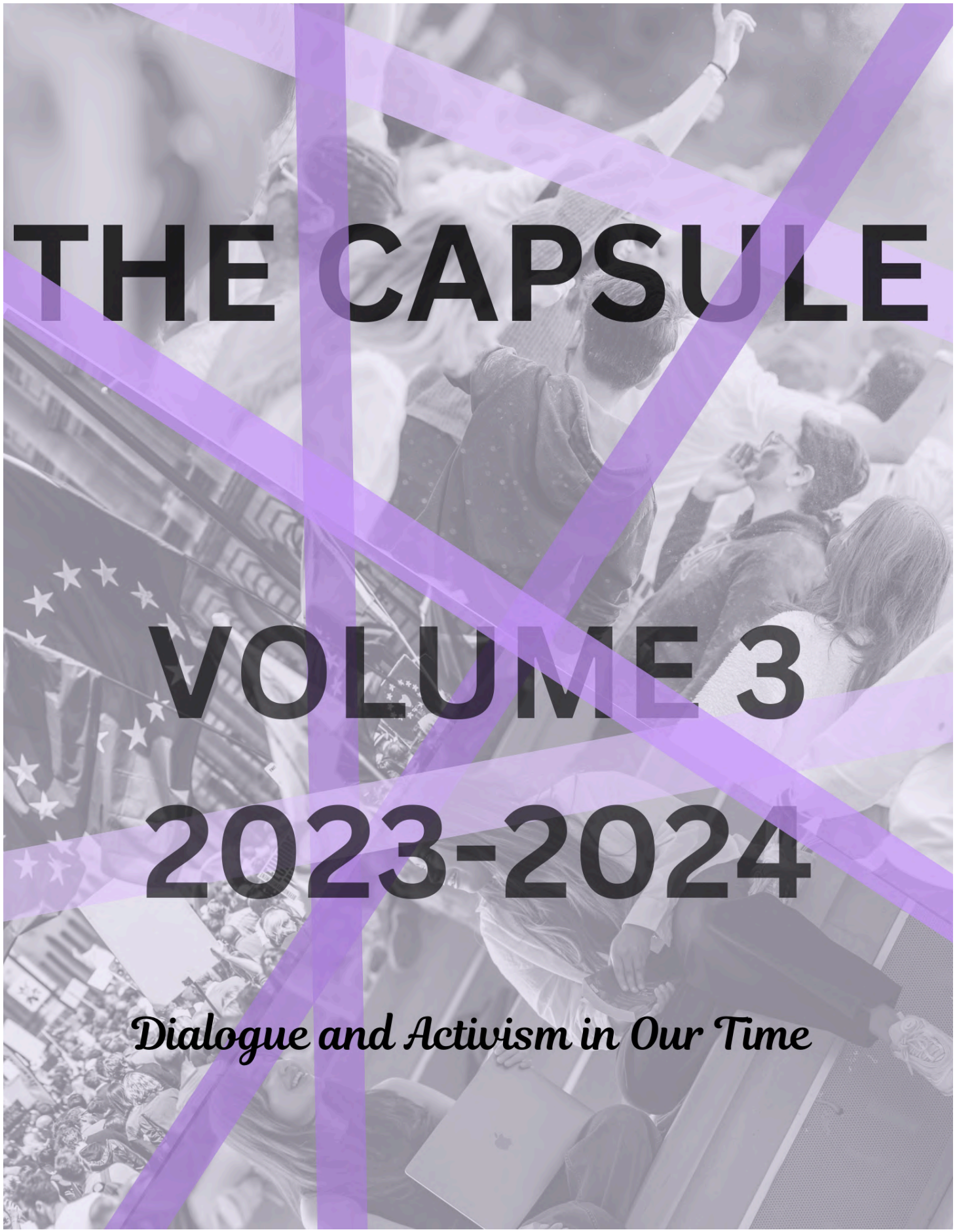

THE CAPSULE

VOLUME 3
2023-2024

Dialogue and Activism in Our Time

THE CAPSULE

—Dialogue and Activism in Our Time—

2023 – 2024 Volume 3

Editorial Staff

The Capsule: A Collection of Student Work is published annually online at
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Submission Guidelines

Essays should be based on original research completed in a CAP course during the year of publication. Essays should be 1500-3000 words. Reviews should be 1000 words, and cover events and projects completed in the CAP program during the year of publication. Creative work should be in response to a CAP course or event, and have an artist's statement appended. Submission inquiries can be addressed to the.capsule@ubc.ca.

Land Acknowledgement

As you read this new volume of *The Capsule,* please join us in recognizing that the production of this journal took place on the traditional lands of the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish), and sel̓íl̓witulh (Tsleil-Waututh) Nations.

At every step, UBC, the Coordinated Arts Program, and the staff at *The Capsule* are reminded that settlers are guests in unceded territories. Ongoing inequality and discrimination against Indigenous communities including residential schools and acquiring land through unceded means have led us to today. Today, we observe Indigenous communities becoming more vocal in regards to land sustainability including deforestation, pipelines, and pollution. With this history and present, we at *The Capsule* acknowledge that Indigenous communities are and must be at the centre of scholarly conversations in Canada and are the primary keepers of the land. We aspire to partnering with these communities in thinking about the role of student research in stewardship over these lands.

Woven through the Coordinated Arts Program at UBC are courses that aspire to celebrate and recognize the environmental, spiritual, and physical connections that Indigenous communities have created while learning about Canada's colonial past to pave the way for reconciliation. *The Capsule* also features papers directly addressing the relationship between settlers and Indigenous communities to spread awareness about their rich histories with the land, and their diverse cultures. Bringing attention to Indigenous perspectives makes them increasingly central to cultural conversations within Canada that expand beyond an environmental lens and address matters of race, gender, and economic equality.

The published articles push for a wider range of voices to represent the diversity in topics and issues covered by each stream. However, a common thread through CAP is supporting the rights and sovereignty of Indigenous communities as these stories have been kept under the radar for too long.

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Editors' Introduction

—Molly Kingsley, Erica Kwong, Keisha Liu, & Assia Malapanis—

The Editorial Board is excited to platform the voices of Coordinated Arts Program (CAP) alumni in the third-ever volume of *The Capsule*! One of CAP's core components is its ability to connect like-minded students interested in a diversity of disciplines represented by five streams that coincide to generate a place for contemporary dialogue: Media Studies (MS); People and Planet (PP); Law and Society (LS); Individual and Society (IS); and Philosophy, Political Science, and Economics (PPE). These streams highlight topics of discussion in the humanities, social sciences, and creative and performing arts. Authors and artists of this year's publication centred their works around illuminating unexplored motifs within representation and activists' roles within it. They provide insightful perspectives on some of this moment's central debates.

CAP's Media Studies stream critically examines a variety of media, discussing their places and value within modern social, political, and economic contexts. Each of this year's articles focus on a novel and its reception. In "Performative Intellectualism and Cultural Capital as a Means of Upholding Classism in and with Sally Rooney's *Normal People*," Kaitlin Clauser scrutinizes the public reception of Sally Rooney's *Normal People* and the hypocrisy in the performative class status that it gives her readers. Meanwhile, Callum Tam's "To Conform or to Preserve: Kamila Shamsie's Home Fire, Gene Luen Yang's *American Born Chinese*, and the Dilemma of Maintaining Culture Through Diaspora," examines minority integration and cultural identity while comparing Kamila Shamsie's *Home Fire* and Gene Luen Yang's *American Born Chinese.* Each of these articles critically examine these texts not only on the narrative level, but as media in relation to broader contemporary contexts.

Using political, environmental, and sociological perspectives, students of the People and Planet Stream continuously examine how humans interact with the environment, highlighting Canada's interactions with Indigenous communities and the Anthropocene. Aswin Abraham's "Differential Racialization in Vancouver's Housing Market" studies Vancouver's housing market and how it has contributed to the shifting racial perceptions of the city's Asian inhabitants, referencing Lee Maracle's "Goodbye Snauq." Meanwhile, in "From Colonialism to Crisis: Tracing the Roots of Indigenous Opioid Use in Vancouver," Gilana Marquard explores the ongoing consequences of colonialism on Canada's Indigenous population, focusing on the disproportionate rates of opioid use within that population in Vancouver's Downtown Eastside. These essays articulate different perspectives of local Indigenous Peoples and the varying effects of colonization, exemplifying themes studied within the People and Planet stream and observing these sub- jects from a distinctly modern lens.

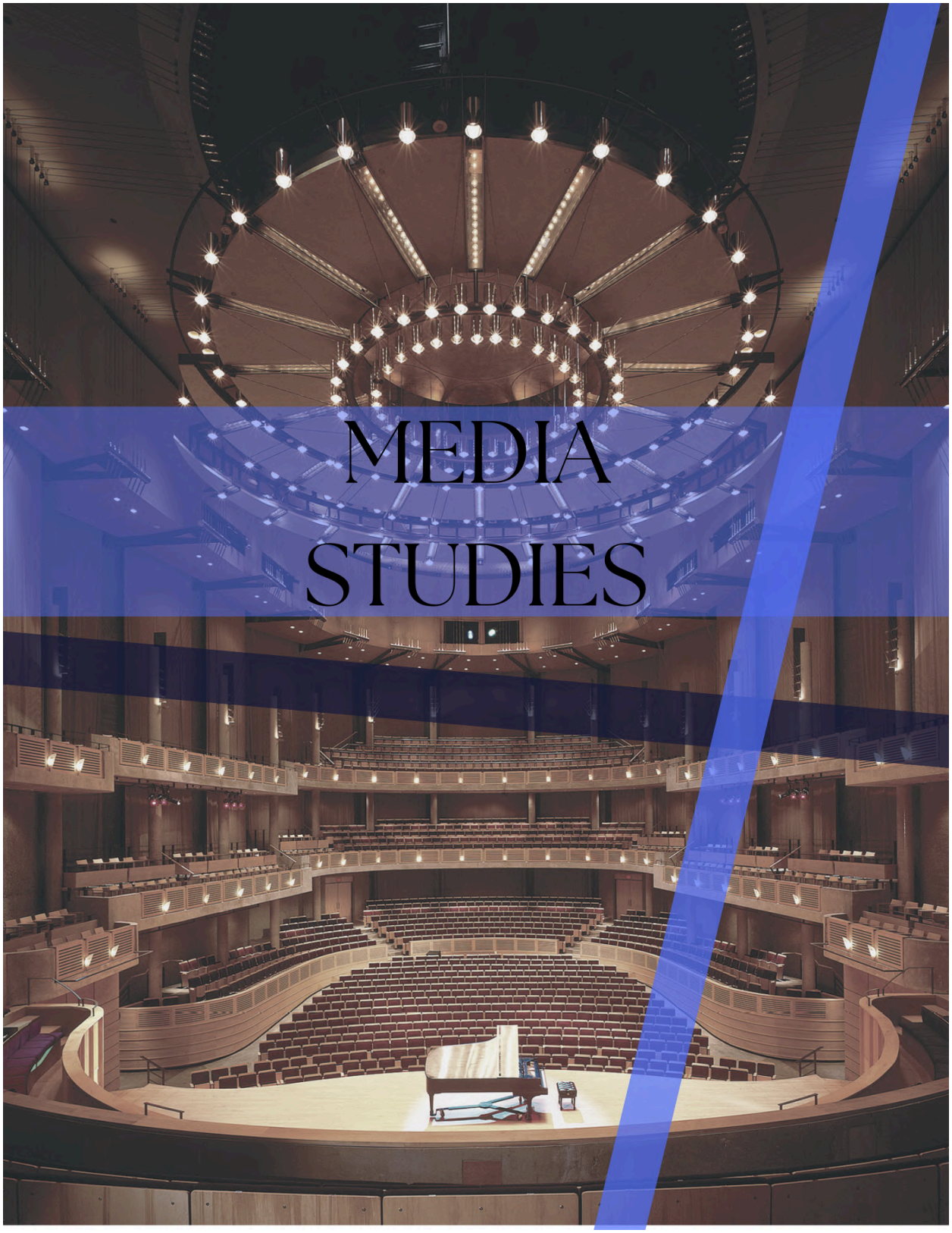
Historical, literary, political, and anthropological research shape the majority of classes for the Law and Society Stream. Students within this stream analyze how society and law influence each other during the past and present. Justina He reflects on the political dimension of these topics in "We Will Tell the Truth: A Critical Analysis of Justin Trudeau's Unreliable Rhetoric on Indigenous Rights When In Conflict with Government Interests." She skillfully utilizes qualitative analysis of Trudeau's legal actions against Indigenous Communities to critique Trudeau's hypocritical promises

from his election campaign as compared to his time as Prime Minister. Similarly, in Morgan Stouck's "Stitching the Fabric of Capitalism Homesteading, Gender and Political Discourses," topics including Indigenous sovereignty and land dispossession remain a focus.

The Individual and Society stream juxtaposes an understanding of behaviour and mental processes with a view of the world at both a micro- and macro- scale, dictated by its focuses on psychology and economics. The article "From the River to the Sea: Constructing an Effective Form of Solidarity with Palestine from an Asian Positionality" by Moeka Sugiyama explores the current and historical injustices faced in Palestine and how Black American and Asian American communities have waged their support throughout the years. The essay explains different forms of solidarity to demonstrate which method can most effectively unite communities in the Palestinian liberation movement's pursuit of justice. The potential for individuals to inspire esprit de corps is also reflected in Keisha Liu's "What Came First, the Chicken or the Egg: Debunking Individual Success as an Indicator of Leadership Ability." Liu uses her multinational cadet training background to transplant knowledge from military leadership doctrine into the civilian workforce. These essays bridge the gap between theoretical psychology and its grounding applications for human life across the globe.

CAP students examine intersecting themes of government policy, economic organization, and social justice in the Philosophy, Political Science, and Economics stream. "The Tradwife Subculture Through the Lens of Beauvoir's Feminist Existentialism" by Niknaz Daghoughi Esfahani explores modern women advocating for traditional gender roles, when the evolution of feminism is what affords them their voice to begin with. On the other hand, Gwynnie Guo delves into how economic uncertainty shifts perceptions of occupational and filial responsibility in "The 'Full-Time Children' of China: Young Workers and Their Reconstruction of Their Working Identity in Precarious Labour Markets." These essays compare social roles from different points in time, using course material to contextualize them with the past, present, and future.

The Capsule is also delighted to share student learning in fields other than written work, such as the creative responses ignited by presenters from the program's Community Engaged Learning (CEL) series and the annual student conference, CAPCON. One such piece is Melissa Wei's "Joy," a digital artwork that interweaves the life stories of each CEL speaker and celebrates their modes of happiness; student reviews of these talks also elaborate on the speakers' contributions and commitments. Another creative medium is showcased in Callum Rettie's "Noir Reckoning: A Rainy Night." Rettie uses a sequence of prompts to craft a narrative accusing an AI chatbot of a presidential assassination and records its response in a screenplay format. Students who chose to present their work at CAPCON also have the opportunity to share their experience in several interviews hosted by Junior Editors Molly Kingsley & Assia Malapanis.


MEDIA
STUDIES

"Performative Intellectualism and Cultural Capital as a Means of Upholding Classism in and with Sally Rooney's *Normal People*"

—Kaitlin Clauser—

Salley Rooney's second novel, *Normal People,* took the world by storm with its 2018 release, simultaneously being at the centre of academic discourse and popular social media feeds. In this context, Rooney was catapulted to a level of literary celebrity rarely reached in the modern day, where reading has been put on the backburner compared to other forms of entertainment, including film and the rapidly growing world of short-form social media content. Rooney found popularity amongst younger readers, specifically teens and young adults, whose complex social lives she frequently writes about. In the novel, she deliberately critiques the notion of social hierarchy established through "culture as class performance," yet Rooney's own novel has taken on a life of its own within public discourse, becoming and acting as a cultural symbol to distinguish her readers as cool and intellectual people (Rooney 221).

Why does Rooney's work get misconstrued as the very thing it critiques, and is she responsible? To understand this, I first looked at how Rooney critiques these themes in her own work, *Normal People*. The novel follows the relationship and the coming of age of the characters Connell and Marianne as they weave in and out of each other's lives, wavering between romance and friendship throughout high school and college. As they embark on their college journeys at Dublin's prestigious Trinity College, Marianne, previously a social outcast, finds herself in a new state of social power, whereas Connell, previously popular, finds himself in a state of isolation from his peers. Coming from a working-class background, the alienation Connell feels is largely due to the stark economic differences in the lives of those around him. He qu ckly observes a level of snobbery amongst his peers and that they treat him poorly, even assuming he is less intelligent (91-92). As conceptualized by the sociologist Pierre Bourdieu, "the habitus" describes one's disposition and values that shape one's way of viewing and interacting with the world (qtd. in Reay et al. 109). The wealth and privilege enjoyed by many of Connell's peers constitutes an outlook and set of behaviors, which he could not easily assimilate to. Peggy McDonough develops on Bourdieu's "habitus" by conceptualizing the collective "institutional habitus" (qtd. in Reay et al. 109). This idea, when applied to Trinity College, illuminates the elitist situation that fosters social hierarchy and excludes working-class students like Connell.

Connell, at first, feels a level of intellectual inferiority in class due to his peers' ability to confidently state their views, but he soon realizes their "discussions were so abstract and lacking in textual detail" because "most people were not actually doing the reading" (Rooney 71). Connell is just as smart as his peers, later going on to get some of the best marks in his year, but he realizes the difference between him and his classmates: "It's easy

for them to have opinions, and to express them with confidence. They don't worry about appearing ignorant or conceited" (71). The class difference enables his peers to speak confidently without fear of sounding misguided. They likely have been in high-status places, having had access to cultural capital throughout their entire lives, which is "embodied in … their dress, demeanor and attitudes, in particular, their attitudes towards learning and their degree of confidence and entitlement in relation to academic knowledge" (qtd. in Reay et al. 109). Originally conceptualized by Bourdieu, cultural capital refers to the cultural knowledge one possesses that quantifies social prestige and allows one social mobility (Bourdieu 71-72). The distribution of cultural capital, heavily driven by the education system, recreates the power structure between economic classes (71). The entitlement, formed by their endowment of cultural capital, allows Connell's classmates to attend an expensive and prestigious university for the sake of getting an education while also neglecting the very work that is designed to give them the product their families are paying for. Connell cannot afford these same luxuries. The intellectual speech and weaponizing of cultural capital displayed by many of his peers is deliberate in asserting their place as superior to others, which shuts out those of the working class who do not have access to the same cultural assets to be able to understand. People lacking in economic capital can better assimilate to the upper class if they have extensive knowledge of cultural capital that can either indicate or help one relate to those of a higher status. Connell is in a unique position, as he is well versed in the literature they are discussing, but has not previously had access to the high-class intellectual spaces he encounters at Trinity. Subsequently, he struggles to relate to the vague subjects discussed by his classmates. It is not until later in the novel when Connell's knowledge is made salient to his peers and he is linked to Marianne, who is upper class, that people begin to respect him. Thus, this demonstrates how through cultural capital one gains access to social mobility and higher social status.

Though Rooney actively critiques the hierarchy established through "culture as class performance," *Normal People* itself has become a cultural symbol used to distinguish and intellectually classify her readers, misconstruing the meaning of her work (221). Works of fiction that are loved by the public rarely receive the same adoration from scholars, and while Rooney certainly has critics of her own, she seems to have mastered that middle ground. *Normal People* became a social media phenomenon while earning Rooney critical recognition, such as the Costa Book Award and longlistings for the Booker Prize and Women's Prize for Fiction. *Normal People*, while being a coming-of-age romance novel, also manages to integrate gripping social and class commentary, particularly on how larger societal structures impact our personal lives and relationships. Rooney employs Marxist ideas throughout *Normal People*, critiquing capitalist structures and the abuse of cultural capital by the upper class in using intellectualism as an accessory or performance. In the novel, Connell goes to a literary event at Trinity and observes the intellectually performative and contradictory nature of the other attendees: there was "literature fetishised for its ability to take educated people on false emotional journeys, so that they might afterwards feel superior to the uneducated people whose emotional journeys they liked to read about" (Rooney 221). With this criticism, one wouldn't think that *Normal People* would appear in so many celebrities' Instagram posts to the point where "it is now aspirational to be the kind of

person who has read Sally Rooney," but it does happen (Grady). This contradiction makes reconciling the author with her reputation quite difficult as both Rooney and her characters "would be uncomfortable to hear her books were getting Instagrammed with oat milk lattes next to tubes of Glossier Balm Dotcom" (Lindsay). Rooney has become the face of performative intellectualism, which directly violates her ethos. In an interview she states: "I don't recognize the cultural figure who goes by my name and it's understandable, because those who mention it usually don't know me as a person" (qtd. in Landsberg). I think this misappropriation of her work is likely due to her work's spread on social media, which allows for it to be largely accessible to people who primarily read for pleasure and do not regularly encounter extensive societal critiques in their reading. Casual readers may focus more on the 'fun' parts, such as the moments of romantic or sexual bliss, rather than the critical aspects. They then do so when they post online, which repeats the cycle. Additionally, 'the literary-genre hybrid' that Rooney uses "has qualities that distinguish it as literature …but it is accessible," which widens her reach (Brouillette). One could argue though that her inclusion of intellectual concepts in her accessible and enjoyable writing exposes Marxist cultural theories to countless readers, particularly ones who wouldn't typically encounter them. Still, because Rooney does have this political edge, people parade her around as a new form of cultural capital to prove that they are well-read and therefore more intelligent than their peers. The spread of her work online has the potential to disrupt the usual distribution of cultural capital, since anyone can now know about it. However, a study by North et al. states that despite, "individual variations in practices using new technologies…the case studies in their work show a consistency in digital tastes in those from similar social backgrounds" (qtd. in Yates & Lockley 1297). This suggests that the distribution of cultural capital online still recreates class-power structures. Despite the possibility of Rooney's works promulgating critiques of capitalism into mainstream literary discourse, *Normal People* has been appropriated as a tool of cultural capital in the social reproduction of class-power structures. The limits that cultural coolness impose on Rooney's critique are not unique to her. Reading in general has taken on a prestigious reputation through which people can at once buy a book and also "their way into this cultured class… of people who read books" ("Writing with Marxism"). In John Guillory's work on cultural capital, he notes how the literary canon works "to transmit cultural capital from one generation to the next so as to maintain class difference" (qtd. in During 16). Now *Normal People* is becoming a kind of modern literary classic that seems to be a part of creating a new literary canon amongst online reading communities. A book's commodity status is a limitation that Rooney herself has trouble reckoning with and notes in the novel, "all books were ultimately marketed as status symbols, and all writers participated to some degree in this marketing" (221). Admittedly, Rooney recognizes the contradictory nature of writing a book filled with Marxist critique with its position in the market. Ultimately, it is through books that Rooney attempts to communicate her Marxist structure of viewing the world, but she confesses: "I don't know what it means to write a Marxist novel" ("Writing with Marxism"). At this point, as I write my own observations on Rooney's heralded novel, cultural capital, and intellectualism as a means of exclusion in an academic journal for the University of British Columbia, I think it might be a

contradictory and impossible task. While I think there is value in intellectual discourse, is there a way for it to exist without it being exclusionary and partially self-serving? Furthermore, Rooney's inclusion of Marxist commentary in her books is likely a contributor to its level of coolness amongst intellectuals, leading it to be regarded as the piece of cultural capital it is today. Therefore, the contemporary framing of Marxism as a trendy way of thinking contradicts itself, begging the question of how one can make truly Marxist commentary within a capitalist framework. Rooney's reputation and approach may be filled with contradictions that she and her readers grapple with, but these are reflective of similar contradictions that her characters face. Regardless, Rooney, her characters, and her readers are still able to find value and meaning within these contradictions, and that is where her power lies.

