

THE ISSUE WITH INDEPENDENT
THOUGHT

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ISSUE
2

LEGACY



GAZETTE

IS THINKING FOR YOURSELF
TOO MUCH EFFORT?

SOCIALIZATION IN A SOCIAL
MEDIA WORLD

HOW CAN SOCIAL MEDIA BE A
WEAPON AGAINST STUDENTS

ART FOR ALL WITH NEA

INSPI-HER-ING GIRLS
GLOBALLY

HOW DOES ART IMPACT
SOCIAL MOVEMENTS?

LEGACY

EDITOR-IN-CHIEF

MAYA GOBERT

FEATURE DIRECTOR

ELEANOR HUANG

ASSISTANT DIRECTOR

ALINA HUANG

ARTISTIC DIRECTOR

SONA NANDWANA

FEATURE DIRECTOR

LILY ZHENG

ASSISTANT DIRECTOR

GRACE LI

ASSISTANT DIRECTOR

YUKO XIAO

ARTISTIC DIRECTOR

PAIGE PAN

GAZETTE

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THE WEAPONIZATION OF SOCIAL MEDIA AGAINST STUDENTS: CYBERBULLYING



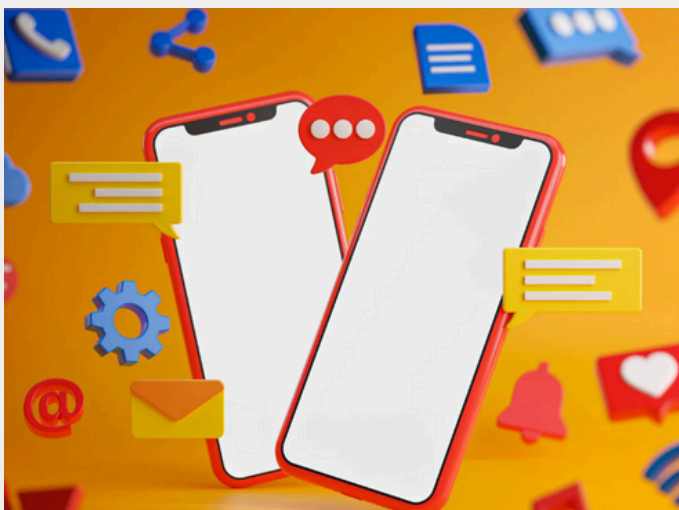
BY YUKO XIAO

IN TODAY'S SOCIETY, SOCIAL MEDIA HAS BECOME AN INTEGRAL PART OF EVERYDAY LIFE.

It is a powerful tool that offers a platform of connection and self-expression for people of all ages. However, this tool also has a dark side, as it has the potential to reach and search for personal information at any time. Such inherent characteristics are particularly concerning for teenagers to be exploited disastrously. As they still have low self-control and social experience they do not understand the potential detrimental effect of cyberbullying.

Cyberbullying in short refers to online bullying. It involves the use of technology to harass, threaten, embarrass or target another person. One key difference between it and the traditional type of school bullying is that it is usually anonymous and very hard to trace. This anonymity makes such type of bullying much easier to commit and harder to control. Bullies often feel emboldened by the belief that they will not be caught, and it is difficult for victims and the masses to report these incidents. In the victim's perspective, they are experiencing a nonstop torment whenever they need to use their device and they couldn't directly appoint any individual to blame. Even if they know who it is. Such conditions can introduce severe mental health problems; which is why the influence of cyberbullying is often considered more harmful than traditional bullying.

Though many start to realize the existence of such horrible instances, few look at the statistics and acknowledge its growing trend and high prevalence. The WHO Europe's Health Behaviour in School-aged Children (HBSC) study in 2024 found that around 15% of



adolescents (1 in 6) experienced cyberbullying – an increase from 12-13% in 2018. (“Cyberbullying Suicidal Deaths Statistics: Market Report & Data • Gitnux”) Additionally, 64% of American young adults have experienced cyberbullying; 60% of all internet users have been cyberbullied, harassed, or abused online; and 57% of adolescents and teens have been cyberbullied in an online game (Maurya et al). These numbers are significantly high, demonstrating the devastating need for action to be taken.

To dive in deeper, let's bring these numbers to real cases. For instance, consider a teenager who becomes a victim of cyberbullying. Unlike traditional bullying, where physical harm and verbal abuse are more obvious, cyberbullying often starts subtly. It commonly starts with a simple negative comment or rumor, such as accusing the victim of cheating. Initially, one might brush it off as a random negative remark from a stranger, thinking it doesn't matter. However, these messages have become increasingly frequent and malicious. Soon, false rumors about you will begin to spread, and people will start to believe them. More and more, there are whispers and distant stares. There is no physical target but isolation and social distancing begin to take place. The situation escalates when the bully creates a fake social media profile using your name and photos. They post humiliating content and edited images of you with offensive captions, tagging your classmates and encouraging them to join in the harassment. At this point, it's already too late – the damage is done. For some victims who are fortunate and courageous enough to seek help, their families can support them through this ordeal. But many do not fall into a dark hole of self-doubt and despair, seeking validation that never comes. People tend to believe what they want to believe, and when trust is shattered, the sense of isolation can be overwhelming. This is often when thoughts of suicide occur.

The above is just a simple made-up story about what could happen in the case of bullying. About twenty percent of minors who are cyberbullied consider suicide, ten percent actually attempt to take their own lives, and approximately 4,500 deaths happen each year worldwide (Schonfeld et al). And the result of suicide is not an exaggeration, even if it is not to such intense cases cyberbullying can still have severe and lasting effects on the mental health and well-being of the victim.

All in all, the pervasive and insidious nature of cyberbullying highlights the dark side of social media, transforming it from a tool of connection into a weapon of harassment. This form of bullying, marked by anonymity and a wide reach, is particularly damaging for teenagers, leading to severe mental health issues, social isolation, and even suicide. The alarming statistics and real-life implications underscores the urgent need for comprehensive measures: schools must enforce robust anti-cyberbullying policies, parents need to maintain open communication and monitor online activities, social media platforms should enhance reporting mechanisms, and policymakers must establish protective legal frameworks. By collectively addressing cyberbullying, it is possible to create a safer online environment and protect the mental well-being of our youth.

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ART FOR ALL WITH NEA

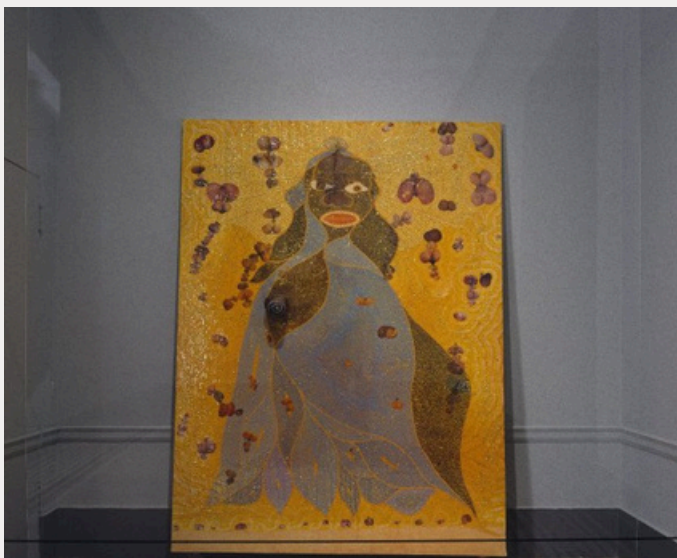
NEA Offices

BY ALINA HUANG

SOME ART PIECES ELICIT WIDE-EYED RESPECT WHILE OTHERS ENGENDER DOWNRIGHT HATRED

Whether it be sketching, acting, or sculpting, though, art does not have to conform to religious or political standards. It is borderless and expresses ideas that cannot be expressed verbally, and is both a threat and a blessing. Yet, the National Endowment for the Arts (NEA)—an agency that distributes taxpayer dollars to artists across the United States—has been harshly criticized for some of the art resulting from its funds because those pieces do not meet the standards of certain opinionated groups. Religious zealots have complained about many “sacrilegious” pieces, aiming to rid the NEA of art they find unacceptable. Despite the whining of these boisterous bigots, the NEA should continue to fund art throughout America.

First, the NEA, being a long-standing agency since 1965, exhibits its funding through its variety. From its fourteen grant categories to multi-million leadership initiatives like “Access Ability”, the NEA’s tax funding has truly encompassed a wide audience of the nation’s artists (National Endowment for the Arts, 2004). However, not all artwork from the funded artists yields unimpeachable aesthetics—take Chris Ofili’s “Holy Virgin Mary”. An unflattering depiction of Virgin Mary with elephant dung on her breast, the painting was vociferously labelled “sacrilegious” by New York City’s former mayor Rudolph Giuliani, to the point he pushed to ban it entirely in fall 1999. Despite how aesthetically distasteful this piece or other artworks may have seemed to the horror-stricken zealots, that is no cause to kibosh all art funding entirely; an unpleasant artwork does not mean there are no better ones out there. Moreover, if NEA had started pandering to opinions like Giuliani’s, then it would have opened the



floor to many more critics—such as those critical of the Witnesses display aimed at deconstructing AIDS stigma. If such restriction snared NEA’s decisions, art would not be a vehicle of expression, but rather show us only what zealots want us to see.

The alternative is significantly worse. Currently, NEA funding is determined by panels of “artists, scholars, and arts administrators” (Los Angeles Times, 1990), who are unfettered by political biases and well-versed in their subject. Yet, the critics of NEA have pushed to replace this panel with “[congressional] politicians”, who know relatively little about art. Under this heavily-flawed proposal, art funding would be relegated to a political game, with artworks being funded like propaganda. Funded art would be limited to spread a desired message instead of art for art’s sake.

In fact, it was this very political pressure that NEA fell victim to when it cancelled its grant to the Witnesses exhibition, a national arts observance bringing attention to the AIDS epidemic. When NEA should have kept the funding going, they became a vehicle for repression. NEA’s panel is built specifically to combat this sort of pressure, so giving politicians the task would open the floodgates to political and religious bias.

Second, there is no reason art funding should be denied. Businesses and a large selection of careers already receive grants, and in equal measure we should not bar art and related careers from funding. It provides for different skills and regional conditions, just as providing to small businesses across the United States does; in 2024 alone, NEA donated over 110 million to state and regional partnerships alone. Perhaps there can be a change in the proportions NEA distributes its funds in, such as making sure more than a third of the states receive theatre funding, but that should not distract from the fact that NEA is a social cause just like any other. If taxpayer money is considered well-spent on businesses, then it should be well-spent for art as well.

The definition of art lies in its broad boundaries; it should not be uber-religious art that wouldn’t dare cross the line but rather art shared to provide some degree of aesthetic benefit—and if it means that NEA has to fund some aesthetically displeasing art to also fund the better works, then they should stick with their funding principles for the decades to come.

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The Value of Classical Literature

Old books—the so-called classics—are going out of fashion. One major competitor is driving them out of the to-read market: young adult literature. As the young adult (YA) genre becomes increasingly popular, classics are increasingly neglected, especially by the younger generation, for whom the YA genre is tailored. Gen Z readers prefer these books over classical literature, and one such reader is Isabella Lu, who, in her essay “No Love of Milton if Not for Loving Frivolous Fiction”, maintained that there is no reason why YA novels should not be read or even preferred over traditional classics. Lu defends her love for YA novels by arguing that they allow readers a break from the “density of both classics and real life”, during which process they fuel the reader’s reading habit. Lu also explains that these books boost one’s vocabulary and provide opportunities for broadening one’s worldview. However, all of these arguments may favor classics as well as—if not better than—the Young Adult and related genres.

Lu argues that YA books are useful in building up a reading habit. This assumes that their classical counterparts fail in the same task, which is not exactly true. The exciting twists and turns of YA novels make them entertaining and readable, but YA readers do not realize that classics can be as entertaining and readable (though more constructive) as their YA counterparts. Not all classics are considered light reads, but many can be reader-friendly and engaging. YA readers love fantasy, sci-fi, and romance, but the greatest of these genres are classics, not YA novels: think *Dune* and *Pride and Prejudice*, for instance. Classic fantasy or sci-fi books are eligible choices for leisurely reading and sufficient fuel for a continuous reading habit. They are much more suited to the task than YA novels, because having been appraised by readers throughout decades, if not centuries, they have been thoroughly knocked about and have successfully endured the destructive tides of literary criticism. In other words, they are worth reading because their quality is guaranteed. Readers can safely sit down to a classic without being afraid that they are wasting their time.

