwarranted and hypocritical “secularist” values. And to no one’s surprise it targets—*drumroll please*—French Muslims. The western world’s centre of Islamophobia has pulled the rug out from under the feet of Muslims—or to be more accurate, pulled the scarves off the heads of Muslim women. The French Senate recently approved a law that prohibits girls who are under the age of eighteen from wearing the hijab in public spaces. The legislation also banned mothers from wearing the hijab when accompanying their children to swimming pools or on school trips [1].

Perhaps the most appalling aspect of France’s continued Islamophobic regime is the double standards it employs in the treatment of its Muslim citizens. French President Emmanuel Macron had previously voiced his belief that the hijab was not in accordance with French ideals, and a ban on face coverings would empower women [1]. But is policing the way women dress really representative of feminism? The correct answer is no. In reality, this law seeks to take away the authority of Muslims on how they choose to dress and, rather than empowering, serves to oppress them. Ev-

ery woman must have the right to decide what they wear, and only then can they be truly liberated. It is not for a government body to decide what empowers a person, it is for the people to decide. So why don’t Macron and his government truly say what they mean, that feminism to them is for everyone other than Muslim women?

While some may argue that girls shouldn’t have the authority to choose how they dress until they come of age, which is a ridiculous argument in itself, the double standards in French society manifest in other laws as well. The age at which someone can legally consent to sexual activity in France is fifteen years of age [2]. Why then, is the same age too young to choose to visibly practice a part of their religious identity? The sentiment that many politi-

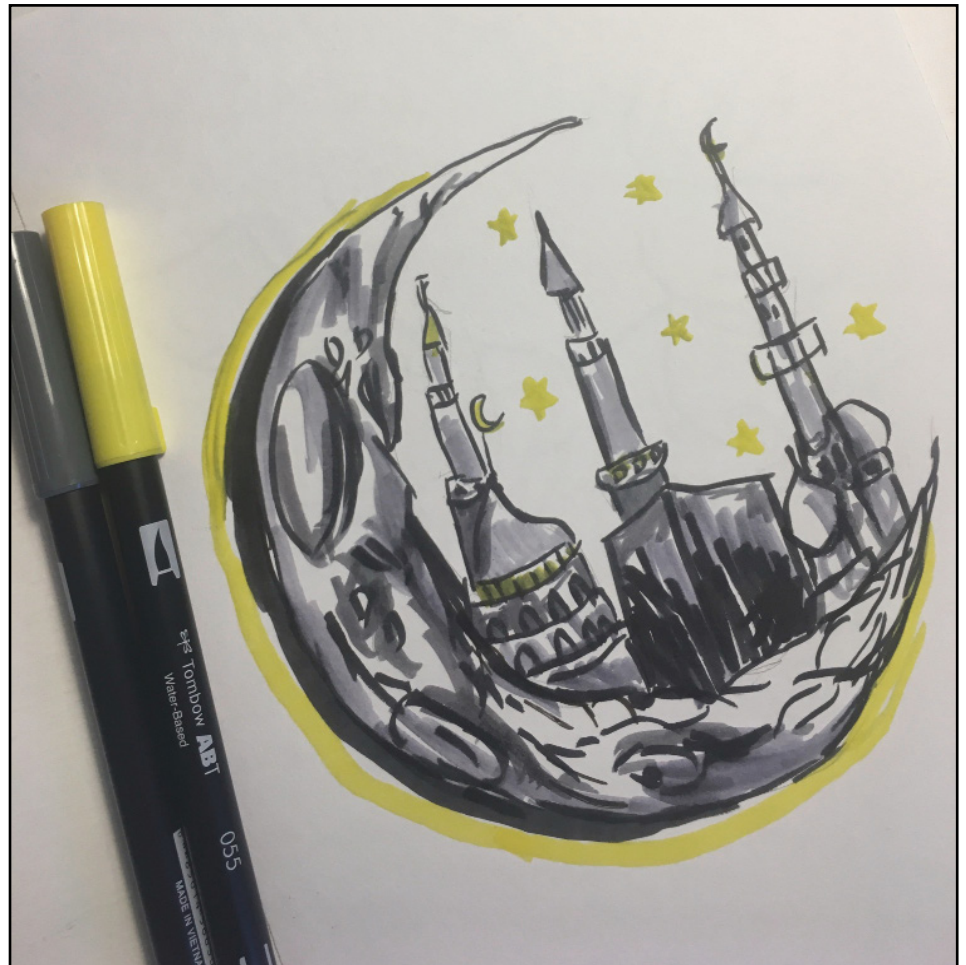


Illustration: Lucy Qi

cians and non-Muslim feminists seem to have is described:

