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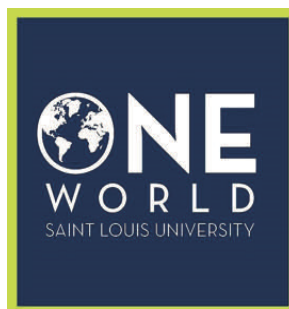


NEW WORLD



GENERATIONAL
DISCONNECT,
RECONNECT.

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Letter from the Editors

Dear reader,

You might notice that I am relegated to a small corner of the page. This was done consciously and with the intention that you are able to appreciate and recognize everyone who works behind the scenes of this team. These people are all deeply essential to OneWorld because they share a world, platform and opportunity.

Our voices came together this semester to declare that we needed to discuss not only the divides between ourselves and older and younger generations, but the unthought of similarities that we share. This issue's theme--"Generational Disconnect, Generational Reconnect"--expresses duality in its phrase; it reflects not only the refractions we see when we look at people as an affiliation of an age, but our excitement to remedy the contempt we observe in intergenerational discourse.

This collection of creatives molded a magazine of their ideas, creating a found art figure that contains an ode to the beauty of generations. We realized, by our writing and design, that we are not so different from the people we call our grandparents or the infants we see in passing.

This semester, we bring you an edition ripe with contributions from our entire team. We found one world in the cross-examination of generations and learned, in the process, that some traditions are worth holding onto while others must be questioned.

Because of these writers, I still believe in the perplexing cross between the vitality of experience and eagerness of youth. Everyone is growing. I couldn't be more proud of their decision to examine the world through the lens of generation

Only the best,

Beatrice, on behalf of OneWorld Magazine

GENERATIONAL DISCONNECT, RECONNECT.

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Arranged vs. Love: Will it Last?



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Psychology

Imagine waking up one day to your mother yelling at you to get ready and put on your best saree or salwar kameez. You open your eyes, dazed and confused as to what is happening. One hour later, you're bringing out trays of chai tea to guests you've never met before.

"This could be your future husband," says your mom, "so put on your best smile and behavior."

A scenario such as this is commonly seen in many South Asian households where young children and women are married off to strangers. This concept is known as an arranged marriage and, through generations, has become the norm. However, many factors play into how this "agreement" between two families works. For example, caste and religion are the two main components that will determine if the relationship will even be considered. Many families in South Asian countries, especially India, believe in the caste system, which is a social spectrum that gives some individuals superiority over others. The other element, religion, is also very crucial for any arranged marriage, as it is a tradition to not marry outside of Hinduism.

With these two factors, astrology and more, an arranged marriage is formed. The female and male usually do not know anything about each other and only after they are married do they learn basic details. Love marriage is a foreign concept only seen in Bollywood, in many South Asian countries, while it is the norm in the United States. The differences between these two worlds are astounding, but the statistics for these two types of relationships are even more shocking.

While many might believe that most arranged marriages end in divorce because there is no love involved, the statistics prove this theory wrong. The divorce rate for arranged marriages is less than 4% while love marriage has a rate of 40%, according to NBC News. However, many teenagers have started to deviate from this concept, what older generations call an "agreement." In more modernized cities like Bangalore, Delhi and Mumbai, dating has started to become more common. Arrangement is a reality for 90% of the marriages in India, according to Psychology Today, but the increase of college students in modern cities and their use of

"It is not a lack of love, but a lack of friendship that makes unhappy marriages."


— **Friedrich Nietzsche**

Tinder could mean raising 10% is very likely.

With this modernization comes a lot of backlash from older generations. According to my family friend Kalyani Patel, who has been in an arranged marriage for 28 years, the traditions that were recurrent in the late 1900s are not as present in modern-day India. She, like many Indian women, believes that the westernization of countries such as India and Pakistan has taken a toll on how these countries are changing. The new generations are straying away from traditions, and are becoming more interested in American culture.

With this modernization comes the change in lifestyle. When asked about her beliefs in the success rate of both love and arranged marriages, Patel stated that "while there are many flaws in both types and it is dependant on the individuals themselves, I still think arranged marriages last longer and the divorce rates are much lower."

Curious as to why this may be? Two major negative elements come into play; abuse and image. South Asian countries have strict household upbringings where many females have little to no say in their lives. Mistreatment in relationships is overlooked, and divorce brings a bad name upon the family to the point that the girl will not be able to remarry. Furthermore, many young girls are married off to much older men in the process of a financial transaction. If the husband is abusive in any way, it is



usually tolerated and overlooked. Due to this, the rates of divorce in South Asian countries are extremely low--but it's not the only reason.

Arranged marriage is based heavily on social image. Patel emphasizes that image is an important aspect of South Asian culture. If someone is seen doing anything out of the ordinary, the news will spread like wildfire. When asked to specify an example, she said, "When I was younger, a college girl came back home to our village town and was seen wearing shorts. The neighbors saw this and started talking about how she had strayed away from the conservative norm and became Americanized. This news spread to the rest of the town until everyone knew. Obviously, it's such a small thing to get worked up over, but the effect it had on her future was immense."

Abuse and social image keep people in

unhappy arranged marriages but not all people live this way.

Regardless of these setbacks, arranged marriages are still seen to be more successful than love marriages, which are usually deemed a disgrace and predicted to fail. Arranged marriages, unlike love ones, rely heavily on a foundation of friendship rather than intimacy. The relationship between the partners stems off of minimal knowledge that grows into a friendship which in turn can eventually become love. This provides the marriage an opportunity to invest more than just emotions.

It's clear to see that changes in traditions and modernization are looked down upon by older generations, but this has not stopped them from happening. Many young adults are becoming

more interested in media and with that, comes unrealistic expectations. This is seen in Bollywood movies that carry love marriages as a perfect relationship that always end in happily ever afters, like *Kabhi Khushi Kabhi Gham* and *Veer Zaara*. With this idea in mind, many South Asian teens try to follow the idea of a perfect love story, adding to the increase in love marriages. As parents become more accepting and children become more rebellious, changes are bound to happen.

So the question remains: Are love marriages in the uprise in cultures where arranged marriages are the norm? Patel says that arranged marriages are overall more effective than love ones and will always hold a stance that is higher. But, with a changing society, the chances of arranged marriages staying prominent in South Asian cultures seem improbable. At the end of the day, all that should matter is an individual's happiness. Every marriage has its ups and downs but what holds it together is the love and bond that is shared by two individuals, regardless of how it was formed.

DEMANDING A SEAT AT THE TABLE OF JUSTICE



Justice Hill
Sophomore
Political Science

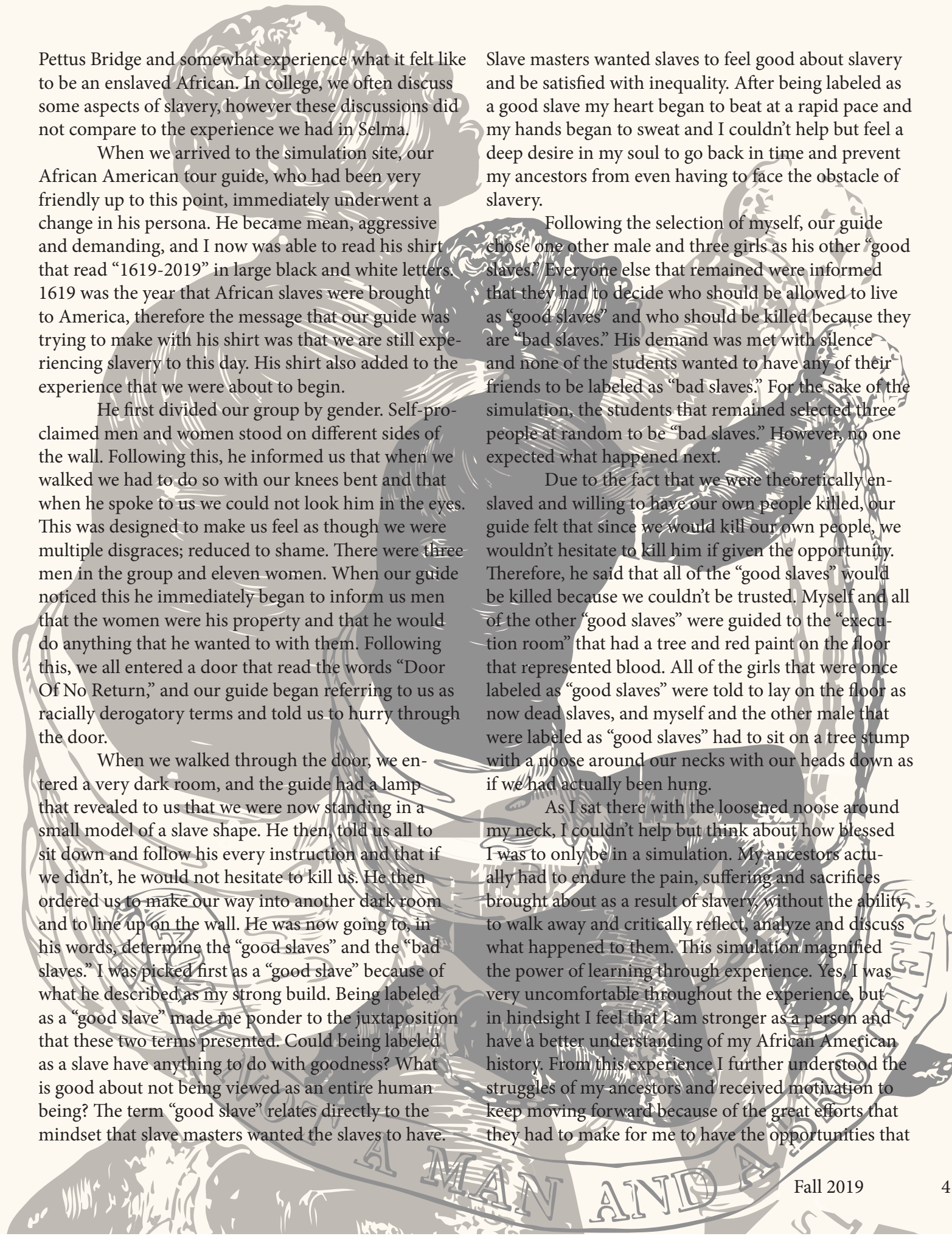
In order to know where one is going, they must first know where they have been. History is significant because it allows people to have knowledge of events that occurred in the past and this knowledge can then help people learn from the past and progress toward the future. Failure to recognize and acknowledge history can result in history repeating itself. In our present-day society many people have selective memory when it comes to events that have occurred in history, and this is especially true when it comes to African American history. Oftentimes in educational systems across the country, students are denied the full story of African American history. They are taught stories that merely graze the surface of true African American history.

On Spring Break of 2019, I was blessed with the opportunity to attend the Saint Louis University Civil Rights Pilgrimage. The experience revealed African American history that penetrated the depths of what is commonly taught in schools. Ultimately, the pilgrimage revealed that the journey for African American people throughout history has been one of much anguish, difficulty and sorrow. *However, in spite of all the setbacks that tried to hinder the African American people, they continued to push and fight for their equal rights by laying down the bricks of boldness, the pulpit of political activism and by amplifying to the nation the power of their voices.*

The pilgrimage was an empowering learning endeavor that truly magnified how experience is the best teacher. On the pilgrimage, myself and thirteen other SLU students traveled to Tennessee, multiple parts of Alabama, Georgia, Mississippi, and Arkansas on a mission to attain more knowledge of African American history and to receive the key that would allow us to unlock the door to creating a positive social change in society.

On the pilgrimage, myself and the other students visited historical civil rights museums, iconic restaurants, historically black churches, Central High School and participated in a real life simulation that put us in the shoes of enslaved Africans. The pilgrimage caused each student to be uncomfortable at one point or another, however the program was designed to push us out of our comfort zones. Together, myself and other SLU student leaders embarked on a journey that caused us to each critically reflect, analyze and truly become one with African American history. We were pushed beyond our limits, however we were rewarded when we acquired knowledge, after all, Frederick Douglass once said, “if there is no struggle, there is no progress.”

One experience that had a profound effect on me was the experience of visiting Selma, Alabama. In Selma I was able to visit the historical Brown Chapel A.M.E. Church, take a photo in front of the Edmund



Pettus Bridge and somewhat experience what it felt like to be an enslaved African. In college, we often discuss some aspects of slavery, however these discussions did not compare to the experience we had in Selma.

When we arrived to the simulation site, our African American tour guide, who had been very friendly up to this point, immediately underwent a change in his persona. He became mean, aggressive and demanding, and I now was able to read his shirt that read "1619-2019" in large black and white letters. 1619 was the year that African slaves were brought to America, therefore the message that our guide was trying to make with his shirt was that we are still experiencing slavery to this day. His shirt also added to the experience that we were about to begin.

He first divided our group by gender. Self-proclaimed men and women stood on different sides of the wall. Following this, he informed us that when we walked we had to do so with our knees bent and that when he spoke to us we could not look him in the eyes. This was designed to make us feel as though we were multiple disgraces; reduced to shame. There were three men in the group and eleven women. When our guide noticed this he immediately began to inform us men that the women were his property and that he would do anything that he wanted to with them. Following this, we all entered a door that read the words "Door Of No Return," and our guide began referring to us as racially derogatory terms and told us to hurry through the door.

When we walked through the door, we entered a very dark room, and the guide had a lamp that revealed to us that we were now standing in a small model of a slave shape. He then, told us all to sit down and follow his every instruction and that if we didn't, he would not hesitate to kill us. He then ordered us to make our way into another dark room and to line up on the wall. He was now going to, in his words, determine the "good slaves" and the "bad slaves." I was picked first as a "good slave" because of what he described as my strong build. Being labeled as a "good slave" made me ponder to the juxtaposition that these two terms presented. Could being labeled as a slave have anything to do with goodness? What is good about not being viewed as an entire human being? The term "good slave" relates directly to the mindset that slave masters wanted the slaves to have.

Slave masters wanted slaves to feel good about slavery and be satisfied with inequality. After being labeled as a good slave my heart began to beat at a rapid pace and my hands began to sweat and I couldn't help but feel a deep desire in my soul to go back in time and prevent my ancestors from even having to face the obstacle of slavery.

Following the selection of myself, our guide chose one other male and three girls as his other "good slaves." Everyone else that remained were informed that they had to decide who should be allowed to live as "good slaves" and who should be killed because they are "bad slaves." His demand was met with silence and none of the students wanted to have any of their friends to be labeled as "bad slaves." For the sake of the simulation, the students that remained selected three people at random to be "bad slaves." However, no one expected what happened next.

Due to the fact that we were theoretically enslaved and willing to have our own people killed, our guide felt that since we would kill our own people, we wouldn't hesitate to kill him if given the opportunity. Therefore, he said that all of the "good slaves" would be killed because we couldn't be trusted. Myself and all of the other "good slaves" were guided to the "execution room" that had a tree and red paint on the floor that represented blood. All of the girls that were once labeled as "good slaves" were told to lay on the floor as now dead slaves, and myself and the other male that were labeled as "good slaves" had to sit on a tree stump with a noose around our necks with our heads down as if we had actually been hung.

As I sat there with the loosened noose around my neck, I couldn't help but think about how blessed I was to only be in a simulation. My ancestors actually had to endure the pain, suffering and sacrifices brought about as a result of slavery, without the ability to walk away and critically reflect, analyze and discuss what happened to them. This simulation magnified the power of learning through experience. Yes, I was very uncomfortable throughout the experience, but in hindsight I feel that I am stronger as a person and have a better understanding of my African American history. From this experience I further understood the struggles of my ancestors and received motivation to keep moving forward because of the great efforts that they had to make for me to have the opportunities that

I have. Furthermore, I was encouraged to demand my seat and encourage others to demand their seats at the table of justice when company comes.

“If there is no struggle, there is no progress.” In order to manifest our destiny on earth we must first go through situations that require us to have faith and believe that we shall overcome. During slavery, the faith of the slaves was tested in a major way. Through the physical, psychological and spiritual obstacles the slaves had to endure, they were being molded for something greater. There was greatness waiting to be seized on the horizon. With each lash of the whip upon the bodies of the slaves, they were being made stronger. With each drop of blood, sweat, and tears, the slaves were becoming empowered. There is a saying that, “it’s always darkest before dawn.” What this phrase illuminates is that when it appears that we are experiencing the worst times and facing situations that almost seem unbearable, our breakthrough will happen. The slaves had their breakthrough and overcame the struggles of their past and looked forward to their future. We can learn from: Looking at African American history can

empower and inspire us to demand a seat at the table.

In his text entitled *The New Negro*, African American writer Alain Locke described how African Americans were no longer satisfied with the

injustice, hatred and discrimination that they faced. The times of the Negro of old were in the past, and the “New Negro” was ready to make his presence known in America. The Negro of old was oppressed, mistreated and both psychologically and physically in bondage. However, the “New Negro” was no longer chained by the shackles of slavery. The “New Negro” was on a mission to seize true liberty, true happiness and true justice in America. The “New Negro” was fully determined to rewrite his history and obtain his unalienable rights of life, liberty, and the pursuit of happiness. What the plantation owners failed to realize when they were oppressing the slaves is that the further you pull something back, the further it will move forward; similar to a rock in a slingshot.

When they put mental and physical weights on the bodies of slaves this only made the muscles of the slaves stronger and gave the slaves the mental edge of knowing that they can overcome anything with faith and determination. The “New Negro” was well aware of the pain and suffering that he faced when he was a slave, and that burning desire that he had inside of his spirit for freedom burns even stronger in the spirit of the “New Negro” now that he is free. Ultimately, the “New Negro” was dedicated to ensuring that his efforts in overcoming slavery were not in vain. The “New Negro” was coming to claim his place in America and show that he was free for a reason.