YA novels lack a similar guarantee. They are published relatively recently, making evaluation the reader’s task. Immortals could dedicate all eternity to reading and choosing the best books, but mortal humans must make the most of their forefathers’ evaluation. Consider the relationship between time and reading as an investment. If a reader invests his time in books that have been proven valuable and beneficial, his time is well-spent and his mind improved. Conversely, time invested in YA novels has as large a chance of being seen as a gain as it does a loss.

Consider also the fact that classical literature is useful in a practical, instructive sense: such books often prefigure or prepare the way for ideas prevalent in society today while laying out their material in an accessible story format.

Jane Austen’s works are a case in point. Though Jane Austen depicts women in their traditional roles and spheres, she also challenges them somewhat in the position of a proto-feminist. The heroine of her novel *Northanger Abbey*, for instance, grows up as a tomboy. Catherine Morland prefers cricket over traditionally feminine activities such as doll-playing, and she is physically active instead of beautiful and delicately passive, as was desired of women in Austen’s day. Similarly, the heroine of Austen’s novel *Pride and Prejudice* is notable for her prefiguration of modern feminist themes. Gen Z readers today can find a model feminist worldview in Elizabeth Bennet that YA heroines can hardly equal. In a society where people, especially women, were expected to behave according to numerous codes and conventions, Elizabeth Bennet is impatient: she chooses to speak her mind to social superiors such as Mr. Darcy and Lady Catherine de Bourgh, though many would not have dared. Knowing well that unmarried young women do not walk long distances alone, she chooses to walk three miles in the dirt to see her sick sister, careless of her soiled stockings and the judgments of others. When her companions measure women by the value of their “accomplishments,” she is opposed to their exacting standards of feminine excellence. When proposed to by Mr. Collins and then by Mr. Darcy, she refuses both. In doing this Elizabeth rejected the idea, entrenched in her society, that a young woman—especially one from a family who cannot support her for life—exists for and depends on marriage. She reacts against pressures that expect her to marry “simply because she is a woman, and poor” (Brownstein 53), determined to “strive for a maximum of personal control” instead (Tanner 127). Austen’s concerns about women’s choices in terms of marriage, independence, and social conformity both foreshadow and reflect modern concerns, making them a suitable, even desirable model for today’s young readers.

Classics have countless guarantees of value: in Austen, for instance, practical and instructive value can be found in Austen’s prefiguration of modern attitudes concerning women. Since they have been tested by past readers, classics are books of considerable merit, incorporating material proven to be engaging, instructive, and constructive to the vast majority of readers (or they would not be classics today). To read the classics is to actively and assuredly choose to gainfully use your time..

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The War on Guns

There have been 129 days in 2023. There have been 208 mass shootings. This high rate of gun violence isn't normal; something must be done about guns in the US. While the Second Amendment guarantees the right to bear arms, that right should be limited because in a society like today where there are little to no restrictions, gun violence becomes an obstacle.

One of the reasons that America has so much gun violence is because of the easy access to guns. In the United States, there are 52800 gun stores. Nearly every other household owns a gun. The easy access to a gun for anyone, from kids to teens to adults, poses a huge risk, especially for teens. From 1970 to 2020, teenagers committed roughly 72% of all school shootings. Teenagers are often exposed to ideas of gun violence through social media, music, or even their peers. There is not much that can be done about what is posted online about gun violence. However, preventing access to a firearm and therefore preventing a school shooting is something that can be done more easily than monitoring intake from the internet. Preventing access to guns for teenagers could be as simple as just locking the cabinet where the gun is stored. Aside from purchasing guns in person at a store, there are also different methods of purchasing firearms that don't require a background check. One way to purchase a firearm without a background check is through the Internet. Another way to purchase a gun without a background check is at a gun show, an even more relaxed environment. Around 22% of all guns that are sold do not require background checks. That means there are 1 in 5 guns not accounted for and could be purchased by someone who is high risk.

Another reason for the recent spike in gun violence in the United States is the pandemic. The pandemic made people feel a sense of hopelessness and a lack of opportunity, which had a big effect on people's mental health. Many people say that mental health does not affect gun violence, but that's simply not true. Committing suicide is a result of being overwhelmed by the state of one's mental health. Over half of the suicide deaths are by guns. Guns are the most common method of suicide. To say that mental health does not play a role in gun violence is ridiculous. As a matter of fact, in 2021, gun suicides reached an all-time high. While the pandemic certainly affected the mental health of people, there was also an increase in gun homicides in 2021. This was not a result of mental health, it was more of another effect of the pandemic. The pandemic brought many struggles. During the pandemic, people got very accustomed to the working situation; working from home, having more flexible hours, etc. However, after things started to return to normal, many people quit their jobs due to their working situation changing so drastically. This "Great Resignation" event caused a labor shortage in the United States. To keep jobs, wages were raised. Because products now cost more to make due to the raised wages, prices increased. The cost of living then increases and the poor struggle even more. Those in poverty then resort to violence just to survive, directly correlating the pandemic and gun violence.

Gun violence is a pressing issue in the United States. There is nothing effective that is being done about it. Most of the time, attempts at reform do not end up working. However, some things should be proposed as a solution to gun violence in the United States. Firstly, the United States needs to change its work ethic. As said before, the United States is experiencing a labor shortage. A labor shortage would mean that in the next few years, the United States will continue to decline. To prevent this from happening, the United States needs to tell its citizens to go back to the office and get to work. The United States should also stop giving out stimulus checks. People who rely on these stimulus checks are people who are not working. Giving out more stimulus checks would lead people to stop working and fully rely on them which would have a horrible impact on the economy in terms of inflation, labor shortage, production shortage, and the future of the United States as a top economy in the world. A decline would eventually lead to a recession. A recession would lead to more gun violence. Oftentimes, people turn to crime in times like a recession. Secondly, America needs to reform its education system. Mental health plays a direct role in gun violence, especially in school shootings. America needs to reform its education such that it does emphasize education, but students should never feel pressured to the point of harming themselves or others. This also ties into access to healthcare. People continue to suffer from mental health because of the inability to afford healthcare. The bottom line is that it should be given to anyone who needs it. Healthcare in the United States is too expensive and profit-driven, leading those who need help to be discouraged from seeking it. Fuse Brown says it best; "healthcare is often treated like a market when in fact it is not." Lastly, America needs to do something about its guns. All of the proposed actions above are focused on the people, however, there also should be something done about the guns themselves. America has 120.5 guns per 100 people. That's way too much. Firstly, there should be a ban on assault weapons.

There is no good reason to own a military-grade weapon. The United States has banned assault weapons before and as a result, saw a dip in gun violence in 1994. A ban on assault weapons worked, and it seems clear that the way to reduce gun violence is to do what has worked. America should also limit access to other firearms. When purchasing firearms, users should always have to submit a background check. There is significant evidence that points to background checks directly correlating to less gun violence. Connecticut passed a law requiring everyone purchasing a gun to submit a background check. As a result, gun deaths decreased by almost 40%.

When talk of restricting access to guns is brought up, the Second Amendment often follows. People claim that by restricting access to a firearm, their Second Amendment right to bear arms is being infringed upon. America was founded on this value system of guns. When the Declaration of Independence was written, the 13 colonies were still at war with England. When gun control is brought up, a lot of people think that it's unconstitutional. However, the Supreme Court agrees that there should be "limits" to the second amendment. In *Heller v. DC*, a police officer challenged DC's then law of not being able to carry firearms outside of your house in DC. The Supreme Court ruled in favor of *Heller*, citing that it is unconstitutional for a ban on firearms outside of your house in DC. However, in the Opinion of the Court, Scalia writes "Like most rights, the right secured by the Second Amendment is not unlimited." Scalia is suggesting that there should be limitations on the Second Amendment and that these limitations would be constitutional.

America's gun violence is a serious problem. It is a problem that needs to be solved now so that fewer people have to grieve. It is a problem that dates back to this country's past. To solve the problems, we need to change the system. We need to change the work ethic, education system, healthcare, and easy access. Unless we do something about these problems, Americans will continue to be terrorized by the thought of being shot everywhere they go.



Each day 12 children die from gun violence in America. Another 32 are shot and injured.

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Reflections on Latin Learning

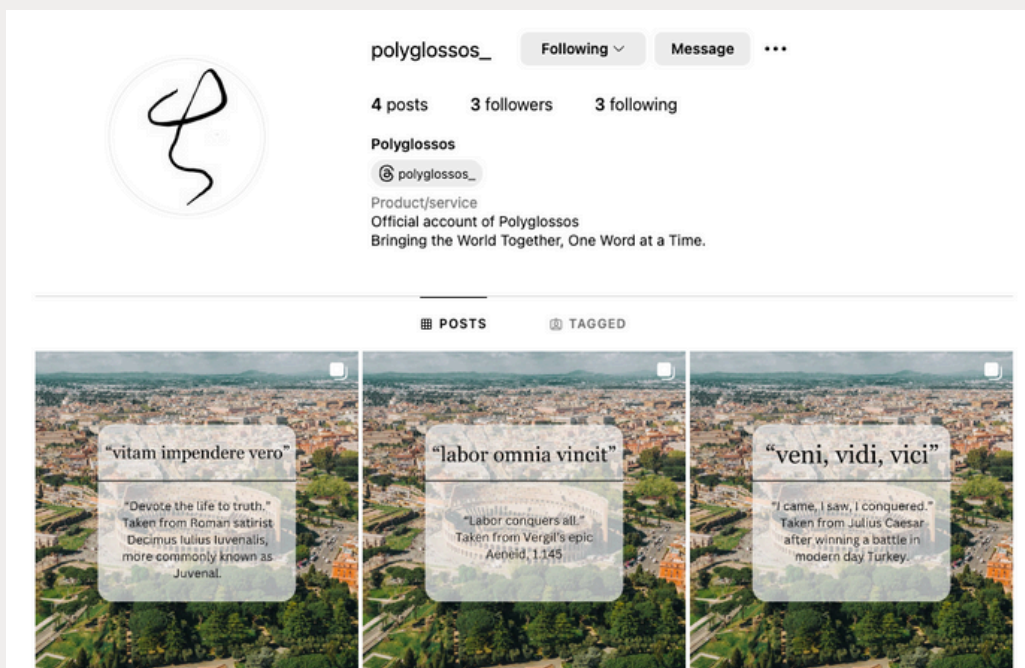
Are the humanities dying? That is perhaps an odd question to answer coming from someone that learns Latin, a “dead” language. However we see and “use”, to some extent, Latin every single day. I suppose that proving a “dead” language isn’t so lifeless can give a little insight about why humanities are still important for us to learn.

The reason that I wanted to learn Latin was because I thought it was special to my middle school. Coming from a public elementary school in Shanghai, I have never thought about the possibility of learning Latin in my life, but after going to an American middle school, Latin seemed to be the more interesting option along with the regular French and Spanish that is still regularly able to be found in other schools.

After I decided to pick up the new language, my first semester was not smooth. I struggled with basic grammar concepts and vocabulary, and I ended the semester with a grade that is barely above failing. However, after spending time with my teacher and going to office hour sessions more frequently, I slowly started to understand the language better and develop more confidence in learning. Thankfully, that stayed true for the rest of my Latin studies. I just finished my fifth full year of Latin learning in school, and I don’t regret any bit of that experience.

I believe that we see Latin and use Latin to some extent everyday in our lives. English and most other European languages all came from Latin so it is interesting for me to find the connections between the words. In addition, Latin appears on the physical things that we see as well. A lot of schools have their mottos written in Latin, and knowing the language and trying to understand it yourself is more rewarding than believing in a translation that Google can give you. Nowadays, it is easy to rely on Google for most things, but what Google is especially bad at, in the opinions of many, is anything Latin related. Therefore, without learning the language, there is no proper context to understand any Latin works from ancient Roman authors, Roman mythology, and so on.

With my interests in Latin, I decided to build a personal project around the study of Latin. My project, Polyglossos, is findable via Instagram, where I have started to post weekly latin phrases that are often used in English to explain a certain idea. These posts explain the meaning of these Latin idioms and identify the source, which are oftentimes from Roman poetry. I hope to expand the project with panels and discussions in the future, along with teaching and learning opportunities on the platform. At [@polyglossos](#), the humanities will never go out of fashion time..



Mariposa Amarilla–Butterflies in Latin-American Culture

Yeuk Yin (Sarah) Zhao

On a windowsill of the Buendía's mansion, a yellow butterfly took flight. It flipped its wings and fluttered in the air, rising higher and higher, flying farther and farther, but never far enough to leave the magical town, never high enough to escape the confines of Macondo.

One Hundred Years of Solitude

The famous piece of magical realism, *A Hundred Years of Solitude* by Gabriel Garzia Marqués, tells the story of the seven generations of the Buendía family, and its fate is tangled with love, lust, and solitude. The yellow butterfly, being a symbol of hope and change, disaster and love, is repeated as a motif throughout the book. This article will explore the various ideas and beliefs associated with butterflies in Latin American culture.