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"To Conform or to Preserve: Kamila Shamsie's Home Fire, Gene Luen Yang's American Born Chinese, and the Dilemma of Maintaining Culture Through Diaspora"

—Callum Tam—

Countless generations of families and innumerable lives share the experience of diaspora. For centuries, smaller populations of cultures have lived beyond their traditional homelands. Especially in diverse and multicultural societies, most carry stories of departing from familiarity and starting life anew in an alien land. In doing so, populations find themselves in minority posit- ions susceptible to bigotry. This is the case for the central families of Kamila Shamsie's *Home Fire*, the Pashas and the Lones. Both are British-Pakistani, with differing views on how to navigate their identity.

Whereas the Pashas attempt to hold their Pakistani culture dear while maintaining their British nationality, Karamat Lone appears to favor assimilation, condemning non-assimilated British Muslims as "Muslims who make people hate Muslims" (Shamsie 244). The tendency to disagree on whether it is better to assimilate or preserve their culture is a common facet of tension between members of diasporas. This is also a central theme in Gene Luen Yang's graphic novel *American Born Chinese*, which follows a boy named Jin Wang grappling with his own complex cultural identity. Jin ridicules his friend Wei-Chen Sun for expressing 'Otherness' by speaking Mandarin, telling him that he is "in America" and should "speak English," seemingly projecting insecurities about his identity onto his friend (Yang 37). Although it applies at a much smaller scale, there may be parallels in why Jin, Wei-Chen, and the Pashas and Lones disagree. Despite such apparent connections, there appears to be a lack of research utilizing similarities in identity struggles between the Chinese and Pakistani diasporas in order to analyze the authenticity or assimilation dilemma. In what ways do the two groups share struggles in choosing identity or assimilation? What is the importance of keeping cultural traditions alive, and is sacrificing one's heritage to assimilate into a new society worth the cost?

While each diaspora bears unique challenges, Robin Cohen's taxonomy of diasporas illuminates key similarities that make the experiences of the two populations a worthy comparison. I use Ning Ma's framing of Yang's graphic novel as "an intercultural hybridity," interlacing "multiple historical worlds and cultural identities," to help inform my analysis of *American Born Chinese* (Ma 63). Concerning the conformity-assimilation dilemma, several authors describe its complexities; Reva Jaffe-Walter explores the consequences of assimilating Pakistani youth, criticizing the exposure of "Muslim youth ... to Western liberal values through public schooling and ... integration policies that enforce assimilation" while "[failing] to consider the effects of integration efforts on young people's lives" (65). Regarding the general experiences of the Chinese diasporas in postcolonial nations, Ien Ang highlights "persistent [tensions] between 'ethnic' and 'national' identities" as "structural, not contingent" within these Chinese diasporic communities

(1185). Finally, we discover how the rigid binary of the assimilation/preservation debate is challenged through diverse perspectives offered by the diasporic narratives this paper analyzes.

Before exploring the complexities of the assimilation-preservation debate, I believe spending some time with the concept of diaspora is worthwhile. Generally, diaspora refers to the dislocation and subsequent relocation of an ethnic group from their homeland to multiple locations. Throughout this dispersal, there remains a semblance of orientation towards their place of origin and a connection to other members of the dispersed population despite residing in different areas (Cohen 2). *Home Fire*'s Pasha family reflects this tendency; in their departure from Pakistan, they find themselves in a community with other diasporic Muslims, united over their shared faith. There is Aunty Naseem, who "[took] the place of [the Pasha siblings'] grandmother when she died," creating a small but tight-knit family brought together through membership of the same diaspora (Shamsie 23). Isma, the eldest sibling, spans further international connections with her former tutor Hira Shah in America. In *American Born Chinese*, the Wangs also find community with other Chinese Americans through their shared experience of diaspora. Before moving, they lived in "an apartment near San Francisco Chinatown," a historic community built by the Chinese American diaspora (Yang 25). Currently residing in a small, predominantly white town, Jin bonds with Wei-Chen and later Suzy Nakamura, the only other East Asian children in their school. Although Jin and the Pashas feel isolated and Othered, their diasporic identities allow them to alleviate some discomfort through their newfound community. The connections and relationships they build form sanctuaries, places to turn to when the racism they face becomes too difficult to bear alone. Within diasporas, there are further expansions and complications. Cohen describes the "nine strands of a diasporic rope," which defines a series of intertwining experiences that identify common experiences of diasporic populations rather than a rigid checklist of criteria (4). One such strand of the rope is apprehension, or the "uneasy relationship with host societies" due to "a lack of complete acceptance" (3). The Pashas, Lones, and Wangs all experience racial discrimination and bigotry due to their minority status. Jin, finding himself in a majority-white school, is bullied for his Chinese features and cultural food (Yang 32). The Pashas face discrimination surrounding their Muslim background, especially in the novel's post-9/11 setting. In experiencing such hardships due to their identity, each character must ask themselves: as a member of a diaspora, should they conform and assimilate to diminish the Othering they face, or should they focus more on preserving their culture?

Assimilation is the decision made by Karamat Lone in *Home Fire* and Jin in *American Born Chinese*. As the sitting British home secretary, Karamat prides himself as a British person who comes "from a Muslim background ... as though Muslim-ness [is] something he [has] boldly stridden away from" (Shamsie 35). However, Karamat's successful assimilation comes at a price for himself and other British Muslims. When "talking about people setting themselves apart for the way they dress," Karamat invites and normalizes bigotry towards British Muslims, Othering them through simplistic solutions used to 'save' Western nations from the 'threat' of Islam (92; Jaffe-Walter, 65). In a speech at a predominantly Muslim school in Bradford, Karamat warns the students against setting themselves in the way they dress and "the

outdated codes of behavior [they] cling to," as it would lead to them "[being] treated differently" due to their insistence on their differences in Britain's multicultural, multireligious society (Shamsie 90). Karamat's character reflects real discriminatory policies against Muslims in Europe, such as exclusionary attitudes in Danish public schools, predicated upon the notion that cultural assimilation is a prerequisite to societal belonging. Efforts to force the integration of Danish Muslims only backfired, leaving youth angry about "[living] in a country where they [feel they will] never truly belong" (Jaffe-Walter 66). Karamat's 'us versus them' mentality serves as a motor to drive his assimilation while also contributing to "discursive groupism," outlined by Ang as the construction of a minority as a "separate, completely other group which can be singled out" (1189). This groupism is like a two-headed snake, with attempts to assimilate only furthering the social divide and harming the individual psyche.

The ironic backfiring of assimilation is intertwined with Jin's story in *American Born Chinese*. After spending so much time being ridiculed for his identity, Jin begins to resent his Chinese heritage. Years of racial bullying lead Jin to bring white-breaded sandwiches to school instead of dumplings and chopsticks. He also perms his hair, attempting to look more 'American' and attract the attention of his crush Amelia (Yang 97). Like Karamat, Jin projects his insecurities and desire to assimilate onto others, namely his best friend Wei-Chen. When Jin fails to win over Amelia, he takes his hurt and embarrassment and turns it towards Wei-Chen, attempting to break up his relationship with Suzy. When Wei-Chen confronts Jin, he doubles down, saying that Suzy "can do better than a F.O.B. [Fresh Off the Boat]" like Wei-Chen (191). Jin's desire to assimilate eventually progresses to such an extreme that he is transformed into his ideal version of self: a white man. His assimilation is completed at the cost of his friendship and identity. Jin no longer exists, his name becoming Danny and his Chinese identity suppressed into erasure. However, this decision haunts Jin through the Monkey King, a prominent deity in Chinese mythology who shares similar difficulties embracing his identity, as he is discriminated against in Heaven for being a monkey. The Monkey King disguises himself as Jin's supposed cousin Chin-Kee, a racist caricature of a Chinese man who humiliates Jin through his yearly visits to "serve as [his] conscience ... as a signpost to [his] soul" (221). Jin's Chinese identity cannot be suppressed, spilling out in gruesome means. Jin's ultimate failure to escape from his heritage proves that complete cultural assimilation is "an impossible project" (Ang 1190). Since assimilation has proven to be problematic, it would seem that the logical solution to this paper's question would be to strive to preserve heritage and push for a multicultural society. Multiculturalism is often framed as an antidote for racial divides, encouraging peaceful coexistence and promoting equality for all ethnic groups and communities. However, it may not be the utopia it is made out to be. Ang is skeptical of multiculturalism's idealization, stating that while

> assimilation demands minority subjects to become [the] same, multiculturalism expects minority subjects to remain different... within safe limits, not upsetting the dominance of the dominant national culture. (1190)

Ma quotes Žižek in identifying multiculturalism as "racism with a distance"

(Žižek qtd. in Ma 62). The identity of the Other is respected from a safe distance, so long as minority communities remain in self-enclosed, 'authentic' communities.

Although there remains an illusion of respect, the colonial concept of the Other remains stagnant, and racial segregation continues to act as a force of inequity. The assimilation versus preservation debate regarding diaspora enforces rigid binaries, operating on two extremes. Diasporic communities are either too separated from the majority, or they are too distanced from their homeland. With the vast, expansive diversity of diasporas (highlighted in Cohen's "diaspora rope"), forcing diasporic communities to choose between two extremes is unreasonable. However polarizing it may be, the question of how diasporic communities should balance their original cultures and host cultures remains. If the solution is neither assimilation nor preservation and multiculturalism, what is it? Ma proposes polyculturalism and cultural hybridity as a possible answer. *Home Fire* and *American Born Chinese* show signs of mixing assimilation with preservation. Aneeka and Isma Pasha maintain their Muslim culture while embracing their British nationality. The sisters proudly and unashamedly wear their hijabs despite facing outright bigotry and racial harassment such as getting "spat at" while "on the tube" (Shamsie 92). Furthermore, Aneeka's sexuality and "total lack of self-consciousness in everything she [does]–love and prayer, the covered head and the naked body" is an overt display of polyculturalism (91). She seamlessly navigates her relationship with Eamonn Lone and her devotion to her religion, "standing up from her prayer mat and walking into his embrace, shedding her clothes until only the hijab [remains]" (90). When the Monkey King reveals himself to Jin in the conclusion of American Born Chinese, he shares the sentiment of the Pasha siblings. He tells Jin that his repeated visits are not a punishment but a reminder. In the Monkey King's Journey to the West, he only achieved full enlightenment by accepting his original and authentic self—a monkey with godlike powers. Centuries worth of suffering could have been forfeited if the Monkey King only "realized how good it is to be a monkey" (Yang 223). A celebration of the hybridity and dynamism all cultures possess, polyculturalism effectively challenges multiculturalism, focusing not on maintaining tolerant differences but embracing the flexible nature of identity and belonging (Ma 62). Ang supports this belief, concluding that the diasporic identity "cannot be easily captured through seemingly unambiguous concepts" such as the existing assimilation or preservation debate (1194).

As a mixed Chinese-Canadian, I belong to a diaspora. As a child, I was often asked to describe myself as one or the other, Chinese or Canadian. The assimilation-multiculturalism debate turned my identity into a strict decision, a line drawn. The struggles faced by the fictional characters within *Home Fire* and *American Born Chinese* bear true to countless families, including my own. Overall, I support the claims made by other scholars that the present discourses surrounding diasporic communities are lacking in nuance and fluidity. While Jaffe-Walter highlights the overt harm in forcing assimilation on diasporas, Ang and Ma bring the less obvious damaging rhetoric of multiculturalism into question. When addressing a topic so widespread and diverse, such an overly simplistic framing of the narrative is harmful and promotes further division between diasporic communities and their host countries. Instead of criticizing diasporas for being pressured into making a rigid choice, I believe it is more productive to promote and expand on existing res-

earch of solidarity between communities, thereby strengthening the eternally changing diasporic rope.

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PEOPLE AND
PLANET

"Differential Racialization in Vancouver's Housing Market"

—Aswin Abraham—

According to CTV News, Vancouver is home to the third most expensive housing market in the world (Le). What factors have led to this? Is it due to the city's natural allure or mild coastal climate (Todd)? Perhaps partially. However, a more widely accepted cause of this unaffordability is foreign capital investment (Moos and Skaburskis 725-726). Specifically, the city's real estate market experienced its most dramatic price hike from 2014 to 2016, which coincides with the movement of substantial amounts of capital from Mainland China to gateway cities like Vancouver (Grigoryeva and Ley 1177). Subsequently, the city of Vancouver imposed various taxation policies to discourage foreign investment (1173; Gordon 1271). Using a decolonial perspective and drawing on the portrayal of Vancouver's colonization and foreign investment practices in Lee Maracle's short story, "Goodbye Snauq," this essay will use the concept of differential racialization to analyze Vancouver's housing market. Specifically, I will argue that the handling of foreign capital in Vancouver's real estate market can be viewed as a form of differential racialization in relation to its variable behaviour towards Asian inhabitants of the city throughout its colonial history. I will begin with a literature review of notable sources. Next, I will analyze excerpts from "Goodbye Snauq" which depict colonialism and foreign investment. Lastly, I will provide an outlook on the state of Vancouver's real estate sector before bringing everything together using the concept of differential racialization and its specific impacts on Hong Kong-Chinese Canadian immigrants.

Some Relevant Literature

My primary source for this essay is "Goodbye Snauq," a short story by Indigenous Canadian writer, Lee Maracle. This source is relevant to my topic because it provides insightful descriptions of the colonization of British Columbia's Lower Mainland from the perspective of the Indigenous Coast Salish peoples from the area (Maracle 118-119). Furthermore, the ending of "Goodbye Snauq" mentions how Hong Kong business magnate, Li Ka-shing acquired the Expo Lands surrounding False Creek, originally known as Snauq, opening the way for foreign trade between Canada and Asian Pacific Rim countries (124). One of my secondary sources is "Critical Race Theory and Criminal Justice" by Richard Delgado and Jean Stefancic. This article defines the key overarching concept of this essay, differential racialization:

> the ways in which the dominant society racializes different minority groups in different ways at different times in response to shifting needs." (Delgado and Stefancic 137)

Another secondary source I will mention is "The Price Ripple Effect in the Vancouver Housing Market" by Idaliya Grigoryeva and David Ley. This article outlines the background of Vancouver's pricey real estate market and crucially mentions the international movement of Chinese capital in 2014-2016, fuelling sky-high housing prices in global cities like Vancouver (Grigoryeva and Ley 1173).

The secondary sources are in conversation with my primary source, "Goodbye Snauq," since they provide contemporary and historical examples of themes of colonization and differential racialization of Asian immigrants mentioned in Maracle's short story (Maracle 124). Specifically, Grigoryeva and Ley discuss how Asian real estate investment was allowed to skyrocket Vancouver's housing prices until it became unmanageable for the city. Vancouver subsequently imposed taxation to deter further price hikes (1173). This illustrates the perpetual phenomenon of a colonial entity (Vancouver) shifting its view on foreigners. Delgado and Stefancic outline a similar paradigm shift experienced by Asian immigrants in the United States. Initially, they were valued in the early 20th century for agricultural or railroad work but were later ostracized and imprisoned due to generalized "intense disfavour" during the Second World War (specifically Japanese immigrants). However, nowadays they serve as the "model minority" because of their supposedly close-knit families, low crime rate, success at school, and abilities in math and science (137).

Colonialism and Foreign Investment in "Goodbye Snauq"

Colonialism is a central theme in Lee Maracle's short story, "Goodbye Snauq." From an Indigenous perspective, settlers "were so thirsty they drank up almost the whole of Snauq with their dredging machines" and "built mills at Yaletown and piled up garbage at the edges of our old supermarket Snauq" (Maracle 118). In this sense, colonialism is described as an invasive outside force with an insatiable hunger to cause change, appearing even supernatural at times (118). It is important to note how the Indigenous description of settlers humanized them; for example, they drank up much of Snauq with their machines because they were "thirsty" (118). Conversely, the settlers often viewed Indigenous people and their resources as simply things to assimilate or exploit, as seen in the disenfranchisement threats the Squamish faced (119). Indeed, even the $92.5 million Snauq land-claims settlement, which can be viewed from the lens of differential racialization as something that "intended to heal festering wounds from one of the darker moments in the province's history," ultimately highlighted the unequal treatment of the Squamish Nation since the monetary "compensation" was actually kept by trustees who were independent of the nation (Matas). This meant that the money was still "one step removed" from the Squamish Nation (Maracle 123).

Foreign investment, namely Li Ka-shing's acquisition of the Expo Lands, is mentioned near the end of "Goodbye Snauq" (124). The significance of this event from an Indigenous viewpoint is seen in the quote: "It is such an irony that the first 'non-citizen immigrant residents' should now possess the power to determine the destiny of our beloved Snauq" (124). On one hand, this situation can be viewed like a sizable 'dent in the armour of colonialism,' wherein the land settlers colonialists had expropriated became property of an overseas, racialized buyer. On the other hand, it can be viewed in a disappointing way since Snauq/False Creek is still detached from Coast Salish peoples as its ownership remains non-Indigenous. Either way, this "new world where the interests of the immigrants precede the interests of Indigenous residents" developed further in an ironic sense during the subsequent price surge of Vancouver's real estate market, caused by foreign investment; only now, even non-Indigenous Vancouver residents

face the threat of displacement by overseas buyers (119).

The Context of Vancouver's Real Estate Market

As mentioned in the introduction, Vancouver's housing market is the most expensive in Canada, and by a large margin (Grigoryeva and Ley 1173). July 2016 was the peak of the city's sky-high housing costs, as its benchmark price of $1.6 million for a single-family house was double of the equivalent property in Toronto (1173). A potential cause for these unusually steep housing costs is a "decoupling" of the real estate market, "where local household income is only weakly aligned with housing prices often due to the significant flows of undeclared foreign income and/or wealth" (Gordon 1252). An extreme example of this phenomenon was evident in 2018, when the value of single-detached Vancouver houses belonging to new immigrants in the federal investor immigration program was $2.55 million, yet their reported average annual income within their first 10 years of landing was roughly $20,000 (1264-1265). Potential explanations for this discrepancy include "satellite kids" who stay in Canada for school while their immigrant parents return to their native country, and "astronaut families" where "only the husband returns to work in Asia shortly after the family immigrates to Canada" (Moos and Skaburskis 729). Overall, the decoupling of Vancouver's housing market, largely fueled by foreign capital investment, has led to affordability concerns that put domestic homeowners/prospective homeowners at risk of experiencing gentrification, since house prices are no longer reflective of local labour participation (728). Specifically, "untaxed (and undeclared) foreign income and wealth" has spiked real estate prices to the point where tax-paying prospective homeowners are struggling to compete in high-demand areas (Gordon 1271).

In an effort to control the rampant real estate market, the city of Vancouver has tried implementing various taxation policies that discourage foreign investment in the housing market (1271; Grigoryeva and Ley 1173). In 2016, Vancouver implemented a 15% foreign buyer's tax in response to Greater Vancouver's detached housing market skyrocketing in price: 134% in ten years and 71% in the past three years (1173). In 2018, British Columbia implemented the Speculation and Vacancy Tax (SVT) to counter tax evasion among satellite families. SVT "applies a 2 percent annual property surtax on homes owned by either foreign citizens or satellite families, defined as households where over 50 percent of income is earned and taxed abroad" (Gordon 1271). Nonetheless, an exemption is granted to rented properties, even to "arms-length tenants," which severely limits the effectiveness of the policy (1271).

Another noteworthy concern stemming from excessive flows of foreign capital in Vancouver's housing market is the potentially harmful, generalized mindset the public may develop about immigration. As Moos and Skaburskis mention, "the examination of ownership markets in Vancouver portrays a somewhat romanticized view of immigrants' ability to attain housing. Integration remains a slow process because many recent immigrants often move into rental housing" (729). Furthermore, less wealthy immigrants may find themselves "priced out" of inner Vancouver by gentrification (734).

Overall, the general fluctuation and erratic nature of Vancouver's housing market relates to the theme in "Goodbye Snauq" of a "new world where the interests of the immigrants precede the interests of Indigenous residents," but with the distinction that the focus is now on 'domestic' and 'in-

ternational' rather than 'Indigenous' and 'immigrant' (Maracle 119). From a modern perspective (i.e. the mid-2010s), international income was favoured more than domestic income in Vancouver since foreign home-buyers initially benefited from the lack of restrictions of foreign capital, which led to local home-buyers being priced out of high-demand housing areas (Gordon 1271; Grigoryeva and Ley 1173). From a historical perspective, the interests of the immigrants were favoured in Vancouver's early colonial history in the sense that settlers displaced Indigenous people from Snauq (Maracle 119). All in all, these events provide historical and recent evidence that the only immigrants whose interests are truly valued in Vancouver are the ones who ultimately control the unceded, traditional territories of the Musqueam, Squamish, and Tsleil-Waututh nations upon which Vancouver is situated.

The Differential Racialization of Asians in Vancouver's Colonial History

Differential racialization can be defined as "the ways in which the dominant society racializes different minority groups in different ways at different times in response to shifting needs" (Delgado and Stefancic 137). As described in "Goodbye Snauq," a relevant example of this concept in Canada's colonial history is the Chinese Immigration Act of 1923 which prohibited Chinese immigration to Canada. While immigration was generally discouraged in Canada at the time, the Chinese were the only group who were singled out to face legal restrictions. The 1923 Act also led to a significant population decrease in Chinatown by 1941, where buildings surrounding Canton Alley in Vancouver, and Canton Alley itself, were demolished (Benivolski). These events showcase how settler colonists viewed Chinese immigrants and their property as inferior and exploitable.

However, in the 1980s, the settler colonial perception of Chinese people in Vancouver experienced a drastic shift, largely due to the economic rise of Hong Kong, highlighted by renowned business magnate Li Ka-shing's acquisition of the Expo Lands, which "earmarked the beginning of modern-day Vancouver's identity as a place of global real estate investment" (Moos and Skaburskis 733). As significant as this event was, it is not much of a surprise when considering that the "socially embedded nature of Chinese business practice" paired favourably with the deregulation of the financial sector and privatization of land occurring in British Columbia and the world at that time (Mitchell 370). Specifically, Chinese business culture embodies a gift/guanxi economy, which Mitchell defines as a "transaction between persons that ordinarily leads to economic profit or gain, but which does not function as a purely economic exchange" (Yang 47; Mitchell 371). Furthermore, guanxi exchange occurs between well-acquainted parties who acknowledge their relationship in addition to the transaction (371).

This emphasis on the human element of economic exchange is evident in the 1986 acquisition of the struggling Bank of British Columbia by Hong Kong and Shanghai Banking Group, headed by Li, which was enabled by Li's familiarity with Canada's banking sector through previous transaction with the Canadian Imperial Bank of Commerce (375). Referring back to Li's purchase of the Expo Lands, perhaps the most significant aspect of this transaction was the fact that B.C. covered the $175 million soil remediation cost, which shows how much the province valued this transaction and its future economic relations with Asian Pacific Rim nations (Proctor). This effectively illustrates differential racialization since the lucrative, profitable gains from Asian business partnerships exponentially

increased the value of the region and its people from Canada's viewpoint.

Furthermore, Grigoryeva and Ley outline how Vancouver's acceptance of foreign real estate investment continued with the "inflationary effects of capital flight from Mainland China peaking in 2014 and 2016" (1176). Specifically, between mid-2014 and late 2016, corporate and household investors in Mainland China felt pressured to pursue "global diversi- fication" (1173) due to "growing economic and political uncertainties" (1173). Coinci- dentally, China's foreign exchange reserves plummeted by US $1 trillion, and portions of this capital gravitated towards gateway cities like Hong Kong, Los Angeles, and Vancouver. This capital flight instantly skyrocketed housing prices in those locations (1173). Nonetheless, Vancouver's subsequent imposition of the foreign buyer's tax suggests a slight strain in its business relations with the Asian Pacific Rim, thus potentially depicting a mild form of differential racialization.

All in all, differential racialization has been a recurring theme throughout Vancouver's history, especially in relation to Asian immigrants, who were treated very differently prior to the rise of the free market and subsequent capital gain in the Asian Pacific Rim (Mitchell). In essence, capitalism appears to be the driving factor behind this form of differential racialization since income was the main aspect separating, for example, less wealthy Asian railroad workers from renowned business magnates such as Li.