“While proponents of the law insisted that there was only one meaning, even these tended to vary, though there came to be a consensus around the idea that head scarves/veils were synonymous with the subordination of women and that they were the emblem of an international Islamic movement reaching to Europe from Pakistan, Iran, and Saudi Arabia. ‘There was only one meaning for the veil,’ sociologist Juliette Minces told the National Assembly’s committee of inquiry, it stood for Islam’s belief in the subordination of women to men’s view of them as sexually dangerous and in need of protection” [3].

In reality, however, forcing young girls to dress a certain way enforces that the only way women are “empowered” is by revealing their bodies. For many Muslim girls, the hijab is almost like a shield that forces people to look at who they are rather than what they look like, and is an integral part of their identity. Furthermore, head coverings aren’t banned for people of other faiths, so secularism is really just a front to attack Islam. In November of 2019, French officials defended a nun who wished to live in a retirement home but was told she couldn’t do so because she displayed religious attire [4]. On the other hand, French police forced several women wearing burkinis, a type of modest swimsuit for women, to remove their clothing in the summer of 2016 [5].

France has always followed this double standard with restricting religious freedoms for religions like Islam and Sikhism, while still allowing Christians to exercise their rights to the fullest. Things like forcing Muslim businesses to sell alcohol and pork, banning the sale of halal slaughtered meat, and banning the hijab and niqab are all

examples of how the French government has stripped Muslims of their religious rights. Meanwhile, nuns are still permitted to cover their heads, Christmas and Easter are nationally recognized holidays, Catholic schools receive no criticism, and Churches operate freely. On the other hand, Islamic schools are demonized and treated as backwards. In fact, as of 16 October 2020, “at least seventy-three mosques and Islamic private schools across France [had] been closed by authorities since January, in a bid to combat ‘extremist Islam’” [6]. In reality Islamic schools foster a positive environment and provide a safe space for Muslim students who are so heavily marginalized in French society. As per a student who attended an Islamic school for three years:

“One of the ‘disadvantages’ [of Muslim schools] is that after having spent three years in an environment where we don’t feel guilty for being Muslim, after three years [of being] far from all the discrimination and signs of Islamophobia, after three years during which we experience liberty, equality and fraternity, the return to real life and notably entering [university], can constitute a shock after such a brutal change in environment” [7].

Implementing measures such as the hijab ban in the name of *laïcité*, or French secularism, are methods which are commonly used by conservative parties in order to determine the general public’s response to extreme measures, even before the laws are passed. This is then used by the party to ascertain *how* and *when* to actually push these types of policies through. The introduction of this proposal is alarming even if such laws are not actually implemented as other anti-Muslim laws in France share similar or-

igin stories. In the early 1990s, a proposal to ban hijabs and other visible displays of things affiliated to religion (such as the Sikh turban) from schools was considered outrageous and unacceptable to the general public, but was implemented soon afterwards and until today, still affects Muslim women [3].

France must take off this disguise of inclusivity and concern for its Muslim population. In reality, taking such actions is not liberating Muslim women, it is not saving France from extremism, and it is not reflecting secularism. Instead it is a staple of Islamophobia, a display of misogyny as it seeks to police women, and it reflects the double standards to which Muslims are subjected compared to people of other faiths. *Ce n’est pas Liberté, Égalité, et Fraternité, c’est l’oppression, discrimination, Islamophobie et inégalité.*

(This is not freedom, equality, and fraternity (national motto of France), rather it is oppression, discrimination, Islamophobia and inequality.) ■

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The Best Actions for a Positive Reaction

by MARYAM MOBASHIR



Illustration: Colleen Chang

It has been a year since the world rightfully erupted into chaos and anger following the murder of George Floyd. For centuries, Black people have been mistreated and let down time and time again by governments and other people—namely white people. What is ridiculous is that the ex-

treme hatred and intolerance towards people of colour, especially Black people, has not ceased. For years the world remained quiet while Black people were wronged. While there were many who protested alongside the Black community to genuinely raise more awareness and stand in

solidarity, there were also many instances in which people—and companies—seemed to only be putting on an act. This “act” is commonly referred to as “performative activism” where individuals will use activism as a method of gaining social capital—otherwise known as “clout”—instead

of actually supporting the cause, movement, or issue.