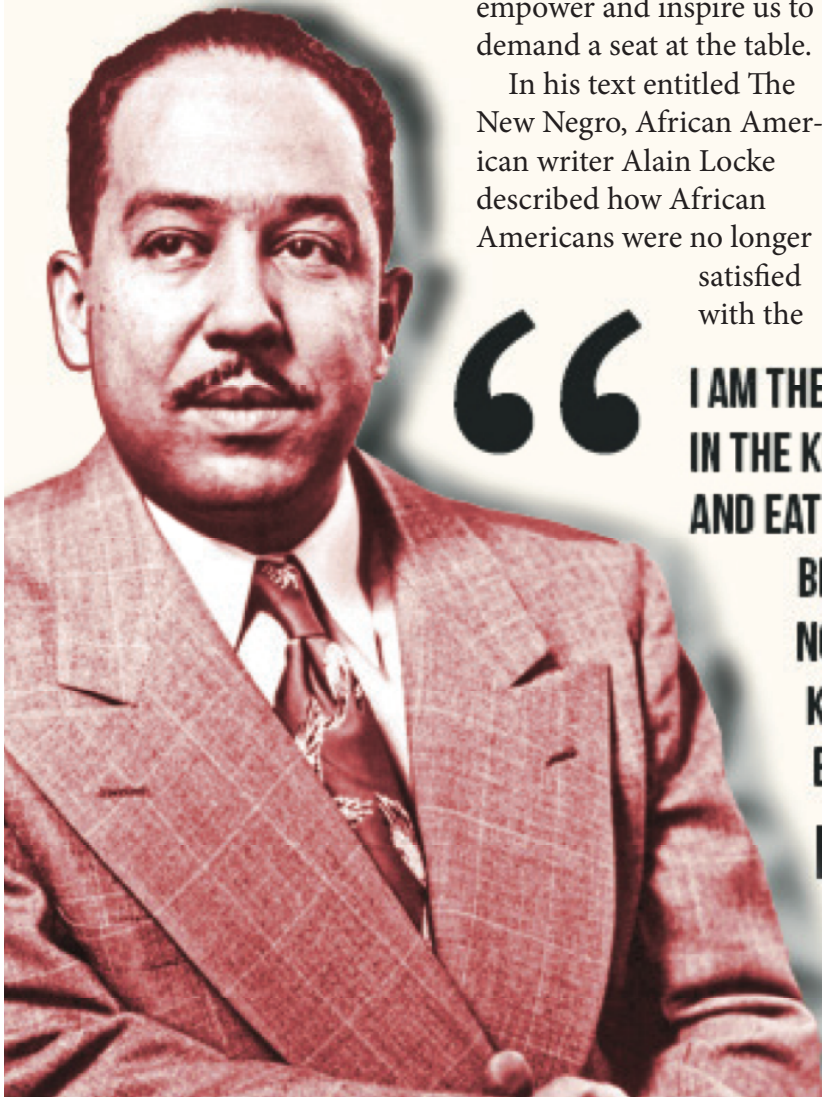
Dr. Martin Luther King Jr. once said “human progress is neither automatic, nor inevitable. Every step toward the goal of justice requires suffering,

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I AM THE DARKER BROTHER. THEY SEND ME TO EAT IN THE KITCHEN WHEN COMPANY COMES. BUT I LAUGH AND EAT WELL AND GROW STRONG. TOMORROW I WILL BE AT THE TABLE WHEN COMPANY COMES AND NOBODY WILL DARE SAY TO ME EAT IN THE KITCHEN THEN. BESIDES THEY’LL SEE HOW BEAUTIFUL I AM AND BE ASHAMED.

I TOO AM AMERICA.

- LANGSTON HUGHES (1926)



sacrifice and struggle.” As a nation, America continues to struggle along the journey to equality and justice for all. America was designed to be a place of endless opportunities for all people in spite of their race or ethnicity. However, this simply is not the case. Time and time again, I have seen African Americans fall victim to the criminal justice system from police brutality, wrongful convictions, racial prejudice and much more. I am sick and tired of my people being thrown in prison for nothing more than being black in America.

Racism and injustice is a contagious disease that was deeply intensified in America during slavery and Jim Crow segregation. During both of these time periods, the disease of racism spread rapidly across the country infecting people of all races, genders and ethnicities. With this, many “Racism Doctors” such as Frederick Douglass, Sojourner Truth, Thurgood Marshall and Dr. Martin Luther King Jr. came in to fight the diseases of racism and injustice to the best of their ability. These “Racism Doctors” fought hard to the point of America being told that the disease no longer existed, however this was an invalid diagnosis. The disease of racism quietly continued to spread across the country and today has come back in a new form to infect the entire nation once again; police brutality, wrongful convictions, racial prejudice to name a few. Therefore, America is going to need some new “Racism and Injustice Doctors” to fight the disease of racism and bring true justice for all.

After college I plan to become a “Racism and Injustice Doctor” by becoming a civil rights attorney and then eventually becoming a judge to help change the system and to fight for the equal rights of African Americans. This is my dream, and I plan on making this dream a reality. Now, it is key to mention here that I am free to have this dream only because of the sacrifices that my ancestors made.

Based on the contributions of my ancestors I begin to ponder why many young African Americans today do not feel as though they can amount to anything? As I ponder this question I turned to the Bible for the answer. Hosea 4:6 reads, “my people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children.” I conclude that we are currently in this state of stagnation because we don’t know that we are the heirs and descendants of Great Kings. We don’t know that we are Military

Warriors and Strategists like our grandfathers, Chaza Zula and King Hannibal! We don’t that we are great university presidents like King Mansa Musa. We don’t know that we are great inventors like King Shaka!

I remember the words my father taught me as a toddler. He would make me recite this every morning before he dropped me off at school: I am a young strong African American male. I am the creator of reading, writing and arithmetic, therefore I soar in these subjects, because of my immeasurable promise no obstacle can stand in my way. Today I meet the challenge of learning as a welcome friend.... I think therefore I am. I think therefore I am. As a man thinketh in his heart, so is he. As a woman thinketh in her heart, so is she. We must begin to provide strong counter narratives to ourselves and the world. We are great kings and queens. Tell yourself that I am a black queen! Tell yourself that I am a black king!

We as a people have come a very long way. However, we still have a long way to go. The way that we should approach this journey to prosperity is with faith. We know that faith the size of a mustard seed can move mountains. However, we also know that faith without work is dead. There is an old negro spiritual that states “walk together children, don’t you get weary for there is a great camp meeting in the promised land.”

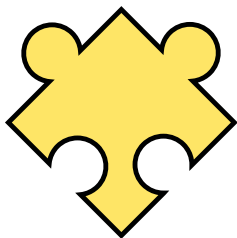
We as African American people must walk together with faith. It is often said that faith is similar to taking the first step without seeing the whole staircase. However, we as a people can be assured that our faith will lead to prosperity because God is with us. Jeremiah 29:11 reads, “for I know the plans I have for you declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future.” God knew that we as a people could overcome the shackles of slavery. God knew that we as a people could overcome the injustices of Jim Crow Segregation. God knew that Barack Hussein Obama would become the first African American President of the United States. And I am here today to tell you that we can overcome the trials and tribulations that we are facing as a people today! All it takes is faith. Rise up my brothers and sisters. For we are the descendants of great kings and queens, and more importantly we are here to stay.

Equity in Education:

Respecting and Recognizing Students with Learning Disabilities



Claire Heggie
Freshman
Undecided



A quality education is the key to success in our country. Unfortunately, too many children face significant obstacles in pursuit of an education. In the United States, there are about 2.9 million children diagnosed with a learning disability, according to Naset. A learning disability is a broad term that describes many different kinds of learning problems, such as difficulty with writing, listening, speaking, reasoning or doing math. These students, no less intellectually gifted than their peers, constantly face barriers to achieving their goals. Today, the education system provides support and assistance for students with learning disabilities, but this was not always the case. Until the 1960's, there was virtually no recognition or support of those with learning disabilities from doctors or educators. Over the last 60 years, there has been a political, social and educational evolution within society regarding learning disabilities.

Beginning in the late 1960's and 70's learning disabilities began to gain recognition, causing public schools and the federal government to act. It was not until 1969 that Congress passed the first federal law that required support services in schools for students with learning disabilities. This was a significant milestone since it was the first time the government took action to assist those with learning challenges. However, it still left many students isolated from the traditional classroom and without proper assistance. It was not until six years later, that Congress passed the Education of All Handicapped Children Act, now known as the Individuals with Disabilities Education Act (IDEA). IDEA requires public schools to provide "free, appropriate, public education" for all students, and ensures that no matter what disability a student faces they can still have access to an education.

Since the 70's, political awareness and

support for students with learning difficulties has only increased. There have been several changes to IDEA that further the resources available. In 1997, general education teachers became part of the special education process, giving students access to the same public education. Additional amendments have given services for young children (ages one to five), and increased standards for the achievements of students with disabilities. During the 2000s, awareness and research for learning disabilities increased significantly. Current legislation gives parents more rights and involvement in their child's education. Similarly, in 2015, the Every Student Succeeds Act was passed, which allows each state to set its own goals for student achievement, giving states more flexibility than before. Today, schools and parents have the resources and flexibility to support a child with a learning disability.

Over the generations, there has also been a significant shift in how students with learning disabilities are treated in the classroom. Before the 1970's, there was virtually no support for these students. Children with mild learning disabilities were forced to learn in the same ways as their peers, with no assistance available, causing many to fall behind. This was primarily due to the fact that there was not much medical cognitive development research done at the time, so neither educators nor doctors were able to recognize when a student needed help. For those with severe disabilities and mental illnesses, their treatment was even worse.

According to the United States Department of Education, children with disabilities were often put into state institutions with minimal food and clothing, and virtually no education.

Even if a child was not put into a mental institution, their chances of attending a public school were low. In 1970, U.S. public schools

only educated one out of every five children with disabilities according to the Department of Education. Additionally, several states had laws excluding students with disabilities from school. This made it virtually impossible for many children with disabilities to attend school at all.

Fortunately, there has been a change in how students with learning disabilities are treated within the classroom. Now, children can be diagnosed earlier and provided with services to assist them in their education endeavors. These students are able to be integrated into the traditional classroom and learn alongside their peers. Many students have access to additional resources, including reading and math specialists to assist them if they need it. Also, assistive learning technologies are available for those who need it, such as audio, visual, and reading programs. Additionally, certain school districts and even traditional classroom teachers have started to work closely to develop plans of success for students with learning challenges. This allows many students to stay in the classroom with their peers but also have the support they need.

Unfortunately, society as a whole has experienced a less drastic shift in attitudes toward those with learning disabilities. While there is more research and policy supporting students with learning disabilities, there is still a lack of true understanding and acceptance inside and outside of the classroom. A 2008 survey by Mencap, a learning disability charity, revealed that the majority of children with a learning disability have experienced bullying. These negative stereotypes likely stem from parent influence. The British Social Attitudes Survey found that only 41% of parents would feel very comfortable if their child had a classmate with a learning disability.

Additionally, social integration has become a problem for some individuals with learning challenges. While students with learning disabilities may now be more present at schools, some lack the genuine social interactions and relationships that a child without a learning disability would experience. Overall, it is necessary that all students are fully supported both academically and socially.

Even though there have been positive strides in both education and politics for students with learning disabilities, there is still widespread criticism regarding how they are diagnosed within the classroom. Minority students are significantly more likely to be diagnosed with a learning disability than their white counterparts. According to a study from Society & Mental Health, black students who are part of the racial minority at their school are more likely to be diagnosed than similarly performing black children at a mostly black school. They also found that the same is true for students learning English as a second language. These results suggest that there is bias and subjectivity that

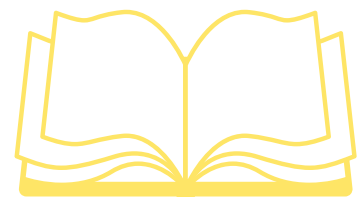
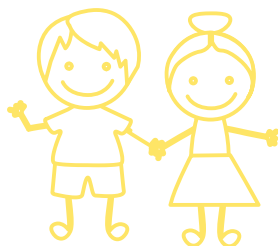
play into the diagnosis of learning disabilities in the classroom. Dara Shifrer, professor of sociology at Portland

State University, points out that “the way learning disabilities are diagnosed is basically based on academic achievement, but education performance is a measure of a lot of things--partly your brain--but it’s also the things you’re experiencing in your home, in your neighborhood, in your schools.”

By solely relying on academic standards to diagnose a child, schools are denying the complexity of a child’s life that can potentially affect their performance in school. The ambiguity of the diagnosis of learning disabilities highlights the increased need for reform and understanding within the school system.

For too long, students with learning challenges have been continually left behind with little attention given to them by the education system. Luckily, most students today are provided with more resources and assistance within their schools, backed by federal legislation. However, there are still substantial changes that need to be made within society in order to accept and accommodate all students, not just the privileged. It is imperative that those with disabilities are heard, respected and understood in order to create an education system that allows every single student to succeed.

**"...SCHOOLS ARE
DENYING THE
COMPLEXITY OF A
CHILD'S LIFE..."**



FROM VAMPIRES TO SOCIAL JUSTICE REWRITING THE LEGACY OF YOUNG ADULT LITERATURE



Jessica Henn
Sophomore
Finance

We all love a good guilty-pleasure Young Adult (YA) book that is meant to be read with a book jacket for “Great Expectations” covering the real title. I have definitely been known to fall into a pit of teenage angst-filled binges that leave me thinking I did high school wrong. It’s incredible how fast the YA lit world has boomed from classics like “Catcher in the Rye” to “The Hunger Games” to “Red, White and Royal Blue.” YA lit has been known for being on the cutting edge of social shifts since its conception. The industry expanded in the early 2000s with millennial readers and hasn’t shown any sign of slowing down as those readers become YA writers. This new generation of writers shows an unflinching desire to portray uncensored, diverse and honest characteristics in a genre that is read not only by the age group it is geared towards, but also older generations.

Seeing the change in literature for young people over the course of about sixty years is incredible. While the genre has had a history of being superficial at times, the diversity and focus on social justice issues in recent years has increased an incredible amount. New topics and stories that push the boundaries of what has been done before are constantly surprising literary critics. Just take “Red, White and Royal Blue”, Casey McQuiston’s debut novel. A book about the biracial children of the first female President where the first son falls in love with the prince of England isn’t exactly following a typical societal trend in literature. Countless book reviews proclaimed it insightful, revo-

lutionary and addictive. Newspaper articles, including one found in the Wall Street Journal, named it the “unlikely book of the summer.”

People from all age groups, though, especially those in younger generations, rapidly became obsessed with it. It hit the shelves in May of 2019, and the YA world has been captivated by it ever since. Books that achieve instant fame are nothing new, so what makes “Red, White and Royal Blue” such an anomaly? Well, the diverse cast of characters made many skeptical about how successful the book would be. Between the President of the United States being a woman, her children being biracial and the first son being a self-described flaming bisexual, the book held nothing back. It discussed everything from gender bias to prejudices concerning sexual orientation to racial discrimination, while remaining a light-hearted romantic comedy. To sum it up, it was very different than the glittering vampires in Stephanie Meyer’s “Twilight” or the rigid gender roles in “The Outsiders.”

But what has inspired this divergence from the archetype of YA lit seen in the early 2000s? Well, I think it can be chalked up to the age of authors. All those teenagers who were reading “Twilight” in 2008 are now writing books of their own 11 years later. Sticking with the typical millennial trend, YA novels have become less focused on following the beaten trail of what makes a bestseller and lean more toward what original YA lit, like “Catcher in the Rye” or “The Outsiders,” was concerned with: making a statement.

Along with the growing diversity in popular series, such as Rick Riordan’s Percy Jackson universe, the genre for LGBTQ+ lit has grown to a level no one expected. It is easy to see cultural shifts in YA lit; authors are constantly on the cutting edge of the hot topic of the year from politics to sexuality to the classic “coming of age” theme.