Marquéz's story is set in the isolated town of Macondo, where the Buendías family lived. In Latin American culture, the color yellow is usually associated with bad luck. By repeating the motif of the yellow butterfly, Marquéz indicated to his readers that disastrous changes would follow after the appearance of yellow butterflies, namely surrounding the character Mauricio Babilonia, Meme's lover. Meme, with her original name Renata Remedios, was the 5th generation of the family. Under the strict control of her mother Fernanda del Carpio, Meme rebelled by having a love affair with Babilonia, a worker in the banana industry whom Fernanda disapproved of. Every time Babilonia appears, yellow butterflies would surround him. Later, when Meme is grounded to stop her from seeing Babilonia, Fernandes finds Babilonia and Meme's secret dates in the bathroom of the Buendías mansion and shoots him in his backbone, putting him in eternal paralysis and pain. Meme, in deep depression, lost the ability to speak and was sent to a convent where she locked her heart forever in solitude.

The tragic story of the two lovers undoubtedly indicates the yellow butterfly's association with bad luck. However, it also symbolizes Meme's search for freedom and love inside the cage of her mother's strict control. Yet her bold actions eventually led to a disaster, which put her into another cage of discipline and dogma, preventing her from ever speaking or expressing her mind. Butterflies—beautiful, winged creatures with extreme fragility, symbolize Meme's characters. Her search for love and freedom was beautiful, but also weak and short-lasting.

Quotes from *A Hundred Years of Solitude*

"Mauricio Babilonia was always in the audience, at the concerts, at the movies, at high mass, and she did not have to see him to know he was there, because the butterflies were always there."

"Mauricio Babilonia estaba siempre en el publico de los conciertos, en el cine, en la misa mayor, y ella no necesitaba verlo para descubrirlo porque se lo indicaban las mariposas."



Babilonia and Meme's strange connection with yellow butterflies is an expression of magical realism—a genre of literature that combines bizarre and hyperbolic plots with a realistic and sober style of writing, creating an illusionary and surreal feeling to reflect human nature. Other events in *A Hundred Years of Solitude* include as the life-threatening pandemic of insomnia that led to forgetfulness; the rain that lasted for 4 years 11 months, and 2 days; and the accurate prophecy written on a parchment scroll: “The first person in the family is tied to a tree, and the last person is being eaten by ants.”

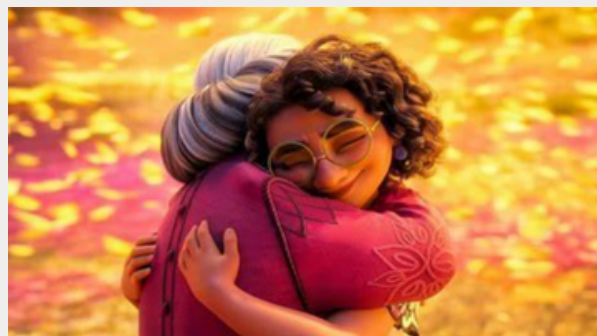
Modern media

The motif of yellow butterflies in *A Hundred Years of Solitude* was regarded as a powerful symbol by many artists. Notably, in the Disney movie *Encanto* (2022), which tells the story of the Madrigal family—similar to the Buendías family set in Columbia, the yellow butterfly appeared in Bruno's prophecy and Abuela and Mirabel's reunion. In this movie, yellow butterflies are a symbol of hope, reunion, and transformation, bringing the family together and healing its crack. In the song “Dos Oruguitas (Two Caterpillars),” which was nominated for the Oscar award for Best Original Song, songwriter Lin Manuel Miranda uses the transformation from a caterpillar to a cocoon, and then to a butterfly as a symbol for the growth and transformation of Abuela, Mirabel, and the entire Madrigal family.

Song lyrics from the movie “Encanto”

“Vienen milagros, vienen crisalidas, Hay que partir y construir su propio futuro”

“Miracles arrive, a chrysalis forms, only by parting can you find your future path.”
—“Dos Oruguitas,” by Lin Manuel Miranda



The reunion scene from *Encanto*

History of the Dominican Republic

Across the ocean in the Dominican Republic, the symbol of the mariposa is also integrated into local history. During the mid-1900s, the Dominican Republic was ruled by the oppressive dictator Rafael Trujillo, and arrays of individual groups began to counter his forces. Amongst them, the Mirabal sisters: Patria, Minerva, Maria Teresa, and Dedé, nicknamed “las Mariposas” (the butterflies), became a beacon of hope for revolution despite countless threats, abuses, and arrests. Their names, along with the mariposa symbol, were embedded in Dominican history as an icon of democracy and female power.



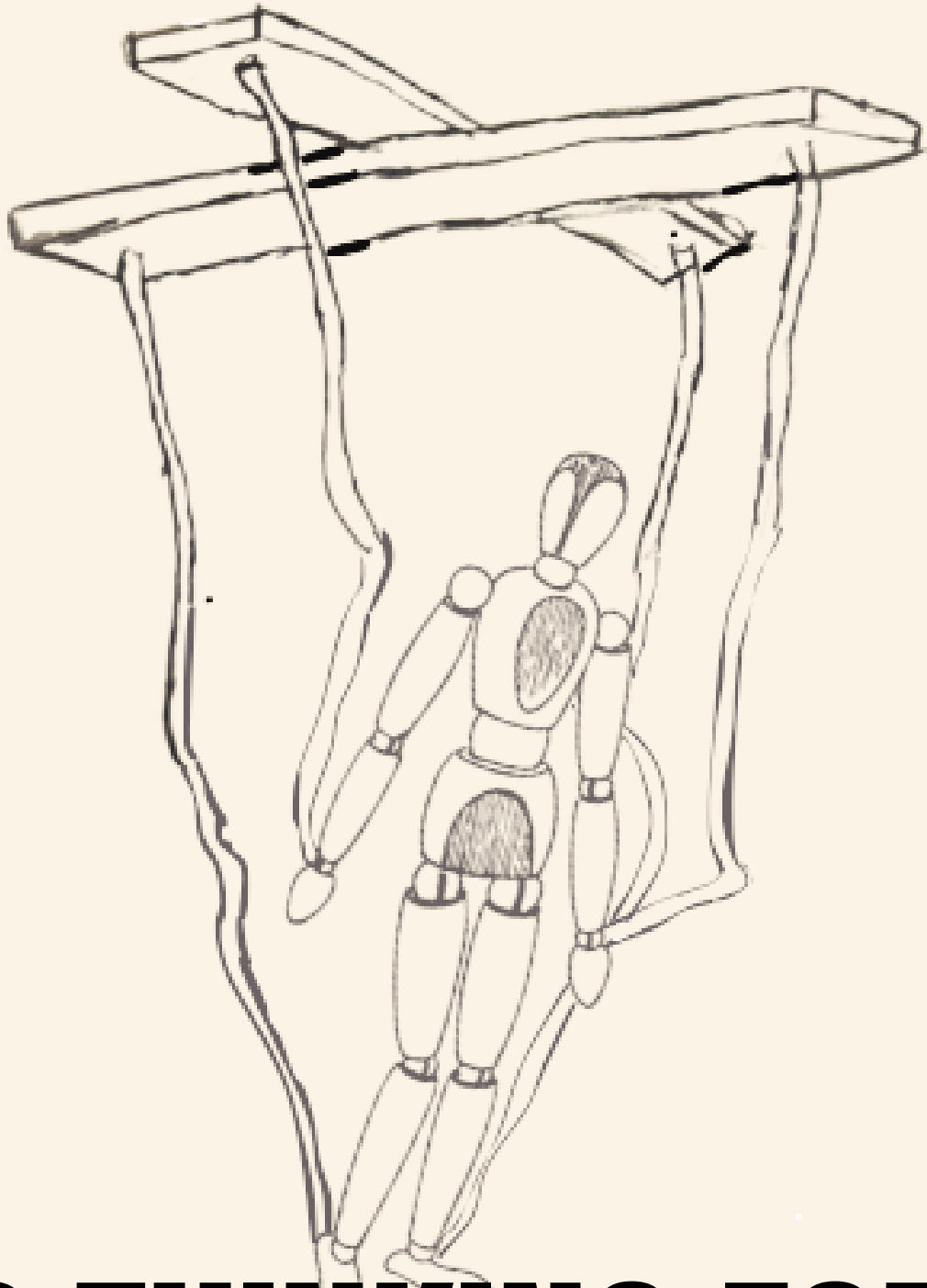
The Mirabal sisters

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LILY ZHENG AND ELEANOR HUANG



**IS THINKING FOR
YOURSELF TOO MUCH
EFFORT?**



Are the humanities dying?

Economic budget constraints often force schools to make decisions that favor which sections the college believes will offer an economic return. This trend is entirely against the humanities and favors the STEM classes/majors because STEM is perceived to have greater economic appeal when it comes to funding universities and training graduates who can find ready employment.

But when and where did this decline in the perceived value of humanities all begin? This could be explored using a real-life example in the University of Wisconsin-Stevens Point, which proposed eliminating 13 majors in the humanities, including English, philosophy, and history, in favor of expanding programs with "clear career pathways" such as business and engineering. This decision was driven by budgetary pressures and declining enrollment in humanities courses, reflecting a broader trend in higher education to prioritize fields perceived as more directly linked to job markets and economic returns.

Educational Inequality at the high school and middle school levels contributes to humanities' decline in general in terms of course offerings. Richer school districts and urban areas seem to have healthier humanities programs, while the relatively poorer-funded, suburban public schools tend to cut humanities first. Hence, a class-based education system is created in which only the student born to the right family is set for a well-rounded education, therefore propagating social inequity and leaving no chances to allow a student from an underprivileged background to develop a diversified skill set.

Should we mourn?

Society changes rapidly with the expansion of technology, so people are being encouraged to put greater emphasis on success, or simply not to be replaced. People lose interest/

time to do seemingly useless things, and humanities is one of them. People no longer spend hours sitting in their backyard, staring at the sky and wondering what it means to live, what is knowledge, etc.

That's where the value of humanity courses come in. It gives the students a chance to jump out from this capitalistic and material world, think just for the sake of thinking, and approach what is around them in a more "out of the world" way. In recent years, the University of Alaska made significant cuts to its humanities programs as part of a structural reorganization aimed at addressing budget shortfalls. This decision was met with widespread criticism from students and faculty who argued that the humanities play a crucial role in fostering critical thinking and cultural awareness. The cuts at the University of Alaska are indicative of a broader trend in higher education, where financial pressures increasingly dictate the allocation of resources, often to the detriment of humanities departments.

Several studies have highlighted the growing disparity in funding between STEM and humanities programs. A report from the National Endowment for the Humanities (NEH) pointed out that federal funding for humanities research has stagnated or declined over the past two decades, while funding for science and technology has increased significantly. Additionally, a survey by the American Academy of Arts and Sciences found that the number of humanities majors has decreased by nearly 30% since the early 2000s, reflecting the broader trend of students opting for degrees perceived to offer better job prospects.

In contrast, educational inequalities at the K-12 level further exacerbate the problem. Wealthier districts with ample resources are able

to maintain robust humanities curricula, while underfunded schools in poorer areas often have to cut these programs to prioritize subjects that are seen as more essential for standardized testing and immediate job readiness. This creates a vicious cycle where only students from privileged backgrounds have access to a well-rounded education that includes the humanities, perpetuating social inequalities and limiting opportunities for underprivileged students. The decline of the humanities in education is not just a financial issue but a societal one. In an era of rapid technological advancement and economic uncertainty, the skills and perspectives offered by humanities education are more important than ever. As we move forward, it is imperative to address the value of humanities in honing a more thoughtful and equitable society.

Perhaps it's a question of re-inventing the place of humanities in modernity

While people recognize the importance of humanities in the rapidly changing society nowadays, it is crucial to reconsider and scrutinize how it is being taught. Given the opinion-based nature of humanities works, people need to understand that all authors are limited to and by their personal experience in the time they live. Critical thinking is necessary to wisely approach the subjectivity of authors in different countries and historical periods of times with different beliefs.