Police brutality is not anything new. In fact, it “has been a documented aspect of Black life for 100 years, since the Lexow Committee generated 10,000 pages of testimony in 1894” [1]. While the increase of attention towards this issue today is great and certainly helps push for positive change and reform, a number of people also expressed the concern that many of the actions taken are more performative than genuine. This raises the question, how can one actually differentiate between performative activism and sincere progress?

Answering this question can be done by looking at #BlackoutTuesday last year. Examining this event raised many concerns about whether or not posting the black square was a valid form of activism. On a *Yale Daily News* podcast, Professor Pamela Hovland says, “I think that [#BlackoutTuesday] was more powerful in the end because of the critique that resulted from it... If you were someone that gave over to that quickly ... and then heard about that critique afterwards, it caused you to think: What am I doing in addition to this? Am I donating to the cause? Am I speaking to other people about this offline?” [2].

These questions will allow for one to figure out if their form of activism is performative or genuine. If someone had answered yes to the last two questions, then most likely their form of activism is genuine allyship, whereas if someone answered no to those questions, or did not even consider any of the questions, then it is likely that this activism is more performative. According to medium.com, some more examples of performative activism include selective choices on which issues to support, and not recognising privilege.

So then what is genuine allyship? It is defined as “a form of activism that does not direct attention to the activist, but rather seeks to support and uplift all social justice movements, issues or causes” [3]. People who are genuinely allies will try their best to

raise awareness and constantly uplift marginalized communities, and will fight for change while also not seeking attention for their actions. In addition to this, genuine allies will have constructive and even difficult conversations, whether these conversations are addressing the problematic and/or racist behaviours that others have, or accepting and realizing issues that the affected people have pointed out in themselves [3]. Taking, analyzing and accepting faults, and then working towards bettering oneself and more strongly supporting a cause is one of the most important aspects of genuine allyship. Addressing one’s own implicit biases is very difficult but ultimately allows one to become better educated upon issues in the world. It also helps in gaining clarity on the misinformation which one has been fed, which then allows one to more effectively impart one’s knowledge and address these same issues in other people.

While some may argue that performative activism still allows people to become educated on certain movements and causes, and does ultimately show that an issue has reached a large audience, there are a number of dangers which arise with this act. One is when companies and celebrities start using important movements like Black Lives Matter, Stop Asian Hate, and fighting climate change as marketing strategies, taking away from the severity of these issues. For example, last year, “One local business boldly announced they were ‘taking a knee to increase awareness of police brutality’. Their action: Closing for the 4th of July so their staff could take the day off. Such a revolutionary action, closing on a national holiday. A step apparently worthy of our applause” [1]. These actions end up damaging these causes not only because they are meaningless and oftentimes unhelpful, but also because these displays often result in correcting, denouncing and shaming individuals [1].

Shaming other people also tends to be a problematic aspect of performative activism and can deter real change. “The many manifestations

of shame have been known for centuries to shut down dialogue and destroy discourse. Shaming a person for a good-faith effort sabotages their ability to attempt self-improvement. Rather, they will avoid the situation in the future, holding fast to their current beliefs and actions, supporting the status quo” [1]. In addition to this, it also tends to cover up or take the focus away from the problematic issues and attitudes of the one who is shaming someone and paints them as someone more angelic. This thus becomes a way of ignoring the things that one needs to work on and affirms the thought process of “at least I’m not as bad as them.”

While activism is most definitely needed, it is important to check oneself on whether or not an action is genuine or performative. Individuals should always constantly self-evaluate, check whether they are fully informed upon an issue, whether what they’re posting online and what they’re saying in real life is consistent, whether they’re doing anything to actually support the cause, and if they’re actually listening to criticism and making an effort to address and change their own biases and actions [4].