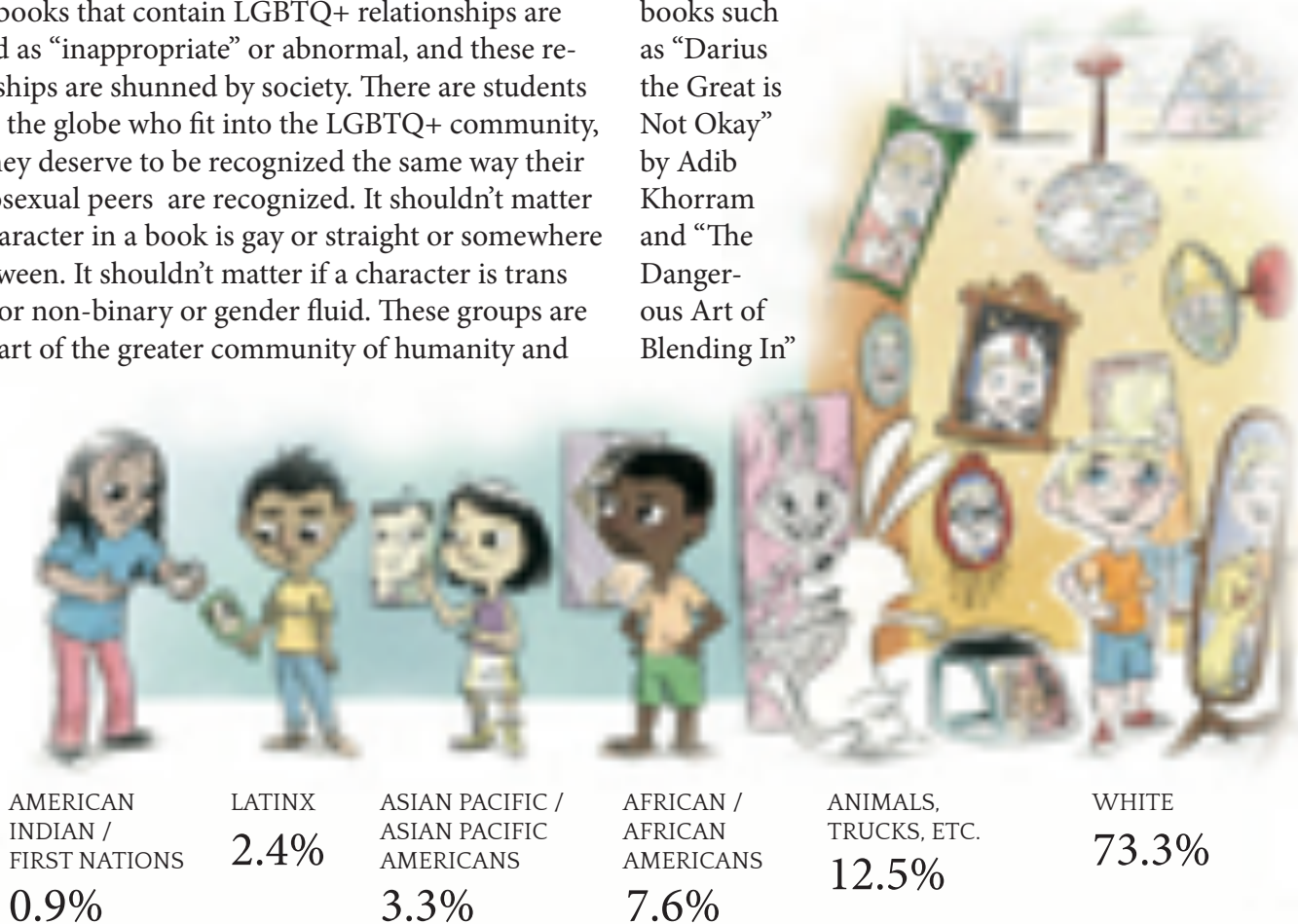
With a growing amount of representation in literature, there has been an expected backlash. More and more books are being removed from school

libraries, especially in private schools. LGBTQ+ lit in particular has been targeted. This raises the question of where the line is drawn between schools' right to monitor the books they provide to their students and students' right to read honest, freely-expressed content. While many schools have valid concerns on whether or not content is "too mature" for their students, limiting the library literature to fit into heteronormative standards is dangerous for several reasons. While adolescents typically get early exposure to heterosexual relationships through media, they lack that same exposure to LGBTQ+ relationships. Because of this, many young adults who fall on the LGBTQ+ spectrum are not able to validate their feelings, and therefore, fall into the trap of believing that their sexual orientation is abnormal. We see this same problem when considering sex education in high schools as the only sexual orientation that is acknowledged is heteronamative, but I digress.

This is the problem with schools that ban books solely on the grounds that the romantic relationships contained in them do not fit into a quickly fading standard; books that contain LGBTQ+ relationships are treated as "inappropriate" or abnormal, and these relationships are shunned by society. There are students across the globe who fit into the LGBTQ+ community, and they deserve to be recognized the same way their heterosexual peers are recognized. It shouldn't matter if a character in a book is gay or straight or somewhere in between. It shouldn't matter if a character is trans or cis or non-binary or gender fluid. These groups are all a part of the greater community of humanity and

cannot be ignored or surrounded by misunderstanding. The increased representation in YA books only goes to show that those who try to prevent the growth of societal education act only out of prejudice and fear of what they do not--or will not--understand. Schools that proudly display banned books like "Fahrenheit 451" or "Catcher in the Rye" during banned books week should do the same with modern day books that continue the work of breaking down social barriers that the classic young adult novels did. Books like "Red, White and Royal Blue" provide this emphasis on diversity and acceptance, demonstrating the importance of uncensored YA lit.

The LGBTQ+ community is not the only group that is receiving its long overdue recognition in literature. In 2015, the Cooperative Children's Book Center estimated that 73.3% of children's books featured white teens; 12.5% featured animals, trucks, while only 14.2% featured African Americans, Latinx, Asian Americans and Native Americans. To put that in perspective, 12.5% featured animals, trucks, etc. Recently, however, books such as "Darius the Great is Not Okay" by Adib Khorram and "The Dangerous Art of Blending In"



DIVERSITY IN CHILDREN'S BOOKS - 2015

COOPERATIVE CHILDREN'S BOOK CENTER
SCHOOL OF EDUCATION
UNIVERSITY OF WISCONSIN-MADISON

by Angelo Surmelis have begun to explore cultures that deviate from the stereotypical white American teens, by speaking from the perspectives of traditionally underrepresented groups.

For example, “Darius the Great is Not Okay” follows the life of Darius Kellner who describes himself as a “Fractional Persian” since his mother’s side of the family lives in Iran, and his father’s side is as “all-American” as it gets. The book follows Darius’s struggle to fit in at his American highschool and how he later struggles to find his place when he goes to visit his mother’s family in Iran.

The themes of how to bridge cultural differences through the stronger ties of family and friendship tackle the struggles of multicultural children that are too often ignored or disregarded. Khorram faces the topic of people not simply falling into one predisposed category according to birth, and he does this head on through showing the reader that stereotyping breeds misunderstanding in Darius’s life. “Darius the Great is Not Okay” does not sugar coat the complex issues it tackles. Khorram boldly addresses the effects that cultural expectations have on young people and does so with unapologetic honesty.

If we truly want a full understanding of the world and the people in it, we need this honest and uncensored diversity to be represented in YA literature. Sometimes the only way to learn about cultures outside of our own is to read about them in accurate and powerful texts that do not try to make those cultures fit into our expectations, but rather show the value of full disclosure at all costs.

Sometimes the only way to learn about cultures outside of our own is to read about them in accurate and powerful texts that do not try to make those cultures fit into our expectations, but rather show the value of full disclosure at all costs.

But some argue that the written word is no longer an important or influential part of our cul-

ture. While the decrease in the number of bookstores around the country would seem to validate this belief, it is impossible not to see how literature influences our daily lives and continues to persevere in mediums that extend outside of a book cover.

First and foremost, the digitization of books has drastically changed how people read. I, like many others, initially resisted the introduction of e-books and Kindles, but I now find myself addicted to apps such as Libby or Overdrive that allow me to download books onto my phone or computer from public libraries. At any given time, I might have two to ten books checked out from the digital library. So, while book sales seem to be decreasing, it can be argued that this is due not to dwindling interest in books, but rather the new and more accessible mediums that books have become available in.

Secondly, there has been a huge movie boom since the “Harry Potter,” “Twilight” and “The Hunger Games” movies were released. YA media is no longer confined to a physical text, but rather expanded and aimed toward a larger audience through TV and movie adaptations. While paperback books might seem like they are being phased out, literature itself is really just evolving to keep up with the current preferred and accessible media forms.

The new generation of YA writers are evolving the written word and the YA genre in general, and this is evident through the adaptation of YA novels for the big screen. Now more than ever, YA writers write their books not just for the entertainment of young people but also for the education of all generations. Theaters are not just filled with teenagers looking to watch a movie about highschoolers but also parents and even grandparents who have just as eagerly awaited the release of the next big teen-centric movie. In 2012, it was estimated that 55 percent of all YA media sold was bought by those who were 18 or older, and that 78 percent said that they were purchasing for themselves. Though YA books and movies are advertised as aiming for the age range of 12-18, people who do not fall within that range still find something in the books to enjoy or relate to. Because these books and movie



Catcher in the Rye
1951

The Outsiders
1967



Fahrenheit 451
1953



Harry Potter
1997

Percy Jackson
2005



Twilight
2008

adaptations deal with greater themes than team Edward or team Jacob, they often appeal to older audiences as well as young ones.

However, with YA books diving into more “mature” topics, the ratings of movies often toe the line between PG-13 and R-rated. It’s almost funny how movies that are more accurately portraying young people are also becoming the movies that young people cannot see because the issues addressed or language used in them are deemed inappropriate.

It is easy to see this struggle with the movie adaptation of Angie Thomas’ novel “The Hate U Give.” “The Hate U Give” follows the life of a young black girl who straddles the line between living in a poorer, predominantly black community and going to a richer, predominantly white highschool. After the main character, Starr, witnesses the death of her childhood friend as a result of police bias and brutality, she is faced with seeing the reactions to the murder in her own neighborhood and in her school community. This is a real, honest book about what it means to see racism first hand and how it affects young people in a highschool environment word that, of course, no teenager has ever heard or used in their life: the “F” word. I can’t even write it out in an article that is geared towards those in their late teens and early twenties even though we have all heard and probably used this word.

Despite this, the “F” word cannot be included in a movie about teenagers more than once without incurring an R-rating, making it impossible for teenagers under the age of 17 to see a movie about teenagers under the age of 17. The producer of “The Hate U Give” ended up making an appeal for an exception to be made in the rating of the movie so that the “F” word could be used twice for the purposes of explaining and conveying the themes of the movie, not just for language’s sake. While I understand the desire of the film industry to limit the profanity in movies, it is also important to include more authentic teenage behavior and language. These movies that are geared towards teens should be authentic and accurately portray teenage behavior. While I do not think this particular diction should be used lightly--which could deter par-

ents of younger audiences--it should not be barred if it adds something meaningful to the movie, like in “The Hate U Give.” By censoring this language, the themes of the movies are censored as well. “The Hate U Give” addresses topics that make a lot of audiences uncomfortable; the need to erase this discomfort should not be sidelined because language use in the film does not match the urgency of the situation. Censoring language in movies effectively censors the event that is being discussed. Overall, the audiences of these movies already consist of those in their late teens and older; movie producers should not be afraid to use accurate language geared towards these audiences to accurately portray these topics that so often get changed to lessen discomfort experienced by viewers. This discomfort needs to be addressed and experienced if we as a society are ever going to bring about a change.

Overall, the YA world reaches a large audience and brings to light many social justice issues that have been avoided for far too long. When traditional teaching through textbooks and required reading fails, young students can still be exposed to different identities and cultures through the fiction they consume despite the roadblocks created by book bannings in schools. In addition, the stereotypes surrounding YA lit, claiming it as shallow and irrelevant, need to be removed, and the shift from vampires to social justice needs to be recognized within the genre.

Through books like “Red, White and Royal Blue” and “The Hate U Give,” new perspectives can be seen that slowly reduce the traditional white-washed heteronormative standards that prevail in adult-centric literature. The goal to portray uncensored, diverse and honest characteristics in this wide-reaching genre should be recognized for the impact it has on defeating the stigma surrounding topics that are becoming more and more relevant in the news and in our everyday lives.



The Hunger Games
2012

The Dangerous Art of Blending In
2018

Darius the Great is Not Okay
2018



The Hate U Give
2017



Red, White and Royal Blue
2019a

Feminis

is My Favorite F Word
and It Should Be Yours, Too.



Dhvanii Raval
Sophomore
Neuroscience

"Are you a feminist?" I hesitate. That momentary but potent pause says it all. In the seconds before I answer, I consider the label I'd be adopting by identifying with feminism. To me, it's an ongoing fight for women's social and political equality, but for others it's support of certain political causes such as abortion rights, and for some, it's a female superiority movement. This scatter of perceptions makes me, like many other women, hesitate rather than enthusiastically call myself a feminist--even though (I think) I am. There are so many different attitudes toward feminism, so what does it actually mean to be a feminist?

Though the intersectionality of different identities women hold makes the movement more inclusive than ever before, without a clear definition to rally behind, feminism becomes decentralized and muddled by its negative perceptions. In order to make the social changes they aim to, proponents of feminism should define a central mission while concurrently allowing its membership to embrace their intersectional identities.

Historically, feminism has had a cohesive mission in its first and second waves. However, this was often-times at the expense of the voices of minority women. For example, during first-wave feminism, there was a strong advocacy for women's suffrage. However, since first-wave feminism was taking place at the same time as the abolitionist movement, black women were forced to pick either the liberation of their race or their gender. This distinction made it very difficult for there to be a "black feminist" that was recognized and treated as an equal during this wave of feminism.

In the same way, second-wave feminism-- although more inclusive than first-wave-- predominantly focused on the voices of white, middle-class women seeking equal opportunity, not taking into account the needs

of racial and income minority women as major figures of the movement. The concept of intersectionality wasn't predominant in past social movements, which allowed first and second wave feminism to also be exclusionary in many senses.

Now, with what is largely classified as third-wave feminism, intersectionality is a central part of the movement. Women of all different identities can exist within the movement. For example, there are now different racial representations of Rosie the Riveter. Businesses have even embraced this changing face of feminism. Always, a female sanitary products brand, removed the "female" symbol from their packaging to embrace acceptance and inclusion of trans women. The move toward celebrating women's intersectionality is not only amazing, but extremely necessary. Modern women hold various identities, so it's imperative that modern feminism does too. But what does that mean for the movement in its entirety?

During first and second wave feminism, when most people would say "I'm not a feminist," they would also mean "I am not in favor of women's equality." However, now, dissociating with the feminist movement doesn't necessarily mean dissociating from the women's equality movement.

Because of all the different people now included in the movement, the label of feminist connotes heavy social and political meanings, which make people wary to identify as a feminist. The primary contributor to fear of feminism is what's deemed as "radical feminism."

Many people associate radical feminism with man-hating and a lack of femininity, and extrapolate those traits to feminism. In reality, it's an outlandish suggestion that radical feminism is a dominant philosophy within the feminist movement. However, making radical feminism or similar socio-political connotations analogous with feminism itself decreases inclusivity. If feminism is portrayed as man-hating, even if it's not, men who support feminist ideals would feel targeted by and alienated from the movement.

m

It's important to make the distinction between the central theme of the movement and the voices within the movement.

Although women within the movement can hold intersectional identities, the definition of feminism should be independent of its connota-

tions and focus on the original feminist mission. Feminist Theory professor Dr. Wynne Moskop defines feminism as "the liberation and alleviation of women's oppression." Feminism should act as an umbrella that encompasses all these social and political movements but itself only be defined by its goal of battling women's oppression. Each feminist can hold their own identities while coming together for this common cause. With a broader definition, the movement can curb the negative perceptions that stunt people from joining it and reestablish feminism the face of the women's equality movement.

Making feminism an umbrella term actually allows women of different identities to comfortably exist within the movement: Feminist supporters don't fit into a box. There are various types of feminists: queer women, transwomen, politically-active women, religious women, womanist, conservative feminist, eco-feminists and many more. And all these people care about different issues.

For example, the #MeToo movement has been controversial. There are women that support how the movement gives females a space to tell their stories, while others criticize the movement for relying on the court of public opinion. However, having different views on women's rights issues shouldn't clash with being a feminist. The #MeToo movement doesn't define feminism itself; it's only a reflection of one of the intersectional identities within the feminist movement. It's one way to fight against women's oppression.

Women and other supporters of feminism don't have to agree with every political movement under the feminist umbrella. They are allowed— if not encouraged— to have their own views based on their own experiences and identities. When we stop associating every political or

social movement regarding women— from #MeToo to abortion rights—as the core of feminism, we make the movement more inclusive to different women and their individual identities and perspectives. We allow people previously shying away from feminism - because of its more negative or radical perceptions - to be included, to proudly identify with the movement. With this, the movement can finally regain the followership and traction it needs to create change.

So, how do we achieve defining feminism? First, as a movement, we need to rebrand feminism by adopting it as an umbrella term. For this, I think we need to go back to feminism's core and adopt its original definition, as given by Dr. Moskop; fighting against women's oppression. This makes feminism analogous with women's equality while simultaneously increasing inclusivity.

The following step would be to increase awareness of this cohesive definition of feminism to actively change perceptions. The next time someone dissociates from feminism, rather than getting angry or writing them off, try to understand why they're apprehensive to align themselves with the movement. Facilitating conversation and clarifying the meaning of feminism allows people to feel heard. You may not change everyone's mind, but a lot of opposition to feminism is rooted in false perceptions. You have the power to correct these perceptions. Without debate, we can't actively rebrand the feminist label.

If every feminist takes that small but conscious effort to facilitate positive discourse, we can change the stigma surrounding feminism. We can stop women from hesitating before calling themselves a feminist. We can make feminism people's favorite f-word.



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The Alternative
For Adult Smokers



Ava Gagner
Sophomore
Sociology

The death toll for vaping related deaths has climbed past 30, with the youngest victim only 13 years old, as according to the Center for Disease Control(CDC). It is unknown exactly what causes the illness EVALI (short for E-cigarette or Vaping-product use Associated Lung Injury). It is a very serious illness that is potentially fatal, with half of the cases needing intensive care. Because EVALI patients are at risk of developing severe complications of the flu or other respiratory illnesses, health officials are worried that the death toll will continue to rise as the cold and flu season begins this winter. This outbreak of EVALI comes as a shock since it is not a risk that comes with smoking traditional cigarettes. The victims who have died from EVALI are young, according to the CDC, with almost 80% being under thirty-five.

While innumerable studies still cite smoking traditional cigarettes as the leading cause of preventable diseases and death, the amount of smokers has drastically reduced. The CDC found that 42% of the population in 1960 were regular smokers. In 1964, the Surgeon General's report on smoking and health advised the public to quit smoking, but rates of smoking still remained high. Even in the 80s, smoking was widespread and ingrained in American culture and to many, it was seen as a rite of passage. But eventually

WARNING:
**This product contains
nicotine which is a highly
addictive chemical.**

public health measures caught up, and in 2017, just 14% of Americans were regular smokers. However, this statistic is not as successful as it appears.