A lot of the extraordinary works of literature are written in a time frame with a completely different set of values and morals that might not be accepted in modern-day society. For example, there was a strong desire among high school students, parents and teachers to remove Shakespeare from the high school curriculum. One of the most compelling claims they made was Shakespeare's problematic world view (Varney, 2021). For example, one of the most well-known Shakespeare comedies, *The Merchant of Venice*, is accused of using anti-Semitism for a moment of entertainment (the scene where Bassanio's men spit on Shylock after his forced conversion from Judaism to Christianity) (Taneja, 2015). In his classic tragedy *Hamlet*, Shakespeare perpetuates male power by blaming women for Lord Hamlet's insanity, portraying them as weak, submissive and vulnerable. The list goes on as racism, sexism, classism and anti-Semitism are observed in Shakespeare's play. Therefore, some educators claim that Shakespeare should be deemphasized to "make room for modern, diverse, and inclusive voices" (Varney, 2021). However, is abandoning arts as great as Shakespeare's plays really a wise decision in an era that is desperately in need of arts? The Shakespeare supporters claim that removing Shakespeare from the high school curriculum is the new form of cancel culture.

"STUDENTS NEED A LEVEL OF MATURITY TO UNDERSTAND THAT SHAKESPEAREAN VALUES"

It is important to consider art works and literature in the context of the time period, culture and morals that it is written in. It is impossible and unreasonable to require writers in the 17th century like Shakespeare to have the same appreciation for values in the 21st century. While the stereotypical and toxic portrayals of minority groups in Shakespeare's play need to be recognized, educators should refrain from taking them completely off the curriculum. As the CEO of West Canadian Industries points out, "We need Shakespeare more than ever. We need English more than ever" (Should High Schools Drop Shakespeare?, n.d.). With the surge of social media, TikTok, reels and short videos that take 10 seconds to watch, students are gradually losing their ability to take the time to read actual pieces of literature. The art of language needs to be appreciated and taught more.

Additionally, despite being created hundreds of years ago, classical arts and literature are still relevant nowadays. There is a strong connection between the classical arts and modern art culture. For instance, key characteristics of Roman arts such as symmetry, proportionality, and golden ratio are constantly reflected in modern architecture and engineering. The richness and complexity of classical music have influenced modern genres and cinematic scores. These art forms from the past continue to shape and inspire current artists, proving that they remain vital in our ever-changing world today.

Recognizing the importance of teaching classical literature and art, it comes down to the question: When and how should students learn Shakespeare and Roman art? If they should learn humanities subjects, when is the right window/age/maturity level to explore these questions? Students need a level of maturity to understand that Shakespearean values, or any values in the classical arts or literature from centuries ago, are shaped by the very specific time periods the author lived in and no longer applicable in modern days while still appreciating their literary or artistic grandeurs. This means that students need to be exposed to the humanities at a very young age so that they learn the basics of reading, writing, creativity and critical thinking. High school level literature can be more integrated into history, sociology, psychology or other social science classes to enrich students' experience and provide contexts for the classical works. There are certainly more teaching methods for educators to explore. Yet, the theme should always be teaching humanities in a way that highlights their relevance nowadays.

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INSPI-HER-ING GIRLS GLOBALLY



@InspHER_Nonprofit
✱ /InspHER_Nonprofit

BY ALINA HUANG

IT WAS A TIME OF STEEP GENDER FAVORITISM. BOYS WOULD BE AN OPPORTUNITY WHILE GIRLS WOULD BE DEADWEIGHT;

parents would keep having children until they got a boy; money spent on sons would be “well-spent”, and money spent on daughters would be “wasted”. This was China just two decades ago. Yet, looking back years later, this wasn’t just China in the 1990s; to this day, this story is reflected in Wall Street, small businesses, and in schools across the globe.

The gender inequity in business leadership positions is shocking: less than 35% of senior management positions in businesses are held by women. Moreover, according to Private Banker International, 25% of female entrepreneurs “struggle with confidence in business”. Anecdotally, this is easily observable in many high schools across Canada, including my own in which the business club comprises 39 boys and only 5 girls.

The nonprofit InspiHER aims to change all that. InspiHER was born with the idea of providing girls in communities and across the world the tools to pursue business roles predominantly held by men. With branches in the United States, Japan, Ottawa, and Vancouver, this organization uplifts girls interested in business through speaker events, fundraisers, and 3 core workshops on entrepreneurship, financial literacy, and “pitching” an idea. Virtual or in-person, their inclusive team ensures that girls can attend regardless of where they live or who they are. With their program’s support, five members have been accepted to internships where they can gain firsthand business experience. InspiHER has run over twenty successful fundraisers, each with profits that go back to funding charity events. So far, they’ve extended workshops and funding to 146 girls in our branches, with



% of positions women take in management:

C-Suite	24%
Senior Vice President	27%
Vice President	30%
Senior Manager/Director	35%
Manager	41%
Entry Level	48%

Sources: Catalyst, Investopedia, Selling Women Short by Louise Mary Roth

plans to reach more next year. By giving girls the resources to begin their business journeys, they target equity from the bottom and slowly build upwards.

How YOU can get involved

All this information begs the question: what is this nonprofit planning next, and how can you take advantage of its opportunities? At the beginning of the next school year, InspiHER will be releasing their first international business pitch competition, where winners can win hundreds of dollars. In this contest, individuals or teams get the chance to innovate and present their products, and open their mindset towards creating a business in the future. Without early encouragement in entrepreneurship, less girls will be able to compete against males, who currently dominate business management. Business begins with the inception of an idea, and InspiHER aims to kickstart girls’ journeys by providing them with a beginning to entrepreneurship, all in this free-to-enter competition.

For aspiring female leaders willing to take initiative, InspiHER welcomes new branches with personalized advice, one-on-one meetings, and a set-up guide to show how to lead a nonprofit chapter. By giving girls worldwide an avenue to step into the business world, InspiHER uplifts each of its regional leaders as they support a holistic cause, together. For those situated in Vancouver, Canada, there will be donut fundraisers in key downtown areas that you can volunteer or purchase from, so if you are willing to pave the way for girls entering the business world you can visit our InspiHER regional leaders at their booths.

Lastly, if you wish to contribute to InspiHER’s cause, you can reach out with general inquiries, whether it be becoming a general volunteer who receives certified hours, or making a donation. InspiHER welcomes changemakers, as it will take more than a small change to transform business.

The Value of Humanities & the Beauty of Wonder

Nick Jiang

There is a popular geological concept called the “Anthropocene,” meaning “the age of humans.” Many think that human beings do have a significant impact on our planet and such impact might be strong enough for us to create a new geological age named after our species. Though it is not a widely agreed-on term, there is something interesting about how some scientists draw the line of the Anthropocene: The mainstream idea is to draw the line from industrial revolution to today (Ripple et al., 2024). Undeniably, technology and sciences shaped human beings into a nearly new species; we do not need Prometheus anymore, as we are our own Promethians in the scientific era.

What are the values of the “humanities” then? Is it simply an anthropocentric study that is biased and arbitrary, or does the field still play a role in our daily life? I would like to examine the modern way of studying the field of humanities and take us back to its roots, so that we can see what has changed and what remains of importance.

Analyzing Academia as a Technology

Undeniably, scientific methods and rationality are significant to the study of humanities. The rationalist approach can be traced back to Plato and his Chariot Allegory, in which he described human rationality as “charioteers” that drove us to “the heaven of the heaven” (Phaedrus). Francis Bacon is another pioneer, in the use of scientific method, known for his method of induction applying in all fields of knowledge. Scientific methods are undeniably useful and led us closer to the truth if ever there was one.

In the late 19 century, the humanities adopted a purely scientific method,

originally called “the humanity sciences,” and thought that one should be ashamed of not being scientific. Now, we even have a scientific approach to God (Schroeder). In the area of philosophy, a recent interview conducted with Daniel Dennett revealed happily the fact that modern philosophers are, to a great extent, scientifically trained (BigThink, 2014). Employing Heidegger’s words, technology reveals the world, and the way it reveals the world (Ge-stell) reveals the real as standing reserves: resources unlocked for later utility, this kind of revealing is destining, which is actually dangerous, as everything in the realm of technology is about efficiency; because of this charm of efficiency, ge-stell threatens to be the only way of revealing, which is dangerous (Heidegger, 1967).

If we analyze academia as a piece of technology, we can identify certain of its features. Firstly, it has a system of peer review and gatekeeping. This ensures that non-academics find it difficult to gain recognition, and academia will produce the knowledge and is itself the consumer of its knowledge production (Briggles, 2020). This is known as disciplinary reductionism, because under such discipline, there exists almost no “publication of any use to the people actually struggling with the original problem in its ‘unreduced’ form” (Callahan, 1973). Another concept relevant here is Ivan Illich’s concept of “radical monopoly”, a form of monopoly where the market is dominated by one type of production process (1973). This is exactly what is happening with the humanities: we started using one single systematic methodology, and started conducting research in a similar manner. This indeed provides a more efficient process of knowledge, but also a

more limited perspective. For example, Freudian psychology appeared to be left out the mainstream psychological research, but became a prevalent part of literature analysis anyway. There is still debate about whether psychoanalysis has its role in modern psychology (Paris), but according to philosophers and scholars like Karl Popper, psychoanalysis is simply a pseudoscience.

Despite some philosophers arguing that “progress” is an arbitrary concept, or a concept brought up by the Enlightenment thinkers, modern society, driven by the fast train of capitalism, is mechanically trying to achieve “higher, faster, stronger” in technology, which is apparently plausible for the most; as Marx suggested: “The bourgeoisie cannot exist without constantly revolutionizing the instruments of production” (Marx & Engels).

Postmodernism may lead humanity to a brighter path, but we should be wary of a technological approach to humanities.

Tracing the Roots of Humanities

Humanities in the West have a root in Ancient Greece, such as Platonic academia, for example. “Wonder is the only beginning of Philosophy” (Theaetetus). One possible taxonomy of knowledge is the divide between practical knowledge and the theoretical. The major difference is that practical knowledge serves as means to survival or other ends, but theoretical understanding is a means in itself. How could knowledge serve as a means in itself? This is because we wonder, and we as human beings are curious about ourselves and the world we are in. Humanities seldom serve as means to an end, especially in prehistoric times, but rather it is inspired by pure wonder and curiosity.

This also reveals another phenomenon, which arose after the emergence of academic discipline, where knowledge in fact becomes a means to ends like fame and wealth, instead of curiosity.

This has led to a massive amount of academic honesty issues, useless essays, and irrelevant research. This is why we sometimes struggle to see how humanities can be relatable in modern societies; it is not derived out of genuine interests, but rather instrumentalized as a means to an end. This is, however, not saying humanities knowledge is not useful. In a lot of cases, theories and definitions will have an impact on reality. It is out of curiosity that John Locke investigated on the theory of the Divine Right of the King and realized that this theory had no sound support (2018[1689]), thus leading to the Glorious Revolution. Divine Right of the King is practical, as it is proposed in order to justify the King’s authority rather than allow for constant contemplation about how could one gain authority while others’ do not. Thus, this is not a human-oriented theory, but a “divine theory,” which is in many ways the opposite to humanities. God theories serve as bridges to a purpose and ignore ontological concerns by neglecting problems of the “is”. This is not to exclude religious study from humanities, but to say that, in humanities, phenomena of wonder should be studied at a sociological level rather than an epistemological one. The humanities are about curiosity and inquiry, and this wonder, although it might be useful at times, is not a means to another end, but an end in itself. There should exist one only reason for the inquiring of humanities: satiating the curiosity that humans have about reality, and preventing humanities from becoming instrumentalized against humanity itself.

What is truly valuable about the humanities are its “wondrous spirits,” which are seldom seen in technology. These wondrous spirits can also be seen in theoretical sciences and mathematics. In this sense, the study of humanities itself is an end. When we learnt to drill the woods to attain fire, it’s

practicality went beyond the theory. We understood nothing about friction and energy, yet we knew how to use these techniques. But modern technologies are, due to their complexity, not the results of trials and luck: without knowing anything about mechanics and related knowledge, it is impossible to build a rocket. In this way, theories derived from wonder must eventually take the form of a technique. Humanities work the same way. Psychology theories concerning the minds, like Freudian psychoanalysis were at first purely motivated by wonder at the depth of human mentality and how we function. But then, it has also taken on applications in therapy. In contrast, even though J. S. Stuart Mill's attack on democracy as being the tyranny of the majority is justified, and no one could possibly deny the importance of *On Liberty* (1859), it is useful for understanding the eternal faults of our current democratic system but does not give us any greater ability to fix it.

An important problem of today's academy is about the threshold of understanding. Technology is often seen as having an external benefit, therefore people who do not understand the technology can benefit from it. However, for most of the knowledge in the area of humanities, it is more important to know something than to do something. This is not always true. For example, Catherine Mackinnon's work on "sexual harassment" coined the term and brought it to public attention, but it is generally plausible. In this sense, the obscurity as a technique of the academy, stops people from wondering. Everybody, perhaps, once wondered about the mind or consciousness, but once people started talking using terms like emergence, IIT, panpsychism, mind-body dualism, "ghost in a machine," and other terms, the concept ceases to be wonder-evoking for the masses, but only for those who actually understands. Knowledge-based exams

make wonder take a back seat . For young students, it is important to remain wondrous. But under an exam-based education system, knowledge becomes a means to passing the exams and going to better universities, and thus stops being an end in itself. However our modern education system must be, it is the wonder in our world that should be driving us to pursue knowledge.