It is most important to remember that these movements are not trends, they have a profound effect on the lives of others. Everyone should make a genuine effort to participate in the most sincere way possible. Becoming more educated and raising awareness on political, environmental, and social justice issues is needed in order for real change and the betterment of society. ■

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CRISPR: An Analysis of its Future and Ethics

by NUHA KHAN

A simple-to-use tool with a clunky name, CRISPR stands for Clustered Regularly Interspaced Short Palindromic Repeats. To date, it is the most versatile genomic engineering tool created in the history of molecular biology. Created billions of years ago by bacteria to combat viruses, the CRISPR method is a basic yet incredible asset for altering genomes. It permits scientists to effectively change DNA groupings and modify gene function. CRISPR innovation was adjusted from the characteristic protection components of prokaryotes (the area of single-celled microorganisms). These organic entities use CRISPR-inferred RNA and different proteins, including a certain one known as Cas9, to thwart assaults by infections and other unfamiliar bodies. They do so by basically cleaving up and obliterating the DNA of an unfamiliar trespasser. At the point when these segments are moved into other, more perplexing, life forms, it considers the control of qualities, or "altering" [1].

Before we delve into the ethics behind genetic modification, allow me to explain how CRISPR works. Researchers start with RNA, a molecule that can peruse the genetic data in DNA. The RNA discovers the spot in the nucleus of a cell where some altering action could happen (the nucleus is the core of a cell where the majority of the genetic material is stored). These RNA shepherd the Cas9 protein to the exact spot on DNA where a cut is called for. At that point Cas9 locks onto the double-stranded DNA and

unzips it. Then, using CRISPR/Cas9, scientists are able to create gene changes, or mutations [2]. See, how simple was that?

Now onto the complicated stuff! The innovation offers great ability to change medicine: it is now being used in small clinical trials to cure inherited diseases such as sickle cell anemia. It has been modified to act as a diagnostic in recent COVID-19 studies, and it may one day be used by humans to kill viruses. However, others are concerned that it would allow humans to play God. They see a direct distinction between editing a living human with a disease and editing an embryo with modifications—such as deleting genes responsible for genetic disorders like Huntington's—or, one day improving infants to become so-called "designer babies" [3]. These modifications, known as human germline genetic modification, are handed on indefinitely. Germline therapeutic genome editing modifies the genome of a developing human embryo. This has the potential to affect every cell, which means that it has an effect on not just the individual who might result, but also on his or her descendants. As a result, its application is severely restricted. Germline editing in a dish will help researchers determine what health benefits are possible and how to minimise risks. These include incorrect gene targeting, off-target effects, in which editing a gene can solve one problem but create another, and mosaicism, in which only certain copies of the gene are mutated.

On the other hand, Somatic gene therapy allows scientists to alter a patient's DNA in order to treat or reverse a condition caused by a genetic mutation. An example of this is a clinical trial in which scientists extract blood stem cells from a patient, use CRISPR procedures to correct the genetic error that causes them to create faulty blood cells, and then infuse the "corrected" cells back into the patient, where they produce stable hemoglobin [4].

This system's ability to edit diverse genome types with unprecedented ease appears to offer considerable promise in a wide variety of medical applications. The use of this emerging technology has developed clinical trials applied to various types of cancer, solid tumors, Alzheimer's, melanoma, leukemia, HPV, HIV-1, gastrointestinal infection, and sickle-cell anemia [5]. Although there is widespread public support for its clinical uses there are ethical and safety issues regarding such CRISPR applications evident around the world [6][7].

CRISPR offers new hope for people living with untreatable diseases or diseases that do not have many options for treatment. Not only can it make it possible to generally edit the human genome, but scientists can additionally personalize the treatment to be applied to a particular individual's needs. Once the methods are improved and tested, side effects of medicine would be eradicated, healing time would see a significant decrease, and drug discoveries would improve.