E-cigarettes have replaced traditional cigarettes, and they are now highly criticized by the public due to high rates of use in young adults and adolescents. While many adult smokers use vaping as a form of harm prevention to quit smoking, in the past few months the products have been highly scrutinized and have become harder to access for some adult smokers. Policy makers, politicians and public health officials are now in a tricky position of balancing the need to keep kids away from vaping and protecting the use of vapes to help adult smokers.

E-cigarettes were developed to be a safer alternative to smoking and, while there is a bit of debate on the effectiveness of e-cigarettes as a form of harm reduction, they are definitely helping some individuals. One in fourteen recent former smokers are currently using e-cigarettes instead of traditional cigarettes, according to the CDC in 2019. Transitioning to e-cigarettes can increase the risk of relapse for some former smokers, but a study done by JAMA Internal Medicine supports that the majority of adult smokers who vape are more likely to quit using cigarettes for good.

Juul and other e-cigarette companies market their products as a safer alternative to smoking for adult smokers, however, a majority of the users of e-cigarettes are not adult smokers but rather teenagers. It is estimated that 2.1 million middle and high school students currently vape, and it is being considered an epidemic by public health professionals. Many of the kids who vape would most likely not have been smokers, since the CDC found that only 8.1% of high schoolers smoked cigarettes in 2018. This is a harsh contrast

to the 20.8% of high schoolers who were using e-cigarettes in 2018.

What makes vaping so much more appealing than cigarettes to teenagers? Part of it is that vaping seems relatively harmless, especially when popular vape brands like Juul market their product as a “safer alternative” and, because of flavored pods, the user cannot taste the nicotine in the product. This means that there is a very low public association between these products and cigarettes, despite them both being addictive and containing nicotine. As more and more kids vape, it is becoming a part of youth culture just like smoking cigarettes used to be.

Many believe that vaping did not become a part of youth culture on its own, but instead was marketed to young adults. Juul labs, which have control over more than half of the e-cigarette market, have been accused of marketing their products to teens instead of those trying to quit smoking. According to the BMJ, Juul ads contained youth friendly images on social media accounts by frequently using emotional appeals such as happiness, friendship, sex and success. Some parents have filed lawsuits against Juul labs, claiming that their child would not have used nicotine if it wasn't for flavored products.

There have also been lawsuits claiming it was not obvious enough that the products contain nicotine and users were not properly warned about the addictiveness. Former CEO of Juul, Kevin Burns, responded saying “I'd tell them that I'm sorry that their child's using the product. It's not intended for them. I hope there was nothing that we did that made it appealing to them. As a parent of a 16-year-old, I'm sorry for them, and I have empathy for them, in terms of the challenges they're going through.”

In response to the lawsuits, Juul stopped selling flavored products in brick and mortar stores and imposed stricter age verifications in order to purchase their products. Juul also shut down its social media accounts and started to promote its product as an alternative to smoking. Their ads started to show vaping as a form of harm reduction for former cigarette smokers who use vaping as a healthier

alternative.

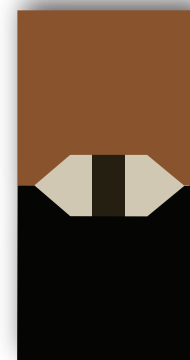
Although this may seem like a step forward to get kids away from vaping, Juul's marketing techniques have many parallels to the Big Tobacco industry. When rising health concerns started to impact cigarette sales, tobacco companies would advertise their own cigarettes as healthier than other cigarettes on the market. They would sell “light” and “low tar” products on the premise that they were a safer alternative, despite the lack of research into the effects of these products. It turns out that these “healthier” cigarettes were in fact more addictive and provided no benefit over traditional cigarettes to users. As new research investigates the safety of e-cigarettes, it is beginning to look as though they are not as healthy as companies like Juul have made them seem, largely because of borrowed marketing strategies from the Big Tobacco narrative.

Recent research from John Hopkins Bloomberg School of Public Health in 2018 has found that lead, nickel and toxic metals are in the vapors produced by e-cigarettes. Another study, by the official journal of the American Academy of Pediatrics in 2018 found that adolescent's urine tested positive for at least 5 of the same cancer causing chemicals found in traditional cigarettes. Although these dangers seem far off, they are still something that vape users should keep in mind. These studies mean that vaping could have similar consequences to smoking, including lung damage, heart disease and cancer.

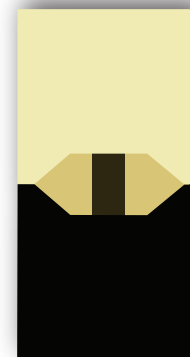
Scarily enough, there have been very serious short term health consequences of vaping. The CDC has documented there have been thirty-three deaths, as well as one thousand four hundred and seventy nine “confirmed and probable” causes of lung injury in the U.S. linked to vaping. This is such a new phenomenon that it is unclear what is causing EVALI, but the BMJ suspect that it is due to Vitamin E or oils in the vape products. This has occurred in both nicotine and THC vapes. It is suspected that many of these vapes were purchased off the black market (especially THC vapes, which are illegal in most parts of the country).



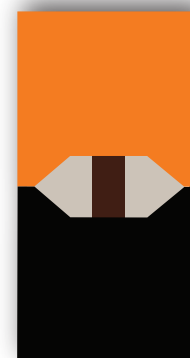
Cool Mint




Virginia Tobacco



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A study done by the New England Journal of Medicine found that 84% who had the illness reported vaping the products. This new illness is unexpected, these short term health risks never occurred with cigarettes, so it is solely a health risk that comes with vaping. It is now a waiting game to figure out what exactly is causing this illness and how to stop it. In the meantime it is safest to use legally made vapes and vape oils and avoid black market products if users decide to continue to keep vaping.

Furthermore, the recent deaths and illnesses due to vaping have scared the general public and policy makers alike. There have been many responses to these events, including bans on vape products in certain areas. In recent months, Trump has been pushing the FDA to ban flavored e-cigarettes to prevent kids from vaping. There is also a four-month ban on the sale of e-cigarettes in Massachusetts, and a ban on the sale and distribution of e-cigarettes in the city of San Francisco, which is where Juul's headquarters are located. Though many believe these actions to be a product of public uproar and hysteria instead of actually addressing the source of the illnesses, which is most likely black market vapes. These bans could even create a greater demand for black market vapes if products aren't able to be purchased legally. There have been many complaints about these bans since it might lead to more dangerous products being used, and it takes away from the availability of vape products for adults trying to quit smoking. The Los Angeles Times criticizes the San Francisco ban saying that, "not only is it bad public policy to outlaw a legal product that's widely available just outside the city's borders, but it's bad public health policy to come down harder on the lesser of two tobacco evils."

In response to both lawsuits facing the company and the bans, Juul CEO Kevin Burns stepped down in September 2019. This may seem like a victory for those who support the vaping bans, but Burns has been replaced by K.C. Crosthwaite, a well-known executive at Altria - a Big Tobacco producer that makes Marlboro cigarettes and has a 35% stake in Juul. Michael Siegel, a professor in the School of Public Health at Boston University, believes that the vaping market is becoming more and more controlled by Big

Tobacco, and there is a "transition from a diverse market to a very concentrated market with only a few big players." Crosthwaite has already made some changes, like ending all of their marketing. This strategy of stopping advertisements before the federal government mandates is just another parallel to the marketing of cigarettes.

The adults using vapes to quit smoking and the kids who have jumped on the vaping trend may not seem to have a lot in common. They belong to different generations; their motives vary drastically, and the impact vaping could have on their health is entirely different.

However, it is clear that both groups could benefit from more transparency about the safety of vaping. Kids need to be taught about the dangers of vaping and should no longer be the targets of e-cigarette marketing campaigns. Adult smokers should be given a confident decision, backed by research on whether vaping or smoking is better for their health. The CDC and other health officials should provide advice on how to avoid and reduce risk for those who vape, and their advice should be more realistic than to just quit vaping. It's imperative that our policies promote health for everyone in this country, regardless of what generation you are from.

FACING



Caroline Lipski
Sophomore
Communication

Do you ever feel like you're just missing out...on something?

If you're like me, you've probably suffered feelings of FOMO, or "fear of missing out," at one time or another. I fear I'm missing out on everything from the little things to the big things; from rendezvous hangouts to opportunities to advance my future and goals. I carry with me the persistent fear that there is always something more that I could be doing.

This restlessness and inability to be in the moment is typical of a college student's lifestyle. For one, even as a full-time college student, many still feel pressured to be more than that. I am among a large part of the student population that works, on top of being a student. When students are juggling maximum credit hours, being a dedicated employee and trying to stay involved on campus, it leaves little time for them to even take a breath.

If this sounds all too familiar; do not fret. People have been suffering from FOMO for centuries, though the phenomenon has only recently acquired a catchy name and publicization. The term FOMO was officially added to the Oxford Dictionary in 2013, defining it as "anxiety that an exciting or interesting event may be happening elsewhere, often aroused by posts seen on a social media website."

Aside from its recent popularization in the advent of social media, FOMO is deeply rooted in our basic human nature. A fear of missing out is what drove human behavior in early civilization. From the very beginning, the survival of tribal societies was contingent upon each participant's constant awareness of their surroundings and activities of other members. As a new agricultural era arose, dynamic farming climates and terrains demanded this same need to be tuned in to current trends and social opportunities. Today, our behavior is dictated by these same natural human tendencies designed to keep us "in the know," but we now have access to technology to streamline these processes of communication, thus making it easier than ever to keep each other informed.

In a lot of ways, the commoditization of instantaneous forms of communication like mobile phones and social media has greatly simplified and enhanced our ability to communicate. This constant connectedness can also stimulate feelings of missing out or loneliness, as we have the ability to witness, through a screen, the lives of others happening without us. Therefore, the benefits and consequences of social media are a double-edged sword: Over half of users of social networks have reported feelings of FOMO, according to a survey by MyLife.com, a website that calculates your "social reputation," whether you like it or not.

FOMO is a direct result, as well as a cause, of social media activity. Several studies describe the self-perpetuating trap of

FOMO: you go on social media when you feel FOMO to feel like you're more in the know, while simultaneously, more time on social media increases these same FOMO feelings. Education Week found that this sickly cycle is contagious: 70 percent of teens said they currently use social media more than once a day, in comparison to 34 percent of teens in 2012.

What makes matters worse is that nowadays it is not enough to own a social media account; rather, there is pressure to maintain a social presence on it. The mere existence of a statistic for the number of people that have died from taking a selfie (more than 250 people as of last year, according to the Washington Post) demonstrates the length to which people will go to curate a perfect feed. What we often fail to realize, though, is that what is posted on social media is more often than not someone's stage act; not a true behind-the-scenes depiction of their life. The irony is that the majority of people's lives actually do take place behind the scenes. In this way, social media can distort our sense of reality and stir up feelings of unwarranted FOMO for events that aren't worth fearing missing out on at all.

Dr. Tim Huffmann, an assistant professor of Communication at Saint Louis University, teaches Human Communication and Culture among other courses. Huffman believes there is a link between FOMO's biological and technological origins.

"FOMO as a concept is deeply human. We do actually fear that there are things happening in our relevant community that we don't know about. It's why people gossip; it's why people feel pressure to hang out with friends who they haven't hung out with. It's not something unique to the digital context. I think what got expressed in the digital context is just how much of a yearning we have to connect with particular people," said Huffman. Next time you are feeling FOMO, maybe take a break from social media. Or, take the time to realize that your feelings of FOMO are a common human habit that has been shared by billions of others since our origins. Contrary to how you might feel, you are definitely not alone in your feelings of FOMO.

Acknowledge your innate human vulnerability of fearing missing out. Only then will you be able to move forward and actually live your life a little less fearful. If anything, fear what you're actually missing out on when you're spending time fearing missing out.



twitter, t-shirts and the gripping silence that keeps us sick



Lexi Kayser
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Trigger Warning: sexual assault & physical abuse

My therapist passes me a handheld mirror as I sit shaking on her yellow couch: yellow, a sickly, cheery juxtaposition of a color that I'm coming to loathe. I look into my own eyes, try to unravel the three months of misery that simmers underneath them like one would pull thread from a bobbin. "Lexi, I want you to say it with me now."

A deep breath. Tears forming in the corner of my vision, hot enough that I can picture them fogging up the glass. Four letters, begging me to let them sink their claws into the carcass that has become my reality. And I say them. I say, "I have PTSD."

Looking in that mirror and admitting to myself that I have a mental illness caused by complex, accumulated "trauma" was one of the hardest things that I've ever had to do. I was eighteen years old, and I have never seen a day in the trenches. No one has ever died in my arms. I have no war stories to tell, unless you count the battles I waged underneath a boy who hurt me so badly that I still wake in a cold sweat, trying to rake his residue out from underneath my nails. The bruises have faded, the blood has dried. But something about him stuck with me. He taught me how to unlearn my own autonomy, and I'm still fighting to get it back.

It was months of physical, verbal and sexual abuse that led me to that page on the DSM-V. My therapist read me every symptom, trying to convince me that I belonged there, amongst increased anxiety and decreased trust and flashbacks that make the ground split and swallow me whole. I just didn't understand. I just couldn't believe her.

I grew up believing that post-traumatic stress disorder was a direct result of going to Vietnam, witnessing mass destruction and coming home with images of gory death burned into your brain. The only information that I was given on the disease was in a small section of my history book called "The Lasting Effects of War." The Lasting Effects of Rape didn't seem to be on anyone's radar, nor did they seem to be taken seriously.

This is why I found myself spending months of my life trying to convince myself of my mental illness, trying to find validation, trying to tell myself that witnessing the death of my innocence or my autonomy could somehow end in a similar result as witnessing the death of a person. PTSD became something I tried

to hide for fear of not being taken seriously. In the same week that I was diagnosed with PTSD, someone told me they had "PTSD" from a difficult test, and I saw a tweet that someone had "PTSD" from biting into an oatmeal raisin cookie that they thought was chocolate chip.

Was I a fraud for having an illness reserved for war-torn veterans or was I a joke for having something so easy to poke fun at? I didn't want to be either. I just wanted to feel whole again.

There's an odd sort of generational disconnect when it comes to talking about mental illness. The older generations have experienced things that most of my generation couldn't dream of: war and the Great Depression and the old-age deaths of those close to them. Yet, they're silent. We watch war movies and documentaries, see characters get bloodied and bruised and bombed... and then...we don't hear anything about them. It's assumed that if you're lucky enough to get home, the story is over. It's done. You're safe. But you're not. And this is something the older generation is still finding a way to express. Silence categorized the experiences of women as well as men; it was just 55 years ago that Title VII was passed, prohibiting sex discrimination in the workplace. On-the-job sexual harassment wasn't illegal up until this point, meaning that many women suffered quietly, letting their discomfort fester without allowing it to breathe. Somewhere along the line, silence became synonymous to strength.

Today, #TimesUp and #MeToo have proven that many women still struggle with sexual harassment; yet, speaking up is now the marker of many's reclamation, not staying quiet. While sometimes, as proven by our hashtagged, unifying social movements, our vocalization is our liberation, it's quite possible that sometimes our vocalization keeps us stuck.

Our generation's problem comes in our inability to sit in a grey area. We've ping-ponged to the opposite end of the spectrum than the generations before us. We grew up in a whirlwind of stress and expectation, taught to spend our lives chasing numbers: ACT scores, standardized tests, grades, college acceptances. Not to mention it has become mainstream for a student to be involved with multiple clubs and sports, and sometimes a job, on top of AP and honors

has anxiety



courses that seem to be starting younger and younger. My friends and I started getting college credit when we were fourteen. That's when most of them also started getting anxiety.

Developing a mental illness in your teenage years is challenging, confusing and

isolating beyond belief. High school is supposed to be the time that you find out who you are, but mental illness keeps us from this self-discovery by muting our personalities and amplifying our fears. We could never quite tell if we were sick or if this was just the typical "teenage angst." When we feel like we're drowning the most, that's when we rake in the most compliments: OCD is commended as organization, eating disorders are worshipped as health and self-control and anxiety characterized by perfectionism is seen as dedication or intelligence. At a time of peak development, we come to label our illnesses as our identities; it's unhealthy, but it's all we know how to do.

The way we've started to cope is part rebellion, part denial. While past generations rebelled by sneaking out of the house, we've rebelled by our intimate, sometimes intense over-sharing (which makes our private parents cringe with embarrassment). We've taken to advertising our problems, on stickers and t-shirts that tote quotes like "I came, I saw, I had anxiety, so I left," and "hi! I have social anxiety." Twitter is laden with "relatable" tweets about anxiety, depression and trauma that often garner tens of thousands of retweets (at the least). So many people on the internet rave about using iced coffee as a meal replacement, not seeming to notice that doing so is literally symptomatic of an eating disorder. While we have an eagerness to talk about mental health--something past generations don't seem to have--Tweets and t-shirts aren't the most meaningful medium. It is just a way for us to minimize the severity of our issues so that we don't have to confront our own debilitation at their hands. This normalization of pain and suffering makes it virtually impossible for us to take our issues (or those of others) seriously, and severe mental illnesses have been reduced to synonyms for common daily emotions.

I found myself in this awful purgatory, scrolling through my social media feeds and seeing people "LOL" about trauma while sitting on the couch, surrounded by relatives who refused to acknowledge my mental illnesses and just awkwardly pretended I was fine. I was somewhere in the middle of these two extremes, being told from those I respected to stay quiet, and being told

from those I associated with to laugh at my own misery for likes. I was caught between a generation that locked themselves in the dark to deal with pain on their own, and one that makes pain the butt of a joke.

I don't remember signing myself up to be the punchline.

When I saw those tweets about PTSD, from people who were not experiencing what I was experiencing, I tried not to take it seriously, to accept these things as mere jokes and move on with my day. But it is serious. And I think it's time that we give these problems the serious conversations that they deserve.