The power of humanities, and the most beautiful quality of human beings, is wonder. It is wonder that drives us to "the heaven of heaven." However, the inevitable radical monopoly and disciplinary reductionism have stopped us from wondering and require us to treat knowledge as an ulterior end.

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HOW DOES ART IMPACT SOCIAL MOVEMENTS?

BY GRACE LI



Racism at Little Rock (1957)

In traditional societies, arts usually only act to solidify and formalize social order through the intended repetition of imagery and the control falling under a small group of people's hands. But it is undeniable that art has always been a great tool to incite public sentiment and establish a viewpoint.

The arts now express and shape the individual and collective needs that drive and support social movements.

In *The Art of Protest: Culture and Activism from the Civil Rights Movement to the Streets of Seattle*, the author Thomas Vernon Reed introduces several roles art may serve in social movements:

1. As cultural forms for transforming society
2. As empowerment
3. Enacting movement goals
4. History and identity
5. Setting emotional tone
6. Critiquing social movements
7. To diffuse

“ART HAS EVOLVED FROM MERELY SOLIDIFYING SOCIAL ORDER IN TRADITIONAL SOCIETIES TO BECOMING A DYNAMIC FORCE IN MODERN SOCIAL MOVEMENTS”

In the following section, I will outline a few instances where art played a crucial role in the process of conducting a social movement.

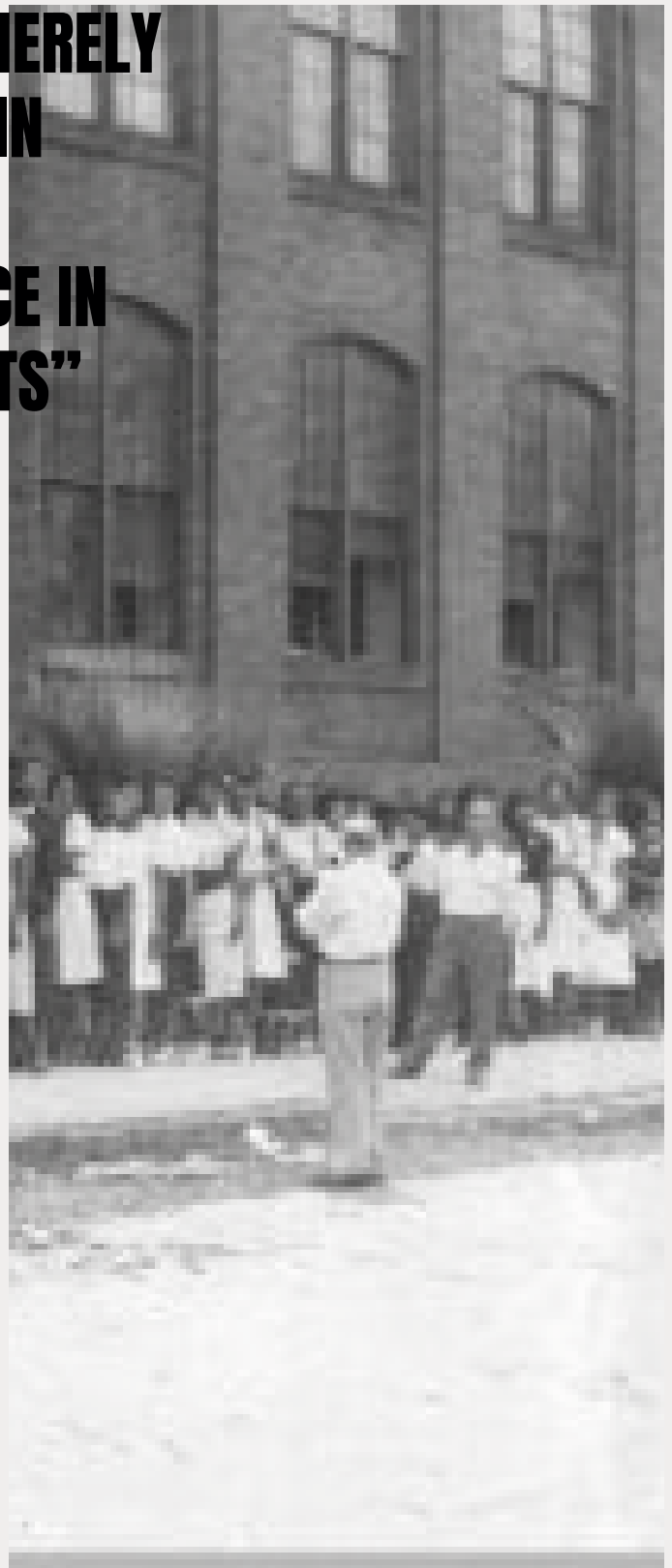
Music in the Civil Rights Movement

“We Shall Overcome” is a well-known gospel song sung in the 1950s and 1960s. The song was first used as a protest song at the 1945 labor strike in South Carolina by African American women seeking a wage increase. Being the favorite song of one of the strikers Lucille Simmons, this song was given a sense of solidarity by changing the original “I” to “We” and other lyrics being altered for singing, for example, to “We will have our rights” or “We will win this fight.” This song largely united the protesters together, created a strong sense of community, and established a shared goal. As a result of this movement, in 1964 and 1965, Congress passed the Civil Rights Act and the Voting Rights Act. Also, because of its significant impact, the song “We Shall Overcome” was later used in protests in many other countries around the world.

Dance in the Black Lives Matter Movement

Dance demonstrated its power as a form of protest in the wake of George Floyd's death at the hands of the American state. In Harlem, dancers performed during events where they honored Floyd and spotlighted Black artists. Dance in particular transforms public spaces into platforms for social change and amplifies the unheard voices in another way. This type of protesting effectively engaged some people who were not originally part of the movement and enabled people to involve themselves with their own cultural and spiritual practices.

In conclusion, art has evolved from merely solidifying social order in traditional societies to becoming a dynamic force in modern social movements. Examples throughout our history underscore art's significant role in driving social change and fostering solidarity. With the modern approach that art is taking, it is essential to emphasize the significance of a shift in arts education for children and through professional training. In turn, modern art education must acknowledge the power of art to shift cultural narratives through each unique artist's passion, voice, and expression.



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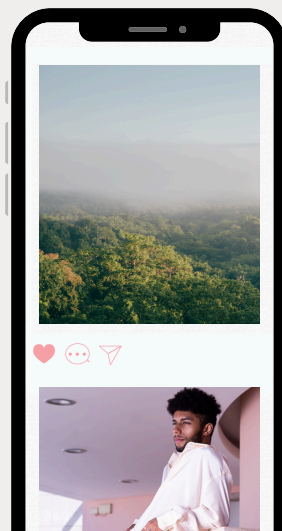
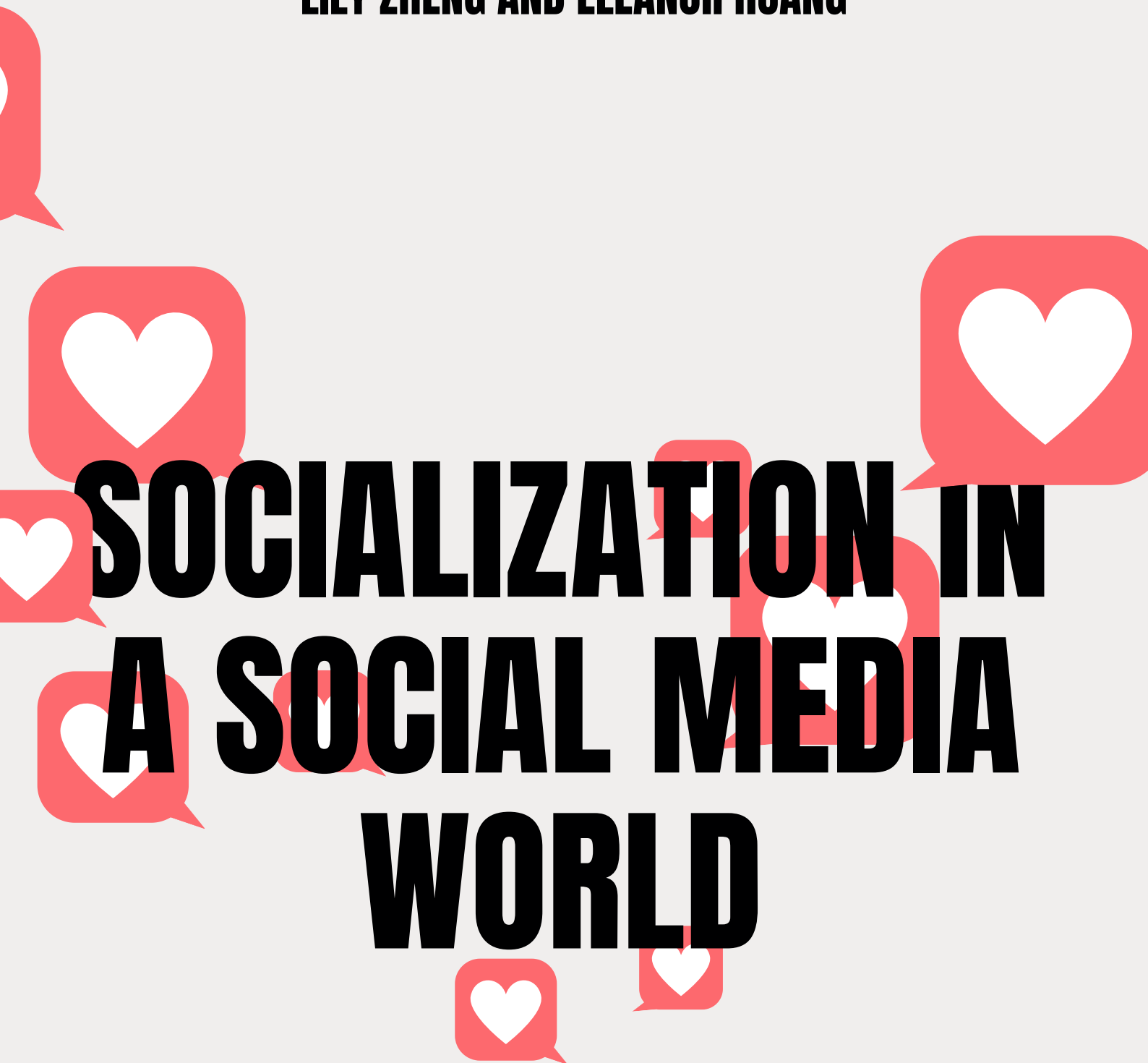
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LILY ZHENG AND ELEANOR HUANG



DOES SOCIAL MEDIA ENCOURAGE SOCIALIZING OR DISCOURAGE IT?



Social media, as the moniker suggests, are designed to encourage socialization. Their goal is to use modern technology to break the time and geographical barriers to communication and help users make new connections. However, is our social media doing the job? Do they encourage socialization or curb it?

A lot of people share their lives on social media. Yet, some of them, especially the influencers, are carefully curated personas where they only highlight the best moments of their lives on their profile. The overwhelming information of other people's happy and successful lives inevitably leads to comparison. People constantly compare their appearance, body, wealth, education, social lives and overall success to profiles they see online. They often fail to recognize the fact that first, one's happiness cannot be measured by the number of cars they own, parties they go to, or countries they have visited; second, those 'successful' profiles can be curated; and third, it is impossible to live a 'perfect' life. The toxic yet prevailing comparison on social media leads to dissatisfaction, negative self-perception, diminishing self-worth and feelings of isolation (The Toxic Habit of Comparison, n.d.). Indeed, instead of making people feel seen, included and valued, social media are making people feel the opposite. With the negative feelings from social media accumulating, people become more hesitant to share their lives and reach out to friends, not to mention making new connections online.

It is also interesting to delve into the impacts of social media on teenagers' social skills. Teenagers nowadays

grow up with Snapchat, Instagram and TikTok. The average teenager spends 7 hours and 22 minutes looking at screens each day. It significantly reduces the amount of time they spend offline with their family and friends. Even at social gatherings, teenagers are often seen scrolling their screen and watching Instagram reels. A lot of people fear that it would jeopardize their social skills as in-person interactions are essential to building it.

However, a new study shows that increased social media activity does not adversely affect social skills and is associated with more offline interactions with friends. The study uses children born at specific years as samples. Starting at the age of 4, they take a behavioral questionnaire every two years until 18 to be assessed on their social emotional skills. Analyzing their relationships with social media usage, the study finds no evidence of social media use impairing social skills. Instead, they might "serve as an additional platform for social interaction, not necessarily at the expense of traditional interactions" (Dolan, 2024). Given the fast-changing nature of social media, the study does have its limitations. Yet, it serves as a valid contradiction to the commonly-held belief.