The treatment would offer the chance to cure or even eradicate certain human diseases like cancer, as it can modify immune cells to make them more effective at targeting and destroying cancerous cells. One day, we will be able to achieve high levels of therapeutic efficacy

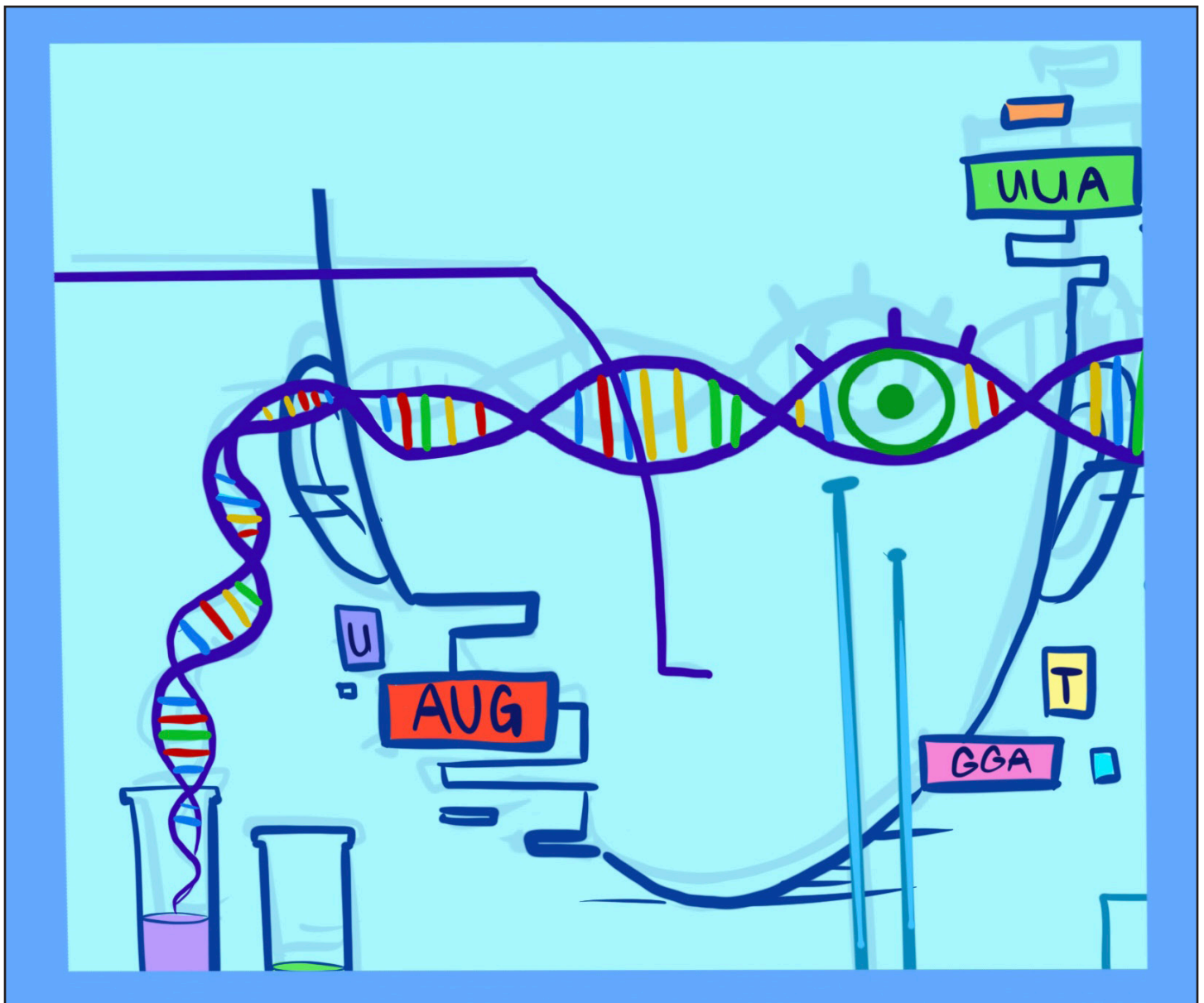


Illustration: Zoe Cheng

and simultaneously address a broad spectrum of genetic disorders.

Beyond its medical utility, the future of CRISPR will see a variety of other developments too. Increasing the muscle mass of animals would render farmed animals less susceptible to disease, therefore enhancing nutritional content for consumers. Genetic crops could be produced to be resistant to environmental deprivation and pathogenic infection, as well as being less susceptible to pests. The global population would see more food production in places that have famine issues [8].