We are both wrong in the ways that we go about discussing mental health. And, at the root of things, we're both petrified; of judgement, of acknowledgement, of the truth. But we have to realize that we don't get over our fear of the darkness by running from it or from turning on the light every time we walk in the room. We can not try to hide anymore. We can not try to make things easier. We need to hold each other tight as we walk head-first into the things that scare us. We need to have real conversations, lean on each other and sit in our darkness together--no matter how long it takes, no matter how much it hurts.

The best way to go about our sharing is not by creating a "safe space," or a space where everyone feels comfortable. Instead, we should work on creating spaces where people feel that they can be honest and vulnerable, which are, often, uncomfortable, scary experiences--not "safe" ones. We can not shy away from the severity of mental illness by laughing at it or ignoring it. We have to address it head on by sharing the painful, gritty reality of people's experiences.

This can be done across a variety of mediums. Films, literature and other works of art can be used to tell stories which reflect the actuality of mental health struggles, and can reach a wide audience by doing this. Blog sites like *The Mighty* give people the opportunity to write down and share their own experiences, while online social movements like #MeToo invite survivors and sufferers to find hope through community. Many community centers and churches now offer grief support groups for problems like grief, which invite people both old and young to connect and have honest conversations about their wellbeing.

We are moving in the right direction, but we still have a ways to go. The rest of our ground has to be made up in our personal lives, in the ways that we interact with the people in our lives both on and offline. We have to talk, and to listen, and to know when to do both. We need to see our labels as potential for what we can overcome, not indications of weaknesses that we'll always possess. We have to understand that we're all hurting, we're all struggling, we're all trying to cope. And we have to find strength in the squashing of our silence. We have to find hope in the honesty of our healing.



amanda @amanda_c_rae · Apr 26

Me? Drink a large iced coffee at 7 am and use caffeine as a breakfast meal replacement??? Absolutely



103



29K



119K

IT'S 2019,...

But What
Does it mean?



Antron Reid
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This is a phrase that tends to get interjected into conversations, in order to showcase the progress we've made: It's 2019, not 1989 or 1959. In the day and age we are in today, there has been a great deal of change, and its continuing to happen. We as a society have become more open to conversations about sexual orientation, racism, sex, civil rights and gender but there is still progress to be made. It is time for us to speak on issues rather than use phrases like "it's 2019" to avoid the topic altogether.

People say "it's 2019" in a variety of instances. The phrase often signifies that we are in a period of great social change, which is not false, but is also not completely true. Its connotation inches towards saying that we have made it so far as a society socially, that a person should not have an excuse for being bigoted, sexist, homophobic, et cetera. While this might seem true, people are still bigoted. The phrase applauds us for solving an issue that has not actually been solved yet.

On the topic of a continuously changing society, I ask the question: why should we stop using phrases that avert the chance of real conversation?

How do we stop saying "it's 2019" and start having real, deep conversations about our progress that actually count for something?

We are becoming increasingly aware of the way our speech can be inclusive or exclusive of certain identities, now more than ever. Speech and language are our main way of relaying information to other people, and if that information is harmful, then we are not making progress.

While we feel more progressive than the generations that preceded us, we are not perfect. There are still issues in need of resolving, examples including gender disparity and stereotyping. We have the privilege as Americans to influence change on issues that are prevalent right at home, and ones that are overseas. We are privileged in the way that we are granted certain free rights, so we should actively be using them to influence positive change. There is an issue with using the phrase "it's 2019," because it acknowledges our accomplishments without questioning what exactly have we accomplished.

There are pros and cons in reducing ideas or topics to phrases like "it's 2019.". A con is that we

are avoiding having conversations altogether. This is harmful because if we are not discussing the issues of today, then those issues are not being worked on or solved. An example of this comes from the Kevin Hart barbershop clip.

On the HBO show “The Shop,” Kevin Hart, among other celebrities, is staged in a barbershop discussing their careers, and Hart is caught gaslighting; manipulating another’s words in an attempt to make their argument invalid. In this specific episode, former Twitter influencer and up-and-coming star Lil Nas X guest stars. Nas X talks about why he decided to come out as gay and is met with the questions of “who cares?” and “why should it matter?” by Hart.

This has caused controversy and fury toward Hart, one of the reasons being that he is essentially refusing to acknowledge the fact that there is homophobia in the black community. This example brings me back to my argument that we should be talking out our issues and finding new ways to solve them, but what Hart is doing here is saying (with seemingly good intentions) that it doesn’t matter who you are - we are all people. However, Hart’s comments shut down an actual conversation because he also avoids the fact that homophobia does exist.

It is important for us to recognize how previous generations had conversations about progress, because it helps us reflect on our past mistakes and how to best resolve them. Our conversations and wariness around self-identification and self-expression have significantly changed throughout generations, and this is important to acknowledge. An example of this I see today is in the ways that fashion has repeated itself, with our modern twist on it. Some of our history is repeating

itself, forcing us to revisit the past. While this is a mild example of our progress on social expression, I believe it speaks to the way that we are comparing our lives now to the ones our parents lived and forcing our parents to reflect back on the past.

In the future, it is also important that we educate ourselves so that we can pass on new ways of thinking to those younger than us. One of the biggest reasons we are disconnected from older generations is because we have more exposure to life with the internet, granting us the ability to create chat forums and other safe spaces that help fuel our thinking and educate us on the things that we do not know. If we want to talk about progress, we need to use our platforms to include all people.

As previously stated, the statement “its 2019” is well-intentioned, but it is not conditioning us for progress socially; it makes us feel content with the steps we’ve taken. Other phrases that could be used in place of this could be “it’s time we stop thinking that way” or “let’s learn more about the topic.”

We have made significant progress in terms of how we ponder certain social issues, but the resolution has not been achieved. We should certainly be proud of the progress that we have made, but it is important that we realize our current state and start having conversations about the ways that we can further progress. It’s 2019, but soon it won’t be.



MARIJUANA

THE TRUTH BEHIND IT



Meha Patel
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The existence of marijuana has been widely used for centuries and has been associated with various cultural groups that use it for medicinal and spiritual purposes. In the past century, a shift has occurred regarding recreational and medicinal usage in the newer generations. As the usage has increased, new laws and businesses have emerged that shape the future of cannabis in America.

The first hemp plant evolved in Central Asia and dates back to 4000 BCE, according to Kaloyan Ivanov from the Biology department of Lake Forest College, where it was considered an important antidepressant and sedative. It was then introduced to Africa, made its way to Europe and was introduced to the United States in the early 20th century. It was not until half a century later, during “Hippie Culture,” that the drug was widely cultivated and used for recreational purposes. Upon entering the United States, an early stigma rose from prejudice and racist views of the users. The people who used marijuana were falsely associated with theft, rape and murder, and without the scientific evidence of the impacts of the drugs, the older generation started pushing for strict laws. These laws have largely influenced current viewpoints, but many legislative measures have changed as new scientific evidence has emerged.

Today, marijuana has become a widely discussed topic in politics and the medical world. As newer generations emerge, they understand the positive implications the drug can have on the medicine and are pushing for a reform on cannabis laws. Currently, there are 33 states that have legalized medical usage of marijuana, and 14 other states that have legalized products containing CBD (non-psychoactive component). Out all of those states, only 11 have legalized it for recreational purposes. All these legalizations, besides California, happened in the past ten years. Medical marijuana is used to treat a variety

of conditions, such as appetite loss during cancer treatments, multiple sclerosis, nausea and eating disorders, and many more conditions are still being studied. Although we see the positive impact it can have on the medical world, many are concerned with the implications marijuana can have during recreational usage.

Robert Mccopin, a news reporter from The Chicago Tribune, says law enforcement’s primary concern is that there will be an increase in the number of vehicle collisions and aggressive users that will become addicted. According to the Drug Policy Alliance, “In driving studies, marijuana produces little or no car-handling impairment – consistently less than produced by moderate doses of alcohol and many legal medications.” The disproving of false claims has led to increased support for marijuana legalization. Ivanov’s research shows that “beginning in the early 90s, far more knowledge about the drug became available and curiosity about new potential medicinal uses increased.” Ever since then, research has continued to evolve the conversation surrounding marijuana legalization by false assumptions to be incorrect.

Before legalization occurred in various states in the 21st century, views around cannabis revolved around prejudice and racist viewpoints. Harry Anslinger, head of the Federal Bureau of Narcotics, achieved this position largely by leading the anti-marijuana movement and falsely linking violence to the use of cannabis. He passed the Marijuana Tax Act in 1937, which made the possession and usage of marijuana illegal. Laura Smith, from Time-line Magazine, says Anslinger specifically targeted Hispanics, African Americans and Filipinos that were linked to music in the jazz era and claimed their marijuana usage was putting the white women and children in danger.

The misrepresentation regarding marijuana continued into the second half of the century. Former domes-

tic policy chief to President Nixon, John Ehrlichman, told Harper Magazine in 1994 that the administration “knew we couldn’t make it illegal to be either against the war or black, but by getting the public to associate the hippies with marijuana and blacks with heroin. And then criminalizing both heavily, we could disrupt those communities...We could arrest their leaders, raid their homes, break up their meetings, and vilify them night after night on the evening news. Did we know we were lying about the drugs? Of course we did.”

This was the start of rooted racism around drug usage that can still be seen today because, even though the laws have changed, the mindsets of some older generations have not changed. For instance, according to Time Magazine, Donald Trump and his party continue to block the legalization of cannabis and urge the police to be tougher on drug crimes. Through measures like this, Anslinger’s vision is still very much alive.

The crime that revolves around marijuana possession is targeted primarily towards African Americans. Research by American Civil Liberties Union (ACLU) magazine shows that although white people and African Americans have about the same number of cannabis users, there is a disproportionate number of arrests made: African Americans are 3.73 times more likely to get arrested, and it is usually due to the possession of a small amount. This is because police officers will often patrol areas that are primarily African American neighborhoods. In fact, Barack Obama was one of the first and only presidents to pardon drug offenders’ sentences because he recognized that getting arrested for a petty crime can lead to loss of a job or public benefits.

It is only recently that researchers have cultivated this data to see that the trend is racist and targets minorities. Due to this, nearly all of the 2020 Democratic candidates, for the first time in history, are in support of legalizing marijuana to increase tax revenue, as well as to get rid of the racial imbalances in criminal sentences for drug offenders. The 2020 Democratic candidates for president span four generations and almost all of them are in favor of legalization. This is largely because younger people are increasingly getting involved in politics, and bringing forth the acceptance of ideas and laws that were once stigmatized by previous politicians.

In the United States, according to the Controlled Substances Act of 1970, the use and possession of marijuana is illegal. For states that have legalized marijuana, their laws collide with the federal law. California was the first state to legalize it for medicinal purposes in 1996, and this paved the way for many states. Although this was a state law, the federal government often intervened up until the Obama Administration, and they raided dispensaries as well as centers where medical marijuana was distributed to seriously ill-patients. This caused a lot of controversy, and it reached the courts where it was deduced that Congress had the

right to criminalize production and homegrown cannabis even if it used for medicinal purposes. Even though many states have legalized recreational and medicinal usage for marijuana, until it does not become a federal law, there will be issues that arise that will take us back a step before the government can move two steps forward.

As the stigma is started to wash off around cannabis, half of the country is in favor of legalizing marijuana as the younger and newer generations are using their power to vote. The Drug Policy Alliance (DPA) is a nonprofit organization making strides towards legalization in New Jersey, New Mexico and New York. Their goals are to address marijuana criminalization that directly affects young people of color, to create a diverse and inclusive industry and to use the revenue to rebuild communities. These laws also open up a space for the discussion of safety and health of the community, as well as incorporating and normalizing the education of cannabis to children, like sex education. The most sweeping Marijuana reform bill that has been proposed is called the Marijuana Opportunity Reinvestment and Expungement Act (MORE Act). It decriminalizes marijuana at the federal level and allow states to set their own policies to undo the effects of probation. The 2020 election brings hope to change the current federal law to legalize marijuana, making it safer for the public through regulation and to provide jobs.

The opinions of the newer generations and some of the older generations are shifting as increased research is conducted on the truth behind marijuana. In the mid 20th century there was no research, and people such as Anslinger made false assumptions that still are believed by many today. The younger voices and politicians in this country are working towards destigmatizing marijuana, but it is hard to do so when the people holding the reins in Congress are adamant about their opinions that have been influenced by previous generations. It is up to today’s generations to see the positives and potential in legalizing something that has been misunderstood for decades. Now that we have evidence of the reality of marijuana, there has been a shift among the newer generations to reform the laws and free those whose lives have been ruined and are continuing to be ruined due to the criminalization of this drug. For the future, this can mean a country where marijuana is destigmatized, and it opens up the door for a discussion that educates adults and children about the importance of its legalization.

NO TRUE INNOCENT BYSTANDERS

THE PROBLEM WITH PATRIOTISM IN AN IMPERFECT UNION



Savannah Seyer
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“They hate America, they’ll ruin this country.”
“That’s just not patriotic.” **“They should be executed.”** These violent epithets were the soundtrack of my life until I moved out of my childhood home. For 21 years, the influence of

**“THEY HATE
AMERICA, THEY’LL
RUIN THIS COUNTRY”**

**“THEY SHOULD BE
EXECUTED”**

**“THAT’S JUST NOT
PATRIOTIC”**

biased cable news media and my grossly uninformed family shaped my idea of the United States. There was a high value placed on patriotism in my family: We lived by the ideal that we should love the United States and everything about it. Those that criticized the U.S. were likened to terrorists. They were, to sum it up, unpatriotic. But what really is patriotism? Is there a true, all-encompassing definition? To my parents, and to many people, patriotism looks a lot like

single-minded, blind support for the United States, whether that support is warranted or not.

According to Merriam-Webster, the definition of patriotism is “love for or devotion to one’s country.” That seemingly simple definition is far more ambiguous than we may think. As the country who makes their schoolchildren stand and recite the Pledge of Allegiance before every school day, it is no surprise that the idea of patriotism is important to citizens of the U.S. However, in recent years, the idea of what patriotism looks like seems to have shifted.

For a long time, the general idea of patriotism was a willingness to look past any inequities and issues in order to support the greater ideal of the nation. Your country was what was important. As U.S. President Calvin Coolidge once said, “Patriotism is easy to understand in America. It means looking out for yourself by looking out for your country.”

This is perhaps best exemplified in times of crisis, where the Rally-Round-the-Flag effect permeates the American home and encourages citizens to blindly support the U.S., its military and its government. When the country is in crisis, citizens tend to put their own personal biases aside in order to serve some higher goal or cause, such as the safety and unity of the country. One only has to look back at situations such as the 9/11 terrorist attacks to see the perfect example of this. In the months following the attack, Americans across the nation flew their flags high, turned up the radio on the latest terrorist-bashing country song and refused to call their favorite snack “French fries” because of the French government’s unwillingness to support the war in Iraq. Senator Lamar Alexander, echoing statements made by countless others, said “September 11 is one of our worst days, but it brought out the best in us. It unified us as a country, and showed our charitable instincts and reminded us of what we stood for and stand for.”

Everyone rallying-round-the flag after times of crisis can be great--it is often essential to our ability to rebuild and our capacity to see each other as humans. But, even in these times, there can be blind patriotism. For example, according to the FBI’s 2001 Hate Crime Statistics Report, anti-Muslim hate crimes drastically increased after the 9/11 attacks and even now, many people refuse to acknowledge

that their blind patriotism had harmful effect on Muslim in America.

But a blind view of patriotism does not just arise in times of conflict. The idea that one should prioritize devotion to the U.S. above criticisms of its failings is a popular one. My own family, for example, believes the correct response to a criticism of the United States is “well, this is still the greatest country in the world.” When one focuses on social inequities and American imperfections, such as the failing healthcare system, racial injustice and the horribly unfair and prejudiced justice system, well, “they don’t love America. They should be thankful they are here and not somewhere else.” Patriotism, for people who subscribe to this mode of thinking, is blind.

Blind patriotism is the idea that there needs to be a return to the past. A past where, in holders’ minds, people were more appreciative, more polite, more patriotic. Never mind the fact that this much-glorified past was, realistically, horrible for the civil rights of most minority groups and the large majority of Americans in general. Should we ignore this brutal history in our pursuit of harmonious, blinding love for our country? In this view, there is no room for questioning the structure of the United States. You don’t like the fact that many African Americans live in fear of police brutality? “Too bad, stand for the anthem anyway.” Are you not a fan of unequal treatment between genders in the workplace? “You should keep it to yourself.” There is no room to question or move forward in blind patriotism; otherwise, you “hate America.”

Besides the fact that this is an extremely elitist and privileged worldview, many people truly believe that our love for our country should outweigh our disgust over its failings. But can they not go hand in hand? It seems that younger citizens believe they can. Increasingly, young Americans have become politically active. They participate in protests and walkouts. They organize online movements and testify in front of Congress. They sacrifice their own educations, childhoods and careers in order to speak out in an attempt to improve their country and make it a better place for their own futures. We only have to reach into our recent memory for examples of young people leading the fight. A group of high school shooting survivors from Park-

land, Florida began a movement, March for Our Lives, that reached across the country and became one of the largest gun-control activist movements in U.S. history. Students are walking out of class to draw attention to climate change. Movements like Black Lives Matter, or even, geographically closer to home, the OccupySLU movement, were largely led and supported by young people.

One would think that in a time where young people are vilified for being lazy, entitled and self-centered, older generations would praise the initiative taken by young activists. However, more often than not, young people who speak out against parts of the American experience that they find problematic are the subject of vicious criticism by those older than them. Common themes of this criticism include the idea that young people should be grateful, wait their turn, remember those that came before them, are unpatriotic, etc. The list goes on but the message is the same.