Dangers in social media for minors

Minors, especially teenagers, face dangers other than toxic comparison on social media: addiction, predatory behaviors, privacy issues, just to name a few. In fact, leading social media companies such as TikTok and Meta

face lawsuits for purposely designing their algorithms to be addictive. While it is an understandable act since keeping users engaged is their way to profit, it is important to consider their ethical implications. All humans are susceptible to the 'fear of missing out' (FOMO). Yet, teenagers are more heavily affected. Utilizing this psychological weakness, social media platforms are able to keep teenagers scrolling for hours. What infuriates the already-concerned parents and teachers more is the lack of care shown from the social media companies. For example, based on Meta's internal research, the team is well aware that its products harm young users by keeping them on the platform for an extraordinarily long time. Yet, they chose not to take action (Feiner, 2023).

Another often-overlooked danger on social media is predatory behaviors and child pornography. Since all social media users do not have to reveal their real identities, ill-intentioned people fake their identities to trip teenagers into 'online relationships' with the ultimate goal of obtaining sexually explicit photos, or, even worse, taking advantage of them in real life. Sadly, a lot of minors fall into the trap. In fact, 14.2% of teens have encountered predatory behaviors from someone online (Bark's Annual Report: 2022 Research on Kids and Technology, n.d.). There are an estimated 500,000 online predators active each day, and over 50 percent of the victims of online sexual exploitation are between the ages of 12 and 15 (Allen, 2024). Even though companies like Meta have taken approaches such as sharing information with law enforcement and disabling suspicious accounts, more efforts are needed to address the issue.

The negative impacts of social media are exacerbated by teenagers' lack of maturity to properly handle and navigate the platforms. More education is needed to raise their awareness of the potential dangers of social media and ways they can protect themselves. It takes the combined efforts of social media companies, schools, parents and teenagers to make social media platforms a better and safer place.

The ethical constraints and implications of social media companies

In recent years, social media companies have faced lawsuits for intentionally designing algorithms that encourage addiction, especially among younger users. This practice raises ethical concerns in which platforms like Instagram and TikTok take advantage of features such as infinite scrolling, personalized content feeds, and constant notifications to exploit psychological triggers, making it hard for users to put their devices down.

From an economic perspective, the motive is clear: the

“INSTAGRAM AND TIKTOK TAKE ADVANTAGE OF FEATURES SUCH AS INFINITE SCROLLING, PERSONALIZED CONTENT FEEDS, AND CONSTANT NOTIFICATIONS TO EXPLOIT PSYCHOLOGICAL TRIGGERS, MAKING IT HARD FOR USERS TO PUT THEIR DEVICES DOWN.”

longer users stay on the platform, the more ads they see, and the higher the revenue for the company. Social media giants like Facebook, now Meta, and Twitter, rely heavily on user engagement to drive their profits. However, profit often comes at the expense of users' well-being, leading to issues like anxiety, depression, and disrupted sleep patterns, particularly among teens.

This brings us to a crucial question: do private social media companies have a social responsibility to make their platforms less addictive? If so, how can they strike a balance between ethical considerations and profitability? One potential solution is the implementation of design changes that prioritize user health over engagement. For example, platforms could introduce features that encourage breaks, limit the number of notifications, or provide users with more control over their feed algorithms. Instagram's recent experiment with hiding likes on posts is a step in this direction, aimed at reducing social pressure. Additionally, there is a growing call for stricter regulations to hold these companies accountable. Governments and advocacy groups are pushing for legislation that would require social media platforms to be more transparent about their algorithms and their impact on users.

So, are we stuck with social media, or is it just a fad? The answer may lie in how we, as a society, choose to address the ethical implications and push for a healthier, more balanced digital landscape.

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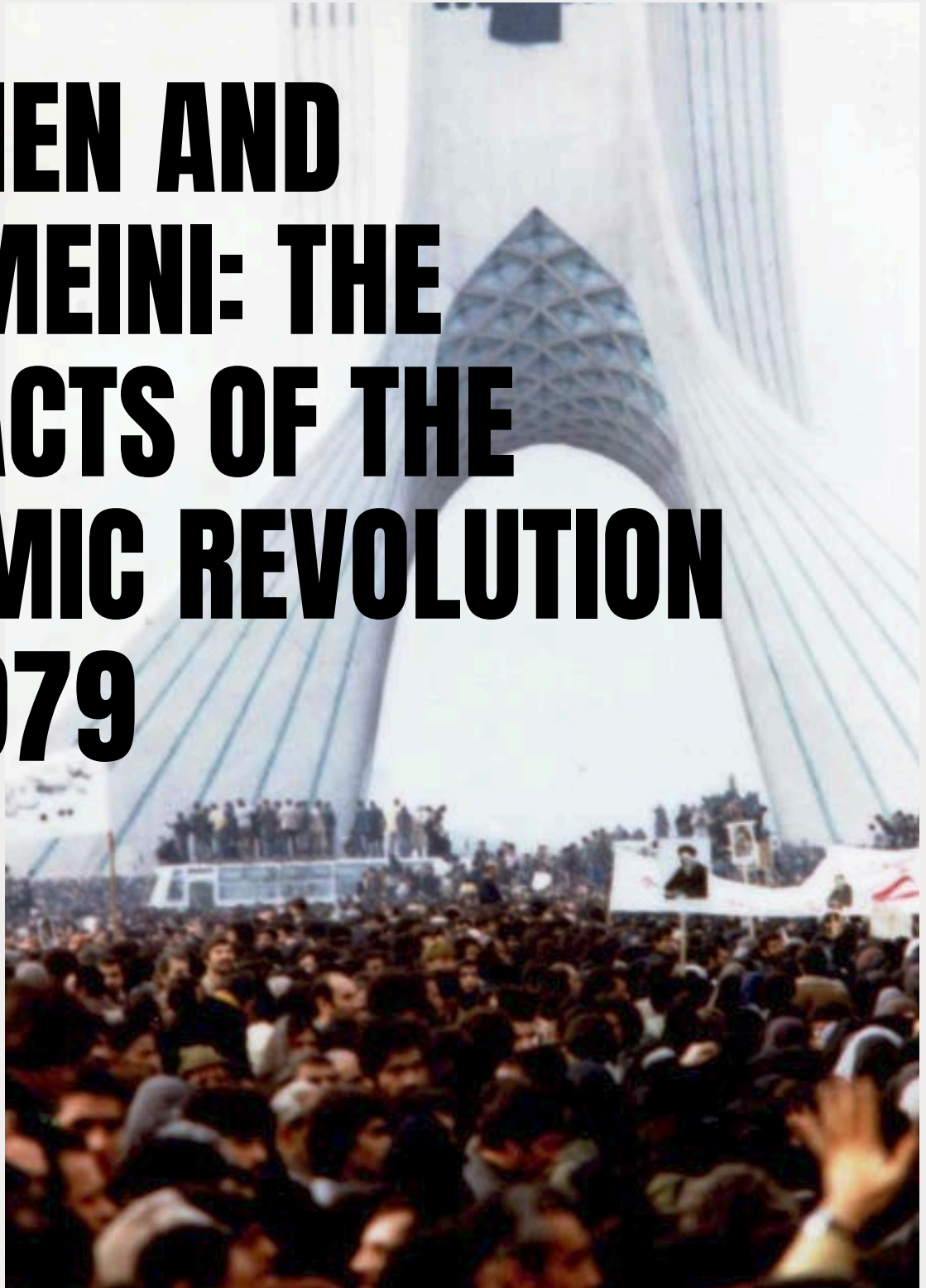
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WOMEN AND KHOMEINI: THE IMPACTS OF THE ISLAMIC REVOLUTION OF 1979



BY OLIVIA LONG AND JAKE CONWAY

After the overthrow of prime minister Mossadegh in 1953, Shah Pahlavi began to distance himself from the traditional Iranian clerical system and instill reforms that later became known as the 'White Revolution'.

Mohammad Reza Pahlavi, the last Shah of Iran, made pivotal leaps in the issue of women's rights in Iran. In 1962, women were finally granted the right to vote, but received an onslaught of backlash from clerical leaders and extremist Muslims, who believed that the enfranchisement of women directly opposed Islam and the Quran. The Shah also passed the Family Protection Laws in 1967, strengthening women's rights in areas of divorce, marriage, child custody, and other matters of the family. However, inflation, a widening socioeconomic gap, and the Westernization of Iran threatened the country's cultural identity and contributed to Iran's turmoil and a general dislike of the Shah. In 1978, protestors took to the streets of Iran, led in vast numbers by members of the clergy. Their demands were not only to overthrow the monarchy, but to establish an Islamic Republic, one which would grant more freedom to the people. Iranians of all types protested the monarchy: Women and men, religious and secular, left and right, poor and wealthy, all in hopes of a more equal Iran.

In January of 1979, the Pahlavi monarchy fell and the Islamic Republic was established in Iran, led by acclaimed revolutionary leader, Ruhollah Khomeini. A traditional Muslim, Khomeini believed that Iran was not in his hands, but in the hands of the people who elected him as a public servant. This paper will center around the key argument that Ayatollah Ruhollah Khomeini's extreme Islamic beliefs and adherence to Quranic laws forced women back into a domestic role after the Iranian Revolution of 1979, limiting their social, political, and professional freedoms by relegating them solely to the private sphere. He claimed that the people would only follow a man of God, so that they could have freedom (1). In an interview with Oriana Fallaci, an Italian journalist, Khomeini said in reference to the West, "We are afraid of your ideas and of your customs. Which means that we fear you politically and socially. And we want this to be our country. We do not want you to interfere anymore in our politics and our economy, in our habits, our affairs. And from now on, we will go against anyone who tries to interfere — from the right or from the left, from here or from there." (2). Khomeini's hostility towards the West developed a new Iranian identity defined in opposition to everything that the West stood for, especially women's rights. Before Khomeini's rise to power in January 1979, he urged women to fight alongside him during the Revolution, and women stood with him when he needed voters in national referenda in favor of the Islamic Republic and a new constitution (3). Iranian women harbored the belief that the Iranian Revolution would bring positive change to the public in a number of arenas. However, in what ways did Khomeini's ideas about women's rights and gender equality shape Iranian society, and what were the consequences of these policies for women's lives and status in the country?

A large influence on gender inequality during the Iranian Revolution was the fundamentally contradictory nature of Islamic religious nationalism and the Western idea of modernity. Western beliefs are often associated with the term 'modernity', and to extreme traditionalists like Khomeini, the West was the opposite of what Islam stood for. One of the largest problems that Islamic women faced was the domesticity that was expected of them, as portrayed in the Quran. Another problem was each clergy's individual interpretation of the text that could read past certain sections and more harshly portray others (4). A large problem with theocratic governments is the fluidity and flexibility of religion and spirituality to each individual, dissimilar from the strict and unwavering rigidity of law. In the case of women's rights in Iran, religion was manipulated by men in positions of power, men like Khomeini, to take a hard oppositional stance on Eurocentrism and Westoxification "On this point, the disagreement between Islamic and Western culture is not about whether women should be oppressed, as is often represented in the West. Well-meaning folk on both sides believe that no human beings should be oppressed. This is not to deny that women suffer grievously from oppressive laws in many Muslim countries. It is only to say that the principle on which Muslims stand is not the "right" to oppress women. Rather, what the Muslim world has reified over the course of history is the idea that society should be divided into a men's and a women's realm and that the point of connection between the two should only be in the private arena, so that sexuality can be eliminated as a factor in the public life of the community." (5). This quote by Afghan-American author and speaker Tamim Ansary is a prime example of the argument that Islam is not oppressive to women or inherently anti-woman, but just clearly divides the role of men and women in society. The Iranian government believed that keeping the rights that women had been granted during the Shah's rule was an outcome of the West's influence on Iran during that period of time. By keeping those laws and rights, they were supporting the West and confirming that Iran was losing its cultural and national identity.

(1) Ruhollah Khomeini, Interview by Oriana Fallaci, Qum, Iran. September 12, 1979, <https://www.nytimes.com/1979/10/07/archives/an-interview-with-khomeini.html>

(2) Ibid.

(3) Haleh Esfandiari, *Reconstructed Lives*, Baltimore, MD: John Hopkins University Press, 1997.

(4) Haleh Afhsar, "Khomeini's Teachings and Their Implications for Women." *Feminist Review*, no. 12 (1982): 59-72, <https://doi.org/10.2307/1394882>

(5) Tamim Ansary, *Destiny Disrupted*, New York: PublicAffairs Publishers, 354.