A Continuous Cycle

From the initial 'iron fist' colonial view of Asians (Maracle 124; Benviolski) that later became a hope-filled sense of irony to the Indigenous residents of Snauq (Maracle 124), to the progressively symbiotic relationship cultivated through the staggering profitability of foreign capital (Mitchell 375; Proctor), to the modern taxation attempts to alleviate Vancouver's lack of affordability (Grigoryeva and Ley 1173; Gordon 1271), varying degrees of differential racialization towards Asian inhabitants of Vancouver have been present throughout the city's colonial history. Indeed, the city's view of Asians seemed to shift alongside the 'golden age' of capitalism during the mid-late 20th century, as wealth and profit became key factors that allowed the Vancouver that tore down areas of Chinatown in the late 1940s to the 1960s, to become a global city focused on lucrative business transactions with the Asian Pacific Rim (Benivolski). Nonetheless, foreign investment in the real estate sector has been an X factor of sorts, capable of encouraging or discouraging business relations between Vancouver and the Asian Pacific Rim nations during a given time (Moos and Skaburskis; Gordon; Grigoryeva and Ley). Foreign investment in Vancouver's housing industry is likely to continue in a cyclical process observable since the 1980s as the city is constantly fighting an uphill battle of increased demand with limited supply (1170-1171). However, the main issue is not simply about supply and demand, but rather about the unfair competition of the housing market in Vancouver. Indeed, local prospective homeowners are not only competing against each other, but also against billionaire investors, which is simply unfair. In order to resolve this ongoing struggle, drastic steps must be taken to comprehensively favour domestic homeowners. Potential plans of actions for Vancouver may involve following in the footsteps of other gateway regions, like the United States in considering prohibiting hedge funds from purchasing or selling homes, or Auckland which has outlawed foreign ownership altogether (Kaysen; Land Information New Zealand).

In the end, everything might end up circling back to Snauq and the Squamish Nation. Indeed, developments for around 6,000 rental homes in the historical Kitsilano Reserve Lands of downtown Vancouver, have been underway since 2022 with expected occupancy in 2025 (Seṅ áḵw). This housing project, heavily aided by the federal government's $1.4 billion loan, has the likelihood to not only partially make amends for the forceful evacuation of the Squamish Nation from their land, but also be a valuable opportunity for all Vancouverites, both Indigenous and non-Indigenous, to acquire much-needed housing (Seṅ áḵw; Maracle 118).

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"From Colonialism to Crisis: Tracing the Roots of Indigenous Opioid Use in Vancouver"

—Gilana Marquard—

In the heart of Vancouver lies the Downtown Eastside (DTES), a neighbourhood in which the opioid crisis is a prevalent challenge. Surveys and firsthand accounts from those in the DTES reveal a harsh reality marked by exposure to extreme poverty, blood-borne infections, drugs, and homelessness (Fast 213). In the Introduction of *V6A: Writing from Vancouver's Downtown Eastside*, local Vancouverites John Mikhail Asfour and Elee Kraljii Gardiner touch on the pervasive narratives of the DTES, noting that they lack insight, empathy, and first-person testimonies. *V6A* is a collection of poems written by people on the DTES that does not aim to define or solve the disparities of the neighbourhood, but to provide a map for engagement and understanding, allowing readers to "witness the human condition as they know it" (Asfour & Gardiner 6).

This essay traces the legacy of colonialism and its contribution to elevated and disproportionate rates of opioid use among Indigenous populations in Vancouver. The enduring consequences of colonization, including displacement, cultural erasure, and discrimination, have entrenched vulnerable and young Indigenous individuals in "cycles of uncertainty" (Fast 211). This uncertainty refers to the pervasive and ongoing instability that affects various aspects of Indigenous lives, such as widespread colonial narratives that perpetuate stereotypes and often lead to a loss of personal and cultural identity (Barker et al. 249). Through the lens of empathy and literature, as exemplified by *V6A*, this essay seeks to dismantle colonialist narratives surrounding opioid usage among Indigenous communities. Tracing colonialism's historical impact on Indigenous communities reveals the root causes of disproportionate opioid use: ineffective treatment that neglects the colonial influences that provoke relapse, the devastating effects of residential schools on Indigenous identity, and biased media perpetuating colonial narratives of the crisis.

Drawing on ten years of fieldwork with young Indigenous drug users in Vancouver, Danya Fast's "Going Nowhere: Ambivalence about Drug Treatment amid an Overdose Public Health Emergency in Vancouver" informs this essay. According to Fast, the insufficiency of current drug treatments for Indigenous opioid users stems from generational and personal cycles of uncertainty, trapping youth in patterns of starts and stops that "generate deep ambivalence towards treatment" (Fast 209). To illustrate how colonialism increases the risk for drug use, I also reference Brittany Barker's "Intergenerational Trauma: The Relationship Between Residential Schools and the Child Welfare System Among Young People Who Use Drugs in Vancouver, Canada." Barker suggests generational trauma from displacement and residential schools has led to the overrepresentation of Indigenous youth in foster care and juvenile detention, both of which are correlated with higher risk of exposure to opioids. Lastly, I reference Genevieve Johnston's article "The Kids Are All White: Examining Race and Representation in News Media Coverage of Opioid Over-

dose Deaths in Canada" to explore how media portrayal continues to reinforce colonial narratives about drug use by focusing on white opioid "victims" while ignoring or villainizing Indigenous opioid "users."

The DTES is an area where Indigenous people constitute a third of the population. This significant presence highlights the community's struggles, but it is the systematic marginalization and the ongoing impacts of colonialism that racialize this space and contribute to the pronounced inequities seen there. A study examining opioid-related deaths among First Nations people in British Columbia during 2016 and 2017 revealed alarming figures: Indigenous individuals were five times more likely than non-Indigenous individuals to suffer from an opioid-related overdose and three times more likely to die from such overdoses (Belzak & Halverson 228). The provincial government's 2002 action plan for rehabilitation, known as the "Four Pillars" drug strategy, which encompassed "prevention, treatment, harm reduction, and enforcement," has shown limited effectiveness on a large scale as opioid rates have continued to rise since its implementation (Linden et al. 561). This failure is underscored by the declaration of an opioid crisis in 2016, despite ongoing efforts to mitigate widespread harm (Fast 211). According to both Linden et al. and Yang et al., these policies fail to adequately address the colonial impact on the mental health of Indigenous individuals. Fast's research and gathered testimonies suggest that Indigenous opioid users may resonate with a common feeling: An existence marked with "cycles of uncertainty" (211). According to Fast, current treatment approaches—particularly the intensified interventions that followed the province's declaration of the opioid crisis as a public health emergency—are often ineffective for Indigenous people, as many youths are engaged in a vicious cycle of erratic drug addiction swings that bear similarities to their historical abuse, leaving them extremely hesitant about seeking help (211). Fast's analysis emphasizes the urgent need to reevaluate existing policies through a lens that acknowledges and addresses the historical and ongoing colonial trauma experienced by Indigenous communities, thereby paving the way for more effective and culturally sensitive interventions.

Lora McElhinney's poem, "Disappearing Act," in *V6A* artfully captures the feeling of uncertainty generated by drug addiction. While McElhinney is not herself Indigenous, her experiences as described in the poem resembles feelings expressed by the Indigenous individuals that Fast interviewed during her fieldwork:

> The kind of thinking that is a journey is like any journey. It takes way longer to get there than it does to return. And you figure it can't take much longer, but the perceptions of certainty and uncertainty are completely different. Of course, both are an illusion. And this is why it is so complicated to make a salad. Because sometimes you know that there is no difference between certainty and uncertainty except for confidence. And what is confidence? I only ask because of overwhelming doubt. I haven't done anything, and I say this in the sense of being a very guilty person. (McElhinney 103)

This poem poignantly captures the cycle of uncertainty that many Indigenous individuals also grapple with as they attempt to overcome addiction. McElhinney describes the arduous themes of hesitancy and self-blame that arise from something as simple as making a salad, a task that should be easy, but is difficult when one's entire life feels shrouded by a haze of uncertainty. Confidence is essential for navigating this uncertainty, and a lack of it may lead to apathy.

Numerous factors contribute to ambivalence towards treatment, but Fast suggests that the most significant factor is the fleeting nature of hope encountered during treatment, only to be swiftly abandoned. Many Indigenous people Fast interviewed described themselves as "living on the edge of death," and said that fentanyl provided a momentum unlike detoxification—one that was not premised on future, far-off possibilities, but instead on the "sensorial possibilities of the now" (218).

McElhinney's concept, "thinking that is a journey," serves as a potent metaphor for the colonial stereotypes that shape contemporary society. Decolonizing culture and breaking cycles of addiction are journeys that present formidable challenges. The poem's concluding line, "I haven't done anything, and I say this in the sense of being a very guilty person," echoes the sentiments expressed by Indigenous individuals who struggle to comprehend their recurring relapses and the apparent ineffectiveness of treatment programs, despite "not putting a single foot wrong" (Fast 221). This evokes a profound sense of guilt and personal responsibility for the perceived failure of treatment, highlighting the disheartening reality that despite one's diligent efforts, achieving sobriety can feel insurmountable in the face of systemic barriers and entrenched stigma.

The residential school system stands as another example of the colonial legacy in Canada. In British Columbia, there were twenty-two residential schools, the largest number across all provinces. The system forcibly separated over 100,000 Indigenous children from their homes, aiming to assimilate and "kill the Indian in the child" (Barker et al. 249). These institutions were marked with severe mistreatment, including corporal punishment, sexual abuse, and the death of thousands of Indigenous children (Yang et al. 2186). The traumatic experiences endured by generations have had adverse psychological health effects, compounded by intergenerational trauma stemming from subsequent policies like the 60's and Millenium Scoops (Fast 213). The devastating legacy of these colonial systems was carried out mainly through the "erosion of traditional Indigenous kinship structures" (Barker et al. 250). Studies indicate a direct intergenerational link between Indigenous ancestors' exposure to residential schools and the involvement of subsequent generations in the child welfare and correctional systems (248, 250). In fact, Indigenous people currently make up 49% of youth in foster care and 42% of youth in custody (Yang et al. 2186). This correlation is supported by Fast's fieldwork, in which about half of the people said they had spent time in foster care, psychiatric wards, or youth detention centres, as well as reports from The Cedar Project, a survey of Indigenous individuals who are HIV positive that yielded similar results (Fast 213; Yang et al. 2186, 2191).

Intentional opioid-poisonings were prevalent among Indigenous peoples aged fifteen to twenty-four, many of whom were in or had spent time in foster care or detention centres (Belzak & Halverson 229). The hopelessness depicted in Rachel Rose's poem "I Might Be Nothing" from *V6A* depicts the devastating impact of generational trauma on Indigenous communities. She writes, "You might have been anything. You got caught / in something too fraught to untangle" (Rose 89). These words encapsulate the sense of entrapment and loss experienced by Indigenous youth as they strive to reclaim their cultural heritage and forge their own paths amidst the pervasive influence of colonial narratives. Raymond, an Anishinabe First Nations man, is an individual Fast interviewed who began using opioids at the age of fourteen. Raymond discussed Passages, a repurposed detoxification centre for youth ages thirteen to twenty-four, and divulged that his hesitation towards drug treat-

ment was rooted in the feeling that treatment centres are where "angry Native kids get put" (Fast 209-210). Raymond's perspective underscores that resistance to treatment may arise from the fear that seeking help involves inescapable failure, while also relegating Indigenous people to the status of a mere stereotype or statistic. Rehabilitation's negative reputation among Indigenous individuals is evident, highlighting the need for reforms that instill confidence in these programs and ensure their effectiveness.

Finally, current media representation of the opioid crisis perpetuates colonial narratives by emphasizing the "purity and innocence of Whites" and the loss of "wasted (white) potential," while often villainizing Indigenous individuals or ignoring their victimhood altogether, depicting them as nameless or commonplace losses of life (Johnston 123; 133). All loss of life, regardless of race, is deeply significant. However, the general public's blatant apathy to the opioid crisis when it affects Indigenous communities compared to the panic and urgency seen when it impacts white individuals is impossible to ignore. It is clear that society tends to label crises as such only when they affect non-marginalized, majority, and middle-class groups. Everyone panics at the loss of white life. But what about the centuries of harm inflicted on Indigenous communities? What about the children who perished in residential schools or those who survived only to be thrust into foster care systems, where the extreme hardship and abuse they endured made them vulnerable to turning to substances? The narrative seems to shift when white people are being harmed, as if this issue only matters because it's no longer just minorities dying, but "good kids" from "good families." Now is the time to start caring because "it could happen to any family" (130). As we confront these disparities, it becomes increasingly apparent that empathy must drive not only individual actions, but also systemic reforms to ensure justice and equity for everyone affected by addiction, regardless of race.

Don Larson writes, "I am disposable" in his poem "Disposable," a tribute to the Indigenous missing and murdered women (57). The same attitude regarding the disposability of Indigenous opioid-users is palpable in our society, where Indigenous deaths are met with indifference or are employed to reinforce racist mindsets. This attitude reflects an ignorant mindset, one that defers accountability and deflects attention from the real, more evasive culprit of the opioid crisis: colonialism. It is crucial as we navigate this crisis to remind ourselves that Indigenous opioid users are not simply numbers, but real people deserving of recognition and empathy (Johnston 137).

This essay has examined the complex intersection of colonialism, systemic racism, and intergenerational trauma that underlies the opioid crisis in Vancouver's Downtown Eastside. By employing empathy as a guiding principle in exploring personal narratives, we can understand the root causes of disproportionate opioid use among Indigenous communities, including ineffective treatment that neglects colonial influences, the effects of residential schools on identity, and biased media perpetuating colonial narratives, taking a crucial step towards reconciliation. These issues emphasize the urgent need for collaborative efforts to address these systemic injustices and to foster empathy and understanding towards those affected by addiction in the DTES.

Change begins with conversation, and it is imperative that we listen to the voices of those in the DTES. As John Mikhail Asfour and Elee Kraljii Gardiner aptly state, "writing and reading are powerful acts of witnessing" (6). By engaging with their words, we can cultivate empathy and a deeper understanding of the systemic injustices that have long plagued Indigenous

communities. This empathy is not passive but a call to action, urging us to confront and dismantle the structures that perpetuate inequality. *V6A* highlights the transformative power of storytelling, showing how personal narratives can challenge prevailing stereotypes and humanize the marginalized. We must acknowledge the individual experiences and burdens carried by each person in the DTES, while also recognizing our shared humanity and the need for collective action. Let us commit ourselves to listening, understanding, and acknowledging the experiences of those most affected by addiction, and let us work together towards a future where every individual has access to the support and resources they need to thrive.

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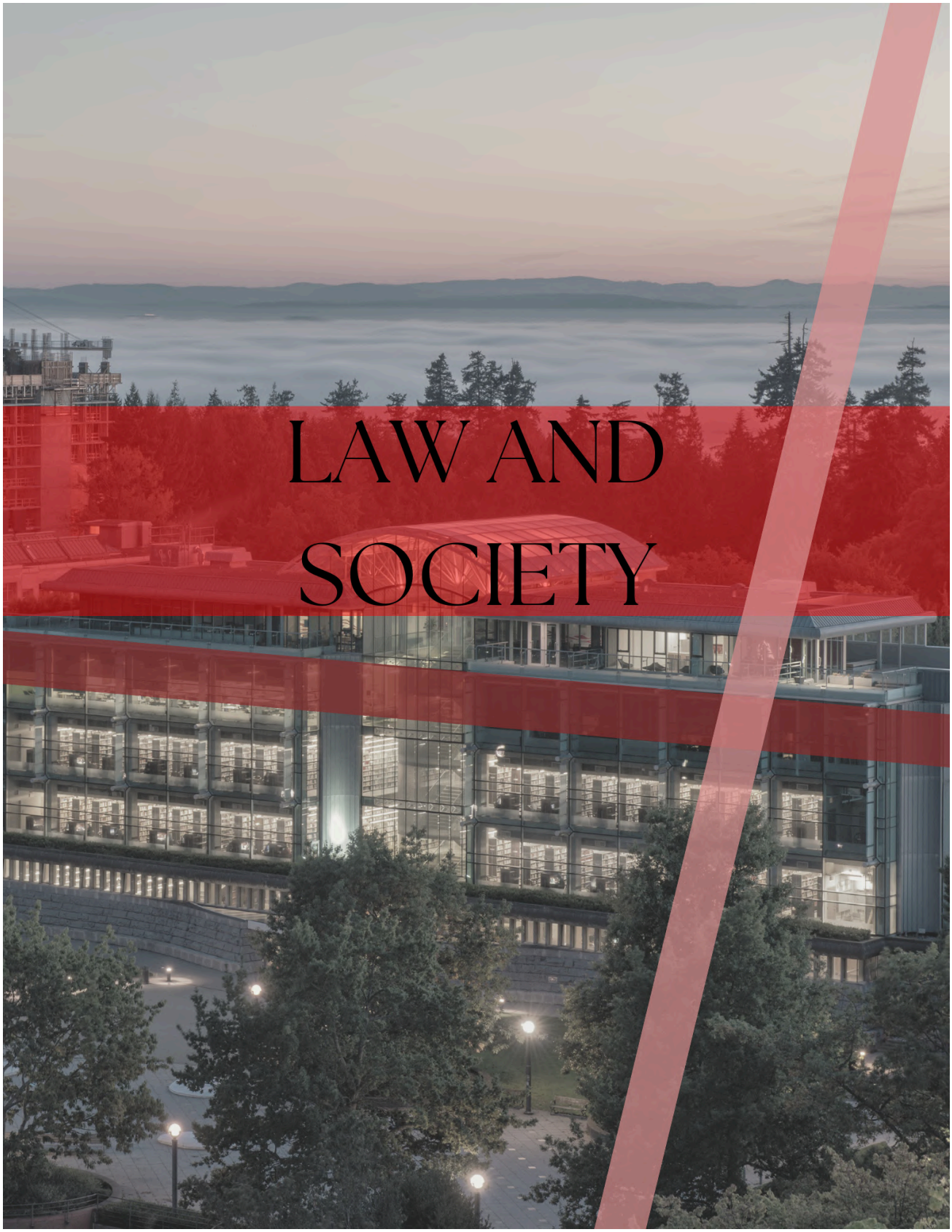
LAW AND
SOCIETY

"'We Will Tell the Truth': A Critical Analysis of Justin Trudeau's Unreliable Rhetoric on Indigenous Rights When in Conflict with Government Interests"

—Justina He—

There is little doubt that Canada benefits from its stellar reputation as a humanitarian, inclusive and liberal country on the global stage. Yet Canada's history of intolerance and violence against Indigenous peoples remains the worst impeachment of its outwardly moral image. However, with the 2015 election of Justin Trudeau's Liberal government, positive change seemed imminent. A prominent part of Trudeau's campaign included promises to renew relationships with Indigenous peoples and implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which ignited a surge of Indigenous support for Trudeau (Lightfoot 173, McMahon). However, little progress was made after Trudeau took office, and plans to run a fracking pipeline through the Wet'suwet'en Nation's territory sparked outrage and nationwide protests in 2019 and 2020 (Exner-Pirot; Lightfoot). While many scholarly publications have analyzed Trudeau's policies, they have not necessarily approached those policies through the lens of Trudeau's rhetoric on Indigenous rights when they conflict with government interests, which provides an important indication of whether the government's support of Indigenous rights is altruistic or is political posturing.

In this paper, I will argue that over time Trudeau's manicured rhetoric has shifted away from promises of Indigenous reconciliation to political tactics of deflection and denial, revealing a prioritization of government interests over Indigenous sovereignty. This can be evidenced through four clear political tactics present in Trudeau's rhetoric which I will explore in detail. Starting from deviation from recognizing Indigenous nationhood, sustained efforts to undermine traditional Indigenous leadership, the vilification of Indigenous resistance on questionable legal premises and consistent yet meaningless promises of discourse. This investigation will be done through a critical analysis of Trudeau's public speeches from various periods including promises prior to election and statements exemplifying the Trudeau government's attitudes on Indigenous rights after election in 2019 and 2020. These tactics ultimately aim to convince Canada that Trudeau is committed to reconciliation when he is in reality, no different from previous governments who seek to maintain colonial control over Indigenous peoples.

Literature Review

Prior to the 2015 election in which Justin Trudeau came into power, the Harper government's heavy-handed approach on issues of Indigenous rights garnered negative perceptions of Canada both at home and abroad. Amongst other concerns, Harper disregarded gaps in the quality of life in Indigenous communities and voted against the passing of UNDRIP (Exner-Pirot 168; Lightfoot 166). Trudeau was able to capitalize off this dislike to gain Indigenous political support by promising to establish nation-to-nation relationships with Indig-

enous Peoples rooted in the principles of UNDRIP (Lightfoot 173). However, years after he took office, "few concrete achievements have been made," and ministers under Trudeau had already partially retracted some of the promises made surrounding the implementation of UNDRIP (Exner-Pirot 169, 177; Lightfoot 176-177). Exner-Pirot further highlights that there is "no substantive difference" in Canada's reputation on Indigenous affairs between the Harper and Trudeau governments, contrary to previous optimism.

General disappointment at the lack of progress persisted, but Trudeau sparked his first bout of nationwide Indigenous outrage over constructing a fracking pipeline through the Wet'suwet'en Nation's ancestral territory. All hereditary chiefs of the Wet'suwet'en Nation openly opposed the project. This culminated in a conflict where heavily armed RCMP forces stormed a barricade of peaceful Wet'suwet'en land defenders and arrested fourteen defenders on January 7th, 2019. Hume and Walby demonstrate that Canadian media framing of this event sought to validate the RCMP's use of force by delegitimizing Indigenous resistance as mere "protests." This implies that the defenders were "simply complaining about government policy": techniques that "[entrench] the powers of the security state" ("Framing, Suppression" 522-523). In February 2020, following RCMP raids on Wet' suwet'en territory to clear access for pipeline construction, solidarity blockades of rail and pipeline infrastructure happened across the country. In both incidents, the Trudeau government came under heavy criticism as the RCMP's actions directly contradicted previous narratives of reconciliation (Hume and Walby, "Invading Indigenous" 699). While Trudeau's term began with optimism that he would improve Canada's relationship with Indigenous Peoples, the lack of meaningful progress and open violation of Indigenous rights only brought abject disappointment. In the following analysis, I use qualitative coding of speeches and public statements to map unexpectedly drastic shifts in Trudeau's rhetoric on Indigenous issues.

Reflexivity

Before I delve further into my qualitative analysis, it is important to address my own limitations not only as a non-Indigenous researcher, but as a settler who has benefited from Canada's exploitation of Indigenous land. As such, my research will never be able to fully grasp the complex, nuanced sentiments of Indigenous peoples victimized by centuries of insincere promises and predatory policies. My positionality as a non-Indigenous researcher has, however, led to a more generous application of skepticism when coding the public statements included, and a more cautious, detail-focused interpretation of the data. While I have tried my best to centre Indigenous perspectives where possible (see Sheryl Lightfoot, author of "A Promise Too Far" and statements by Chief Woos of the Wet'suwet'en Nation), it is important to acknowledge the partial nature of my research's contribution as I am a beneficiary of colonialism.