The issue is differing opinions on what patriotism truly is. To many older people, patriotism seems to look like a simple “America first;” blind devotion to the United States. **While no doubt many people have this view because it is the way they grew up, and they truly have good intentions, this view of a self-important, non-self-critical patriotism is incredibly dangerous.** An unwillingness to look inwards and reflect upon the systematic problems within our country promises that we will never be able to fix them. It creates a false sense of security for those American citizens who can actually afford to think this way.

Many older Americans, who will never see the true effects of climate change, are not motivated to invest in clean energy or call on corporations to cut down on waste and emissions.

Many white citizens, who have never faced racial profiling and discrimination, do not want to acknowledge a broken and systematically racist criminal justice system.

Many cisgender and heterosexual voters, whose sexual orientation or gender identity never forces them to live in fear of losing their job, being kicked out of their home, or facing public humiliation, do not realize the importance of legislative equality.

Privileged patriots may have never been forced to think about what is wrong with the United States, but for



the rest of us, this stagnation, masked as patriotism, could be the difference between life or death. It can keep our country from moving forward and improving. It hurts the livelihoods of those who do choose to speak out. It also means that even well-meaning citizens perpetuate and participate in the oppression of other Americans. Choosing to ignore prejudice only means that prejudice continues. There are no true innocent bystanders.

If fighting for change isn't patriotism, then what is? Attorney and prominent early ACLU member Clarence Darrow, once said: "True patriotism hates injustice in its own land more than anywhere else."

Activism itself is patriotism. The act of illuminating an issue and working to fix it is a patriotic act. To restate the dictionary definition, patriotism is "love for or devotion to one's country." Love--for a person or a place--should not be blind or placating.

Think about the love between a parent and a child. A parent loves their child unconditionally, but the child must be guided, taught and corrected. When a child makes a mistake, their parent teaches them why their action was wrong and how to behave in the future. Is this not the relationship we should have with our nation? Should we not guide it, and correct its mistakes?

As a general rule, if you did not love something, you would not spend your entire life trying to make it better; you would not walk out of class, or join a march, or write to your Congressperson. What would be the point? Why would you do those things if you didn't care? The opposite of love is not hate; it's indifference.

When my family laments the actions of politicians from the opposite side of the aisle by saying "they hate America," the only response I can think of is this: Those that hate America don't spend their time trying to positively progress it. Activism and the act of trying to solve the problems that you have identified in the American system is patriotism. The line is "to create a more perfect union," not "to maintain the imperfect union that we currently have."

What about this seemingly new, young idea that discourse and criticism have a place within patriotism? As with many generational divides, reconciling the idea of patriotism for older and younger Americans can seem like a hopeless task. However, I would argue that this "new," activist patriotism employed by young Americans is not as new as it may seem. One of the greatest disservices we can do to ourselves is to forget our history.

The inception of the United States is rooted in activism, criticism of the government and civil disobedience. This disconnection in the idea of what patriotism is seems to stem from the fact that many older people forget that they were once the young people, who had the same idea that speaking up and protesting was a form of social responsibility and love for their country.

I think of the many people who protested the Vietnam War or marched for Civil Rights. Those who first stood up for Women's Suffrage, and who formed the social justice initiatives and organizations we hold so dear today. There are so many instances where Boomers who seem so angry with "unpatriotic" young people taking a knee during the National Anthem or marching for gun control, in fact, engaged in the same behaviors they now condemn. According to "The Sixties" by Todd Gitlin one of the largest student protests in history was held by over four million students in 1970, after the United States' invasion of Cambodia and the tragic shootings at Kent State. It is not hard to imagine that the older you become, the more the rat race of politics and government could make you feel like your work doesn't matter. But throughout all of American history, groups of "unpatriotic" patriots have improved the nation so much. **Older Americans may have forgotten what it was like to be young and hopeful but, in fact, they helped create the idea that to dissent is to be patriotic.**

We all need to come to the realization that this particular generational divide does not have to be a divide at all. At the heart of both views of patriotism is a desire for a great America, and a deep love for our country. Older citizens need to remember that, not so long ago, they were once us. They fought, marched, complained, criticized and acted the way we do. **This new patriotism is simply the seeds of older generations' own dissent coming to full bloom.** Young Americans need to remember this too -- because we have a lot to learn from tread paths. We can reconnect by realizing that we all want the best for the United States. The desire for a better nation is patriotism, and the things we do to realize that desire are patriotism. Patriotism is love.



REDEFINING RESPECT



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We've all heard the familiar, opinion-silencing phrases usually reserved for Thanksgiving dinner and ending disagreements: "respect your elders," or "don't be disrespectful." Statements like these are easy for adults to use, as there is no simple rebuttal - no teenager is going to respond with, "actually, I don't respect Grandpa's opinions," even when the dissent may be justified. Voicing disagreement with the notion that we should "respect our elders" is difficult because the objection is not with the statement itself but rather the nuanced implications it holds; it's not that we universally discount our elders, instead, we view opinions and actions as qualities that should be open to evaluation and criticism regardless of age or status. Contrary to this dichotomy, "respect your elders" attempts to use familial love or social rankings to suppress conflicting opinions out of obligation and quell voices of those "lower" in social hierarchies. Respect in and of itself is not a negative term, but when used in this way, it creates a strict and often oppressive social criteria that those on the receiving end can find difficult or impossible to discern. This kind of respect, what I call **repressive respect**, is a form of suppression that reinforces power structures. Instead, we should reevaluate who it's given to, how people earn it and what its utility is in the modern era, and, by doing this, adopt **reformed respect**.

Traditionally-defined respect is a universal custom across cultures, used to enforce social and organizational hierarchies. In some cases, it enables groups to keep peace and allows specific institutions to function smoothly: If students didn't hold a level of respect for their teachers, learning in the classroom could fail to occur. It is a buffer that allows for amicable relationships: If I left my music playing all night instead of respecting my roommate's time, I might lose a friend and find myself in an unpleasant living situation. Without a certain degree of respect, social hierarchies such as teacher vs. student, parent vs. child and boss vs. employee begin to fall apart. **The power of social roles is enclosed within the respect the positions demand.**

In positive situations, this respect is an indication of admiration or a desire for mutual kindness to those it is directed toward. When admiration falls away and respect

is forced, it is no longer beneficial, as it is protecting someone that it should not be. When respect for a professor is demanded to such a degree that students are not given the space to ask questions or think critically, the benefits of learning are already lost. When a family member makes a racist comment and no one questions it, those present enter into a silent circle of assent, enabling hate to be shared without contest. Unspoken codes of respect, like illuminated in these situations, continue to create and reinforce repressive hierarchical social dynamics, giving even more influence to groups of people that are subject to minimal questioning or critique.

"Repressive respect" is a system of social capital that one "earns." This process of "earning" is unbalanced and biased, as it protects those who are already powerful. Wealthy individuals garner obligatory repressive respect solely based on their positions or net worth-- few close to Bill Gates or Jeff Bezos would publicly question their actions. This allows an elite class to form free from meaningful criticism and gives them the social protection to continue increasing their personal and social capital by any means necessary. Wealthy individuals who own or control companies, like Johnson & Johnson or the Trumps, also tend to keep leadership in the family by passing holdings and responsibilities on to their children. This sustains a hierarchy in which some families are predestined to gain more social capital, and thus, command more unearned respect than others even have the potential to match. Repressive respect is a tool of the wealthy.



Jeremiah Red
@_Floodlight

If you worked every single day, making \$5000/day, from the time Columbus sailed to America, to the time you are reading this tweet, you would still not be a billionaire, and you would still have less money than Jeff Bezos makes in a week. No one works for a billion dollars.

4:49 PM · Oct 7, 2019 · Twitter Web App

80.4K Retweets 296.5K Likes

The sustenance of power dynamics built on repressive respect is directly tied to gender roles as well. While both men and women are negatively affected by gender construction, social expectations for women inherently cause them to earn less social capital, and thus, garner less repressive respect. The way this plays out is more nuanced than outright discrimination; it's in internalized behaviors

“The power of social roles is enclosed within the respect the positions demand”

and systemic beliefs.

For example, women are socially expected to respect men more so than men are expected to respect women. This expectation plays out in a number of ways in day-to-day life, but is most notably illustrated by behaviors in the workplace. According to a study done by Cambridge University, women speak an average of 35% of the time in workplace meetings, with men filling the remaining 65%. However, when this occurs, the men in the meeting perceive the speaking times to have been equal. In contrast, when men and women each speak 50% of the time within a similar meeting, the men in the meeting will perceive the conversation to have been dominated by the women present. In the same way that women tend to cross their legs instead of “man-spread,” this phenomenon is akin to women taking up less intellectual space in order to avoid coming across as domineering.

Because respect is an abstract concept, it must be measured in abstract terms. In the workplace, the norms that cause women and men to behave differently inform gendered respect expectations. These expectations cause men who are disrespectful of their male or female peers to be labeled as assertive or determined to get ahead, while women who do the same thing are labeled as rude, bitchy or hysterical. This is a double standard for females in the workplace: If they conform to these expectations of repressive respect by speaking less in meetings and silencing opinions for fear of being seen as aggressive, they may be passed over for promotions for not seeming as intelligent or driven as male peers. According to a study done by McKinsey and Company on women in the workplace, men, who may have been comfortable being more vocal without fear of retribution, are promoted more often, thus reinforcing the glass ceiling and harmful power dynamics.

In terms of social expectations, it is more common

for people to assume that men hold higher positions than women-- if a patient enters an exam room in the hospital and a man and woman are present, it is likely that they will assume that the male is the doctor, and the female is a nurse. According to a study done by social researchers at the Huffington Post, these career stereotypes play out even over email-- when a male insurance representative signed his emails with his female co-worker's name, his job instantly became more difficult. Customers became more skeptical, aggressive and frequently asked to be connected to a superior. This is seen across occupations, and ultimately ensures that women receive less social capital and less respect than men do, regardless of qualifications. Respect is repressive when it is used to discount women's experiences and accomplishments.

While wealth and gender contribute to the perpetuation of repressive respect, racial power dynamics provide a masterclass of how the respect we know today is rooted in repression. Racism is interwoven into interactions within the workplace solely based on appearance. Dreads today, though not a symbol of uncleanness, have been ruled acceptable to discriminate against by a federal court in 2016. Not only are such rulings and stereotypes detrimental to specific groups in terms of career outlook, they show how repressive respect can be institutionalized as people who are in power create systems in which they can legally prevent others from reaching certain levels of social hierarchies.

These discrepancies break down what we know about the antiquated support for repressive respect. It is not earned; it is unevenly distributed and then acted upon in ways that reinforce power structures to benefit those who are already powerful. This weaponization of respect is used to silence specific opinions. Respect for superiors in the workplace is helpful in order to maintain a functioning environment, but when “respect” allows a small group of people to monopolize decisions while excluding other voices, the benefits begin to dissolve.

Respecting family members is good when deserved, but when “respect your elders” is a trademark term used to silence opinions, peacekeeping begins to limit critical thinking.

Repressive respect works by perpetuating biased hierarchies and limiting progress through reinforcing



Brock
@ImTheBroc

Adults think it's disrespectful when you don't let them disrespect you

9:55 AM · 9/20/19 · [Twitter for iPhone](#)

61.6K Retweets 190K Likes

ing racist, sexist and homophobic power structures. This can limit and even reverse the progress of social movements -- from feminism to civil rights to #MeToo. But why isn't it fixed? Why do we continue to abide by repressive respect codes?

The main issue embedded within the power structures of repressive respect is generational disconnect. Respect is an abstract concept that is woven into societal threads-- many of which are largely controlled by people in past generations, as they make up the majority of CEOs, politicians and positions that hold power in terms of enforcing norms or expectations. These individuals primarily communicate with peers who affirm their existing beliefs, whether this is in person, over the phone or via a selective social media presence. Unlike their millennial counterparts,

past generations' use of these platforms is almost exclusively promotional or presentative in nature. In contrast, those who understand and support the reinvention of past power structures, and consequently, the definition of respect, use social media as a tool for communication. In doing so, this younger generation both affirms and challenges their personal beliefs through integrating themselves in a diverse online community in ways that past generations, specifically people in positions with social power, do not. Even if there is a consensus among millennials on Twitter, such as "ok boomer" becoming a unifying dismissal of outdated opinions, these ideas and support for change are not being communicated to past generations that still hold the majority of influential positions.

In addition to this, many people who would be influential in redefining respect belong to subgroups that are oppressed. Due to the distinct power dynamics tied to the concept of respect, those who do not benefit feel as if they have less power to enact change, while those who reap the rewards of these power dynamics are not incentivized to restructure them equitably.

The "respect" we use now is merely a factor in systemic oppression that is rooted in bias. There is no one solution to this broken system, but beginning the conversation about redefining respect is where the solution begins. Repressive respect is a system of receiving and using social capital that is not equitably distributed, and thus needs to be reimagined. Instead of accepting the implications of this social hierarchy in our own lives, we should recognize and acknowledge the ways our own interactions may be jaded by power structures and repressive respect. Respect does not mean silencing opinions to comfort others, or shaping the way we act by the expectations surrounding it. Instead, we should define respect as reformed respect; rooted in norms of treating others with kindness and compassion, and admiration for those who are deserving.



The Transforming Relationship Between

Education and Technology



Arjun Bagai
Senior
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When you ask your parents about their time in school, you may hear about going to the library to do research in the Encyclopedia or only buying physical textbooks. Past generations did not have the convenience of Google or ebooks. However, in the 21st century, students are increasingly using technology to accomplish academic goals, which is beneficial and convenient for both students and faculty. Technology and education go hand-in-hand and lead to successful outcomes.

There was a technology boom during the 90s, which continued into the 21st century. Innovations included laptops and desktops, the internet, cell phones and much more. This is one prevailing cause for the generational disconnect. Past generations did not have these resources: They had to go to class to take notes, go to the library to access books and relied on professors and peers for engaged learning. Now, we have access to more resources.

However, even though students use the internet, many still go to the library for assistance: Combining old and new technology not only can attain results that could not come from either alone, but is essential to the progression of education. Lectures, once only existent in classrooms, are recorded online. Youtube contains millions of videos of all sorts of subjects, and there are professors online who can answer your questions if yours is not available. Technology allows for easy access of information both in and out of the classroom.

Technology has unique applications to learning. For example, it can be used to study and analyze complex graphs in chemistry, where it is much easier to visualize a 3D molecule using a computer program rather than relying on a drawing. Technology can also be used as a study tool, like creating a Quizlet account, which can be used to create and save millions of flashcards. Quizlet also has test generators, specifically creating true/false, matching, multiple choice and short answer questions based off of the flashcards. Anyone can use their quizzes at anytime and conveniently share it with peers.

There are also supplemental sources online that can help with learning. A prime example is Khan Academy. The site contains videos on math, science, social studies and English, but there are also videos about applying to college and test prep. Lots of students, including myself, have found this site to be very helpful. Khan Academy provides tips and tricks for success by explaining content differently than professors. I personally used this site to study for the MCAT as well as listen to biology lectures.

Youtube also provides many opportunities to learn. There are math videos like patrickjmt, a math youtuber, and the Crash Course series by MentalFloss for various subjects. There are even universities who post online courses on Youtube. If a student does not understand their professor's lecture, they can go online and find another one. These resources make learning simpler.

While there are generational disconnects with technology and education, there are ways to reconnect. In our generation, we teach our parents how to use technology like iPhones and iPads, who then can use it to learn how to prepare a dish, fix a car or render a 3D molecular cell. When I was in high school, I taught senior citizens how to use their mobile devices and tablets. Transferring these skills from generation to generation can help improve technological literacy.

Technological literacy is important for people of all ages. One reason is because many careers, including medical coders, information technician and freelance artists, are increasingly able to work at home. Technology is becoming integrated in a way that allows for communication and work to be done both at home and the office.

Overall, I believe that technology plays an important role in academia as well as other fields. Technology is useful when trying to access information, analyzing complex data, providing supplemental sources and making education more convenient. While there is a generational disconnect, improving technological literacy for everyone can reduce it.

Shoulder Pads and Stilettos: Why We Should All go to Work Naked



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We all have that pair of shoes. Or those pants. Or the purse that you can wear with sandals to dress down, but with a certain top to dress up. We consider this garment to be elemental and exceptionally special; it can transform us from who we are into who we want to be by traversing the line between “casual” and “business casual.” For me, it is a pair of high-rise, deep pocketed trousers that go with just about every outfit. I pair them with a halter top for a barbeque or a blazer to attend networking events.



These pants, though tried and true in their professionalism, did not cut it for one judge who, during a recent networking event, said he preferred “ladies to dress like ladies” in his courtroom.

This shocked me. We are living in a world of chic slacks and statement necklaces. We proudly parade palazzo pants and power suits as an emblem of the fashion progress felt by so many working American women. We wear “The Day Heel” by Everlane, and are not forced into the harsh stockings of typists in the 60s. How was I being told this?

For years, workplace fashion has been the beacon of “the working woman.” Sensible and savvy, it appears as the backbone of fashion blogs and magazines alike. But have we really changed, or has our fashion just evolved? Have we outgrown our sexist fashion expectations in the workplace, or just changed the style?

And if you are considering stopping reading at this point, congratulations on your khakis. Fashion itself is a critical element of an evolving society, but workplace fashion is something more: We are living at the intersection between feminist and labor movements, and what we wear at work could never be more important. Eileen Boris, a professor of Feminist Studies at the University of California Santa Barbara, writes that “to be fashionable is to exist in history.” To understand who we are, we must understand our fashion; to establish fashion as meaningful is to establish our movements as essential.

It is not novel to say that standards of women’s clothing are rooted in social injustices--and have been for decades. Most women and female presenting people know what I mean when I say I hate khakis. Too many emails have ended with: “dress nice - wear khakis.” What does this mean? I’ll show up in jeans - too casual. I’ll show up in dress pants - too formal.