In an interview with Khomeini in 1979, he stated his hatred of the word democracy, banning it from the title of the revolution, and influencing followers of the revolution to see the word as dirty and Western (6). The West's impact on Islamic society debatably created an even more Islamic extremism to emerge. In countering Western beliefs, a unique, opposing approach was created in order to counteract the insidious influence of Western ideologies into the East and strengthen the idea of Iranian national pride and religious identity. In turn, this new type of Islamic extremism largely attacked the idea of women's rights as it pertained to Islam, as they viewed the women's rights movement as a Western invention that had no place in Iranian culture.

The main idealists of the revolution, Khomeini and Ali Shariati, addressed women's rights only at the ideological level. The conversations that they had regarding gender equality within Islam at an abstract level, avoiding specific promises that would give women legal or political changes (7). Khomeini was anti-women's rights for a number of reasons: he was pro-Islam, anti-West, and he harbored the belief that women's rights was a Western value that had interwoven itself into Iranian women's minds. Women's rights was a foreign idea to many Iranians and dissimilar to the ways in which women's empowerment had grown straight from the ground in the West, the term and its purpose held greater weight than just the enfranchisement of women. It held the weight of the West and all the ideas that had altered Persian identity and culture.

Khomeini had strong beliefs, deeply rooted in Islamic culture, that women were meant explicitly to be members of the family. He believed that family was a woman's duty and that was the most important role that she could and should ever hold. Khomeini appointed women as the "pillars of the nation" by raising "brave and enlightened men and meek and united women." He also believed in "women's high status as religious beings and within the family - that is, as differently gendered beings who acquired status in relation or service to others." (9) Framing women only in relation to men and their children, Khomeini dehumanized and took away the validity and freedom of the choices that women were able to make for themselves.

These beliefs came into the spotlight wholly after Khomeini led the Iranian Revolution of 1979, largely with the support and backing of Iranian women and other ethnic and religious minorities in Iran at the time. One Iranian woman said of Khomeini's rule after the overturn of the Shah, "Nor were women alarmed that Ayatollah Khomeini, expelled from Iraq in October 1978 and temporarily headquartered in Paris, responded with generalities to questions regarding the position of women under a future Islamic government: women's rights, he said, would be fully respected within the framework of Islamic law." (10) Often making baseless promises, especially during the climax of the revolution, he ensured women would help his cause, without following through on his promises.

He found loopholes in his campaign such as proclaiming the idea that Islamic law took precedence over women's and human's rights because Islam was the answer. What's more, Khomeini argued that women's participation in the revolution was due to the fact that Islam offered an alternative to women's sexual and commercial exploitation under capitalist relations (11). Rather than taking the support of women as a clear cry for equality, he manipulated the narrative to subsist on the revolution being an escape from the West. He harbored the belief that the West targeted women with the idea that they were weak and could be easily exploited, especially to fight for something as Western as women's rights. Khomeini believed that the West sought to turn women against Islam by empowering them to be more open about promiscuity and exploration. Khomeini said, "As for women, Islam has never been against their freedom. It is, to the contrary, opposed to the idea of women-as-object and it gives her back her dignity." (12) This begs a larger question: What freedoms was Khomeini referencing? In a way, the Iranian Revolution turned back time, reversing the rights that women had been granted under the Shah. Khomeini had a large fear of Iranian women being Westernized by ideas like promiscuity and women's rights, strongly opposing Western women and the freedom that they had.

Before Khomeini's rise to power in 1979, he sent a letter to the Shah in 1962, when he was still just working with the clergy. In the letter he denounced the enfranchisement of women as "...against the holy and official religion of the country". (13) Before Khomeini's rise to power in 1979, he sent a letter to the Shah in 1962, when he was still just working with the clergy. In the letter he denounced the enfranchisement of women as "...against the holy and official religion of the country". The discrepancies and hypocrisies within the Ayatollah's regime had manipulatory and negative effects on the women of Iran. While pushing women to join the revolution and the fight for equality and freedom in Iran, he spoke of respecting women's rights. Iranian women were expecting much more changes from the Iranian Revolution than actually occurred in the overturn of the monarchy. An account of one

(7) Catherine Sameh, *Axis of Hope: Iranian Women's Rights Activism across Borders*, Seattle, WA: University of Washington Press, 2019.

(8) Ibid

(9) Catherine Sameh, *Axis of Hope: Iranian Women's Rights Activism across Borders*, Seattle, WA: University of Washington Press, 2019, 40.

(10) Haleh Esfandiari, *Reconstructed Lives*, Baltimore, MD: John Hopkins University Press, 1997.

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(12) Khomeini quoted in Elizabeth Sanasarian, 1982, *The Women's Rights Movements in Iran: Mutiny, Appeasement and Repression from 1900 to Khomeini*, New York: Praeger Publishers in *Axis of Hope: Iranian Women's Rights Activism across Borders*

(13) Haleh Afshar, "Khomeini's Teachings and Their Implications for Women." *Feminist Review*, no. 12 (1982): 59-72, <https://doi.org/10.2307/1394882>

Iranian woman during the revolution was: "My first memory of the revolution was when Ayatollah Khomeini banned the participation of the leftist group, the Fadayan, in demonstrations. I knew this was the end of democracy in the Western sense. Soon enough we found out that when the government talked about 'freedom' and 'democracy,' it meant freedom and democracy within an Islamic context." (14). After the revolution, Iranians of all backgrounds realized that the equality preached within the Revolution was only for those with a specific perspective: Muslim. For other ethnic, religious, racial minorities in Iran at the time, the aftermath of the Revolution was worse than the previous. "I believed Ayatollah Khomeini would come and settle in Qom. I wanted the revolution to win. I was hoping for some justice and equality. I only saw the secular side of it, not the religious one." (15) The Iranian Revolution was always Islamic, and fought for Islamic rule to be restored to the country. People in Iran were partially misled into fighting for a cause that they didn't entirely support. Instead of gaining secular freedom and equality, they gained freedom and equality, as it was defined by Islam. The Islamic Republic that had provided education to women simultaneously imposed discriminatory laws against them. There was a large gap in equality and civil awareness (16). Women in Iran still had significantly more rights than women in other countries, like Saudi Arabia and Syria. After 1979, growing rates of women and men were being admitted to universities, regardless of their gender. In simple terms, the system was completely hypocritical. Khomeini also imposed segregated schooling for the two sexes, where girls were given second-hand education in comparison to boys (17). Boys and girls were split into two separate sectors in the young education system, often giving girls a worse education. But when they became men and women, few universities were segregated and the gap between the two sexes 'closed'. Some may argue that the steps put in place to keep them separate but equal were gratuitous and only fueled the anger of women in Iran.

After the revolution, Khomeini announced that women working in government offices were required to wear the hijab. Thousands of women of all classes protested this, lasting 3 days. The protesters were attacked by vigilantes and thugs and beaten. Protestors were called "puppets", "prostitutes", and "European dolls" (18). In 1979, when Iranian women tried to fight back against discriminatory practices in the country, the government labeled them as enemies of the revolution. The revolution soon became a polarized fight between the ideals of the West and the East, leaving women standing somewhere in the middle. While being Middle Eastern and primarily Muslim, they still wanted to enjoy the 'Western' beliefs of equality between genders. The battle against these protesting women joined with the battle against the monarchy in the public eye (19). Not only did the public perspective on women protesting the discriminatory practices of Iran change after the Revolution, but so did the laws. New laws in Iran passed quickly after the Republic was established and made it so that women were not allowed to present evidence in

court unless it was corroborated by a man (20). These laws were largely based on conservative Islamic law, or Sharia. Women judges were dismissed and women were banned from attending law school. They could also not be admitted to scientific and technological university faculties (21). The male right to be polygamous and divorce their wives were also restored to men. The marriage age for girls was dropped from 18 to 13. More older men married young girls and quick marriages occurred (22). These laws were specifically put in place to benefit men in Iran and degrade women, creating a defined role for women while giving men vast freedom in comparison. The Iranian government and the Ayatollah's impact on the laws surrounding women seemed to be largely guided by their wishes for women to return to their domestic roles, by limiting their freedoms and heavily enforcing their lives.

It is important to understand the complex and important historical context of the Iranian Revolution and Khomeini's stake in the discrimination against women that still lingers in Iran and around the world. Due to the laws that he implemented nearly four decades ago, Iranian women still fight for liberation from the confines of social norms and cultural expectations that hinder their ability to choose their own outfits, express their sexuality, or speak against inequities. The recent death of Mahsa Amini has sparked outrage amongst Iranian women, who was killed by the morality police for not wearing her headscarf 'properly' (23). Mahsa Amini's death is a near perfect example of the violence that Iranian society imposes upon women and the ways in which women are seen as disposable in the face of systemic oppression and gender-based discrimination. By studying the history of legislation and the impetus behind the disenfranchisement of and discrimination against women in Iran, it becomes clear that a complex interplay of cultural norms, religious ideologies, and Khomeini's personal beliefs has perpetuated a system where women's rights and opportunities have been systematically restricted for decades. The repercussions of Khomeini's repressive approach has continued to be felt by Iranian women today, highlighting the urgent need for ongoing efforts to challenge and dismantle the patriarchal structures. Only through these endeavors can we hope to secure a future where women can exercise their full rights and fulfill their hopes and dreams without being confined to traditional gender roles dictated by religious extremism.

(14) Haleh Esfandiari, *Reconstructed Lives*, Baltimore, MD: John Hopkins University Press, 1997, 59.

(15) Ibid, 63.

(16) Ludwika Wlodek-Biernat, "Iranian Women. Quest for Freedom and Equality." *Polish Sociological Review*, 503-09, <https://www.jstor.org/stable/41275177>

(17) Haleh Afshar, "Khomeini's Teachings and Their Implications for Women." *Feminist Review*, no. 12 (1982): 59-72, <https://doi.org/10.2307/1394882>

(18) Haleh Esfandiari, *Reconstructed Lives*, Baltimore, MD: John Hopkins University Press, 1997.

(19) Ibid.

(20) Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*, New Haven, CT: Yale University Press, 1993.

(21-22) Ibid.

(23) Maggie McGrath, "Mahsa Amini: The Spark That Ignited a Women-Led Revolution." *Forbes*, Last modified December 6, 2022, Accessed May 25, 2023. <https://www.forbes.com/sites/maggiemcgrath/2022/12/06/mahsa-amini-the-spark-that-ignited-a-women-led-revolution/?sh=39db71725c3d>

Ava Zheng

Is it nearby?

It lingers beneath
Every whisper
Burrowing itself
In the crevices
Of each uttered syllable
Yet the nature of it
Can never
And will never
Be microscopically visible
To the human eye

Many have clutched it
Tight in their closed fists
Attempting to unravel it
But here is the truth:
It is not finite

It exists within the two realms
That those who have sought it
Are left with only the solitude
That resides within their minds

We seek to understand
The human mind from
The very articulation that
Exists
From the very first cry

We will never grasp the truth

How is it possible to be inherently good
In the midst of an agonizing existence?
How is it possible to be inherently torturous
In the midst of a recollection?

Perhaps it will find equilibrium
Once Earth shatters
With its hands
Pressed upon a reflection
Of itself

CLASSIFIEDS

AndOneSports

AndOneSports is a youth-led initiative that advocates for sports equity because all kids regardless of their race, socioeconomic status, or gender have the right to play. We hold equipment drives, basketball clinics, and impactful fundraisers for underserved areas. It's our goal to put sports equipment in the hands of as many kids as possible.

We currently have team leads in the Southern California region and are looking to expand to different states and countries. As an AndOneSports Team Leader, you will collect new/usable sports equipment from your community to distribute to under-resourced communities in your area or where needed the most. The responsibilities of this role will include:

Lead/ help plan equipment drive at schools, community, etc.

Share a commitment to sports, health and fitness in making an impact on children
Market AndOneSports on social media

Recruit team members in your area

If you are passionate about sports and want to take action in your own community, please email me, Niam Taylor at niam.taylor@gmail.com

NSLC provides an immersive pre-college experience that prepares students for life beyond middle and high school, allowing them to study in university classrooms, learn to navigate a campus, and experience living with roommates. Students are able to explore a career concentration they are interested in before going into college and declaring a major. Each NSLC program also contains a leadership curriculum designed to teach skills that can apply to all areas of life.

For high school programs, students must be between the ages of 14-18 and have completed at least one year of high school.

Students may attend NSLC through the summer following high school graduation. For middle school programs, students must be at least 11 years of age and currently enrolled in 6th, 7th, or 8th grade.

No deadline

USSYP

a national nonpartisan initiative to provide an annual opportunity for talented high school students with demonstrated leadership abilities to deepen their understanding of America's political processes and strengthen their resolve to pursue careers in public service.