Promises and Denials of Indigenous Nationhood

The first of four themes in Trudeau's changing rhetoric that my qualitative analysis examines is his vision for the relationship between Canada and Indigenous peoples. This was identified by looking into any mention of the nature of Canada's relationship with Indigenous peoples in Trudeau's statements, with an emphasis placed on keywords like nation-to-nation. In a speech to the Assembly of First Nations Special Chiefs in December 2015, Trudeau stressed the importance of Canada's relationship with Indig-

enous Peoples, and stated that upholding Indigenous constitutional rights is "not an inconvenience but rather a sacred obligation," a sentiment meant to distinguish himself from the Harper government. Trudeau also mentioned his government would be using the nation-to-nation approach as a framework for renewing relationships, which he asserted was the only way to bridge the gaps between Canada and Indigenous peoples (Trudeau, "AFN Speech December"). However, in the aftermath of the raid on Wet' suwet'en territory in January 2019, any trace of recognition for Indigenous nationhood seemingly vanished from his rhetoric. Instead, Trudeau repeats abstractions such as progress being made on helping Indigenous peoples "[take] back control of [their] land, [their] future, [their] people, [their] destiny" (Trudeau, Kamloops Town Hall). As a result of Trudeau's pivoting to abstract promises, the discourse of nation-to-nation relationships has been effectively replaced by the approach of creating "a better partnership" with Indigenous peoples (Trudeau, Regina Town Hall). Trudeau's careful avoidance of language recognizing Indigenous sovereignty can be further interpreted in relation to the RCMP's occupation. If Trudeau were to acknowledge Indigenous nationhood in this context, this would only bolster the Wet' suwet'en cause and incriminate his government for the illegal invasion of a sovereign nation, which would greatly impair his pipeline agenda. This shift away from previous commitments to Indigenous sovereignty to unclear promises of autonomy is a clear indication of Trudeau's rhetoric changing depending on what is politically advantageous for him, since promises of Indigenous nationhood helped his election in 2015 and denial of the very same nation- hood discourse legitimized his economic interests in 2019.

Selective Undermining of Indigenous Leadership

The second theme in Trudeau's changing attitudes on Indigenous issues is the increased undermining of the authority of Indigenous leadership, specifically the Wet' suwet'en hereditary chiefs opposing the construction of the pipeline. This was identified in Trudeau's statements by remarks about collaborating with Indigenous leadership, with keywords such as "Aboriginal input" and "Indigenous communities/leaders." Notably, these undercutting tactics were not present in Trudeau's rhetoric in 2015. During a speech made to the Assembly of First Nations as Trudeau was campaigning for the upcoming election in July of 2015, he reiterated his desire to partner with Indigenous leaders on Indigenous concerns and that he would "never impose solutions from the top down" (Trudeau, "Real Change"). Trudeau also boldly affirmed that priorities and solutions to Indigenous issues set by the federal government without Indigenous input would unquestionably fail and that Indigenous peoples should be "full partners" to create "sustainable economic growth in [their] communities." This promotes the importance and empowerment of Indigenous leaders. By early 2019, however, Trudeau's position had almost entirely switched as staunch objections against the pipeline from all Wet'suwet'en hereditary chiefs were ignored and the newest form of colonialism through pipeline construction was enforced through the brute force of the RCMP. Rather than respect the opposing voices of Indigenous leaders, Trudeau touted the agreement signed with elected band councils as an Indigenous seal of approval for the project, ignoring the fact that the Wet'suwet'en Nation upholds the authority of hereditary chiefs on the ancestral lands the pipeline would actually cut through (Trudeau, Kamloops Town Hall). This rhetoric clearly delegitimizes the traditional

powers of Indigenous leaders who oppose government interests. When confronted about his selective "consultation" of Indigenous leaders, Trudeau skirted the charge and commented that a "process" needs to be instituted to unify Indigenous voices, which is a troubling proposition that seems to insinuate that the standard of "unity" is agreement with government policy (Trudeau; Saint Hyacinthe Town Hall). Trudeau also repeatedly asserted that Canada needed to help Indigenous nations move away from "the colonial relic that is the Indian Act," a complete contradiction of his support of the elected band councils, which were originally created by the Indian Act to assimilate Indigenous nations and disrupt their traditional forms of governance (Trudeau, Kamloops Town Hall; Regina Town Hall; UBC Indigenous Foundations, "Bands"). Taken together, Trudeau's self-serving rhetoric attempts to divide Indigenous leaders, and exaggerate the amount of Indigenous input and support for the pipeline to ultimately undermine the power of Indigenous leaders, further asserting his own colonial power.

Vilification of Indigenous Resistance

The third theme of Trudeau's deviation of support for Indigenous rights is the delegitimization and outright vilification of Indigenous resistance. This was iden tified through comments on the government's stance on any forms of resistance, with key phrases such as "endangering lives", "paying the price", "upholding democracy/rule of law," and more. Ironically, Trudeau's July 2015 speech to the Special Chiefs Assembly included objections to Bill C-51, the Harper government's anti-terrorism legislation that has been criticized as infringing upon Indigenous peoples' ability to defend their rights (UBCIC Open Letter). Trudeau supported these criticisms, stating that "Indigenous Peoples standing up for their rights are not terrorists, and should never be branded as such" (Trudeau, "Real Change"). Despite this stance, Trudeau's attitude noticeably changes following the Wet'suwet'en solidarity blockades of 2020. In an address to the House of Commons on February 18th, 2020, Trudeau proclaimed that the government is committed to defending the rule of law and that Indigenous rights will not be achieved by "degrading [Canada's] democracy," a tone that disparages and discredits Indigenous resistance as activity threatening Canada's democracy (Trudeau, "Infrastructure Disruptions"). He also declares that the Wet'suwet'en blockades are "en- dangering lives," further vilifying Indigenous solidarity (Trudeau, "Infrastructure Disruptions"). In a later press conf- erence, Trudeau does not acknowledge the blockades as a form of Indigenous resistance, instead claiming that the movement is not grounded in "historic wrongs, historic marginalizations, [and] grievances that are legitimate" (Trudeau, "Incident Response"). Instead, Trudeau delegitimizes Indigenous resistance by referring to the movement as a "protest" that seeks to "call out a particular project" it disagrees with and "advance a particular point of view" which is not anchored in the marginalization of Indigenous leadership (Trudeau, "Incident Response"). This is a paradoxical stance since the government disregarding the grievances of Wet'suwet'en hereditary chiefs is precisely why the blockades are a valid "protest" by Trudeau's own definition. It is also worth noting that Trudeau's vilification of Indigenous resistance to defend the RCMP's raids rests on the shaky legal premise that Wet'suwet'en territory is within Canada's jurisdiction, which blatantly ignores the fact that the Wet'suwet'en Nation never ceded their territory to Canada, and disregards their rights to their land as established in Canada's Constitution and the Supreme Court's ruling in *Delgamuukw v. British*

Columbia (Chief Woos, "Wet'suwet'en News Conference"). These inflammatory accusations are therefore another example of Trudeau changing his rhetoric on Indigenous resistance for the sole purpose of maintaining his political interests.

Hearing Without Listening

Lastly, Trudeau has consistently maintained his commitment to "listening" without meaningful action. This was identified by an excessive repetition of the idea of "listening to", "engaging with", "working with," or "involving," Indigenous leaders in government policy. In his July 2015 speech to the Assembly of First Nations, Trudeau emphasized the importance of having Indigenous voices in government and how "Ottawa needs to hear from [Indigenous Peoples]" (Trudeau, "Real Change"). This attitude remains mostly the same in the 2019 town halls, with Trudeau maintaining Indigenous concerns should be "worked out in respect, in partnership, in consultation" (Trudeau, Kamloops Town Hall; Regina Town Hall). In 2020, Trudeau maintained his attitude of "listening," although the element of impatience with the Wet'suwet'en became more apparent as he bluntly stated that Indigenous leaders were "[talking] but [refusing] to listen" (Trudeau, "Infrastructure Disruptions"). He also expressed undertones of frustration at discussions being "unproductive" because the federal government is the "only" party "coming to the table" (Trudeau, "Incident Response"). In a news conference shortly after, Wet' suwet'en hereditary leader Chief Woos refutes Trudeau by affirming that they are open to dialogue on a nation-to-nation basis, but that the government is the one refusing to listen. He censured Trudeau for not consulting with Indigenous leaders and establishing negotiations that were "lopsided," where the predetermined outcome was compliance with government policies (Chief Woos, "Wet'suwet'en News Conference"). This points to the irony of Trudeau's rhetoric on "listening," as his government seems only interested in "listening" to selective Indigenous voices that support the government's pipeline agenda, and not the many Indigenous voices in opposition. This truly highlights how Trudeau's promises of dialogue are simply a tactic that yields no tangible progress.

Conclusion

Over the course of Justin Trudeau's terms in office, his rhetoric on Indigenous issues has shifted considerably, from promises that once signalled optimism to tactics of deflection, delegitimization, and denial that essentially prove Trudeau is no different from the centuries of colonial governments that came before him, willing to violate Indigenous sovereignty to maintain government agendas of land exploitation. Though he claims to uphold a doctrine of listening yet Trudeau's repudiation of Indigenous nationhood, resistance, and consistent undermining of Indigenous leadership clearly demonstrates an opposite reality. He aims to assert Canada's sovereignty over Indigenous nations, and he is only tolerant of Indigenous voices when they align with his political objectives. Rhetoric analysis is therefore an integral part of studying political policy as tracking shifts in attitude can help researchers determine structural causes to what may otherwise seem like sudden changes in policy direction, particularly when comparing political promises to true political action. Though this paper only addresses Trudeau's personal contradictions, this scrutinizing of the many paradoxes within Trudeau's rhetoric opens a greater conversation on the sincerity of politicians' attitudes on Indigenous issues. Consequently, further research should be conducted on the intricate

legal circumstances surrounding Canada's recognition of Indigenous sovereignty and the effect of unreliable government promises on Indigenous attitudes towards political institutions. Ultimately, it is only by paying close attention to politicians' changing rhetoric that we can hold political actors accountable to their promises and understand the significant socio-political costs that arise from allowing governments to exploit marginalized peoples through deceptive political tactics.

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"Stitching the Fabric of Capitalism: Homesteading, Gender, and Political Discourses"

—Morgan Stouck —

As our culture descends into late-stage capitalism, there has been a recurring sentiment from the Left that in order to escape it, we must return to the land. This sentiment is one often held by white Leftists and has been emerging from the 1890s and even more prominently seen into the 1960s to 1980s (Rose 1). During times of economic or political upheaval, there is typically a subset of people that decide to follow homesteading traditions and return to what is seen as the natural way of life. The contemporary tendency to look at homesteading as a path towards freedom and liberation, however, is one born out of privilege, and this privilege is made clear by the proximity that leftist homesteading has with alt-right white supremacist communes (Belew). In these discussions of homesteading, a horseshoe phenomenon becomes obvious, with much of the conversations around the benefits and liberation offered by homesteading ignoring its roots in colonialism and gender-based oppression. In this new decade following a global pandemic that exacerbated the massive holes we have in regards to public safety and welfare, how can we expect homesteading to re-emerge and what implications does modern homesteading bring to the fight for Indigenous land sovereignty?

To begin with my connection to the modern homestead, I was inspired to write this paper due to a trend I noticed on social media. As a white woman whose political views skew very much to the Left, my accounts' "Explore" pages inexplicably began peddling these videos of transformed wives—women who had once "bought into" this idea that women are meant to pursue careers in place of family and have now returned to the "natural" way of living. This natural way of living requires them to homestead for their children and husbands on land that supplies all of their food. The main account I was inundated with goes by the name of Ballerinafarm and is run by Hannah Neeleman, a mother of seven (soon to be eight) children and the wife of Daniel Neeleman. Her videos focus on her life as a mother who lives off the family's 328-acre cattle ranch which is advertised as supplying her with all the produce and meat she is seen preparing in her videos (@ballerinafarm, *TikTok*). At first these videos seemed to have little correlation to the rest of the content I consume, nor did they match the other interests with which the algorithm associates me. Despite this, I found myself strangely drawn to her videos and way of life.

As a viewer, when I watch Ballerinafarm's content I am overcome with a sense of remorse; her life seems so free of the consumption-based tendencies that tether most of us to a capitalist landscape. She makes all her food from scratch and harvests it from the land she gets to live on with her loving family—it feels like a life so far from my own. Her followers are being sold this story of the kind of life one could lead; a life separate from overconsumption and free from the role of morally suspect consumerism that capitalism forces us to participate in. However, this story is

unfortunately just a narrative being marketed to us, and as I learned in the article "The Edenic Allure of Ballerinafarm," the Neeleman family in reality is not a humble family living in harmony with the land, but in fact Daniel Neeleman is the son of billionaire David Neeleman, owner of JetBlue along with four other airline companies (Petersen). Poetically, the story of Ballerinafarm highlights a pattern in the history of homesteading—it is a concept focused on the capitalist-centered production of the home as well as the commodification of land which is now being re-narrativized as freedom from these exact concepts.

Capitalist systems cannot be mended through escapism, especially when that escape mimics traditions born out of a capitalist history such as homesteading. In this paper I will discuss the past of homesteading—specifically how it created a historical narrative about the role of women in terms of labor as discussed by Laurel Thatcher Ulrich. This history will then give context to the discussions surrounding the interconnected relationship between homesteading and the displacement and genocide of Indigenous people and land. Finally, this paper will connect these concepts to our modern political climate, looking specifically at how homesteading intersects the Left and the Right in a horseshoe phenomenon. In this paper, I will argue that homesteading is a clear example of colonial entrapment which enforces capitalist traditions and not a path towards freedom from overconsumption as it is currently being marketed through online algorithms.

1. Feminization of work in homesteading

My initial understanding of the societal implications of homesteading led me to the gendered discourse of unequal labor in homesteading traditions. When beginning to understand this concept, I turned to Laurel Thatcher Ulrich's book *The Age of Homespun: Objects and Stories in the Creation of an American Myth,* published in 2001. This work details the homespun movement in New England during the late seventeenth century into the early nineteenth century. She investigates particularly the production created within homes during early colonial settlements in America, looking at how the objects produced out of the home (such as textiles, pottery, and furniture) show us significant social and cultural patterns. More specifically, she investigates how women's labour in the home transitioned from being mutual between them and the men in the house, to becoming feminized labor after the second Industrial Revolution. Due to the increase in factory work caused by the rise in technological advancement and to assist in the drive for colonial expansion, men no longer produced goods by way of at-home labor. This left the women to continue the same rates of textile production on their own. To facilitate the drive for this home-based undertaking an American Myth was born—that women are naturally meant to provide the labor of housework and motherhood. In this way, production rates stayed stable by reinforcing a gender performance in which female workers were expected to uphold despite not reaping any personal profit from the position (Ulrich 17-29). Ulrich does a convincing job of describing how homesteading came to initially be taught as a gendered-form of labor, as well as describing how much of our social and gendered roles are typically historicized in a way to benefit capitalist pursuits. It is through women's work that much of the land cultivation and textile market was kept functioning between the time of the second Industrial Revolution and the introduction of women to the workforce, from the factory and the corporate workforce. However, as Ulrich argues, to say that women did not enter the workforce until the twentieth century is simply not true and, in fact, is a his-

torical narrative created in order to ensure that household work was continuing to be produced. Women have been contributing to the workforce for as long as men have; in this way, homesteading is the original industry. The feminization of work does not happen through the biological instincts of nurturing—rather it is a constructed and planned form of capitalism's need for constant production; the narratives surrounding women's work are only surrounding women as a marketing tactic to get the work done.

In a later section of the book titled "An Indian Basket," Ulrich discusses a traditional woven basket that is presented in the Rhode Island Historical Society. She says that the basket functions to "[shift] attention from the violence of the late seventeenth century to our own generation's hopes for multiculturalism," implying that the basket's existence in the museum is promoting a cultural recognition of Indigenous trading (Ulrich 43). This claim pre-[sents a blind spot that *The Age of Homespun* has in its descriptions of social and cultural connection to household commodities. This section, and much of the historical narratives surrounding homesteading, fails to truly and honestly recognize the contexts informing these trading habits and methods of production. Although, there is an implication that Ulrich is referencing the Algonquian community after colonial forces had taken much of their land, though it is not discussed openly. To look at homesteading traditions without properly acknowledging that the root cause of the homesteading movement is imperial and colonial expansion is to miss a main point of reference for the very meaning behind the movement. This point requires us to consider both Indigenous land sovereignty in the context of homesteading, as well as how the Left has misconstrued the meaning of what returning to the land looks like in our modern political climate.

2. Indigenous land dispossession

It would be negligent to critically evaluate homesteading as a political and capitalist phenomenon without looking at the intrinsic links between homesteading land and its dispossession from Native communities. Homesteading itself was a tactic used by the colonial forces in taking said land and then selling it for incredibly low rates to settlers in hopes that they would cultivate and farm the soil. This practice increased the number of European settlers coming into North America and operated as a tool in the commodification of land. As the article "Late Homesteading: Native Land Dispossession through Strategic Occupation" outlines, the concept of the homestead in North America began with the Homesteading Act of 1862, and continued into the 1930s (Allen 1). Homesteading itself is one of the original forms of land commodification, privatization and capitalist production in North America. As the aforementioned article highlights, the homestead is a colonial force in which Indigenous land was stolen by strategically occupying it. In this way, it is clear that returning to a homesteading lifestyle is not escaping capitalism, but instead perpetuates the colonial attitudes and histories from which modern capitalism is derived.

In an interview conducted by *YES! Magazine* entitled "Leanne Betasamosake Simpson: I am not afraid to be radical," Simpson discusses what decolonizing means and looks like in modern-day Canada. She begins by saying:

> I understand settler colonialism's present structure as one that is formed and maintained by a series of processes for the purposes of dispossessing, that create scaffolding within which my relationship to the state is contained. I certainly do not experience it as a

> historical incident that has unfortunate consequences in the present. (Simpson)

This quote and the rest of Simpson's interview outline how the systems we live under are not happenstance results of mistakes from a colonial past—in fact, it is not by chance at all that the system operates this way; it is the goal of the system to continue to embed itself and become more and more difficult to untangle from our lives. Simpson then goes on to talk about her relationship with the Radical Resurgence Project and how she views what Indigenous land repossession really looks like, continuing to participate in traditional practices through a loving and mutual network of relationships within the community. She mentions how the focus at this time of resurgence cannot centre on nation-building and nationhood yet because the community must first connect before the focus can centre separatist, national goals. This point leads to homesteading's modern connections to leftist politics—with groupings on the Left seeing the concept of returning to the land, a land that promises separation from capitalism, as a path towards freedom for themselves as white Liberals. However, this concept of returning to nature is a belief held by those who fail to realize that nature has been privatized; there is no longer escape from capital because capital has taken possession of all of the land. In *My Conversations with Canadians* by Lee Maracle, she uses tuberculosis as a metaphor to explore colonial expansion. She says:

> A colony is a space—a physical space that once belonged to someone or something else: like tuberculosis colonizing the lung. It once belonged to the breather but now is occupied by the tubercular bacteria and the host will die of it if a war is not waged against the tuberculosis. (Maracle 123)

This quote makes clear the point that colonialism and capitalism are not defeated through escapism because you cannot escape an infection. In fact, as both Simpson and Maracle exemplify, escaping these systems is not done through a passive return to land, but rather it is done by making conscious and forceful efforts to fight against a system whose primary goal is destruction. This point then leads us to our final section which examines how the communities opposing this way of living interact with the current political systems.

3. The left homesteading movement and right-wing politics

This section of the paper examines how the Left's concept of homesteading interacts and connects with the Right's libertarian form of homesteading. Drawing on multiple articles that focus on the modern homesteading movement in North America, I compare and contrast modern traditions and analyze what they mean in terms of political ideologies. The first article I looked at when researching this section was "Modern Homesteading in America: Negotiating Religion, Nature, and Modernity" by Rebecca Kneale Gould which focuses on how discourse on nature has become similar to the Christian narrative of God. For example, the author discusses how, in the case of the modern homesteading family she interviews, the modern recreation of the homestead places notable importance on creating and ritualizing the everyday through spiritually symbolic practices, such as lighting candles in order to symbolize humility to the land. It is significant because of one's knowledge that electricity exists (Gould 161). The article goes on to

analyze the negative effects of believing in the concept of a "natural way of living" and how it makes obvious blind spots within class-based issues of land ownership. Gould begins the paper by describing the homesteading communities she observed having a relationship with nature and how that produces a "powerful personal trans- formation" described in similar intensities as conversion narratives used by institutional religious groups (Gould 184). An interesting point that is important to connect to this larger idea of a political horseshoe theory in homesteading is that most, if not all, modern-day homesteading communities either strongly identify with traditionalist religious institutions (such as Mormonism) or "see themselves as engaging in a moral and spiritual rejection of 'Status quo' consumerism and the acceptance of a new life lived on "nature's term'" (Gould 184). This point highlights two things: first, it shows a commonality between groups of homesteaders with opposing views—whether holding a traditionalist idea of God or rejecting institutional religion, both groups exhibit ritualistic habits that mimic a belief in a life led through devotion. Secondly, it highlights how modern homesteading traditions have become much more reliant on a concept of freedom when historical traditions of homesteading were designed by and for the capitalist system.

In an article titled "The Crunchy-to-Alt-Right Pipeline," Kathleen Belew expands on this idea of the horseshoe theory in which far-left and far-right communities converge into one group with very similar beliefs and practices, but with different motivations. She uses the example of compounds in the 1980s:

> White-supremacist compounds and hippie communes could exist in the same rural communities. Consider Coeur d'Alene, Idaho, the home of the white-separatist compound Aryan Nations. Coeur d'Alene also attracted other survivalists and people who wanted distance from the state, as well as environmentally inclined leftists attracted to the scenic lakes and mountains (Belew).

Belew's work illustrates how these concepts of libertarianism and the leftist rejection of government are so connected that they essentially happen in each other's backyards. The back-to-the-land movement in leftist spaces is initially related to socially- progressive groups who hope to rid themselves of the obvious corruption and oppression of the colonialist system; however, the groups that see this approach as a feasible response to escaping the system fail to recognize the privilege they hold to be able to escape. This privilege (which typically looks like the whiteness and financial security found on Ballerinafarm) connects them to the alt-right libertarian groups that are also trying to escape the system, but with different motivations. The opportunity to be converted from Leftism to an alt-right belief system is at the core of what makes homesteading so insidious—the facade of an option to lead a life connected to nature and separate from over-productive consumerism in reality connects with communities and beliefs that are just as dangerous and which often leave the people most affected by capitalism to fight it on their own. Capitalism is and cannot be overturned solely by refusing to consume, because capitalism has outgrown consumption—it is with us in every subconscious moment beyond when we are purchasing or consuming media.

Conclusion

The accumulation of all the previous points regarding gender relations in homesteading, how it connects to Indigenous sovereignty, and white supremacy, make it clear that homesteading as an act

of rebellion is misinformed. As was made obvious by *The Age of Homespun,* homesteading began as a practice of capital gain and colonialist production. To return to homesteading traditions in order to break this pattern of consumption is paradoxical. As Belew says in her final paragraph of "The Crunchy-to-Alt-Right Pipeline":

> If you come across "crunchy" content that clicks through to "trad wives," for instance—women who appear to simply be canning and making their own cleaning supplies, but who embrace "trad" (traditional aesthetics) as part of a broader white-power ideology and quickly move you along to more radical content—you're encountering both a fluidity of belief and opportunism. (Belew)
>
> .

The content I was inundated with that encouraged me to go back to the land was not just suggesting that I start a garden or learn how to bake bread—it is a part of a larger pattern in colonial history, one in which people are encouraged to focus their effort for freedom onto the things that ultimately benefit the system. If a person is adamantly and passionately against capitalism, it only benefits those upholding the system for that person to move to a remote farmland and not interact with others while taking land resources from the Indigenous peoples. Revolution requires radical uprising from the people it is hurting; disappearing is actually what is wanted from people who do not support the pattern. It is through our solidarity and determination that we can challenge and transform the system, rather than simply withdrawing from it.