Terminology like this--using khakis as a catchall term for “business casual” when many women decidedly do not wear khakis--subordinates women in the workplace because it caters to men, and forces females to stand out. This is particularly an issue for women in STEM fields.

Olivia Tyrrell, Olivia Smithhisler and Olivia Bach, three people I befriended in a quest to know all the world’s Olivia’s, had STEM internships last year where they ran into differing fashion issues.

Tyrrell, who worked in a nuclear plant, found that “when it came to getting advice on what the dress code was...I didn’t get much guidance from my male coworkers prior to starting the internship. This was probably just because they are used to wearing khakis and polos every day, and didn’t really pay attention or think about what women typically wear.”

Tyrrell also felt that “closed toed shoes that are comfortable for walking yet still professional are much more difficult for women to find than men.” While aforementioned brands such as “The Day Heel” attempt to remedy this with a professional yet comfortable shoe that is a semi-affordable \$145, women in careers with stricter footwear requirements are out of luck.

Olivia Smithhisler, who worked in a clean room at a manufacturing plant last summer, detailed how pants and shirt expectations were somewhat ambiguous, but shoes had explicit criteria; they needed to be closed-toed, ankle-covering and durable. This left few viable options for women like her in the workplace. Interestingly, Smithhisler found many women conformed to workplace standards by wearing heels to work and changing into tennis shoes on the floor. A reversal of women’s shoe-swapping trend of the late 20th century, this practice still forces working women into sexist standards, it just slightly alters the process. But Smithhisler’s struggles did not stop there. She, too, laughed when I brought up khakis, and remarked, “business casual? What does that even mean? Especially in the context of a factory.” But as a self-described butch lesbian, she felt caught between her self expression and the workplace’s expectations when it came to dressing.

“The fact that I was wearing more men’s clothes was more alarming to people more than if I was wearing more typical women’s clothes,” said Smithhisler. “Does it make sense in the factory floor? Yes. But do you look strange as a woman walking around in men’s clothes on the factory floor? Yes.”

While Smithhisler faced difficulties with her clothing, many women have problems with their hair. Olivia Bach, who had long, swinging, absolutely stunning box braids when we met, now spends hundreds of dollars maintaining stylized, straight hair.

“No way I would wear them,” Bach said of her box braids in the workplace. “Because that’s not what people want. They’ll treat you differently based on just what kind of hair you have.” She is not unfounded--the 11th U.S. Circuit Court of Appeals ruled in 2016 that dreadlocks, not considered “immutable physical characteristics,” were reasonable grounds for hiring and firing. Simply put, the U.S. allows discrimination against individuals if they have dreadlocks. And while Bach wore box braids, not dreads, the sentiment of discrimination on the basis of hair remains.

While all women and female-presenting people can be directly impacted by sexist fashion standards in the workplace, the ways in which individual women are impacted are specific to the intersectional identities of each person. But, in addition to being ambiguous and jaded by discriminatory practices, women’s workplace fashion trends themselves are sexist when they are designed to emulate or serve men, or are created by people who are not working women.

Fashion that is designed to emulate men can be done overtly and covertly. Think of the shoulder pads from the 1980’s that launched women’s frames to match the broad silhouettes of men, or the trend toward androgenous cuts today that hide women’s bodies.

One of the current best “working woman haircuts”--as according to a Balance Career article titled “Best Job Interview Hairstyles for Women”--is short, tight and clean, devoid of long locks and tending toward “The Organization Man” of the 1950s.

“Gone are the days when the workplace called for a prim and proper look,” says author Alison Doyle, “a short haircut minimizes maintenance and speeds up your morning routine.” Emulation evades identity when women are encouraged to fashion their hair in a way that mirrors men.

Heels are another, perhaps unconsidered example of women being encouraged to emulate men. It is not their shape or color, rather, their height. By increasing women’s height, heels



allow women to emulate and compete with men’s height, TIME Magazine found. But, by extenuating their legs, buttocks and breasts, heels enable women to serve men, as they pander to idealistic body standards, according to an article from the Archives of Sexual Behavior journal. Jessica Bennett, in her book “Feminst Fight Club,” writes that women adopted the heel, which was originally worn by men in the 1600s, “as a way to appropriate power.” Bennett also drops a series of other fun fashion facts, including that female secretaries were not allowed to wear pants in the White House until 1973, and that the calf-length maxiskirt, popular in the 1950s and 60s, was criticized at the time for “[spoiling] the pleasure of looking at miniskirted legs.”

Sometimes it is not just men, but other women who subordinate women with sexist fashion in the workplace. Frequently, the standards working women are held to are a product of executives and the upper class. Take Ivanka Trump, owner of the fashion brand sharing her name until its shut down in 2018.

In her book, called a “strawberry milkshake of inspirational quotes” by New York Times review columnist Jennifer Senior, Trump explains how working class women were “interested in buying jewelry for themselves--and were no longer waiting for a man to do it for them.” She defines jewelry as a need for working women, without being a working woman herself.

Trump’s book, while earnestly attempting to sell jewelry to working women, is tonedeaf to her privilege and appropriates

working class experiences. Trump has not been a middle- or lower-class working woman, yet she feels comfortable richsplaining what they want. Though not in the workplace, she participates in and perpetuates the sexist stigma that working women must have jewelry.

The fashion market as a whole mirrors this disconnect between consumer and creator: Of the thirty-three Fortune 500 clothing companies in 2019, twenty-nine CEOs are men. Twenty-nine men are overseeing the production of clothes for working women, and are profiting off the sexist fashion standards of the workplace.

For American women, the American dream is still being sold to us in the wrought and raucous nature of consumerism: We still see empowerment as a product of what we wear--even if we bought that from dissimilar people or are told what to wear through unwritten workplace codes.

Workplace fashion has become coded in laws not just about what you can wear, but about what you cannot. A judge informally telling me not to wear pants? A federal judge saying that it is okay to discriminate against dreadlocks? Certain Supreme Court justices, in cases like *Tinker v. Des Moines Independent Community School District*, believing that schools and workplaces can regulate what people wear? These are all instances of legal restrictions that enable intersectional sexism through workplace fashion.

Judging women by the criterium of what they wear is nothing new, yes, but it is nothing that we cannot change. Contrary to the title of this article, I do not think it would be beneficial to anyone to show up to work naked. While it may seem like every single item of clothing has sexism stitched within it, nakedness is arguably not the way to go.

How do you combat “stylish sexism?” You need to dress in your defined interests. Figure out what is important to you; cutting edge fashion, comfort, resistance?

For some women, this is “Lipstick Feminism,” (also called “Stiletto Feminism”) which University of New Orleans Sociology professor Susan Archer Mann calls “wearing pink, using nail polish, and celebrating pretty power [to] make feminism fun.” Lipstick Feminism, unique to everyone, ranges from reclaiming the word “slut” to asserting power through hot pink blazers.

Some LGBTQIA+ organizations, such as the Human Rights Campaign (HRC), prescribe the logic of Lipstick Feminism as necessary for the normalization and integration of transwomen into a cisnormative workplace. HRC says that workplace dress codes “should generally apply to an employee’s full-time gender presentation,” and allow trans women, if they wish, to use lipstick and traditional femininity to “dress consistently in accordance with” their gender identity. Transwomen are working women who deserve the freedom to self-express in the workplace.

Alternative to Lipstick Feminism, there have been movements that focus on redefining what women can wear to work. Proponents, according to Fashion Law Institute Director Susan Scafidi, have the legal right to intentionally defy workplace expectations by not wearing bras. Many proponents also refuse to shave body hair or wear heels at work.

For other women, a return to femininity is what is needed in the workplace. In 2011, current counselor to the president Kellyanne Conway said that “femininity is replacing feminism as a leading attribute for American women,” and “if women really want to be taken seriously in the workforce these days, looking feminine is a good way to start.”

Which one is best? I honestly cannot say. I mean, it is not Kellyanne’s. But I will say this: Do not just feel empowered to make decisions as a working woman, empower your decisions. Make your fashion reflective not of the job you want to have, but

the person you are. The future isn’t “The Day Heel.” It’s you.

Using workplace fashion as weapon against sexism involves catering your fashion to your interest, not the written and unwritten codes of a sexist system. Eileen Boris, in that same article from earlier, writes that “dress may be about hegemonic norms, but there is also room for resistance...precisely because fashion is at one level a game (although it is not just a game), it can be played for pleasure.” Break the rules. Wear the pants in the workplace.





UNITED NATIONS

Press Release

The Varied Lenses in the American Dream

St. Louis, November 2019 -



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If I was a “stereotypical” born-and-bred American, I would be criticized less for my career choice. However, despite actually being a born-and-bred American, I’m labeled by stereotypes of my career choice based off my pigmentation. My labels confine my options. My career choice is “unconventional,” but I’m going after it anyway.

Thinking about my ambiguous, projected career path entices me: I bubble up with excitement as I grapple with new elements of knowledge, constructing my worldview. My parents understand my desires for my future - but that initially wasn’t the case. They have come to understand the merits behind my ambition, however, my community as a whole hasn’t come to terms in understanding it.

My parents were dedicated to achieving the American dream and as a family, we vigorously climbed the socioeconomic ladder until this goal was achieved. We were what they wanted; living a suburban middle-class lifestyle where their daughter is overwhelmed with a pool of opportunities. My parents didn’t just want opportunities for me; they worked for them.

Before I was even a premature fetus my parents were working hard for me. They left everything they ever

knew to settle in a country where they knew their child would live safer. Their entire lives were in Pakistan, from the local bazaar stalls that sold the best sweets to the surreal feeling of going to their apartment buildings’ rooftop. Admiring the star-abundant sky in the East, there they were keeping their vision towards the West. Leaving essentially everything they had, they took a leap into years of discomfort,

of dealing with the vicious American immigration system and having to reroute their lifestyles in their early twenties for the mere fact that they knew my future would be better off here.

From my parents’ immigration stories, I began to value perseverance. I continue to admire my parents’ strife and sacrifices as they are a source of propellant for me to constantly want to achieve. I owe it to them to succeed. But to them, succeeding meant becoming an engineer or doctor.

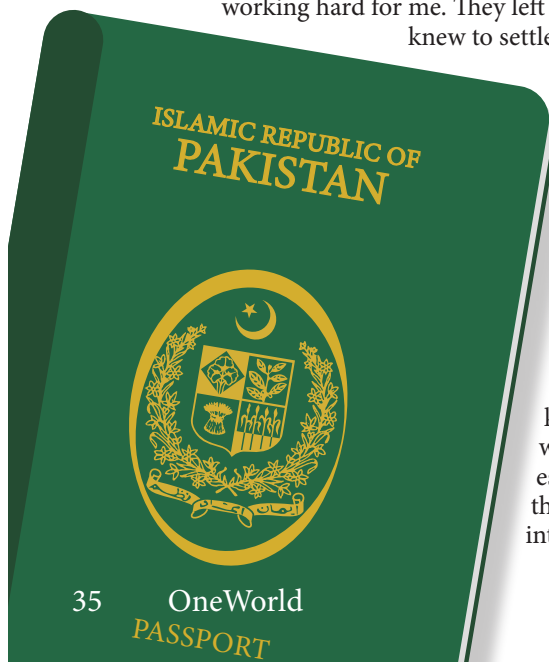
I have an instilled appreciation for the abundance of learning opportunities around me, something we as students in the US take for granted. I greedily take hold of all of these various learning outcomes and as new information filed itself away in my brain I was fuelled by a passion to act on these inequities. This is where my desire to work in international development - like the United Nations - stemmed from, experiences that broadened my horizon of thought and flourished my vocation.

I crave the adrenaline rush of dropping my body into foreign terrain while my mentality is back at home and scurries over to open itself to a new lifestyle. I want to pluralistically submerge myself and appreciate both the complex and simplistic elements of a newfound lifestyle. I want to work in international development and I want to diminish the western savior complexes among workers in this field. I don’t want to “fix developing nations”; I want to serve as an ally for under-resourced communities. To vanquish the seasoning of pitiful tears followed by an “aw poor them” and instead enter in as a listener not judger. I want to educate those in the field of international development to eliminate their preconceived notions that their goal is to enter as a source of solution and rather that they are entering as a guest willing to learn, respect and navigate through this newfound richness of vulnerability.

However, there is no step-by-step process on working in the UN. My parents wanted to ensure I was living a stable, happy life and since the road to the UN is an ambiguous path they were thrown off. But, as I began to show them the validity in this career, how I am able to serve others in greater forms such as how doctors and engineers serve, they are now in full support of my decisions and understand how my worldview is shifted, however members in my community still do not.

The judgement regarding my major of choice is endless. From other first generation American students, I notice the respect I was once given drip away because I don’t fit in the box I was supposed to. I’m classified as “unintelligent” because I chose not to drown myself in algorithms. However, I understand.

Members of my community - first generation American students - have the belief that the only noble jobs are doctors and engineers because of the conditions their parents grew up in, similar to mine. In their eyes, education is prioritized in order to sustain a stable income. Back home where our parents were raised, opportunities for a stable income was scarce. This brought hardships and turmoil to their lives since we have the





opportunity to build ourselves and secure a 6-digit salary.

Now, a lot of children of immigrants have adapted that same mentality, however, a lot of members of this community have blinded themselves from the abundance of career paths and learning moments that can shape their worldly view. They have programmed themselves to hone in on a high paying, stable jobs and neglecting other members of their community who do something outside of the norm.

The moment when someone decides to break the shell and serve as a representation of their underrepresented community, they can sometimes face judgement from their community. I can see the shifted eyes of disapproval after I answer the typical college question "what's your major?" The students who decide to break this norm are belittled for doing something different, when in reality, we need more representation in all career paths.

The parents of first-generation Americans have proven their tremendous strife and aspirations to allow their children to succeed, but their perceptions have followed their children too. While doctors and engineers provide amazing services, they are not the only careers out there that enable noble work. When first-generation American students conform to the stigma and invalidate any other career choice, they are belittling members in our community. When our parents deem non-STEM career paths as invalid choices it is not because they are intentionally belittling us, but because these are the only careers they know of that - from their eyes - can allow a secure life, a life that they aspired to have back in the motherland.

If we sacrifice our passions, and in some cases parts of our identity, to conform to the limited career paths and lifestyles we are told we can have, then we don't allow ourselves to holistically succeed; we limit our academic strengths, we remain narrow-minded and don't grow. We become bad global citizens and

our narrowmindedness remains. We can continue to solely believe this perception of the American dream, or we can create our own interpretation.

For me, the American Dream is knowing I can enrich myself and can utilize my resources to better myself and my world. I have the opportunity to grow intellectually and use my education as a resource to apply my passions and opportunities to provide services in different forms. I don't merely robotically attend classes to construct my 10 year plan, instead I attend my classes because I am intrigued with the academic rabbit hole I'm about to go down in and how I can integrate my various learning to solve worldly issues.

While the interpretation of an American dream may vary from the children of first-generation immigrants to their parents, the general intent remains the same: to ensure we are happy, whether that means through safety and security, through following our passions or, in most cases, both. There is this misleading belief that because an individual won't start off their life in the 6-digit salary range, they will live an unstable life and will be a disappointment to their parents. This is not true.

Our parents mean well and they want to see us succeed, however, it is our choice as the new descendants of our family name to determine what we are going to do in the sea of opportunities. We can choose to better ourselves and our communities by utilizing our privileges of American citizenship, or we can follow the narrow minded track of believing there are only two correct career paths.

Having plurality in our career choices should not involve discouraging and deeming negativity upon anyone in our communities. We have the choice to become more holistic well-rounded individuals, we can stop this narrow-minded discouragement of people who do not conform to being one of two career paths. We have the choice to shed light on how all career paths serve a full-filling purpose in some form. We have the choice to expand not only ourselves, but the original beliefs our parents carried over. We are living in the American Dream - whatever that means.

 PIA Pakistan International Airlines		Boarding Pass	
MS ANUSHAH SAJWANI		26 NOV 2019	
PASSENGER NAME		DATE	
KARACHI	SAINT LOUIS	7:00 AM	
FROM	TO	DEPARTURE	GATE
PK-SLU		19B	ECONOMY
FLIGHT NO.		SEAT NO.	
PLEASE BE AT THE BOARDING GATE BEFORE 06:30			
 PIA Pakistan International Airlines		Boarding Pass	
PASSENGER NAME			
MS ANUSHAH SAJWANI			
SEAT NO.		ECONOMY	
19B			
KHI		STL	
FLIGHT NO.		PK-SLU	

THE EVOLUTION OF DANCE THROUGHOUT INDIAN CULTURE



Priya Shah
Sophomore
Neuroscience

Nine years later and I am standing in front of 1,000 invited guests on an immense stage. nine years later, I have nine outfits to change into for the nine pieces I must perform. I step my first step onto the stage, one shaking, sweaty hand clutching the other that is jammed into my hip. I start to register the beaming faces of the audience, hear the background music and the audience erupting, and I begin to concentrate on my forthcoming actions. Approaching an idol of God with my long, elegant dress gliding with me, I bow down. Taking my Ghungroos (bells), I bow down to my Guru (teacher) and touch her feet. I tie them on, recalling my teacher's words: "Keep your hands straight, feet in a v-shape, hands by your heart, head held high and a smile on your face."

Walking to my first position at center stage, I mentally prepare myself for the vigorous journey ahead. The first dance has always been the hardest to get through, but on the first beat, I accurately start. Each intricate step flows together, each gesture coordinating with the music. The first smile on my face becomes everlasting. My first solo show has finally begun.