Qualified high school junior or seniors must show demonstrated leadership by serving in elected or appointed positions in which they are actively representing or previously represented a constituency in organizations related to student government, education, public affairs and community service. They must be actively serving in qualified leadership positions, enrolled in high school and living in the state that they will represent for the entire 2024 – 2025 academic year.

Deadlines vary by state

US Travel Scholarships

The U.S. Department of State offers scholarships for American high school students to study abroad from two weeks to an academic year. Students live with host families, engage with local schools, and gain skills to be competitive in the global workforce. Previous language study is not required for most programs.

Fall deadlines

Ohio Teen Ambassador Board

The office of Ohio Attorney General Dave Yost is accepting applications for Yost's Teen Ambassador Board (TAB) for the 2024-25 academic year.

TAB – which is designed for high-school juniors and seniors from public, private, charter and online schools statewide, including home-schooled students – offers young people an opportunity to engage with state government officials and discuss issues affecting their lives.

Board members serve a one-year term, during which they convene twice in Columbus to collaborate and advise the Attorney General's Office on matters relevant to teens.

The ideal applicant is a motivated, enthusiastic self-starter who has an interest in law and government, seeks to develop leadership skills, and wants to make a difference.

Board members participate in small group projects, attend presentations, meet with Attorney General Yost, and interact with assistant attorneys general and elected officials.

The submission deadline for applications – an application can be found here – is **Sept. 15, 2024**. For more information about the program, visit

www.OhioAttorneyGeneral.gov/TeenAmbassadorBoard.

U.S. Dept of Education Internships are for students and recent graduates interested in seeking valuable work experience in government and federal education, policy, and administration. Program participants have the opportunity to make meaningful contributions to the Department's mission to promote student achievement and preparation for global competitiveness by fostering educational excellence and ensuring equal access.

ED offers internships in the fall/winter, spring, and summer.

NASA Internships

NASA's Office of STEM Engagement (OSTEM) paid internships allow high school and college-level students to contribute to the agency's mission to advance science, technology, aeronautics, and space exploration.

OSTEM internships offer students an opportunity to gain practical work experience while working side-by-side with mentors who are research scientists, engineers, and individuals from many other professions. Internships may be full time or part time; and, they may be on a NASA center or facility, or even working from your home or dorm.

Gain valuable on-the-job experience, build your resume, and strengthen your career readiness.

2025 Internship Application Deadlines:

Spring 2025: Aug. 23, 2024

Summer 2025 – Early Decision: Oct. 25, 2024; Final, Feb. 28, 2025

Fall 2025: May 16, 2025

ArtsConnection Teen Programs

Explore, engage & connect with the arts of NYC, your peers, and your individual creative interests through ArtsConnection's out of school time programs.

The ten options include free or affordable programs, and even paid film, art, and theatre internships.

Brooklyn Museum Creative Practice

In this paid internship, New York City teens explore art, education, and museum careers while building their résumés by assisting teaching artists in art classes for students of all ages.

Creative Practice teens:

Meet artists, educators, and Museum staff to see how various forms of artistic practice can promote social justice and community liberation

Connect with like-minded teens from across NYC and collaborate on creative projects relating to museum exhibitions

Assist in a Studio Art Program (formerly known as Gallery/Studio Program), including preparing studios and materials, learning techniques for lesson planning, and practicing classroom management

Strengthen communication, collaboration, time management, and organizational skills

Get paid \$16 per hour, and work up to 120 hours for the year! MetroCards will be provided to support weekend work.

This program is open to all NYC teens ages 15–19 who are enrolled in high school as a sophomore, junior, or senior as of fall 2024.

The program will take place in person from September 2024 through May 2025.

Submit an online application, including a letter of recommendation, by **July 24, 2024**.

Teachers/mentors can submit letters of recommendation online.

NOT for students with too many extracurriculars; they expect complete and devoted attendance and participation

CLARIFY internship

CLARIFY (The City Limits Accountability Reporting Initiative for Youth) program is accepting applications from New York City high school students for its summer 2024 and fall 2024 sessions.

This program offers training in public service reporting and news writing.

Participants will collaborate in teams, and under the guidance of an instructor, receive training to report on a public service story. Student work has in the past been published in City Limits.

To apply for the Fall 2024 session, complete our application form by **Sept. 9, 2024**.

The fall 2024 internship is an eight-week program starting Tuesday, Oct. 15, 2024

Sessions will be held virtually two days a week, from 4:30 p.m. to 6:30 p.m., with some on-site field trips scheduled throughout the program.

Students must commit to attending all sessions and actively participate in the virtual sessions with cameras on.

Successful participants will receive a stipend of \$500 at the end of the program.

SIA is a multi-year pre-college program for New York City high school students who demonstrate high achievement in one or more aspects of game development. We provide instruction in game programming and design on Saturdays and weekdays after school during the school year and weekdays during our summer camp.

Students can apply if they will be in the 9th, 10th or 11th grade in Fall 2024.

Smithsonian Internships

Internships at the Smithsonian Institution are as varied as the museums and research centers themselves. From Art History to Zoology, exhibit building to investments, Smithsonian Internships provide workplace-based learning experiences for a wide range of educational and career paths.

SAT REGISTRATION FOR SPRING 2025 IS NOW OPEN.

InterSeXtions

In this paid internship, New York City LGBTQ+ teens ages 14–19 explore gender and sexuality in art through an activist lens, and work collaboratively to organize programs for other queer and trans youth. Learn about LGBTQ+ social movements and artists working today

Meet educators, artists, and curators to learn about art and the Brooklyn Museum's collections

Plan, organize, and promote a free, large-scale event for LGBTQ+ teens and their allies
Connect with community organizations and emerging artists and performers

Strengthen communication, collaboration, critical thinking, advocacy, time management, and media literacy skills

Get paid \$16 per hour. Work up to 75 hours for the year! MetroCards will be provided.

This program is open to all NYC teens ages 14–19 who identify as lesbian, gay, bisexual, trans*, two-spirit, nonbinary, gender nonconforming, questioning, queer, intersex, and/or asexual. The program will take place in person from November 2024 through June 2025.

All InterSeXtions members must be able to commit to the full work schedule.
Submit an online application by **October 13, 2024**

Key Club membership is open to any student who desires to become a leader in his/her school and community and wishes to provide service to others. Each member of a Key Club must be willing to perform at least 50 hours a year of combined service to his/her home, school and community.

LIL Speaker Series: Day in the Life of a Firmware Engineer

Want to know what it's like to be a firmware engineer at a global industry leader? Join for a live webinar with Mingqi (James) Zhang, a firmware expert from Schneider Electric. He'll share insider knowledge about the field, his daily work on the critical Triconex system, and practical advice for aspiring engineers.

June 29th at 7am PT / 10am ET / 10pm BJT

REconnect is a non-profit organization in British Columbia that helps youths build confidence in communication and connection through public speaking training and scholarship programs. Through a series of charity sales and fundraising activities, REconnect cooperates with local organizations that assist children who are deaf and hard-of-hearing.

Remote and in-person (Vancouver, Canada)

Email:

reconnectfoundation2021@gmail.com

Developing the next generation of environmental leaders through education, **Project Green Schools** provides project-based learning and community service. Students in grades 5-12 are eligible to take part in National Youth Council meetings. Quarterly meetings take place on a regional level with video and phone call-in opportunities for students around the country (**U.S. citizens only**)

Period Proud aims to support those suffering from the negative implications of the current situation surrounding menstruation, such as period poverty, and stigmas that act as barriers for menstruators to live their lives normally and without struggle. In order to help those in period poverty, Period Proud provides menstrual products in low-income areas, through small care boxes or letterboxes, which contain sustainable menstrual products. Additionally, in order to combat stigmas and period shame, the organization advocates on social media to normalize periods. Remote and in-person (**Auckland, New Zealand**)
Sign up to express interest in joining [here](#)

NPR's competitive "**From the Top**" **fellowship** provides young musicians a space to explore life as an artist, content creation, and the power of community engagement. Fellows also have the unique opportunity to share their performances and perspectives with a large national radio and digital audience.

ACLU National Advocacy Institute invites U.S. high school students to gather in person to participate in a week-long learning experience for the next generation of social justice advocates. They will engage with lawyers, lobbyists, community activists, and other experts to defend civil rights and civil liberties.

High School Foreign Service Association gives students the platform and opportunity to pursue their interests in international relations, economics, and business. They can bring guest speakers, the Foreign Service Journal, debate, and Mini-MUN committees to their schools. Students can start a chapter of the High School Foreign Service Association independently or as part of an existing club.

Food Bridge
Food Bridge is on a mission to combat food waste and alleviate hunger and food insecurity. We believe that food can also build a bridge to connect people with different cultures and backgrounds. Our mobile app facilitates the donation of surplus food to those in need, creating a community-driven solution to food waste and food insecurity.
Learn More: Food Bridge Website (under construction) | Download the App
Currently recruiting:
1. App Developer - Work on Food Bridge App to improve user experience and add new features; troubleshoot and debug
2. Marketing Specialist - increase app downloads and user engagement; run social media accounts; handle partnerships
3. Network leader - find ways to grow app presence

The Extraordinary History Project
The service organization pairs a student writer volunteer with an elder to create connections, share life stories and bring everyday history to light.

Stanford's China Scholars Program

Synchronous, online, one-semester, college-level course for high-achieving sophomores, juniors, and seniors. Takes place from late August through December at 6pm PT on unspecified dates.

Students explore issues in contemporary China, spanning politics, economics, social issues, culture, and the arts, emphasizing its relationship with the United States. Taught by leading scholars, experts, and former government officials from Stanford and other institutions.

Application closes on June 15th!

ACLU National Advocacy Institute

U.S. high school students gather in person to participate in a week-long learning experience for the next generation of social justice advocates. They will engage with lawyers, lobbyists, community activists, and other experts to defend civil rights and civil liberties.

Bring Change to Mind

U.S.-based organization that empowers youth and adults to end the mental health stigma. Support various programs and events across the country.

Students can apply to start and lead a chapter at their school, which comes with grant funding and leadership training.

Rosetta Institute

Offers a variety of workshops on molecular medicine for students interested in pursuing careers in medicine, healthcare, biomedical sciences, and drug development.

Programs offered in person this summer at UC San Diego, UC Berkeley, Columbia University, and Imperial College London from early June to late August.

Applications are **reviewed on a rolling basis**, so it's best to **apply early**.

Our organization hopes to provide free care packages to people suffering from a health problem and might not be able to receive optimal care for a variety of reasons. The care package has a variety of items and over-the-counter medications that might relieve some of the pain. All one needs to do is simply go to our website and request one, and it would be delivered right to their house!

We are looking for a/an:

Social media manager to create and maintain the organization website, LinkedIn, IG, and other platforms; technology/social media experience preferred
3-4 hrs. a week

Operations manager to help create care package prototype, source bulk goods & delivery options, & assist in creating operating plan; experience with ordering and inventory preferred; a **heightened workload initially** over the summer, **3-4 hrs a week after** operating plan is complete

Email sudeepch@icloud.com for more information!

Join Animal Welfare Alliance (AWA) – Make a Difference for Animals!

Are you passionate about animal welfare? Do you want to be part of a dynamic team dedicated to raising awareness and making a real impact? Animal Welfare Alliance (AWA) is looking for passionate individuals to join our mission!

Our Mission:

At AWA, we are committed to raising awareness about crucial animal issues, including welfare, animal testing, abuse, the plight of homeless pet owners, stray animals, and promoting animal knowledge. We strive to educate the public and advocate for the rights and well-being of all animals.

Open Positions:

We are currently seeking dedicated individuals for various positions, including:

- **Website/Media Designer:** Help us create engaging and informative online content.
- **Recruitment:** Bring passionate volunteers and team members to AWA.
- **Outreach:** Connect with the community and spread our message far and wide.
- **Communications:** Craft compelling messages and manage our public relations.

Please feel free to reach out about any other possible positions you are interested in!

Why Join AWA?

- **Impact:** Be a part of meaningful work that makes a difference in the lives of animals.
- **Community:** Join a supportive and passionate team of like-minded individuals.
- **Growth:** Gain valuable experience and develop new skills in various areas.

How to Apply:

If you're ready to make a difference, we want to hear from you! Please fill out the form to apply for positions and join our mission! Email **sophiazhang0088@gmail.com** for any questions or concerns. Together, we can create a better world for animals.

Animal Welfare Alliance – Advocate, Educate, Protect

https://docs.google.com/forms/d/e/1FAIpQLSeGfoiV3-KRUVhPqNi_QptcVXYc0GB_NQhD7L2GIB9ulhm8Hg/viewform