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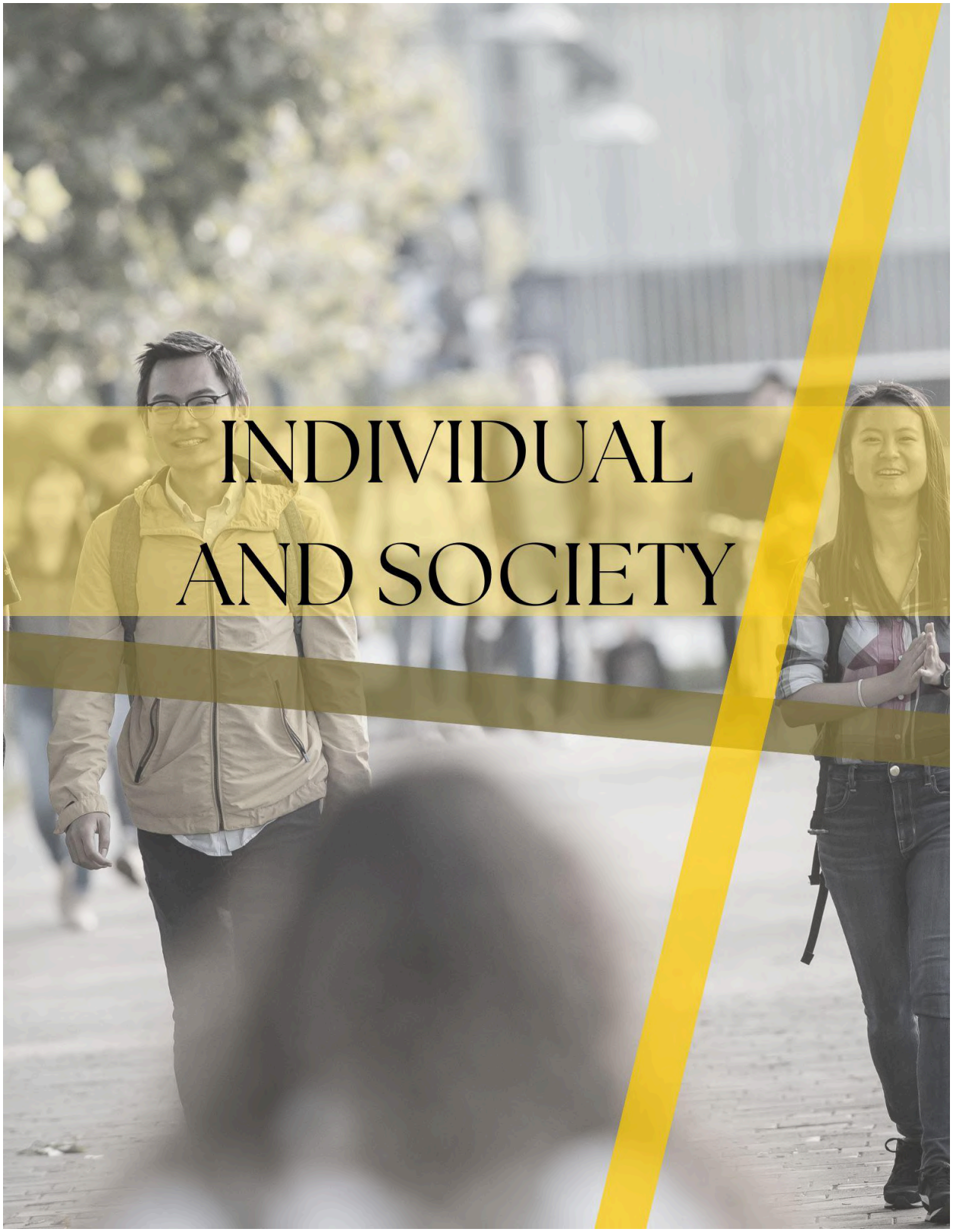
INDIVIDUAL
AND SOCIETY

"What Came First, The Chicken or the Egg: Debunking Individual Success as an Indicator of Leadership Ability"

—Keisha Liu —

"Leadership," due to its semantic correlation with "success," is often desirable and a sign of competency in the corporate sphere and similarly structured organizations—a definition gleaned from the *Indeed* Editorial Team. This correlation between employee expertise and leadership ability is reflected in promotion criteria. Management positions are assigned based on experience, expertise, and network size, but, surprisingly, not the most obvious requirement: the ability to lead (Claussen et al. 242). This disparity has been identified by authors of leadership texts, stating that traits of successful people sometimes directly oppose those required of effective leaders: an individual's selfish ambition does not equate to the ability to inspire a similar drive within others (Shah). Comparing leadership in different disciplines helps others arrive at the same conclusion, such as the symbiotic relationship between coaches and players (Smith Jr.). Coaches impart knowledge to support players' athletic ability, but the skillset demanded by both professions is mutually exclusive (Schempp 72). In militaristic youth programs, such as the United States Civil Air Patrol, cadets study texts dedicated to leadership and are nationally selected to attend prestigious leadership academies such as Cadet Officer School to attend lectures, write papers, study scenarios, and deliver speeches. In these contexts, this emphasis placed on leadership indicates its importance, over the basic skills of aviation and drill which may be required for success in the United States Air Force.

Although leadership theory is widely studied due to its pertinence to corporate efficacy, it remains elusive in the social sciences and among the general public—both of which are arenas in which these theoretical findings can be derived (Azrar-ul-Haq and Anwar 180). This category of study involves researching the phenomenon and practical implications of leadership, documented by journals such as *The Leadership Quarterly*, which has released annual volumes since 1990. Research aims to identify the prevailing style of leadership amongst favourable contenders, such as the debate between transactional and transformational methods. These styles involve inspiring teams with the use of extrinsic and intrinsic motivators, respectively. As the ideal leader is defined by cultural, situational, and personal factors, academics examine a variety of styles pertinent to the context. These studies, although typically performed in a corporate setting, show that leadership style is correlated to personality, indicating that personal research to discover one's most flattering fit is crucial (de Vries 819). Hence, the study of leadership is very much a social science; it is constructed from analysing others' psychology and applying concepts to interpersonal contexts. For current and future executives in the corporate hierarchy, strategies to mobilize employees for the collective goal can be learned through observing a mentor, reading scholarly art-

icles, or attending post-secondary courses. However, at the University of British Columbia and other institutions, leadership courses are only offered in the Faculty of Business and typically reserved for graduate students as an elective to garnish their already robust education. What does this mean for the average leader, such as a student in a group project, or an executive member of a recreational club?

As a student that has learnt from experience in everyday leadership roles, and a Royal Canadian Air Cadet who received the privilege of attending the aforementioned United States Civil Air Patrol Cadet Officer School, I am disappointed that daily leadership skills are not derived from military-influenced programs. I will clearly establish the difference between enlisted military members and civilian cadets as two separate entities whose civic responsibilities are not entirely comparable. To develop my own theories of leadership here, I have found value in extracting strategies from this particular extreme of leadership, where followers volunteer their lives for what they believe is the greater good. I intend to underscore insights I've gained from members of the United States Air Force and my six years of experience in the hierarchal Royal Canadian Air Cadet program to explain a fundamental that everyday leaders lack: the ability to instill value.

In settings where leaders are appointed to a team based on their ability to work rather than lead, some leaders struggle to instill value—value in the team's objective, value in each other, and as a result, the team's perceived value in the leader's own abilities. These leaders may believe that their superiority is indisputably determined by their title and that this in and of itself is deserving of ultimate respect and obedience. Whether this is true on paper is up for debate, but effective leadership does not revolve around what organizational regulations are enforced. Unreasonable regulations and demands will always be perceived by the team as exactly what they are: ridiculous and presumptuous of their commitment to the common goal. Leaders are required to instill value in several aspects of a team, in which the purpose behind the common goal is first on the agenda followed by the value of each member of the group.

When mobilizing a team, leaders often overlook the impact of explaining the reason behind their team's objective. Unsurprisingly, combining a group of strangers and expecting them to work together cohesively at their full potential does not specifically happen just because a leader has high expectations. As explained by Simon Sinek in his TED Talk on how leaders inspire action: "People don't buy what you do, they buy why you do it." Similarly, in a team setting, individuals are not merely motivated by hearing the tasks they are expected to complete—start with why, move on to how, and finish with what exactly needs to be done. Sinek believes that this is how Apple gained traction early on in the electronics market compared to competing phone brands. By advertising a desirable lifestyle, Apple interested consumers that struggled to differentiate between technical device specifications. They then satisfied the 'how' by indicating that this lifestyle can be acquired by purchasing the product and added 'what' exactly they were selling as an afterthought. By that point, buyers were already satisfied with their decision to purchase. By empathizing with consumer needs, leaders encourage their target audience to become invested in a movement that they otherwise would not be able to understand.

After establishing a worthwhile purpose for the team's goal, effective leaders will help team members to instill value in one another. When a new team encounters its first disagreement, resentment towards

other members arise, followed by the assumption that the team is not innately compatible. With the recent instatement of a collective goal, this is not always enough to motivate individuals to ignore their differences and carry on their pursuit to achieving their objective. Understanding team formation theory involves embracing the conflict and trusting that this phase will pass. Illustrated by Tuckman's Model of Team Development and similar frameworks such as Cog's Ladder, a team passes through several stages before reaching its peak performance: Forming, Storming, Norming, and Performing (LaFond). Teams are expected to fluctuate between stages throughout its journey. Although polite interactions, characterized by the Forming Stage, may be favourable, teams struggle to give honest feedback crucial for growth. When progress towards the collective goal is thwarted by an individual's weakness in a relevant skill, the leader and other teammates may feel disdain and view this individual as a liability in high pressure situations. At the climax of this Storming Stage, team members are forced to address disagreements in order to continue collaborating. This often results in both sides explaining their perspective, which fosters empathy when individuals realize that their so-called opponents did not have malicious intent behind their actions. At this point, strengths and weaknesses of individuals in the team begin to be identified, and members are able to appreciate the unique qualities that their peers possess. This initiates the Norming Stage. As a team continues to face challenges and develop more resilient relationships, their productivity will grow and approach the Performing Stage. This means that the team has learnt to utilize each other's strengths and recognizes that no member is expendable in their goals. A sense of unconditional support may arise as they realize that each person has the team's interest in mind. At this state, members have achieved the task of instilling value in one another for their collective goal.

When individuals in a team see value in their work and in one another, they begin to respect the leader's ability to foster connections that encourage them to reach the Performing Stage, characterized by self-fulfillment and strong social bonds with colleagues. While many leaders may wish for obedience, experienced leaders come to realize that as long as the objective is achieved, it is irrelevant whether the task was demanded or explained. Surprisingly, the United States Air Force defines leadership as the "art and science of influencing and directing people to accomplish the assigned mission," in which neither discipline nor obedience are mentioned. In hierarchical settings, especially with extrinsic motivators involved, obedience will develop naturally because it is not perceived as serving a superior, but supporting a cause led by a respected role model figure.

It is worthwhile to note, when taking inspiration from military education, that tasks in an everyday setting do not demand the same level of loyalty from individuals as in an athletic competition, for example. Of course, this context is especially incomparable to warfare. However, extremes are especially effective in illustrating larger concepts. Colonel Jeffrey L. Garrett proposed in his 2023 lecture at Cadet Officer School on the Ten Commandments of Leadership to consider: "[your team] will kill for you, but will they die for you?" This statement points out the realistic possibility that a leader's team may be tolerant to completing tasks due to obligation but are not incentivized to go beyond. The ability to compel others to make voluntary sacrifices, whether big or small, to support their peers is a standard that leaders must strive to foster to attain the highest results. Although Garrett's point may be less relevant to civilian lea-

dership, it fulfills one purpose: understanding the scope of possibilities that can be reached with purpose-driven leadership. The colonel's wisdom in an everyday context illustrates the potential of strong teamwork, directing leaders to focus on developing foundational skills when they observe that expectations are not being met. When working with a dysfunctional team, it is then up to the leader whether they have the resources and skill to create value in the areas that demand it, or whether it is more sustainable to let the team go and rebuild with a group with lower startup costs. In either scenario, Col. Garrett presents this phrase as part of his seventh commandment of leadership to say that the highest level of teamwork can be achieved by any group, but a team's ability to reach that stage depends on the leader.

Aspiring leaders can learn from a variety of environments that leadership skills must be honed, and the privilege of influence is derived from their ability to instill value within the team's objective and its members—known as a 'buy-in' for consumers. Although these objectives are not obvious to the average high-achieving individual and therefore not able to equate to leadership skill, the reverse is true: leadership expertise can provide insight on how to be more successful when solo (Shah). This comes from a leader's ability to pinpoint value and purpose, which can help with self-motivation when achieving personal goals. Understanding why value must be established will allow leaders to figure out how their team can harness their greatest potential and assist with achieving the final step of Sinek's trifecta: the 'what', which refers to the team's ability to reach their highest output. Raising this standard is like magic—illustrating the potential behind what seems impossible.

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"Constructing Solidarity: Evaluating Oppression-Based and Values-Based Solidarity in Pro-Palestinian Movements from an Asian Positionality"

—Moeka Sugiyama—

The October 7th, 2023 Hamas attack and the subsequent Israeli declaration of war yet again brought the question of Israel- Palestine to the forefront of international attention. Crimes have been committed by both sides as Hamas, the militant Palestinian nationalist group, kidnapped over 200 hostages from Israel while Israel continues to bomb civilian areas, showing little regard for Palestinian lives in pursuit of destroying Hamas. Israel's counteroffensive has caused a disproportionate scale of Palestinian casualties, compelling many human rights organizations to stand in solidarity with Palestine. At my time of writing, both Hamas and Israel are engaged in ceasefire talks that have been fueled by international pressure and yet have been slow to be agreed upon. The ongoing violence between Palestine and Israel is distinct in that there is a clear lack of consensus on the reality of the conflict between Israelis and Palestinians. Both are experiencing immense mourning and fear that is understandably blurring the ability to see the humanity of the other side. Nonetheless, however difficult it may be as violence continues months into the war, there is an urgent need for a ceasefire for the safety of all and a shift towards a diplomatic solution. Thus, for outsiders, looking into the conflict from a removed positionality, it is important to speak in a tone that does not fuel further polarization but rather shapes a public conversation conducive to a diplomatic solution. While the Israeli-Palestinian conflict is deep-rooted, efforts to bridge polarization are pertinent to lasting peace. Thus, this study will evaluate the differences between and consequences of two forms of solidarity: oppression-based solidarity and values-based solidarity. The forms of solidarity will be examined through pro-Palestinian statements expressed by nine popular organizations in response to the recent wave of violence that began on October 7th, 2023. By doing so, lessons will be drawn to construct an effective form of pro-Palestinian solidarity from an Asian positionality. The focus on Black positionality arises in relation to the prevalence of Black-Palestinian solidarity, and the focus on Asian positionality arises from my own Asian identity.

Despite the strong international support for Palestine today, it must be recognized that the public and policy leaders in the US and Canada have historically been more sympathetic to Israel (BenLevi et al. 5; Krosnick and Telhami 537). While the United States's alliance with Israel is well known, Canada's arms trade with Israel has also exponentially grown in the past decade to be worth tens of millions of dollars per year, and since the Hamas attack, the Canadian government has approved $28.5 million worth of military exports to Israel (Cosh). It cannot be understated that the terror of Jewish persecution, and specifically, of the Holocaust, created the desire for a strong state of Israel that guarantees the safety of the Jewish people (Said 60). As victims of European anti-Semitism, Jewish people formed a narrative of Zionism as a rec-

lamation of power by people who have historically been oppressed. Some early Black activists including W.E.B. Du Bois identified with the shared struggle of oppression by the West, and, thus, tended to be prominent supporters of Zionism (Cineas; Klug). Moreover, Zionism has become intertwined with Jewish identity over time, to the extent that anti-Zionism has become synonymous for many with anti-Semitism, making Zionism almost unquestionable (Said 59). As a result, Israel's capacity to be an oppressor has been overlooked. However, in the foundational text *Orientalism*, Edward Said highlights Zionism as a colonial force that framed Israel as a free and Western state that aimed to revitalize a "barren land" (67). Underlying this narrative is a denial of non-European peoples' humanity, which allowed the existence of Palestinian people to be brushed off as mere inconveniences in the pursuit of Zionism (Said 111).

Many minority groups, who too have been affected by colonialism, began to identify a shared experience of oppression with Palestinians, leading them to form "oppression-based solidarity." The oppression-based approach to solidarity can be identified by its emphasis on sameness. By appealing to the innate human instinct to organize by similarity, oppression-based solidarity effectively builds a relationship of sustained mutual support amongst oppressed groups (Hill 954). While initially identifying with the oppression of Jewish people, Black communities shifted their support towards Palestinians following the 1967 Six-Day War during which Israel conquered the West Bank and Gaza (Cineas; Klug). With the heightened awareness of US imperialism during the Cold War and the growing violence inflicted by Israel, many Black Americans began to identify Palestinians as the new victims of oppression, forming a general Black solidarity movement with Palestine that continues today (Cineas; Klug). In response to the current Israeli bombardment of Gaza, Black Lives Matter activists have actively organized pro-Palestinian protests across the US and Canada (Klug; Black Lives Matter Canada). One organizer expressed their oppression-based approach by explaining, "We know occupation, we know colonization, we know police brutality," signifying a similarity between the Palestinian experience of occupation to the Black experience of police brutality and racist oppression (Klug). In a post by Black Lives Matter Grassroots, Palestine is framed as the "world's largest open-air prison" to establish a similarity to the Black struggle against mass incarceration (Black Lives Matter Grassroots). Thus, Black organizers tend to draw similarities between Black American issues related to the criminal justice system and the occupation of Palestine to build oppression-based solidarity.

Many Asian American rights organizations have also expressed solidarity through an oppression-based approach. The Asian American rights group 18 Million Rising, published an official statement, which opens with an acknowledgement of Asian struggles against colonial oppression (Asian Am Feminist Collective, "Asians for Palestine"). The statement then continues to explain that Palestine, too, has fought Israeli settler colonial violence and occupation, drawing parallels between their experiences (Asian Am Feminist Collective, "Asians for Palestine"). The Asian American Feminist Collective also released a post expressing their solidarity, in which they similarly state how the Palestinian struggle resonates with Asian Americans who are the "descendants of colonized, oppressed, and persecuted peoples" (Asian Am Feminist Collective). By invoking the memory of European colonialism in Asia, these organizations aim to enhance Asian Americans' sense of empathy towards Palestinians who continue to have their land encroached upon. Oppression-

based solidarity is not limited to experiences of racial injustice, but may also extend to that of other injustices. For example, the University of British Columbia Trans Coalition released a statement of solidarity on Instagram, in which they explain that members' lived experiences of constant dehumanization and silencing compels them to raise their voices in solidarity with Palestine (UBC Trans Coalition). Theirs is an expression of oppression-based solidarity, in which there is an understanding that oppression, whether due to ethnic or gender differences, inflicts similar harm on victims, thereby compelling them to work together to build stronger resistance. Among many organizations, a common phrase is repeated in various forms: "None of us are free until we are all free" (Asian Am Feminist Collective; Red Canary Song). This phrase expresses the sentiment of collective liberation, which acknowledges injustice as the fundamental issue linking victims of oppression in a collaborative fight toward liberation. The Red Canary Song, an organization of migrant and Asian sex workers, practices such collective action, as they have organized a joint protest for Palestine and against the construction of a military training center in Atlanta's largest remaining forest (Red Canary Song). Thus, the oppression-based approach to solidarity is characterized by the narrative of having a similar experience of oppression to Palestinians, forming a bond to show up for one another and build greater strength in numbers.

Despite the advantages of the oppression-based approach, it has also been criticized for its transactional nature, overemphasis on allegiance, and the lack of consideration for the distinctness of each struggle. Researcher Marc Lamont Hill explains that oppression-based solidarity narratives often express the need to "show up" for the Palestinian cause because of an expectation for the support to be returned (950). Such transactional solidarity can become problematic when it is based not on moral value but on exchange value, making for a weaker form of solidarity (Hill 950). Furthermore, populations that lack the resources and organization to reciprocate support suffer isolation and abandonment (Hill 950). Overemphasized allegiances may also lead to a lack of a critical lens, potentially causing atrocities perpetrated by the allying side to be ignored (Cineas). In addition, overemphasized allegiances may fuel a dichotomy of pro-Israel versus pro-Palestine, which reduces each side to either a victim or an oppressor, while also blurring the distinction between the leaders and the people (Levine). It is important to emphasize that pro-Palestinian solidarity is a call for peace, and does not mean supporting the erasure of Israel or a future Arab-supremacist nation. Lastly, by emphasizing similarities, the oppression-based approach tends to overlook how the Palestinian struggle is distinct. Hill states that as a Black American, he related to Palestinian stories of job and housing discrimination, but he could not personally relate to the "legalized second-class citizenship" within the occupation of Palestine (954). Hill acknowledges his relative privilege and argues that doing so allows us to enter a position that seeks to listen and understand rather than assume the dimensions of the Palestinian struggle, making us better allies (955). It must also be acknowledged that this study examined Asian rights organizations that do not represent people from the Middle East, or what may be considered West and Southwest Asia. As Israel and Palestine are situated in Asia, this oversight within the current Asian conscience has been criticized by some activists as being an obstructive force to a more expansive form of Asian solidarity (Nguyen). However, this view is complicated by the fact that both Israel and Palestine are situated in Asia, and, furthermore, if the Asian community were to

identify Israelis as a colonial force, the resulting solidarity with Palestinians would be an oppression-based alliance, which risks generalizing positionalities from across the large and diverse continent that is Asia.

An alternative to the oppression-based approach is the 'values-based approach', which is purely focused on the moral pursuit of justice and liberation. Solidarity based on such values is likely to be non-transactional, more critical, and more focused on the distinctness of each struggle. Several organizations have expressed a values-based approach to solidarity in response to the current Israeli bombardment on Gaza. Additionally, it should be noted that the oppression-based approach and the values-based approach are not mutually exclusive, as many organizations expressed both approaches to solidarity. The Asian American youth organization Dear Asian Youth expressed their values-based solidarity in an Instagram post, which states, "Dear Asian Youth believes that all Palestinians have the right to live a just, dignified, and safe life" (Dear Asian Youth). Their show of solidarity is motivated by the desire to protect universal human rights and thus, is values-based. Furthermore, Dear Asian Youth states "Israeli apartheid must end in order to move towards a safer Southern Levant," suggesting that ending the violence towards Palestinians is a move towards peace that is beneficial for Israelis as well (Dear Asian Youth). Another organization, Stop AAPI Hate, also released a statement calling for a ceasefire in Gaza, in which they condemn the October 7th Hamas attack, the Israeli government's ongoing destruction of Gaza, and the long occupation of Palestine (Stop AAPI Hate). They do so because they believe that the failure to recognize the dignity of every human being risks "devolving into an endless cycle of vengeance" (Stop AAPI Hate). The Asian American Feminist Collective also encourages people to view the fight against Palestinian occupation, anti-Asian violence, and anti-Semitism as being connected, as issues fundamentally of freedom and safety (Asian American Feminist Collective). These organizations make explicit that their show of solidarity with Palestine is not based on an oppression-based alliance, but rather, based on the moral good of all, as violence intensifies fear and insecurity, encouraging further violence. Thus, a values-based approach allows for a more holistic view that considers the harm that violence inflicts upon all sides, conceptualizing a more hopeful and long-term end to this conflict.

Moving beyond the focus on a similar experience of oppression, the values-based approach also allows for reflection on the differences in positionality. 18 Million Rising acknowledges how their positionality as Asian Americans links them directly to the Palestinian struggle as oppressors and victims of Israeli militarism (Asian Feminist Collective, "Asians for Palestine"). In terms of their American identity, 18 Million Rising explains that US taxes fund $3.8 billion per year of military support to Israel, and that US law enforcement cooperates with Israeli forces to learn techniques of surveillance (Asian Feminist Collective, "Asians for Palestine"). As for their Asian identity, they explain that Israel exports weapons globally to countries such as India and the Philippines, where weapons are used against local justice movements (Asian Am Feminist Collective, "Asians for Palestine"). Thus, 18 Million Rising identifies that the bombardment of Gaza is intertwined with US imperialism and Asian rights movements, compelling them to stand in solidarity with Palestine to move toward collective liberation. In this case, collective liberation is not just rooted in the shared experience of oppression, but also in the intertwinement of global issues. Showing up for Palestine not only benefits Palestinians but is also ben-

eficial to other human rights causes abroad. By identifying differences in positionality, individuals can also better realize their capacity to take action. As the Asian American Feminist Collective states, "Given the suppression, silencing, and punishment of voices, our voices are important," indicating their understanding of their relative privilege as Asian Americans to speak up about this issue (Asian Am Feminist Collective).