Concerning climate change and

sustainability, the future would be open to different fuel alternatives with a new and improved version of ethanol. The stress on the environment would also be eased by manipulating a form of yeast that transforms sugars into hydrocarbons, would allow for the fabrication of plastic, substantially reducing the reliance on petroleum-based resources for plastics [9].

Ethical judgements, particularly in biomedicine, are empirically informed and require weighing possible risk-benefit ratios, with the goal of maximising the latter while mitigating the former. To approach

ethical decision-making, it is important to understand the range of potential consequences, the probabilities of each occurrence, and the possible justifications behind the outcomes of each one. It has been proposed that ethics and governance discussions should go beyond the necessity of clinical innovation by focusing on concern for human rights and dignity, as well as seriously addressing unknown implications for gene-edited individuals and future generations, both in terms of protection and potential eugenic applications of this technology.

There are three basic reasons for ethical questions about CRISPR/Cas9 genome engineering technologies. First, there are issues about the technology's power and technological shortcomings. Limited on-target editing performance, incomplete editing (mosaicism), and inconsistent on- or off-target editing are examples [10][11][12]. Many of these issues may become obsolete when more reliable and responsive CRISPR tools are created. However, for the purposes of this analysis, I will highlight these shortcomings as the primary concerns about widespread CRISPR use.

Second, it is unknown if engineered species will be affected forever, or whether the edited genes will be passed on to subsequent generations, possibly altering them in unpredictable ways. Uncertainty caused by these conditions makes accurate risk-benefit analysis difficult, complicating moral decision making.

Finally, skeptics argue that even if the genome is edited as predicted and the optimal functional production is obtained within the time frame specified, the dynamic relationship between genetic knowledge and biological phenotypes is not fully understood. As a result, depending on the circumstances, the biological consequences of editing a gene in germline and/or somatic cells can be unknown and unstable. The diverse regulating activities of various genes decide several biological traits.

After considering the ethical effects, there are more consumer-oriented issues to address as well. With these emerging innovations, there is fear that genome editing would be exclusive to the affluent, exacerbating social inequalities in access to health care and other in-

terventions. Some are concerned that if germline editing is taken to the extreme, it would result in secular populations determined by the quality of their engineered genome. Returning to the idea of "designer babies," germline cells and potentially embryos would be able to be modified in whatever manner an adult desires. Opening the door for cosmetic editing will allow individuals—usually those who can afford it—to make their infant "better" than a baby born without any genetic alteration. Essentially, the business-oriented ethical questions raised by CRISPR are whether this system should be made available to the public for cosmetic purposes or only for medicinal purposes.

So what does all this mean for the future of CRISPR and its concentration in gene editing? Future advances are expected to increase the advantages of this innovative technology while reducing the risks. Regardless of the complexity posed by new CRISPR technology and implementations, major regulatory mechanisms exist in many locations around the world from which threats can be tracked and controlled. However, where such facilities and regulation are absent, the threats to safety and privacy should increase. Although it is less than a decade old, CRISPR has shown unparalleled ability to revolutionise fundamental science innovation. Data from such experiments offer critical indications and insight that drive scientific research, development, and the foundation for future medical benefits. The possibilities for such revolutionary tools are limitless. However, as with any powerful asset, there are dangers that raise moral questions. To make truly informed decisions about ethically contentious issues, well-controlled, reproducible experimenta-

tion and clinical trials are needed.

If technology advances, so will debates over ethical and legal mechanisms for limiting its applications. The platforms described above provide intriguing suggestions for furthering discussions and future resolutions. Studies and ethical standards from national and international institutions, in which diverse disciplines of society take part, will be essential for federal funding agencies and institutional oversight boards to apply and oversee in order to mitigate possible risks and leverage potential benefits of this technology. Even so, it is possible that governments and their regulatory regimes, chief investigators, and academic oversight committees will eventually be responsible for enforcing science legislation and ethical standards. Thus, if used reasonably, CRISPR will change the world and the future of medicine as we know it; I, for one, am excited to see its development and applications to come. ■

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Potent Post-Election Pettiness

by MAGGIE PANG

A wave of new restrictive voting bills are taking over the US, following the aftermath of the 2020 presidential election.