At seven years old, I started learning an Indian Classical Dance style called Kathak. Each week, I came to class driven to master Kathak and perform. Today, at the end of nine years of training, I have chosen to complete a Rangmanch Visharad, a grand graduation ceremony where I will perform nine pieces for three hours. The training required for a Visharad is intensive; every day for one and a half years, I went to class for three hours and practiced at home for two. In class, I was taught to watch my teacher once and then teach myself, adding my own extra touches to complete each dance. It was my decision to complete a Visharad, to deal with the painful blisters and bruises on my legs from the tightly wrapped Ghungroos and

the soreness of training.

Dance has been an integral part of my life since I was a child and, even as I get older, I hold the past and present experiences that I have with dance close to my heart. But as I got older, dancing changed continuously year to year because as time went on, younger generations started to modernize dance. Dance became a way to express oneself, but traditional dance has begun to incorporate modern music and dance styles.

Throughout my nine years of training of Kathak, I learned that there were types of clothing that were appropriate for traditional dancing and certain types of movements that were inappropriate. My Guru would teach me to keep my body straight and move my body gracefully, but not shake my hips. Additionally, the clothing I wore as I danced traditionally left no skin bare. I was taught to look proper and dress appropriately because this was a dance style about respect and dignity, and performed as a gift of the Hindu God, Shiva. I was also told that the traditional dancing style that I was learning was only to be used with traditional music and the dance steps I learned would not be changed to have different themes to it. This dance style was used to express stories and was about grace and beauty.

As I grew up, I saw dancing as a way to express myself and let out stress. It's not easy to learn dance, but it was easy to let myself loose through



dance. However, being classically trained in Indian dance, I never approached until I reached college. During my training, I was taught different dances that incorpo-



rating them into Kathak music as well.

Throughout high school, I would help choreograph a dance that relied on the fusion of Kathak and another Indian dance style called Bharatanatyam. These two

dance styles were mixed

together and the final product was modern music. At first, it was a challenge. But, after practice, it became easier to recognize that the beats were similar, and it was possible to incorporate modernized music into traditional dancing styles.

Many people believe that art, like dance, should never change because it would preserve the beauty of the culture from when it first started. My Guru, for example used to say that she felt that dance styles shouldn't lose their culture aspect and change so much. However, as generations continue to move forward, people start to explore how to expand everything in their lives, especially something so pure such as culture.

This past year, I joined an Indian dance team at Saint Louis University called SLU Raas. Basically, this style of dance incorporated two major dance forms from India; garba and raas. Having no major experience in either of these two styles of dance, I decided to venture out of my traditional comfort zone. SLU Raas was a rigorous challenge that required lots of time commitment and practice. After six competitions, we were national champions. However, the main idea was not about the winning, travelling or the time commitment that we put into being a part of this team: The dance styles of garba and raas has evolved consistently as time has gone on. Previously, only traditional Indian music has been used, but now there are many mixes that incorporate different song styles and not just older generation Indian music. Additionally, the dance steps have changed over time in that they have brought upon stronger movements, graceful steps and more coordination throughout the dance.

"Whether I'm doing a routine where I want to move people, or if I want to feel moved myself, I definitely tap into those moments where it's not just dancing or movement. It might just be a hand gesture or just a slow look, or even just the way you slightly tip your head forward. These subtleties speak volumes," said Derek Hough, a professional dancer and

champion of Dancing with the Stars. He talked about bringing new ideas to dance and helping change it further.

Raas and garba have been part of the Indian festival Navratri, that is celebrated in Indian culture to represent victory of the good over the evil. Here, I got to see how the traditional raas and garba that I learned as a child has evolved to become more complex, Westernized, and unique. The actions, the beats, the music, the style of dance itself was much different from what I saw to be "normal" raas and garba. For this reason, it took a long time for me to not only adjust, but to accept that the modernization of this form of dance was normal: Evolution in dance is normal. Today, dance incorporates modern music, uses more subtle dress, employs faster movements that require concise coordination and high schools and colleges even start competitive teams. My collegiate dance team experience outlined the modernization of dance and how culture can be thoroughly changed throughout generations. Because of what I had been taught growing up as a classical dancer, I never thought to branch out to a different style of dance to express myself or discover how it built on the culture that I had already been taught.

Modernization of dance can make it unrecognizable. Nowadays, one can find dancers in videos on social media sites, like Bollyshake or Poonam and Priyanka, dancing to different music. One thing to notice is that no two dances are the same, and no two generations treat it the same way.

Through generations, as dancing styles have started to develop, we see that it changes one's views on dance, just like it did mine. I never thought that I would explore another dance style because of the classical training I had received, but exploring a different style of dance has helped me recognize the evolution of culture and to accept it. No matter the criticism that modernizing dance may receive, it shows how current generations are starting to revolutionize art and continuing to develop it. Trying new dance styles, branching out to different aspects of my culture and using my passion for dance, I was able to see this development that made each dance form modernized, yet traditional.

The evolution of Indian dance shows the development that is brought upon to areas such as art, but it also displays the power of future generation to creatively pioneer and revolutionize their worlds and cultures.

TELEVISION

TRANS

UNLEARNING THE STEREOTYPES OF AN UNDERREPRESENTED POPULATION



Ashley Keller
Freshman
Nursing

Representation in media is essential to self acceptance, confidence and a sense of belonging. Having a character represent how one looks, acts, thinks or feels is so impactful and can change someone's life. Transgender representation in media is just as important as representation of any other marginalized group, but is not always given the same importance. Although mainstream media has made huge strides in terms of giving trans people a voice, it was not always this way. The idea of changing your sex and not conforming to the stereotypes of your gender has been around long before any mass media has, and yet it is still something the media finds hard to accept and publicize.

One of the first representations and explorations of transgender people on film was in the 1953 movie *Glen or Glenda*, which tells the story of a man who secretly cross-dresses and another man undergoing sex reassignment surgery. These stories disrupted the stereotypes for straight men and the expectations they faced in society. The movie initially received criticism because of its provocative nature and, today, is condemned for its depiction of trans people in society. This movie was immensely important because many people at the time did not want to delve into the lives of trans people, or even acknowledge their existence.

Even though this movie was a good first step in trans representation, it was offensive and only based off of stereotypes, like "will a transgender woman cause her kid to be transgender?" or "why would anyone 'normal' get a sex change?" Importantly, the character was played by a cis actor, which was deemed "normal" at the time because trans people did not have the opportunity to portray these roles.

I was able to watch a few scenes from this movie, and noticed how the treatment of trans people from then to now has minorly improved. Trans people today can often be in public without being ridiculed or hurt, but they still face the same judgement and hatred that Glenda did. This is alarming because after all these years, we still do not allow trans people to have the same privileges and opportunities as others do in television, movies and everyday life.

Proper representation of trans people helps newer and older generations understand the issues that trans people face and promotes acceptance, but there are still misrepresentations today. For example, *Dallas Buyers Club*, an award winning movie from 2013, has received backlash from many because a transgender woman was portrayed by the cisgender actor Jared Leto.

Steve Friess, of *Time Magazine*, found issue with the casting choices in the film. "What did the writers of 'Dallas Buyers Club' and Leto as her portrayer decide to make Rayon?" Friess asks. "Why, she's a sad-sack, clothes-obsessed, constantly flirting transgender drug addict prostitute, of course. There are no stereotypes about transgender women that Leto's concoction does not tap. She's an exaggerated, trivialized

version of how men who pretend to be women — as opposed to those who feel at their core they are women— behave”.

This proves that even in the present, the media still misrepresents trans people. This misrepresentation can cause trans actors to be discouraged in their abilities and self-worth because they are still not being picked to represent their own selves.

The first time I saw a real trans actor portray a role in mainstream media was in the movie *Midnight in the Garden of Good and Evil*. She was named Chablis Deveau, she played a strong woman who knew what she wanted and knew how she wanted to get it. She also provided some comedic relief in the more serious parts of the movie. The most important thing was that I wasn't completely focused on the fact that she was a transgender woman, I was focused on how she was going to solve the problem in the next scene or what joke she was going to make; I was just looking at her as a person because the film didn't rely on inaccurate transgender stereotypes. I think the actress Lady Chablis' role in that movie truly was the first time a trans character was normalized for me and for many others.

Now, many trans actors star in immensely popular movies and television shows like “*Glee*,” “*Orange is the New Black*” and “*Boys Don't Cry*.” These characters normalize trans people and their lives, while also shedding light on the issues their community faces. A show in particular that has really impacted my life, and hopefully the lives of many others, is “*Pose*.”

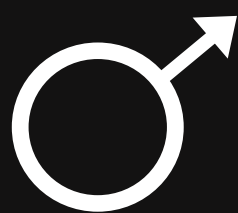
“*Pose*” tells the story of the New York drag ball scene in the 1980's and 90's, while also showing the cultural impact of the LGBTQ+ community and the

struggles they face, such as HIV/AIDS, sex trafficking, social roles and maintaining power with the loss of the so-called “traditional masculinity.” This show really presents trans people in such a positive light, and shows them facing issues that all people face, which is a huge factor of their normalization in the show and beyond. The perspective and issues these trans women face on “*Pose*” are true to life because it is directed by a trans woman, Janet Mock.

Trans directors like Mock can have a huge impact on how trans people are represented in the media because they are regularly misrepresented and their characters are written based on stereotypes. Some of the stereotypes often emphasized in the media about trans people are that they are sex workers and that they are victims who can't defend themselves. I think these stereotypes are, of course, offensive, but also ignorant because it must take so much strength to come out as trans and live your life freely.

For the future, a couple of goals we as a society should have is to represent trans people in the news; everytime a transgender person has been shot or has won an special award. We cannot rely on social media. The issues and accomplishments of trans people should have the same importance as any other news story. We also need to have more acting and directing roles for trans people. They have new stories to share with the world that are deeply important in shaping our lives and giving all of us different perspectives. Trans people have unlimited talents, perspectives and ideas that can positively mold the workforce, pop culture and activism of the future, we just need to give them the opportunity.





PATRIARCHY

on the TV and in the Home



Lilly Adams
Sophomore
Political Science



The father is a WWII veteran turned typical "Organization Man." He is a traditional bread winning 1950s family man.



In defiance of the norms of TV families at the time, the father stays at home with his wife and plays an active role in caring for the children.



The father is a hard working man that strongly disagrees with cutting corners - almost to a fault. He enjoys manly hobbies such as fishing and camping.

In May of 2019, ABC aired a two-hour special where modern actors, such as Woody Harrelson, Mari-sa Tomei and Jamie Foxx, recreated episodes from classic 1970s sitcoms All in the Family and The Jeffersons. Many people found it very jarring to watch modern day people talk and act the way that they did on the show, including dated jargon, an openly abusive husband and a censored racial slur.

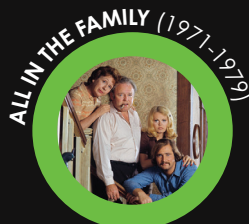
L This presentation demonstrated just how far American society and television has come in the last 50 years. **Times have changed, and so have ideas about what a family looks like and how people should act within their family units; this has been both a driving force and direct result of the way families on TV are portrayed.**

The Cultivation Effect Theory, according to the International Communication Association, suggests that the more exposure people have to media, particularly television, the more

they begin to believe that social reality aligns with what they are seeing on TV. Because of this, it is important that we examine how patriarchy manifests itself in family sitcoms. **Patriarchy in these shows can most clearly be seen by examining the father characters whose archetypes have been shaped by generations, and large-scale sexism and microaggressions.**

1950s Through Early 1970s: Father Knows Best

The fathers seen on TV from the 1950s up until the early 1970s exemplified the traditional American man and father. These shows were all created right after the end of the Second World War, as well as during and after the Vietnam War. Many of the fathers on the shows were veterans-turned-businessmen. After many men spent years fighting for their country, all they wanted was to return to a very domestic, "normal," suburban American lifestyle, and that wish was portrayed in many of these shows.



The father is portrayed as lovable and decent while at the same time often makes bigoted comments out of ignorance. He is unwilling to change and longs for the "good old days" when people thought the same way he does.



The father is a successful black entrepreneur who owns his own business. He is the head of his family and often acts in rude or bigoted ways.



The father has very difficult relationships with the members of his family. He originally could not accept that his son has Autism, which hurt his relationship with his daughter. Between him walking out on his family and his wife's mental health struggles, the father is a complicated character that still tries very hard to learn how to be supportive of his son



The father of this family is mostly absent from his ex-wife and children's lives, due to an ugly divorce that began because of his refusal to get help for his PTSD from serving in Afghanistan and subsequent drug abuse. His relationship with his family is further strained by his refusal to support and his dramatic mishandling of his daughter coming out as gay



The father of this family likes to see himself as the patriarch, but often has this viewpoint challenged by his strong, progressive wife and children. He believes that he is living the American dream with a nice house in the suburbs, but often worries if success has brought too much assimilation as a black family.



There is a diverse set of fathers in Modern Family. One is a "hip," easygoing father that often annoys his more intense wife. One is an older curmudgeonly man that struggles with having a gay son. The gay couple on the show has two polar opposite personalities: one being more anxious, over-the-top and uptight, and the other being very mild-mannered and often embarrassed by his husband's loud personality.



The father is a goofy and awkward man that used to be a rebel and a troublemaker just like his sons. While he is a good, fun-loving father, he is often lost without his wife to hold him accountable and keep him in line.



The father is a widower who is left to take care of his own children and extended family members living in his house. He is characterized by his need for cleanliness and his unhip dad personality



The father is a police officer who takes his job very seriously. He is short-tempered, but still portrayed as humble and kind. He takes pride in being the head of his family, however often admits that his wife is always the winner in marital disputes.



The father figure in this show is actually the uncle of the main character. He is a well-educated lawyer who has a history of participating in the civil rights movement. He is strict and level-headed. He is a loving father that takes a great interest in his children's lives.

was portrayed in many of these shows. These men are shown to have beautiful wives who always have the house clean and a home-cooked meal on the table, and young sons who are growing into fine young men. In these shows the men always provide for their families, they never let their wives talk badly to them or tell them what to do, they love their country (and particularly hate communism), they never get very involved with their children until their sons reach an age where they are considered a "man" and they are always very formal.

This era of family sitcoms promoted very strict ideas about gender roles within families. Women were homemakers and in charge of child-care, while the men were in charge of making money and acting as the head of the family unit. Women were always agreeable, pleasant and

overly-emotional, and the men were dominant, intelligent and never communicated their emotions. These ideas played out all across American society during this time, and reinforced ideas about the limitations of women in society. Women were only ever portrayed as wives and mothers on TV, so that is all that they were expected to become. The men in these shows were often condescending towards their wives and would even sometimes discipline them as if they were children. Viewers saw these things and adopted these attitudes towards women in their own lives.

Mid 1970s Through 1990s: Less Obviously Sexist

The 1960s were chock full of revolutionary movements that strove to radically change society's understandings of things like gender, race and sexuality. By the mid-1970s, some of these progressive concepts

era 3

era 2

became more universally accepted and changed the way families on TV were portrayed. For the first time ever, black families were being portrayed on TV as being just like everyone else. Women in these families sometimes had jobs that weren't just secretarial work, which gave them more independence than they previously had. Families in these shows weren't always just composed of a mom, a dad and two children; extended families and families that don't follow the nuclear familial structure were also given more of the spotlight.

Even with all of these changes, however, patriarchal values still heavily persisted on these shows. Fathers on TV in this era were definitely more involved in the lives of their children and, though they never came right out and tried to discipline their wives like men in the era before them did, the underlying ideas behind these actions still prevailed. The man was still treated as the head of the family and as the provider for the whole family. While these men were more involved with their children and more affectionate towards their wives, they still never communicated any true, vulnerable feelings. Even though the women had jobs, they were still expected to get dinner on the table every night without fail or complaint. The woman's job was never treated as being nearly as important as her husband's job, and while the women do speak up much more in these shows, many of their legitimate concerns are brushed off and labelled irrational.

Once again, these attitudes were mirrored by many Americans, allowing sexist ideologies to continue. The biggest issue with the sexism presented in this era of TV is that it occurs within microaggressions: None of the men were explicitly telling their wives they aren't allowed to have jobs or disciplining them as if they were children, so many people struggled to see any problems with the way women were being treated.

The 21st Century Father: Slowly Learning

As the 21st century rolled around, many ideas about families began to change and continue to change as our society continues to progress. This era of TV has brought us many new ideas about what an American family can look like. More shows began to portray members of the LGBTQ+ community either as parents or as children; more shows are portraying how race affects the experience of different families, and more complicated family situations are being brought to light on different shows.

Even with many of these shows displaying rad-

ical changes in the understanding of the way a family looks, there is still a lot of room for improvement. The men in these families still struggle to express vulnerable feelings and sometimes make jokes about men that do express these feelings. The men in these families often have progressive family members, but their ideological differences are played off as a gag: They are accepting of people who think progressively but often fail to truly recognize the importance of understanding more progressive ways of thinking about race, gender, sexuality and so on.

This way of acting is reflected in many men that we all know and with whom we interact. They don't actively support the oppression of certain groups, but they are not making an effort to understand why a certain comment was insensitive or what they can do in their day-to-day lives that would help people that don't share their privilege.

TV has always played a key role in the way we view our real lives, and that often comes to the detriment of many different people. Because of this, it is the responsibility of the people who are creating the shows we watch to be mindful of the harmful ideas that they might be promoting. It is our responsibility as viewers to be able to recognize the harmful ideologies that we might be susceptible to adopting when we choose to support certain shows. Consciously consuming shows that include more progressive thinking proves to television networks that patriarchy is no longer welcome on our screens.



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We are already one, but imagine that we are not. OneWorld exists to rediscover that, while we are many in our cultures, religions and struggles, we are one in our common humanity. We yearn to remove the barriers of ignorance and injustice because the most basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes this unity by raising awareness of social injustice, inspiring action and transforming our hearts, minds and society.

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