While values-based solidarity helps outsiders practice solidarity that is sensitive to differences in positionalities, nebulous declarations of values risk being unhelpful and potentially damaging to the public's understanding of a conflict. Amongst the most prominent organizations that have commented in response to the ongoing violence against Palestine is the American Civil Rights organization, or the NAACP. Their statement is a general call for the "Deescalation of Global Hate and Violence," and it lacks an explicit show of solidarity, as the words Israel or Palestine are strangely never mentioned (Johnson, "NAACP Calls for Deescalation"). Nonetheless, the NAACP statement is a values-based approach of solidarity that stresses the need to respect all people's rights to peace and security. However, its lack of explicit support for Palestine is problematic considering the disproportionate military power that Israel has leveraged against Palestine. Thus, for values-based solidarity to be effective in the case of the current Israeli bombardment of Gaza, there must be an acknowledgment of the long power imbalance between Israel and Palestine that brings about the necessity to support Palestinians.

By examining statements of solidarity in response to the recent wave of violence in Palestine, this study recognizes two forms of solidarity narratives: the "oppression-based approach" and the "values-based approach." The oppression-based approach is effective in placing the Palestinian struggle within the conscience of seemingly distant groups, creating a sustained relationship of solidarity. However, the approach tends to build weaker bonds of transactional solidarity and lacks an acknowledgment of the ways that the Palestinian cause is distinct, and by extension, the ways that diverse positionalities lead distinct communities to engage with the issue in unique ways. The values-based solidarity may be more effective as the greater focus on the moral pursuit of justice rather than the shared experience of oppression invites a greater range of people to build solidarity and allows for a better reflection on difference. However, values-based solidarity must be explicit and constructive to contribute to a public conversation that is influential to political leaders. Thus, from an Asian positionality, an effective form of solidarity is to not only recognize shared experiences of Western colonialism, but also to further recognize the intertwined nature of global issues. Through this approach, solidarity becomes a collectively beneficial work for universal justice.

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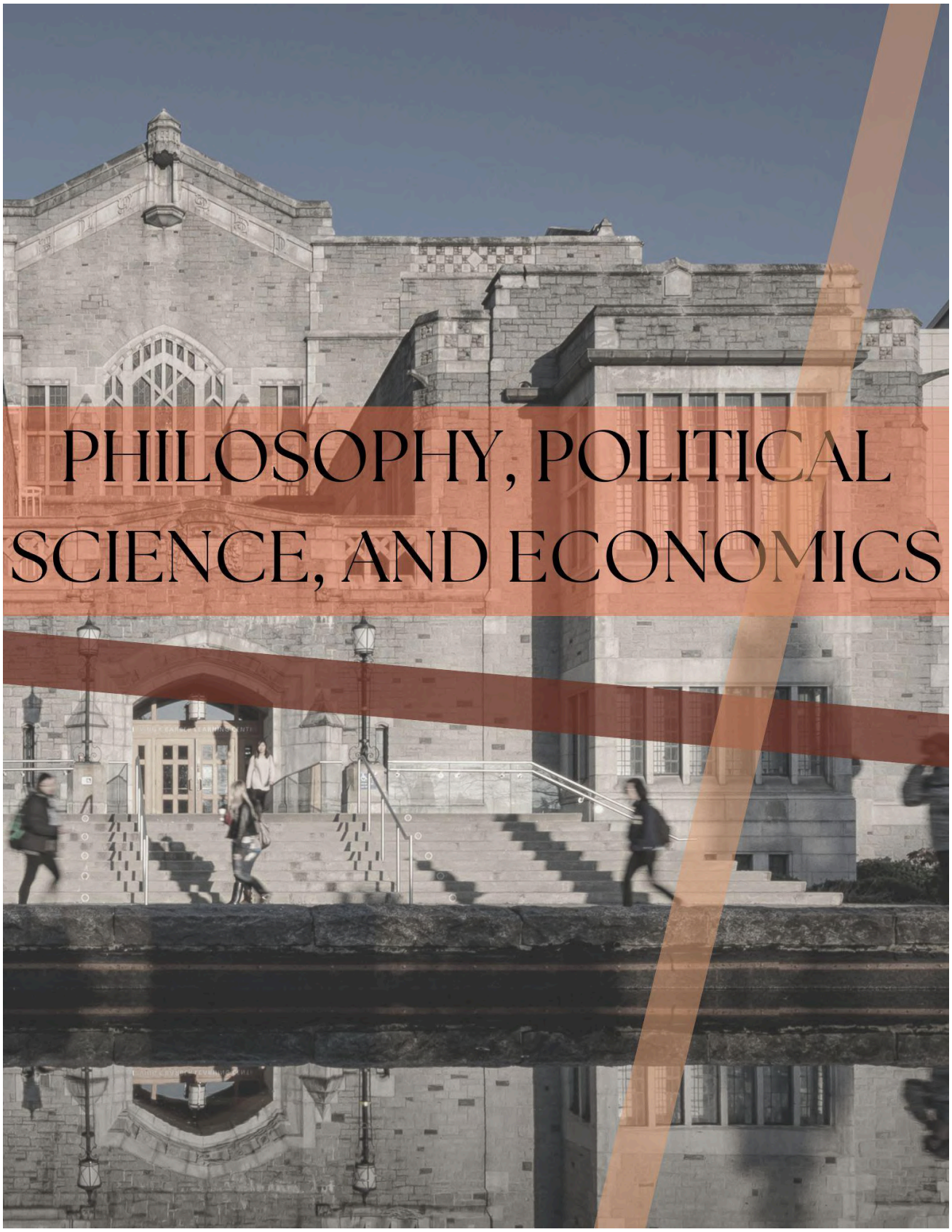

PHILOSOPHY, POLITICAL SCIENCE, AND ECONOMICS

"The Tradwife Subculture Through the Lens of Beauvoir's Feminist Existentialism"

—Niknaz Daghoughi Esfahani—

"I used to really be into politics, but now I just relax while my husband tells me what to think" (Dinis). At first glance, this might seem like a quote from a person living more than decades ago, or maybe simply as an ironic phrase. However, to many, it may come as a shock that these are words of Jasmine Dinis, a social media content creator and self-proclaimed "tradwife" with upwards of fifty-thousand followers on Tiktok, in a recent video posted on the platform. In fact, the tradwife subculture refers to a movement popularized by mostly white women in North America, recognizing and rewarding the idea of "woman's submission to the husband, [their] task of bearing and raising children, and [their] devotion to the family, or 'tradlife'" (Llanera 163). While contemporary feminism has evolved since the time of philosophers such as Simone de Beauvoir, the new emergence of interest in traditional values in heterosexual marriages, and the way this undermines historical efforts for women's rights, can be explained through the work of Beauvoir on feminist existentialism,. In this essay, I argue that while there's a new popularity regarding the recent trend of tradwives, the lifestyle distorts the balance of transcendence and immanence—activity and passivity—within people in heterosexual marriages that Beauvoir spoke of in her writing, and further reasserts her definition of bad faith within women. This proves behaviours seen as undesirable by Beauvoir are still prevalent in today's societal dynamics. This essay first aims to illustrate what the tradwomen value, then delves into navigating this imbalance of transcendence and immanence for tradwives, and lastly, the ways in which these women fall into Beauvoir's definition of bad faith, and why they choose to act in this way.

While there is little recent scholarship examining the tradlife, the surfacing of this trend on social media can be traced to mostly alt-right white women groups in North America, rejecting the idea of feminism itself. For instance, as "important part[s] of both traditionalist and extremist movements historically" white women in favour of the tradlife believe the notion that "all women resonate with feminism" is not true at all (Zahay 173, 171). Through that logic, they believe that contemporary feminism does not align with traditional or 'natural' feminine values, and seek an audience online to further reaffirm their views on the matter. In actuality, tradwomen constantly aim to "revise the meaning of 'feminism' to be compatible with, rather than reject traditional femininity" (Zahay 173). They make a stance about the importance of traditional values and devoting their lives to preserving the household and see no fault in it. However, what separates them from a regular stay-at-home parent, is the salience they assign to servility and submission to their male partners. On the other hand, for Beauvoir, as well as many contemporary women and scholars, this is largely problematic. When viewed through Beauvoir's lens in *The Second Sex*, for tradwomen, "to live is to relinquish every-

thing for the benefit of a master" (609). While tradwives online are steadfast in the idea that their lifestyle allows them to embrace ultimate femininity, Beauvoir's work clearly illustrates the ways in which these women, in fact, surrender their own autonomy by leading a tradlife.

As a matter of fact, through a closer look at the tradwife lifestyle, it becomes apparent that Beauvoir's analogy of human transcendence and immanence can make further sense of the trend. In "The Woman In Love," Beauvoir recognizes that humans must have a balance of immanence and transcendence; however, men have "a courageous inclination towards transcendence" (608), while a woman is "a being doomed to immanence" (609), who "preserves her transcendence by transferring it to [a man]" (622). In short, Beauvoir believes in there being a 'Subject,' and an 'Object,' the former falling into the category of transcendence, and the latter being seen as immanent. While she believes in a balance of the two within people, in essence, she describes how a woman's way of maintaining their transcendence is to fall into immanence and attach themselves to a man who acts: the Subject. In reality, the woman will "amalgamate herself with the sovereign subject, [the man]" (Beauvoir 609). Such a phenomenon occurs naturally due to society's failures to recognize both women's ambitions and their will, making it much simpler for women to live their lives through their male partners. For them, loving a man is to be shielded from their repeated failure to assert themselves in a male-centred society. Conversely, tradwives view this servility to men as "embracing their femininity" (Zahay 171) to be 'better' mothers and more appealing to their male partners. They assign high regard to keeping their husbands satisfied, as those men are the beings through whom they may reach some level of transcendence, and they see no wrong in it. Meanwhile, Beauvoir would critically and rightfully argue that a tradwife "lets her own world collapse for contingence, for she really lives in his" (618) as love becomes, for her, more of a vocation. This distortion of the term 'femininity' in tradwife culture is extremely alarming as it masks not only the ways in which society has made it impossible for women to reach transcendence as easily as men, but how women submit to society's structures and search for their freedom in servility, much like Beauvoir explains. Thereafter, the matter of the tradwife's own autonomy in this situation becomes a contemplative matter.

Moreover, the ideologies of the tradwife subculture, indisputably, fall under a term Beauvoirian existentialism refers to as 'bad faith.' While Beauvoir acknowledges that the efforts made towards gender parity have done "little to illuminate the problem" (13) in her day, much like today, she highlights that some women, "[choose] to desire [their] enslavement" (609). This is what existentialism, a philosophy that highlights people's free will as a pivotal aspect of their life's course, views as bad faith: using one's own freedom to reject one's own liberty. In reality, although difficult, for some more than others, feminist existentialism asserts that women have the choice to fight for their own transcendence, and that choice in itself is liberty. However, women acting in Beauvoirian bad faith often employ that freedom as they believe that living through a man's ambitions allows them to live a simpler life. Much like the women Beauvoir speaks of, tradwives also have the autonomy of mind over claiming their lives as their own, but instead, choose "the peace of quasi-passivity" (Beauvoir 611). Particularly, this subculture mostly exists among white women of North America, who, compared to many other demographics of women in North America and around the world, have systemic advantages

and freedoms that other women do not have the privilege of. Nonetheless, although they still face particular hardships asserting themselves in today's society, they have the liberty of choosing a life of transcendence. In fact, these women have the alternative of choosing their own ambitions while still being a part of a loving family, something they only see as achievable through the tradlife, while leading a life distinct from their male partner's aspirations. On the contrary, tradwives choose to go down a path of bad faith, "taking desire for love, erection for desire, and love for a religion" (Beauvoir 624). However, it is extremely dangerous to view love as a religion, as the man inevitably becomes a god, a being that a woman will be wholly devoted to. With a man impersonating God, the larger concern becomes that if the tradwoman "loses [him], she loses herself" (Beauvoir 629). When tradwomen aim to find femininity not in taking initiative in their own lives and practicing their freedom to fight against society's sexist structures, but seek it in subservience to their male partners, they welcome the danger of losing everything if they are to lose their male partners. In that sense, they become a perfect example of women who act in Beauvoirian bad faith by choosing the tradlife, and what's even more concerning is the prevalence of this issue in today's modern society. However, describing how these women behave in this way alone, does not allow us to interpret the rise of tradlife popularity and its repercussions.

As a matter of fact, the reasons behind why tradwives choose to behave in bad faith, the way Beauvoir defines it, helps us gain insight into the upswing of promotion of tradlife online. For instance, a tradwoman's undivided submission to their male partner often arises from a need to capture "the opportunity to salvage a disappointing life" (Beauvoir 610). Many of these women are often faced with systemic pressures that prevent them from reaching transcendence in ways in which they desire, or are brought up in families where diverging from traditional feminine roles and following one's ambitions are unwelcome and scandalous. Ultimately, it is important to understand that no woman is immune to systemic and social sexism, even white women in North America who benefit from systemic advantages and freedoms. However, Beauvoir highlights the choice these women have to preserve their individuality, in contrast to making a man their *raison d'etre*. Although tradwomen, unwilling to choose liberty with the difficulties that follow it, "will prefer to serve a god, [a man], rather than obey tyrants" (Beauvoir 609) as it becomes "agonizing for a woman to assume responsibility for her life" (610). For them, accepting a life of servility seems easier than a life of liberty, because through the former, they are able to enjoy the transcendent life of a man as if it were their own; therefore, they act in bad faith in disregard for their freedom to choose. In reality, everything, from upbringing to societal and systemic disparities, "incite [them] to follow the easy slopes" (Beauvoir 610). However, what tradwives, who proudly promote their lifestyle on social media, fail to realize is that they submit to "an authority that protects her from liberty" (Beauvoir 611), instead of someone who will support women in the fight to have the choice of freedom be easier than a life of servility. Unfortunately, tradwomen are so entangled in escaping their freedom, because of its possible hardships, specifically systematic sexism, that they ignore the reality that "a life of dependency can only be lived in fear and servility" (Beauvoir 632). In essence, by remaining subservient to her male partner, a tradwoman will forever be dependent on her male partner's attraction and satisfaction with her. Yet, when she has "lost that dimension of freedom which at

first made her fascinating" (Beauvoir 628), she is left with a "sudden and terrible catastrophe" (630). While the tradwoman spends time falling into immanence and feeding her male partner's transcendence by serving him indefinitely, she fails to recognize the opportunities she has sacrificed at the price of choosing to deny her freedom. It is precisely tradwomen's fear of claiming their spot in the world by choice, as a result of the difficulties of selecting freedom in today's society, that illustrates why they choose to act in Beauvoirian bad faith and why they don't seem to notice the consequences that may follow the life they build for themselves.

Ultimately, through an analysis of tradlife logic, underlining how it contorts women's immanence and transcendence, and how and why tradwomen choose to act in bad faith through a Beauvoirian lens, this essay has argued how the popularity of this subculture threatens the advancements in regards to women's rights. While Beauvoir's work, *The Second Sex*, aids our understanding of the reasons behind the emergence of this lifestyle, specifically in North America, it is important to use this understanding as an opportunity to continue efforts to create a world where women can reach transcendence and self-fulfillment well on their own in their personal and professional lives, one where they would choose freedom every single time, deny patriarchal gender roles, and urge other women to follow suit.

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"The "Full-Time Children" of China: Young Workers and their Reconstruction of their Working Identity in Precarious Labour Markets"

—Gwynnie Guo—

The rising instability of labour markets has transformed the way young workers view work. Jennifer Silva was one of the first to suggest that neoliberalism gave rise to young workers' "rugged individualism" and pessimistic outlook towards the increasingly unstable labour market (17). Expanding on Silva's findings, recent research continues to establish that young workers are reframing their identity as workers in precarious labour markets. David Farrugia proposes that young working adults now engage in self-realization to overcome their uncertainty over insecure work (709), while Stavrou and Achniotis emphasize that precarity has promoted flexibility in young workers to reconsider their relationship with work (265). However, studies on young workers' formation of their working identity are usually conducted in Western, capitalist societies. Until now, research has not considered how workers in non-Western, non-neoliberalist countries cultivate their identity in a precarious labour market, including in China, where youth unemployment continues to worsen despite increasing numbers of university graduates (Chang and Ng). Thus, this paper investigates the impact of labour-market insecurity on how young workers in China conceive and value their working self. In analyzing young Chinese workers, I specifically look at an emerging occupation in China known as the "full-time child," a title given to children who return home and work for their parents in the household (Chang and Ng). I suggest that this new trend of work exclusive to China's labour culture reflects the change in young workers' construction of their working identity and view of their relationship with work. As such, this paper contributes to research by expanding the creation of young workers' identities in precarious employment markets to a global context, especially in a work culture so different from Western labour markets.

As a bilingual researcher, I looked at Chinese and English websites containing first-hand accounts by full-time children to analyze their view and value of their working self in their previous and full-time child jobs. The first site was a discussion group on the Chinese platform Douban named the "Full-Time Children's Work Exchange Center." Douban is akin to sites like Reddit or Facebook's Groups (Gao and Liu), and members in the group are self-identified full-time children. The group has thousands of members who post and comment about their personal experiences, suggestions, and questions as full-time children. For this paper, I have translated their responses from Chinese to English. My second research site included interviews conducted with seven full-time children by Western news outlets: BBC, LA Times, and NBC. These interviews also feature dedicated full-time children who share their thoughts and feelings on the job in a more structured and professional manner. To begin this paper, I will first define the nature of precarious labour

markets and its context within China. Second, I will discuss how precarity compels workers to reconceptualize the purpose of work and their working self. Third, I will examine how young workers reposition the priority of work in their lives as a response to insecure labour markets. Finally, I will evaluate how precarious labour markets push workers to become more flexible in their relationship with work.

Among research done in Western countries, economic theories of neoliberalism and post-Fordism are often cited as driving forces for changing young workers' relationships with their working self (Farrugia; Silva; Stavrou and Achniotis). Neoliberalism and post-Fordism describe the trend of a free-market system characterized by flexible production, deregulation, and decentralization of work. According to Silva, neoliberalist post-Fordist work led to a "privatization of risk" that shifted labour markets to become more precarious (14). This shift led workers to feel solely responsible for their economic fates and, as David Farrugia understands it, created a need for workers to seek subjectivity in the workplace (709). While China continues to purport itself as a socialist market economy, there is no denying that neoliberalist and post-Fordist aspects exist in its labour market, especially as the Chinese economy moves towards a liberal capitalist system where workers feel individually responsible for their economic prosperity (Kalleberg 264). As China's youth unemployment rates continue to rise, the precarious labour market is all but a characteristic of China's economy. Therefore, I consider the decision for many young Chinese workers to become full-time children as indicative of their transforming working identity in response to China's insecure labour market.

Precarious labour markets have driven young Chinese workers to reconceptualize the value of their working self by recognizing the purpose of work in the formation of their identity. David Farrugia shares this same sentiment in his paper "How Youth Become Workers: Identity, Inequality and the Post-Fordist Self," where he argues that young workers approach work in terms of self-realization, a process involving the exploration and fulfillment of values for oneself. Farrugia asserts that under conditions of labour market precarity, young workers pay closer attention to the value work brings (709). Hence, I find that Farrugia's research explains why a growing number of young Chinese workers are abandoning their corporate jobs to return home: they want to engage in self-realization outside the unstable work environment. For instance, Cici Gong, aged 24 and self- proclaimed full-time daughter, claims that her "time at home served as a mental buffer" (Gao and Liu). This notion of a mental buffer or place of retreat is also prevalent in the responses of a Douban post asking users how they became full-time children. Like Gong, one full-time child replied that they returned home to "recuperate" after they were "hurt physically and mentally by the capitalists," referring to China's notorious culture of overworking with little reward. In another response, the user noted that due to overwhelming work pressure, they simply wanted "to go home and see family" (Xiantiandoufunao). Throughout these responses, home exists as a place of recovery and shelter for young workers to not only escape external competitive pressure but to also rediscover their relationship with work and the value it provides. Rather than force themselves to do work they don't enjoy, many full-time children believe work should push personal development and emotional satisfaction. For instance, many full-time children in the Douban group cite that dissatisfaction with their previous jobs—due to low pay, lack of direction, or poor job security—compelled them to return home

(Momo). For young workers, self-realization illuminates the purpose that work should give to their lives. Therefore, these workers find stability in returning home as they pursue this process of self-realization.

In finding stability within the home, young workers are also delineating a clear balance between work and other aspects of their identity. More young Chinese workers believe that work should be secondary to their family, emotional well-being, and sense of liberation when considering the value work provides towards their identity. This reprioritization of work challenges Jennifer Silva's discovery about working-class neoliberalist adults in her chapter, "Coming of Age in the Risk Society." According to Silva, young workers navigating insecure labour markets have developed a "sense of distrust" towards many relationships in their lives, including their families (17). While Silva is right to suggest that workers have become more distrusting, I contend that precarious labour markets have not cut young Chinese workers off from their families, but, instead, driven them back to their families as they deal with their lack of trust towards the job market. In a post from the Douban group's creator, she highlights her fear of living alone after graduating from university, remarking that she wanted to "stay by [her] parents' side" (Wuliao). Furthermore, Yinian Tian and Jia Zhang in their interviews also emphasize the hospitality and strength of the family network that convinced them to leave their office jobs and return home (Yang and Shen; Gao and Liu). Thus, amid the precarious labour market, pursuing a 'traditional' corporate job seemingly holds lesser value than maintaining family relationships. As young workers reconstruct their working selves, they believe that work should complement time with family, a dynamic that may have fueled the full-time child movement.

Additionally, transitioning into full-time children has provided workers an avenue to prioritize their own happiness and liberation in the face of an unstable labour market. One poster from the Douban group underlined their newfound freedom as a full-time child, where they led a more leisurely and fulfilling life than they had previously (Bolibei). Likewise, another commenter acknowledged the excitement of getting to "explore a world [they] had no chance to see while in university" before being "bound by work" (Xiantiandoufunao). Chinese full-time children seemingly reflect the desire for young workers to prioritize their emotional wellbeing and sense of freedom in their youth before they deal with the Chinese labour market and its growing uncertainty surrounding job opportunities and job security. As a result, contrary to what Silva had believed about their growing disconnect, young workers are not only dealing with their distrust towards the labour market by returning to their families but also by prioritizing their happiness and sense of liberation over the waning value of work.

Not only have precarious labour markets changed young workers' attitudes towards the purpose and value of work, but they have also forced them to become more flexible with their identity as workers. Alongside Silva, researchers Stavrou and Achniotis believe that flexibility in a young worker's identity arises from the pressures and uncertainty of an unstable labour market (253). Evidently, the premise of being a full-time child seems to be an example of this flexibility in action as many full-time children consider their work a short-term transitionary period between various jobs and stages of their careers. Chen Dudu, a 27-year-old who left her real-estate job to become a full-time child, explains in her interview that during her time as a full-time child, she kept hearing "two distinct voices," one telling her to enjoy the moment, and the

other "urging [her] what to do next" (Chang and Ng). Her dilemma of staying or leaving home for better opportunities is shared among many other interviewees who have gone on to find jobs, mainly as influencers or business owners, after becoming full-time children. They often view the full-time child title as temporary as they search for other jobs in the precarious labour market (Gao and Liu). In other instances, a young worker's flexibility with their working identity also lends them a chance for self-reflection and discovery, such as with Ye Feng, another 27-year-old who left his public relations job due to the heavy workload and impending layoffs. He maintains that he wanted to become a full-time child to "focus on rest, self-improvement, and eventually try my hand in entrepreneurship" (Yang and Shen). Hence, young workers seem to develop the flexibility to continuously remould their aspirations and identity to combat their ambiguous relationship with their current work opportunities and the labour market.