Each of them has essentially the same goal: to limit access to voting after a crushing loss for the Republican party. The logic seems to be that the lower the voter turnout, the less likely it is that those votes will be for the opposite party.

Currently, one of the most prominent bills is the Republican-passed Election Integrity Act, which includes decreasing the number of drop-box locations, banning mobile voting centres, and making it harder to extend voting hours in the state of Georgia [1].

It is painfully evident that these restrictive bills are all part of an effort to reduce the number of Democrat votes in states controlled by Republicans, especially in traditionally Republican states that turned Democratic during the election. Five of these have already passed, and out of three hundred and sixty-one restrictive bills introduced, more than fifty are in the process of being reviewed by state chambers. Arizona and New Hampshire, both Republican states, have the most moving restrictive bills with seven and ten respectively, and Texas and Florida have proposed many voting restrictions as well [2].

Many of the bills target mail-in votes, particularly by reducing the amount of time given for mail-in votes. Note that Republicans are far more likely to vote on election day due to right-wing politicians' repeated insistence that voting by mail is extremely susceptible to fraud—60% of Republicans believe in widespread voter fraud [3]. Voting by mail was much more popular among Democrats, since they were more likely to fear COVID-19 and

were urged to do so by left-wing politicians [4]. Additionally, the more densely populated an area is, the more likely it is to vote Democrat, meaning that these voters are more likely to want to avoid hour-long lines on election day [5].

The reasoning against voting by mail is based largely on poorly supported claims of fraud. Supporters of these bills claim that many places have suspicious voter turnouts of more than 100%, figures that have been proven to be untrue, and insist that the rise in Democratic votes must be due to fraud, rather than perhaps a rise in the number of people who desperately wanted Trump out of office [5]. It is far too difficult and unlikely for the average citizen to commit voter fraud on a large enough scale to have any significant effect on elections. There have been some instances of voter fraud in the past, such as the 2018 North Carolina primary, which was committed by a consultant to a Republican candidate [6]. But none, it seems, were caused by giving citizens too much time to mail in their votes.

Another claim is that voting by mail is susceptible to coercion and encourages voting without much information, but it should also be noted that those voting early by mail tend to be more passionate, already knowing enough about the two parties to be absolutely sure which one they want to vote for.

In addition to increasing the risk of long lines by eliminating drop-box locations and drive-through voting, the aforementioned Georgian bill criminalizes the act of giving voters food and water, claiming that this might influence a voter's choice, although it is rather unclear how giving someone water once without telling them your political preferences will influence their

vote. The gist of it seems to be that after waiting for hours in line, many will get thirsty or hungry, leave the line, and thus be unable to vote. Of course, these long lines are more likely to occur in urban areas, which are more likely to sway left [7].

Ironically, while state Republicans insist that making sure voters in line are healthy is an undemocratic form of voter intimidation, they have no qualms with using this tactic themselves. The number of measures to make the voting process as painful as possible is staggering. These range from tightening voter ID requirements in New Hampshire to eliminating online requests for mail ballots in Michigan [8][9].

There is no better way to top it all off than with blatant moves to invalidate as many votes as possible. Many bills aim to reduce voting hours and prevent polling stations from accepting votes outside of voting hours, even though if you are a registered and eligible voter and you arrive at the polls when they're open, you have the right to wait in line for as long as is needed to vote. In 2016, Trump made it quite clear that the purpose of this is not benevolent, expressing his woes about workers keeping polling stations open for Latinos, who mostly supported Clinton [10]. Combined with a variety of bans and restrictions on alternative voting methods such as drop-in boxes and mobile stations, ensures that not only will there be long lines, but those waiting in line might not even get to vote. Facilitating voter purges is also rampant. Arizona's SB 1485 will purge infrequent mail voters from the state's Permanent Early Voting List, which is not only completely unnecessary and makes it much more possible for someone to wait for a ballot that