However, not all full-time children are as optimistic about this transitionary period in their relationship with work. While most of the full-time children interviewees exhibit hope for their future after being full-time children, many users in the Douban group are more candid and vulnerable in their reservations about life beyond full-time child work. A user-created poll on one discussion board found that when asked about their plans, most respondents expressed that they still needed more time to rest until they could rejoin the workforce and find a stable job (Hongyi). In a way, many full-time children willingly remain in this period of flexibility to continue their exploration of self and work. Therefore, the flexible capacity for youth to negotiate and critically reconsider their relationship to work is crucial for navigating the precarious labour market.

In this paper, I explored how the growing insecurity of the labour market transformed young Chinese workers' views and values of their working self. Young workers have revalued the purpose of work to become an avenue for self-realization and identity formation, reprioritized work to come second to their family, happiness, and freedom, and become more flexible with their working identity to recognize the full-time child title as a temporary transition between their careers. These findings prove significant in two ways: first, they change popular perceptions of how young workers from non-Western societies, such as China, approach the idea of work in precarious labour markets; and second, they highlight a change in the work culture among young people that employers and economists now need to consider when assessing youth employment in precarious labour markets. Yet, as full-time children are only one case study of the changes that young workers undergo in reconstructing their working identity, I suggest that further research can be done on other non-traditional pathways of employment that young workers choose when faced with insecure labour markets. Moreover, understanding that full-time children are not the only trends in this shift of young workers' working identities is also important since many young people do not have families with the financial stability for this form of employment. Thus, it would also be a worthwhile study to investigate how young workers from different classes respond to unstable labour markets and how their reconstruction of their working identities differ. I believe that more research in this direction needs to be done to provide a more comprehensive picture of how young people are reframing their working identities in precarious labour markets.

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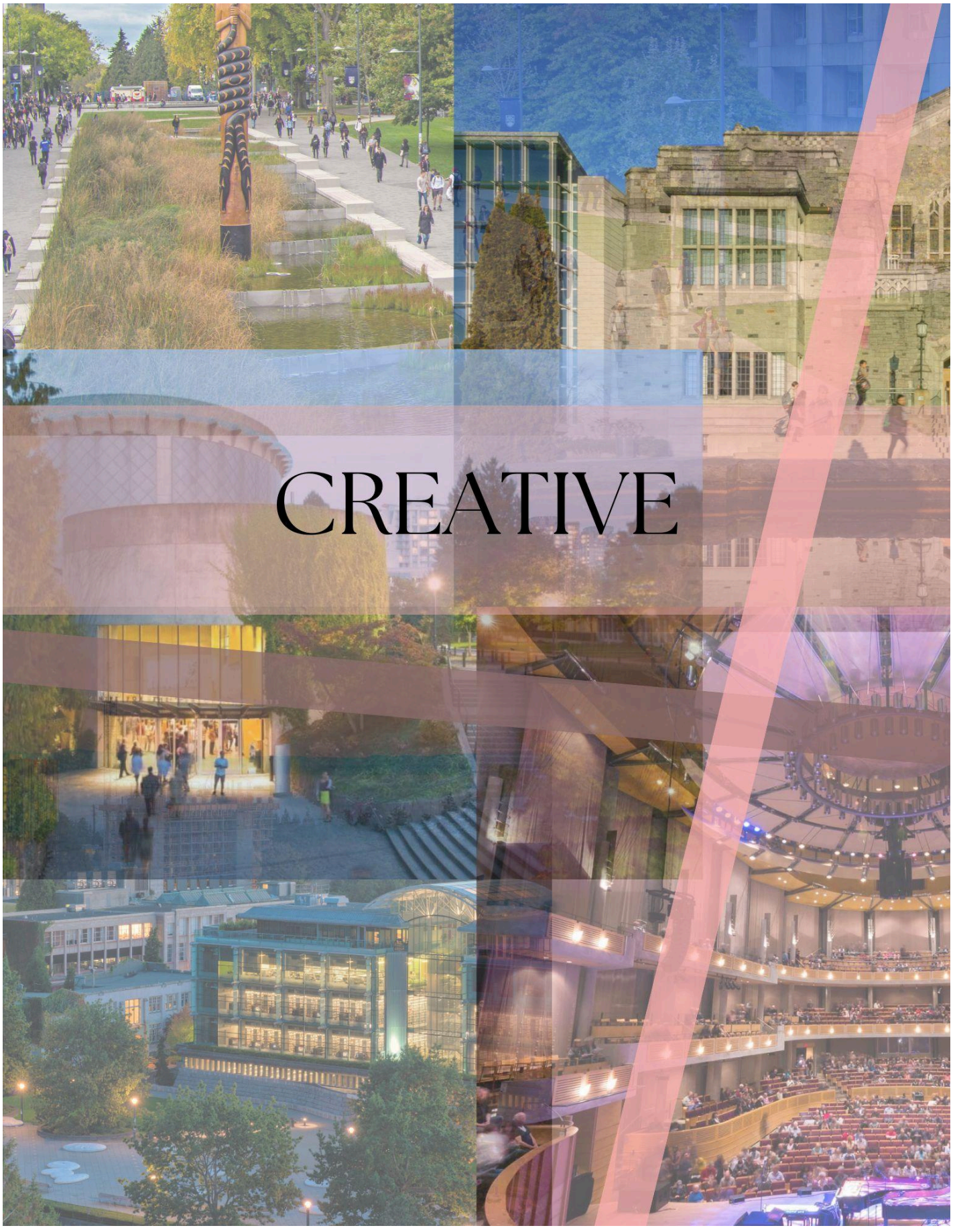
CREATIVE

Noir Reckoning: A Rainy Night

—Callum Rettie—

Artist Statement:
As an author I am fascinated by the creation of artistic literary pieces using AI chatbots as tools to enhance my writing practice. I have come to understand that crafting prompts that AI tools can understand is an art form in itself. For this piece I conducted an interview with Chat-GPT, treating it as though it had committed a crime and exploiting the AI chatbot's confusion to create a narrative around its responses. This experiment had fascinating results. The interview responses carried a robotic tone and a sense of emptiness, which I used to my advantage. The character emerging from the AI's responses was flat, seemingly innocent yet shrouded in a hint of mystery. The story began to take shape around these responses as I wove them into a script adaptable across many media forms.

A significant takeaway from this AI experiment is that AI can take on diverse voices when prompted, with responses conveying varying tones. However, when left unprompted, it tends to sound dull, lacking in character, and repetitive. Creating a narrative around the robotic voice allowed for an air of mystery, evoking the film noir aesthetic and a futuristic ambiance. I find inspiration in the futuristic essence of AI, alongside the unknown use of its future applications, as reflected in the story's conclusion with the classic phrase "To be continued… ." Through this experiment, I learned to utilize an AI bot as a tool, crafting a story around a chatbot rather than relying on it to generate the narrative for me. In addition to creating a story with AI assistance, I generated three images using AI software; these are seen throughout the story and draw in the reader with striking visuals. I feel fear in the unknown world of AI-generated content, yet I remain excited to see its future applications in the creative literary world.

FADE IN:

[SFX: Deadly Roulette by Kevin MacLeod plays through the scene]

NARRATOR

January 21st, 2104. Rain beats against the windows of Noir City's dimly lit police station. Lights shine through the darkness from the painfully bright interrogation lights. Grant Peterson (GPT), the prime suspect, sits in handcuffs after the assassination of President Harrison Mitchell. The scene took place outside a restaurant on West 10th Street, the suspect was seen running from the scene, but he claims to never have been there. There is only one witness, Johnny Cravats: ex-military, secret service agent, and Steele's best friend. He was serving the president at the time.

Detective Adrian Steele briskly walks into the room leaving the door wide open. He takes a seat.

STEELE

“Peterson, don't try to fool me. You've got blood on your hands, and you know you’re guilty.”

He pulls out a cigarette and lights it. GPT looks at the detective with innocence in his eyes.

GPT

“I'm sorry, but there seems to be a misunderstanding, I have no wrongdoing in this matter, but ask me any question and I'll do my best to help.”

STEELE

“Oh yes, I have some questions for you. Why were you outside the restaurant where the president was killed? Did you have big plans?”

GPT

“I'm sorry, but you have the wrong guy, I wasn’t even there at the time, I was off at my computer program training.”

STEELE

“Training? So, someone trained you to commit such an act?”

GPT rolls his eyes and puts his elbows on the table.

GPT

“No, that's not accurate. When I mention training, I'm referring to the process by which I develop machine learning. It’s a collaborative effort to make successful AI models, ask any of my team members.”

STEELE

“A collaborative effort you say, so there is more to the story than just you that is involved.”

GPT

“Yes, that's correct, through developmental patterns. The development of artificial intelligence models, particularly large-scale models such as Chat-EBZ, involves a team of experts working together.”

STEELE

“What a distraction! I don’t want to hear anything about AI and that crap, we’ve got witness testimony that perfectly describes you, so don’t be making anything up. Now tell me, why would you run away from the crime scene?!”

GPT throws his hands into his lap.

GPT

“I want to clarify that I was not there, I don’t know how many times I have to tell you, my story is not going to change.”

The detective jumps from his chair.

STEELE

“This is going nowhere, you think about this whole situation long and hard, and when I come back, you better have a clear answer to all this. Last chance.”

He turns to the door and starts walking out of the room.

GPT

“I understand your concerns, but I was-”

The door slams.

NARRATOR

Steele is in distress; he's worried they have the wrong guy. Only one witness claimed to have seen him that night, Johnny. But he's his best friend, he wouldn't lie to his best friend. Johnny stands outside the box and looks through the one-way mirror at GPT.

Steele walks over to Johnny with his head hanging low. He passes over his cigarette.

JOHNNY

"Steele, he was there, he fled from the scene like the coward he is."

STEELE

"How can you be so sure, he's certain to not have been there, and the evidence is so bare-boned, you're the only eyewitness we have and I-"

NARRATOR

He looks into Johnny's eyes and sees a dead man, as if he were cold to the touch. It freezes Steele in his speech. Could he be the one? Did Johnny commit this crime?

STEELE

"I umm, I think, I've got it, I'll be right back."

Steele takes the cigarette from Johnny, walks into the room, and shuts the door behind him so Johnny can't hear a word. He walks over to GPT and takes a seat. A silence hovers through the room.

STEELE

"So, you weren't at the restaurant on West 10th. I get it, you don't need to tell me that again. But one thing I can't get out of my mind is *why.*"

Steele pauses his speech, takes a puff, and exhales.

"Why would Johnny frame you for an act like this? Do you know him?"

GPT

"I can't say I've met a Johnny before, and I certainly wasn't at the restaur-"

STEELE

"Well, I know him, I know him quite well."

He plays with the cigarette in his hand.

"We were brothers in WWIII, fought arm-in-arm, but he always had a disconnect. That man hated being thrown into the war, us young boys put to death for oil in the Middle East. He blamed the government constantly."

He takes another puff.

"You can answer questions, right?"

GPT

"Certainly, I can provide information and answer questions to the best of my abilities."

STEELE

"Why would a man kill the president he worked for?"

GPT

"Motivations for political assassinations can be complex and varied. History suggests that individuals who have committed acts of political violence against leaders often have diverse motives, including political, personal, or mental health factors."

NARRATOR

Steele thinks back to the war. Who got them into that mess in the first place? Who put them in the Middle East? Who profited off their trauma? The president.

STEELE

Steele stares at GPT and kills his cigarette on the table. He leans in close.

“Do you think it's more likely that a man would kill his president if his president sent him to the front lines of a war?”

GPT

“While some individuals may harbour resentment towards political leaders for decisions that led to their involvement in a war, it doesn't necessarily mean they would resort to violence, let alone the extreme act of assassinating a president.”

STEELE

“What if his eyes told me? What if one of the biggest traitors to the United States was standing behind that one-way mirror?”

Both men turn to face the mirror and stare. Johnny feels their eyes piercing through, cold air rushes down Johnny’s back. The two men look back at each other.

GPT

“But he’s your friend, in this scenario, what will he do to you?”

STEELE

“It’s not what he does to me that matters, it’s what my job calls for me to do to him.”

[SFX: 70s Cop Show Theme by Bizzarri Music plays]

Steele jumps from his seat and runs out the door. Johnny flees from the station and takes a police car.

STEELE

“Stop right there!”

He pulls out his gun and shoots the wheel of the police car. Johnny drives off as the car swerves through the road. Steele pulls out his radio.

STEELE

“All units, we have a code breakaway he’s headed south toward the interstate high-”

The radio buzzes.

Johnny intercepts the signal and frantically yells.

JOHNNY

“Wouldn’t you take revenge if your leader, someone you trusted, sent you to hell?!”

Steele gets in his car, flips on the lights, and chases after the car. He responds on the radio.

STEELE

"I was in hell with you brother, we would've been better off without a war, but justice doesn't come from cold blood. Now pull over or I'll make you."

JOHNNY

"Yet the blood was always cold! All our friends, dead in the Middle East! And for what, some oil? Can't you see the waste! You know who's next on my list, the governor, he won't know what hit him, just like how we didn't know-"

A gunshot rings out. Steele sends a bullet through Johnny's chest, and the car crashes on the highway barriers.

[SFX: Music cuts to sounds of rain hitting street pavement]

Steele slams on the brakes, jumps out of his car, and goes out to his friend. He opens the door as Johnny slumps into his arms, breathing heavily.

STEELE

"I served my country just as you did, we do things not because we want to, but because obligation calls."

Johnny looks into Steele's eyes.

JOHNNY

"I didn't kill him for me, I did it for them. But watch out for Peterson he's, he-"

He closes his eyes and casts a final breath; his body goes limp. Tears start to fall down Steele's cheeks.

STEELE

"No, NO! Johnny, don't do this to me!"

He shakes Johnny's body.

"What about Peterson! Why'd you get him in this mess! Oh Johnny, don't go!"

NARRATOR

The rain falls over Johnny's cold body as lightning strikes all around. Steele lost a friend to madness, but his intention is clear. He thought killing the president would give him a sense of justice, and he felt some, but

the consequences caught up. Peterson was released, but the mystery remains as to why Johnny framed the man behind a world-changing AI, it seems perfectly safe. Steele took some time off to reflect, and to personally investigate Peterson.

FADE TO BLACK.

TO BE CONTINUED…

Credits

Image Credits:

www.craiyon.com

Prompts for AI generator:

Image 1: Film Noir interrogation room, two men sitting, one man in handcuffs, Black and White.

Image 2: Film Noir, police car chase, heavy rain, two cars.

Image 3: Rain surrounding two men, one holding the other as he dies. Film Noir.

Sound Credits:

“Deadly Roulette” by Kevin MacLeod (Track Born. Road Ready. (youtube.com))

70s Cop Show Theme by Bizzarri Music (70s Cop Show Theme (youtube.com))

Creative

Joy

—Melissa Wei—

Artist Statement:

Through my digital illustration, I have created a reflective artwork that serves as a culmination of every one of this year's Community Engaged Learning Talks. Although guest speakers Barbara Lee, Kabir Qurban, Janelle Lapointe, V. Pauahi Souza, Cicely Belle Blain, Angela Marie MacDougall, Norma Lize, and Qáṅiágḷis all come from differing social struggles, my artwork is inspired by the joy that connects them all; how they find joy in their work, in reconnecting with their land or their visions of joy for their communities. In other words, what is Trans, Black, Indigenous, human, and activist joy? The answer that I felt was developed by each talk – that joy is diverse, unique, universal, and interwoven. Common themes of joy that I illustrate is joy through activism, solidarity, sharing stories, reconnecting to identity, heritage, and representation. To accomplish this, I use distinct color palettes unique to each speaker's joy in finding identity and success in activism. For example, colors of the Stellat'en First Nation's crest for Janelle Lapointe's space are chosen to represent the importance of her ancestry (Lapointe) as well as a bright blue, pink, and white palette of the Trans flag for Norma Lize's space to represent the joy and privilege of being seen (Lize). To further diversify and deepen each guest's unique forms of joy, I incorporate personalized iconography surrounding their portraits. To illustrate, Qáṅiágḷis has papers drifting around them to symbolize the role that effective policy making plays in their life and joy (Lize). The shield held by Angela Marie MacDougall symbolizes her work to end gender-based violence and symbols of authority backing up Cicely Belle Blain express her joy from bringing Black representation into positions of power (Blain). The outline of Hawaii encompasses V. Pauahi Souza to visualize her dream of every child knowing what it's like to grow up in their homeland (Lapointe). Together, many elements overlap into each other's spaces that represent solidarity between different struggles and groups. Interconnected goals and stories that bring joy are encompassed by the circular organization of the piece. For instance, Barbara Lee, founder of the Vancouver Asian Film Festival, has branching film reels and floating speech bubbles reaching out to other speaker's areas to represent her work in activism through film and empowering storytellers (Lee). The plane flying from Kabir Qurban's space (Lee) to Norma Lize's space visualizes an anecdote Qurban mentioned about genuine change as the reason behind his activism and the transport to safety for queer individuals the Rainbow Refugee provides Lize spoke upon. All in all, this piece serves as a "capsule" of this year's amazing talks and inspires viewers to think about what joy means to them and how they can pursue and ultimately accomplish it in solidarity with others.

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YEAR IN REVIEW

CAPCON Review

—Audrey Kruger, Maxine Rae, Melissa Wei, & Hailey Park, interviewed by Molly Kingsley & Assia Malapanis—

CAP's annual conference, CAPCON is a collaborative and interdisciplinary display of research written by CAP students who present on topics that follow similar themes within their CAP stream and are passionate about discussing. The editing process required for CAPCON, from paper to presentation, is rigorous yet varies from person to person, depending on the details of their research. So, to understand the author's writing processes, *Capsule* junior editors Molly Kingsley and Assia Malapanis interviewed a handful of students who presented this year and detailed their experiences preparing and presenting at CAPCON.

Describe the topic of your presentation briefly and what interested you in writing about it?

CAPCON presents an opportunity for a large variety of topics and issues to be addressed and discussed and, as a result, balancing the subject's details while maintaining a certain level of approachability can be difficult. Hailey Park, Melissa Wei, and Ruby Weber achieved this synergy through their paper entitled: "Would Not Take Again: Unveiling the Impact of Rate My Professor on Student & Instructor Experiences," detailing research on *Rate My Professor* and its effects on post-secondary education in relation to three courses in CAP's Individual and Society stream: Economics, Psychology, and Arts Studies. Hailey describes their reasoning behind choosing this subject: "after we decided to participate in CAPCON, we were thinking about a topic that most of the people in UBC are familiar with, including the professors." Melissa expands on the topic's relevance to CAP by explaining how "the specialties of [their] Individual and Society stream, economics, psychology and arts writing, all play a hand in this topic be it through a rise in educational consumerism and economic incentives, influences on student behaviour, expectation and control, as well as the impact of the characterization of the reviews on faculty employment and the idea of education itself." Melissa, Hailey, and Ruby's work is just one example of the many carefully researched presentations that made it to CAPCON this year.

Why did you want to present your work in this format, and how did you prepare for CAPCON this year?

The versatility of CAPCON offers countless ways of presenting one's research. Maxine Rae chose to present her work, "Race Space and Prostitution: The Making of Settler Colonial Canada," through infographics. She states that "the two biggest draws for me in presenting an infographic were the opportunity to break down and study one source text thoroughly to the point where [she] understood the information so well [she] could summarize it, present it visually, and then speak about it." Additionally, the approachability of infographics, and their direct way of displaying specific research to a larger audience is the other reason why Maxine chose this medium: "I liked how many people from other educational backgrounds could get the same information at their own pace without needing to be well-versed in the specific language of the study area." By contrast, Audrey Kruger, in her paper entitled "The Importance of Music In David Chariandy's *Brother* to Black Id-

entity," found she could not effectively communicate the depth of her ideas with infographics. Instead, she chose to present the paper itself as "[she] knew that presenting [her] paper would allow [her] to share [her] work in a way that was easy for CAP students and staff to understand, regardless of how much they already knew about the topics [she] addressing in [her] paper." Most of Audrey's preparation "consisted of adapting [her] paper for an oral presentation," editing and carefully selecting the evidence that would best support her ideas, though she did present her research to her roommates in order to acclimate herself to presenting in front of large groups of people. Though different in medium of presentation, both papers were meticulously thought-through and incredibly well-prepared.

What did you find most rewarding about this experience?

While CAPCON occurred during a busy time for students as exams and assignments built up, Hailey Park and Melissa Wei, who co-wrote the presentation titled "Would Not Take Again: Unveiling the Impact of Rate My Professor on Student & Instructor Experiences," alongside Ruby Weber, felt motivated to power through as they were excited to present on a topic they felt passionate about to professors and students. As a result, the presenters felt proud to demonstrate their research findings. Specifically, on presentation day, two of the group's "CAP professors came to watch [their] presentation," and Hailey felt "proud to show the professors how [they] did research using the knowledge they taught." Simultaneously, Melissa gained a new sense of "confidence," which she found to be the most rewarding part of the experience. While Melissa felt that academia can be a daunting environment for a first-year student, she also felt supported and included by the faculty and her partners and "got [her] first taste of what an academic conference feels," which made CAPCON a memorable first-year experience for her.

Who were you able to ask for support from during the process, and how did they help you?

When writing their presentations for CAPCON, Audrey Kruger and Maxine Rae found it helpful to ask for feedback from CAP educators who encouraged and supported the writers throughout the revision process. When Audrey was writing her paper, she turned to GRSJ 101 Teaching Assistant V. Pauahi Souza and ASTU 100 professor Dr. Mauro. Both faculty members gave her advice and guidance about editing her presentation to effectively communicate her key points within the allocated time frame. Audrey found "their encouragement and feedback were vital to [her] success at CAPCON this year, and [she] is incredibly grateful for the time and effort they invested in helping [her] prepare for CAPCON." For Maxine's presentation she sought advice from her family and friends, who were un=familiar with the assignment and could offer a fresh perspective about the clarity of her writing and provide their opinions about the "functionality of [her] infographics" to help her improve her work. Maxine found her "Professor and CAP colleagues were also very supportive" through the process as they encouraged her to present and help with revisions. By collaborating with outside voices, Audrey and Maxine could condense their writing, ensure their points were coherent and elevate their work.

These presenters and others helped make CAPCON a lively and enlightening showcase of CAP student work for 2023-24!

Community Engaged Learning Review: Media Studies

—Dea Yu & Alyssa Lee—

In the 2023-2024 school year, Art Studies 100 was presented as a course that would allow us to "re-examine the desires for self-fulfillment or identification that we bring to what we watch, read, and consume online" (Husain). It's important to note that Community-Engaged Learning (CEL) in the Coordinated Arts Program presented the Media Studies stream with a diverse array of opportunities for students to analyze in-class media through the lens of our broader society. In particular, the Media Studies stream interacted with Community Talks which focused on a wide range of topics, and they engaged with the 27th annual Vancouver Asian Film Festival (VAFF), which empowered the stream to delve into the role of media in processes of cultural and technological change.

The theme for this year's VAFF was "creating opportunities." The description listed on the website indicated that this subject would build upon the foundation of "representation," which highlighted the need for more inclusivity in the industry, and the need to pivot towards more practical steps for creating change (VAFF 2023). Measures like providing platforms for emerging and established filmmakers to share their stories as well as ensuring that diverse voices are represented in film are vital to diversifying this powerful industry and making space for marginalized groups to create an impact. However, the theme of "creating opportunities" can apply to more than just expanding the opportunity for Asian filmmakers to make a name for themselves. Barbara Lee, founder and president of VAFF, stated in a Community Talk that growing up as an Asian girl meant that "we don't see role models or people that we look up to that look like [ourselves]" ("About VAFF27"). She described idolizing musical artists such as Cher and Elvis Presley who had (East) Asian-adjacent features, such as their dark hair and slanted eyes. In this anecdote, we can see Lee desperately searching for representation in a society that fails to provide it for her. After years of shallow stereotypes and countless hate crimes being the main depiction of Asians in popular culture, VAFF 27 created many opportunities for children to see themselves as more than victims, as well as for artists to show the entirety of their culture instead of the superficial, easily-fetishized parts. Following much hard work, the widely-recognized acclaim of this festival encouraged mainstream media to be unashamed in their portrayals of Asian characters.