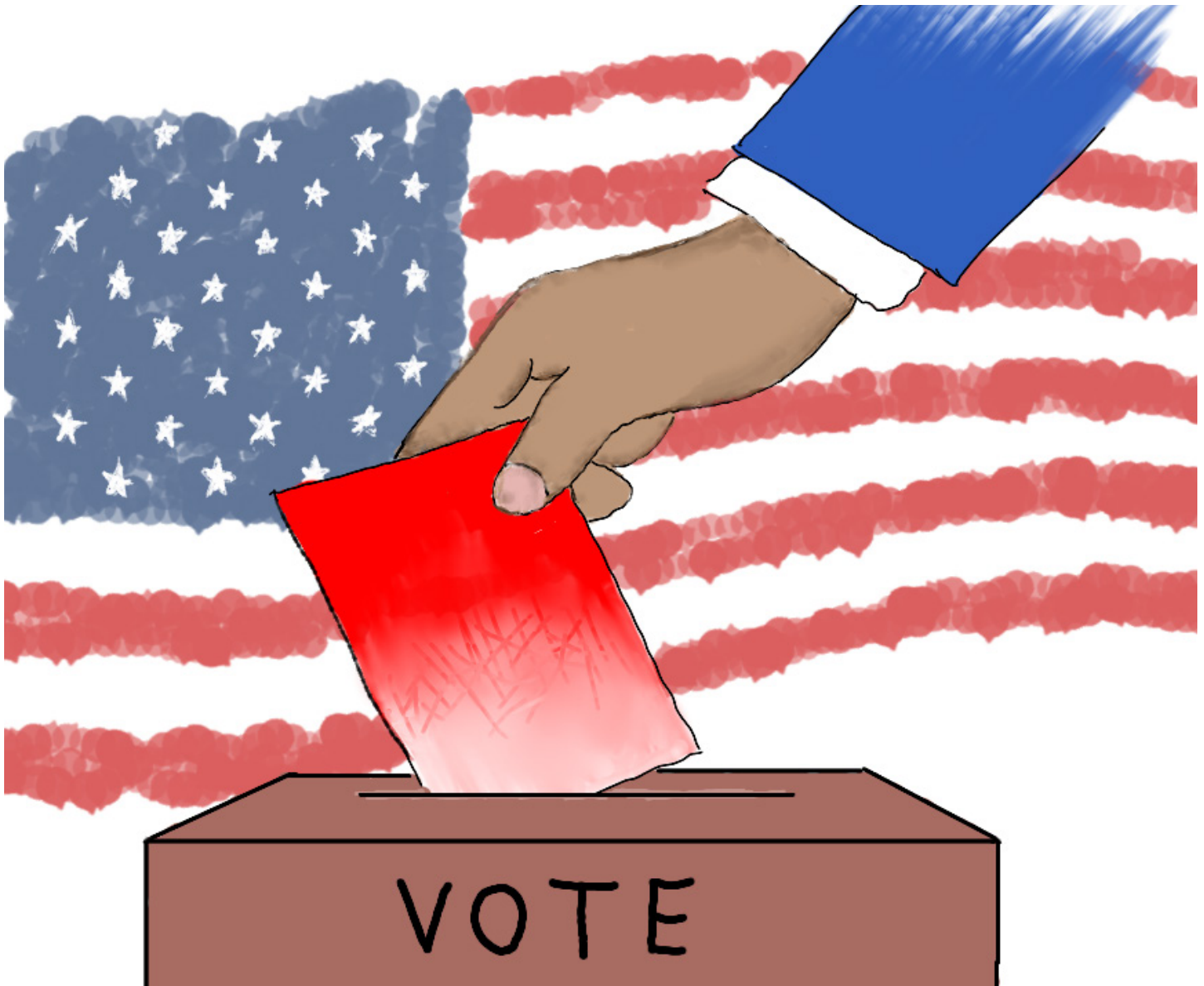


Illustration: Lauren Liu

never comes, but also disproportionately affects seniors and people of colour [11]. Defense for this bill is pathetic and implies that voting is a major privilege that people need to put effort into to keep.

After giving people of any race or gender the right to vote, eliminating barriers for the poor and disabled, and accommodating those who can't vote on election day, it seems like many states are now progressing backwards. For a country that advocates the voice of the people so much, there seems to be a large number of Republican-controlled states making a desperate attempt to deter people from voting, as if one's right to vote is only valid if it's for the right party. This is all dis-

turbingly reminiscent of repression and authoritarianism, and considering the United States' international influence, one can only hope that other countries don't follow. ■

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