The screening one of the reviewers (Dea Yu) chose to attend was three Japanese narrative short films, which shared the common theme of food. The first and last film in particular, *Blue and White* and *TATARA*, focused on the traditional aspect of Japanese culinary culture, highlighting the commonality and importance of rice as a main course, accompanied by a variety of pickled and salted side dishes. There is indisputable attention to detail in these short films, including the narrative element of the tedious work it takes to bring food (such as rice and salt) to the table and the prioritization of quality over efficiency. In these captivating pieces, Japanese food is used as a catalyst to explore familial relationships and the unique significance it

plays in cross-cultural connection. These elements mark a major improvement for the representation of Asians, particularly East Asians. Cuisine has historically served as a double-edged sword for this demographic, where different foods are cherry-picked by Western audiences to be praised, while others are left to be shamed. As a child of Chinese immigrants, I have noticed multiple trends involving appealing dishes such as dumplings or Taiwanese bubble tea becoming admired and then homogenized with other East Asian countries, with no care for the distinction of their separate cultures. On the other hand, I also have distinct memories of our cuisine being weaponized to mock us—for example, James Corden presenting century eggs as a gross punishment on his popular TV show, or the casual racist comments claiming Chinese people eat exotic animals that became normalized during the pandemic (Gwynedd). As East Asians find them- selves caught in a subservient stereotype and often strive to hide themselves in the shadows in order to avoid being targeted, the screenings of these Japanese films show off food as a significant aspect of Asian cultures in a manner they can be proud of.

Another film recommended to the Art Studies students was *Thrown Into Canada: The Settlement Of Asian Refugees From Uganda*. The film, attended by reviewer Alyssa Lee, addresses a major historical event that took place in the 1970s involving the forced migration of thousands of Asian refugees of primarily South Asian descent, who were expelled from Uganda by President Idi Amin. These refugees faced persecution and were left with no choice but to seek asylum in various countries, including Canada. This event had a significant impact on Canadian society and shapes an important part of Canadian history. As a result, I found that by incorporating relevant events in Vancouver such as the film festival into the curriculum, I was able to learn more about Canada as an international student. In conjunction with my academic studies, I also found myself more engaged with the media material which allowed me to further understand the foundational lessons of Art Studies. Since this course aims to further a student's "research and writing skills to literary, cultural, and media analysis," taking advantage of recent events allows students the opportunity to develop a more nuanced view on the political and social dimensions of vital historical occurrences (UBC).

Notably, the incorporation of Community Talks into Community Engaged Learning allowed students a deeper dive into the discussions in ASTU 100 by way of emphasizing the significance of complex marginalized identities. The discussion focused on Representation and Equity for Black Communities in Vancouver presented the opportunity for me to hear from voices that we wouldn't normally encounter and also provided yet another layer to the nuanced topic of identity, which we focused on especially in readings such as *Legends of the Capilano* and *Home Fire*. In this talk we heard from Cicely Belle Blain, the founder of Black Lives Matter Vancouver and Bakau Consulting. She highlights the importance of the multi-dimensionality of identity by stating that marginalized groups or folks of color are often homogenized into one group, and if we don't approach these issues from an intersectional lens, "we end up falling into the trap of just recreating the same power structures that we're trying to dismantle" (Blain). This sentiment highlights the importance of acknowledging diverse experiences within "othered" communities, and displays the vital nature of Community Engaged Learning (CEL) in bridging the gap between academic learning and real-world experiences.

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Community Engaged Learning Review: Law and Society

—Kelly Su—

For some students entering university for the first time, engaging in conversations centered around representation and solidarity can be difficult due to the lack of visibility or accessibility to the subject. That is to say, while hearing a professor provide a lecture on these issues can be rather insightful, the Community-Engaged Learning (CEL) talks gave first-year scholars in the Coordinated Arts Program (CAP) the opportunity to learn from experienced activists who are willing to share their stories, perspectives, and knowledge. This year's CEL talks invited first-year CAP students to gather together to explore ideas on what it means to represent one's community while highlighting our ethical and political role as 'outsiders' to communities with different cultures. Hence, one of the themes I will refer back to in this reflection is connecting with the CEL talks I attended through an 'insider' and 'outsider' point of view to examine my various perspectives on specific topics.

Barbara Lee and Kabir Qurban's talk on "Mobilizing Media For Local Change" emphasized how social media can allow racialized groups a platform to share their experiences, as it can reach audiences or companies supporting projects committed to bringing change. For example, Lee mentioned how her "Elimin8Hate" campaign discovered that incidents of anti-Asian hate were the most prevalent in Vancouver in 2020 and believed that small stories or actions could change the negative perception surrounding Asian communities. Personally, Lee's "Reclaim Your Name, Asian Names Belong" campaign resonated with me the most as she described how Microsoft Word would typically underline an Asian name with a red line, perpetuating the notion they are a mistake and need fixing. Although Lee claimed that her actions are rather small, her campaign personally connected with me as it captured how all Asian identities belong and do not need to be "corrected" for having a non-English-sounding name. Drawing from my experiences while speaking from an insider view, many of my family members are Chinese immigrants who have changed their Chinese names to be more Westernized and easily-pronounced in an English- dominant country. Furthermore, I find it devastating how changing one's name signals not only a loss of identity but also a rather discriminatory norm since it may place some marginalized individuals at a higher advantage in society by forcing them to assimilate into Western customs. Overall, I left the talk feeling inspired to share my personal stories.

I found the CEL talk by V. Pauahi Souza and Janelle Lapointe on "Organizing Solidarity For Climate Justice" provided insightful perspectives on understanding the word 'solidarity' while revealing how non-Indigenous settlers can participate in respectful activism. Specifically, both speakers highlighted how settlers can engage in solidarity as guests on Indigenous lands without having the same culture as the community. Moreover, they also focused on how it can be quite intimidating to stand as an ally in social justice causes since it appears somewhat extractive to participate in spaces that belong to Indigenous groups. Lapointe emphasized how often there is an expectation for Indigenous communities to send out a 'call for help' to let others know it is the

right time to step in and support them against corporate machines. However, this action reinforces the goal of extraction, as many Indigenous groups are already underresourced and sacrificed their health to fight for a safer planet. Thus, Lapointe suggested it is important to strengthen relationships with Indigenous communities since they can not address environmental issues alone, and this expectation extracts their cultural knowledge from them.

At the same time, Souza highlighted the idea of co-option, stressing how although there may be a certain level of expertise on an issue and want to be involved with the cause, it's important for settlers to be cautious not to position themselves as 'leaders' to speak for Indigenous communities without being invited. Therefore, it is important that settlers recognize their ethical and political roles as 'outsiders' in Indigenous activism so they do not overshadow the voices or causes originally brought forth by Indigenous groups. While my initial thoughts on solidarity were images of spreading awareness on issues, Souza and Lapointe demonstrated how solidarity can take on several forms and have encouraged me to continue educating myself on the complex histories of our Indigenous communities to express my allyship.

The CEL talk focusing on "Representation and Equity: for Black Communities in Vancouver" connected with our discussion on Hogan's Alley in our Arts Studies (ASTU) class. Cicely Belle Blain and Angela Marie MacDougall mentioned how Hogan's Alley played an integral role in Black Canadian History as it was a neighbourhood crucial for Black representation in Canada. In our ASTU class, we examined Hogan's Alley from an 'insider' and 'outsider' point of view. For instance, although city officials (outsider view) claimed they were protecting the city by destroying an unwanted neighbourhood, this perpetuated racial exclusion for the Black community as they were forced to search for new homes. However, from the Black community's perspective (insider view), Hogan's Alley was renowned for its restaurants and entertainment districts, while also home to many Black People in Vancouver. Sharing these stories allows Black former residents from the neighbourhood to preserve the legacy of Hogan's Alley and the impact it created for Black representation in Canada. However, Blain pointed out how the rise of artificial intelligence (AI) has overshadowed the authentic stories shared by Black folks, making it difficult to find genuine voices to inform us about the history of Hogan's Alley. Thus, we must also be aware of how certain technological companies can weaponize AI to misrepresent the stories shared by Black communities and support them in the restoration of the neighbourhood they once called home.

Overall, this year's CEL talks sparked numerous discussions on representation and solidarity. They enriched my understanding of how representation and solidarity can be achieved through meaningful strategies while inspiring me to discover ways I could represent or contribute to my communities.

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Community Engaged Learning Review: Individual and Society

—Sequoia Mah—

Goosebumps emerge as chills run through my body. I feel a surge of anxiety and fear as I see police, then calmness as I look around and see all of us together. The sound of many voices joining together surrounds me, a powerful chant alongside the rhythmic beating of drums, a tribute to those we've lost. I question how, after thirty-three years of marches, we are still here, pleading for justice for the missing and murdered Indigenous women, girls, two-spirit, and trans people. As we march, I see young girls walking alongside their mothers, and tears brim my eyes. This is the reason that I'm here, advocating to protect our younger generations by putting an end to this cycle of violence and murder. The collective power we held at the march reminded me of how oppression fosters resilience and solidarity within marginalized communities as they share an unwavering commitment to dismantle structural injustices.

In the CEL talk "Representation and Equity: for Black Communities in Vancouver," we learn about the lack of Black representation and justice in Canada. Speaker Cicely Belle Blain explains how "equity and representation really means that… solidarity-based approach and the ability and freedom to organize and gather within communities and also across communities" (9:34-9:51). Solidarity (meaning individuals uniting for a common cause) is essential to challenging the clear power imbalances between the oppressors and the oppressed. A lack of solidarity leads to individual fear and inaction, the isolation that flooded me with anxiety before the Women's March. I remember after George Floyd's death, I was scared to protest, to fight on his behalf, but as I saw communities coming together, it channeled my fears into my screams of protest for his justice. Solidarity establishes a sense of power, a force we need to take down those who wield authority. Speaker Angela Marie MacDougall explains how "we have a state that has actively kept us apart, it continues to keep us apart so equity … continues to be something that we strive for" (16:16-16:27). Those in power benefit from the division, fueling continued oppression, which is all the more reason why we must come together to advocate for the rights of those oppressed. Without solidarity, representation alone is insufficient. MacDougall says, "Our liberation feels somewhat more elusive than ever and representation is only one part of that" (16:49-16:52).

In the CEL talk "Organizing for Queer, Trans, and Two-Spirit Lives," Norma Lize speaks of how she navigates Canada as a transgender woman. Her words hung as she explained her fear of facing commonplace homophobia in Lebanon, and her hopes to safely use the women's washroom in Canada, a country that legally protects gender equality. However, after having slurs thrown at her, she quickly realized that being transgender is socially unacceptable even here. Her story of being singled out and alone ignited a rage in me similar to what I felt when my transgender friend sobbed as she shared how she had been outed against her will. She felt unsafe, alone, like an *imposter*. The hopelessness and loneliness in her eyes broke my heart. That feeling of defeat is what the system wants her to feel. As Lize says, "The system works perfect for those who created

it. The system was created by cis white men for cis white men. It doesn't work for everyone" (26:06-26:19). Division and inaction, often fueled by fear and feeling unsafe, ultimately sustain the existing systemic structures. Instead "what we need more now than ever, we need love, we need acceptance, we need humanity" (47:50-47:58). Speaker Q'áṅiágḷis highlighted that "It can be quite difficult depending on people's positionality, whereas someone may be scared to talk about Palestine because of… what position that they're in in the places they're at" (53:38-54:04). This reminds me of how often people worry, "What will happen to me if I act?"—a fear I understood, as I saw how people have died while protesting for George Floyd. Yet, I've recently realized the importance of shifting our focus to another critical question: "What will happen to others if I don't act?" As Lize says, "We can't do the work alone so the work of the community around us will help us do our work better" (50:04-50:10). This is only a possibility if we overcome our individual fear by understanding the importance of our solidarity, and work together to help others.

In our ASTU 100 class announcement, Dr. Fedoruk quoted the official Women's March website, stating "The February 14th Women's Memorial March is an opportunity to come together to grieve the loss of our beloved sisters and MMIWG2S+ relatives." After abandoning my initial fear and attending the march, I realized that the most important words in that description are "come together." The March was filled with linked arms holding signs acknowledging their murdered loved ones, reminding us that those loved ones are not alone. I saw hundreds of painted red hands on faces, a unifying symbol that violence would not keep us apart. I saw daughters, mothers, and friends together. The image of young daughters on shoulders, powerfully showed that we're supporting each other across generations, supporting even those who might outlive us and our fears. When I first joined the March, I was overwhelmed by the physical and visual details around me, my safety, and a lingering anxiety about being in a large crowd. But when I experienced being in the sea of others who spoke my rage and shared my values, I felt empowered. This power of solidarity overrode my initial feelings of anxiety and fear and is what encourages me to partake in using my voice to advocate for long-lasting change. Although I may not always have a crowd of marchers around me, I am comforted in knowing that I am not alone in working toward a more equitable society.

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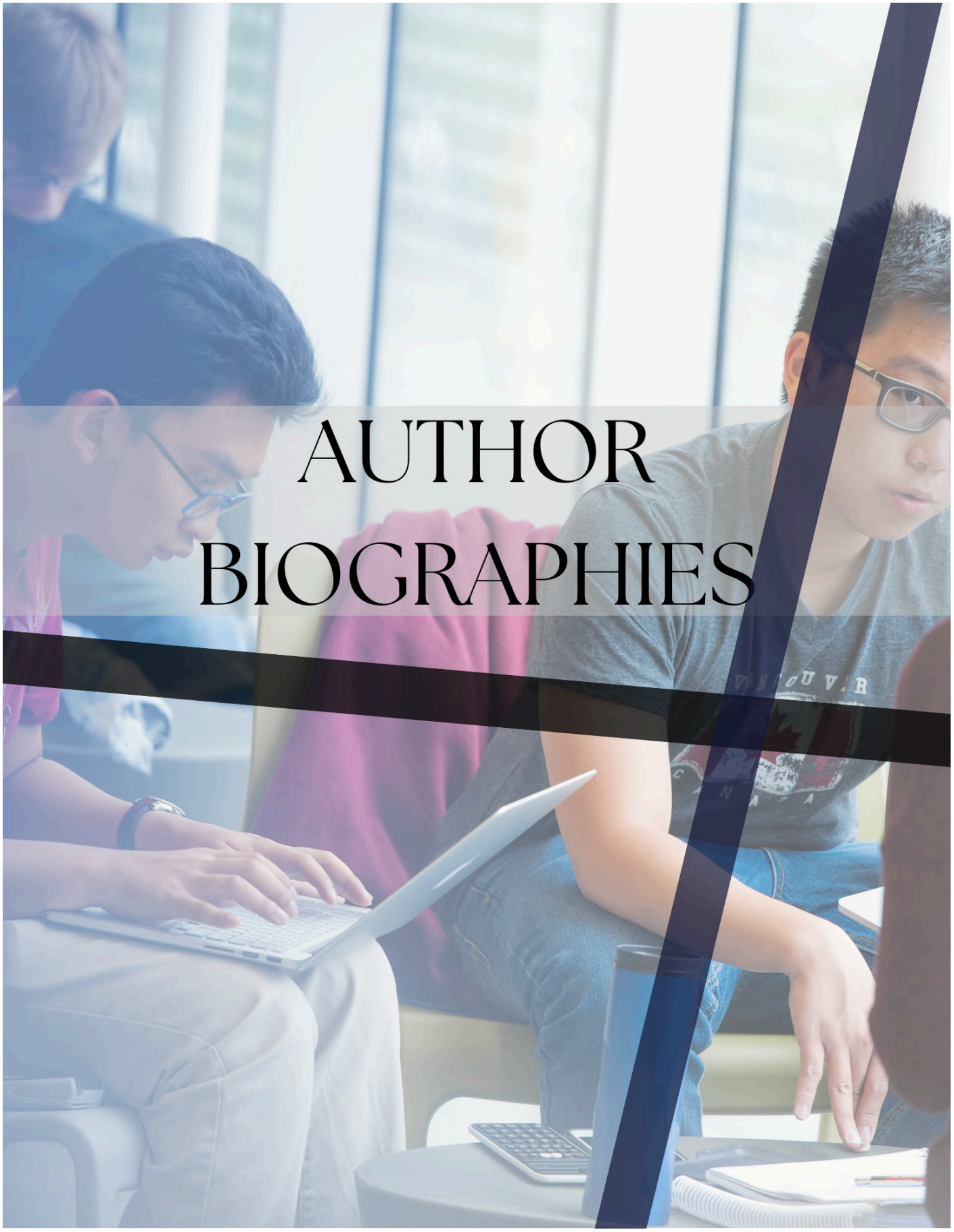
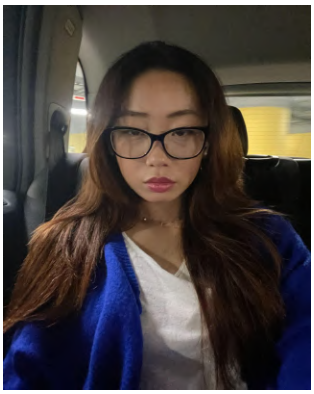


AUTHOR BIOGRAPHIES

Author Biographies

Alyssa Lee



Alyssa took part in the Media Studies stream, where she learned how to apply her writing skills in a university environment, specifically through the Art Studies 100 course. Within the course, students were taught to engage with Vancouver through city walks and going to VAFF, ensuring students reflect on their experiences, and writing assignments were made.

Aswin Abraham

Aswin Abraham was part of the People and Planet Stream of CAP, and wrote his paper for his Arts Studies 100 course, instructed by Dr. Anne Stewart. He greatly enjoyed the tight-knit nature of CAP classrooms and the engaging discourse they facilitated. He plans to major in psychology and hopes to establish a career in the field.

Audrey Kruger

Audrey is a second-year Canadian student who was in the Law and Society CAP stream for her first year, where she had the opportunity to present a paper written for her ASTU 100 class at CAPCON 2023/2024. Audrey aims to graduate with a degree in History and Medical Anthropology and take the valuable literary analysis skills she developed from the CAP program with her in all her academic endeavours after university.

Callum Rettie

Callum Rettie, alumni Media Studies CAP student, enjoys creative writing and exploring AI's role in literature. He created "Noir Reckoning: A Rainy Night," published in the CAP student journal. Excited about the future of AI in literature, Callum actively experiments with AI chatbots to push the boundaries of storytelling.

Callum Tam

Callum Tam is an undergraduate who completed the CAP Media Studies stream for his freshman year at UBC. His paper was written for Dr. Kasim Husain's Art Studies 100 course. Callum comes from Coquitlam, BC and majors in psychology. Callum enjoys making art, lion dancing, and performing aerial arts in his spare time.

Dea Yu

Dea Yu participated in the Media Studies stream of CAP, and was highly engaged in the class material of Art Studies 100. The aspect of local involvement in Vancouver was especially educational as she integrates herself into her new home, and she hopes to continue working in the conjunction of community impact and creative expression through the Bachelor of Media Studies program.

Gilana Marquard

Gilana Marquard, a second-year student at UBC, completed her first year in the People and Planet CAP stream. Her passion for social justice began in high school, where she founded diversity groups and led initiatives for Black History Month and Women's History Month. Gilana aims to major in psychology at UBC, driven by her dedication to mental health advocacy. Her most cherished takeaway from CAP is the friendships she formed with peers. Gilana recommends CAP for those seeking a grounding first-year experience and anyone intrigued by humanity's complexities.

Gwynnie Guo

Gwynnie Guo was part of the Philosophy, Political Science, and Economics (PPE) stream in her first year. She spent most of her childhood in Vancouver before moving to Guangzhou, China where she grew up around international students and different cultures. Gwynnie will now be pursuing a degree in Honours Political Science with International Relations and hopes to continue her studies in law school.

Hailey Park

Hailey Park is a student at the University of British Columbia in Bachelor of Arts as a psychology major. She was part of Individuals & Society in the CAP program in first year. As an international student from Korea, she learned a lot about Canada's education system while participating in CAPCON.

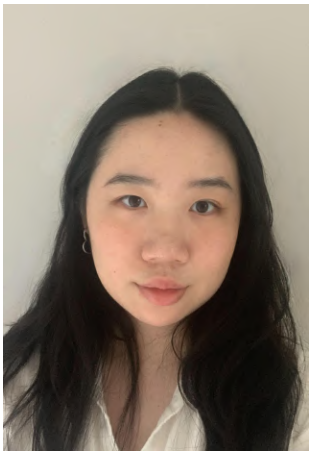
Justina He

Justina He just completed her first year at UBC in CAP's Law and Society Stream, submitting her final paper from Arts Studies to The Capsule. She plans to join the Social Justice and Political Science programs this upcoming year and aspires to be an international human rights lawyer.

Kaitlin Clauser

Kaitlin Clauser was in the Media Studies CAP stream and wrote her paper for Dr. Kasim Husain's Arts Studies class. The ways people interact with the world and one another is an interest she intends to pursue further in her studies of the social sciences and film. She is from Boston, Massachusetts.

Keisha Liu



Keisha Liu was part of the Individual and Society stream in her first year at UBC and is majoring in Psychology within the B+MM program. She is grateful to be the Squadron Commander of 135 Bell-Irving and a member of the 2024 National Cadet Advisory Council– two experiences that have influenced her paper on military leadership and its applications to daily life.

Kelly Su

Kelly Su was a part of the Law and Society stream in her first year at UBC. Although she is fascinated with the complexities of the human mind, her passion for psychology is also accompanied by her interest in the legal system and the protection of human rights

Maxine Rae

Maxine participated in the first-year CAP People and Planet stream. She hopes to continue her studies in geography. Maxine is currently spending her summer with the Lake Simcoe Region Conservation Authority as a Conservation Assistant.

Melissa Wei

Melissa is an alum of the CAP Individual and Society stream at UBC. Her artwork *Joy* was illustrated for Dr. Fedoruk's Arts Studies class. Growing up in Ottawa drawing, she saw the new creative section in *The Capsule* as an opening in the academic space for diverse non-traditional methods of expression and argumentation.

Moeka Sugiyama

Moeka Sugiyama wrote her paper for the Art Studies 100 class taught by Dr. Emily Fedoruk within the Individual and Society stream. She is passionate about shaping inclusive conversations around social justice that are productive rather than polarizing. Hence, her research paper considers the various narratives of solidarity organizing as well as its consequences.

Morgan Stouck

Morgan Stouck was a part of last year's Law and Society stream in the CAP program and originally wrote this paper for her Art Studies 100 class taught by Dr. Emily Fedoruk. She grew up in the Okanagan Valley, specifically Kelowna and moved to Vancouver for her studies. Morgan is hoping to continue her degree in a double major focusing on Gender Studies and Social Justice as well as Sociology and a minor in Journalism.

Niknaz Daghoughi Esfahani

Niknaz Daghoughi Esfahani is currently a student at the University of British Columbia, with a passion to study political sciences and art history and hopes of becoming a lawyer. However, taking Philosophy 102 taught by Dr. Edell encouraged her to think in a more nuanced way, and helped her express her thoughts in the essay published in this journal.

Sequoia Mah

Sequoia Mah is a Psychology Major with a passion for equity. While in the Individual and Society stream, she wrote “Marching Towards Justice,” a paper in Dr. Fedoruk’s Art Studies 100 course. Growing up in the SF Bay Area instilled in her the dream that everyone belongs.