

Campus Times

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BLM Protestors Poster Wilson Commons, Rush Rhees

By HENRY LITSKY
PHOTO EDITOR

On Tuesday the [UR Abolition Coalition](#) (URAC) taped hundreds of flyers to the doors of Rush Rhees Library on Eastman Quad. Among other demands, the flyers called for the abolition of the Department of Public Safety (DPS). The postering comes as the [city of Rochester](#) and the nation are embroiled in protests calling for a reimagining of public safety following several high-profile police killings.

URAC members assembled behind George Eastman's statue at 12:34 p.m. before approaching the steps of Rush Rhees as a group around 12:40 p.m. The group soon got to work taping up numerous flyers to the doors of Rush Rhees and several other campus locations including Wilson Commons.

Many students looked on from Eastman Quad as others slowly walked by trying to figure out what was going on. Demonstrators encouraged passing students to "Scan the QR code!" on the posters. The QRcode led to [a link](#) containing more information about the movement's goals.

"Among other demands, he flyers called for the abolition of the Department of Public Safety."

Seniors Hana Mamnoon and Olivia Brumfield were both sitting near the steps of Rush Rhees as the postering began.



HENRY LITSKY / PHOTO EDITOR

"It is a really impactful way that they have chosen to do this," Mamnoon said. "Everyone who is walking by is scanning the QR code."

Brumfield agreed that "their message is definitely getting across."

Outside of the main entrance to Wilson Commons, demonstrators hung fliers spelling out "UR COMPLICIT." First-years Eric Shulman and Peter Braick found themselves in a dialogue with junior Indy Maring, a demonstrator, in front of the posters as they initially had some opposing views.

"We looked at it and kinda [...] engaged in a dialogue with [Maring] about what was going on and it was interesting," Braick told the Campus Times.

"I just wanted to start a conversation," Shulman commented. "We kinda live in revolutionary times, so I wanted to see different perspectives."

"Part of why [URAC] did this flyering is to get this word out on campus about what we are doing, what we are interested in, and to have dialogues like the one I just had with these two guys," Maring told CT. "We know that everyone doesn't know what abolition

is, we know everyone isn't on the same page. Like he said, it's a revolutionary time, and we all want to be in this together so it takes conversations to learn more about each other and each other's opinions and perspectives."

Organizers hoped that the postering would not only bring more of the student body into the conversation, but also grab the attention of UR administration.

"They should be reading our demands, that's the first step; their next step is to actually act on those demands," first-year Veanessa Vazquez-Lopez told the CT.

Demonstrators thought the postering went well. "I think we have seen a lot of interest from people on campus, which is great to see. I think that the [...] biggest push right now is to get people informed, educate people about what we have been doing, researching, and sharing what the demands are," senior Remiah Sundine said.

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HENRY LITSKY / PHOTO EDITOR

Consider a Social Media Detox. Seriously

By Muskaan Vasandani
STAFF WRITER



HENRY LITSKY / PHOTO EDITOR

How many times have you caught yourself scrolling mindlessly through Instagram, while the friends around you are doing the exact same thing? Doesn't it make you wonder why you all even bothered to meet up?

Everyone is on social media, whether they like it or not. It's a wonderful way to stay in touch with people, but sometimes I wonder if we're losing touch with ourselves in the process.

I just watched a Netflix documentary called "The Social Dilemma," about the adverse effects of social media on individuals and on society. It was an extremely thought-provoking 94 minutes. It made me wonder whether the promise of keeping us connected to people was actually just a simple ruse to keep us addicted.

What was so attractive about that Facebook notification that made me drop whatever I was doing just to see who had tagged me in a random post? And how did the next 20 minutes of my life vanish into the abyss of posts that I couldn't resist scrolling through?

Before I watched the documentary, my screen time couldn't have been higher. And no, it wasn't because of Spotify — my most used app was Instagram.

Like any addict, even though the proof was right in front of me, I was in denial. No way do I have a problem — everyone around me is doing exactly what I'm doing, anyways! How am I supposed to catch up with my friends if I don't check their Instagram stories every day? What else am I supposed to do? Call or text them?

"What was so attractive about facebook notifications that made me drop whatever I was doing just to see who had tagged me in a random post?"

I needed a social media detox, just for a few days — to prove to myself that I wasn't addicted, that my social media use was no big deal.

As soon as I hit the little "x" button on the app and Instagram vanished from my phone screen, I got a nagging feeling. An itch. I wanted nothing more than to reinstall it and watch one last cat video.

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BlackatUR amplifies underrepresented voices

By Micah Greenberg
FEATURES EDITOR

It was mid-June, just a few weeks after the murder of George Floyd by police. The Black Lives Matter movement was seeing heightening momentum in communities across the globe, including here in the UR community. [Petitions](#) urging UR both to improve the University's treatment of its students of color, and to rethink its impact on Rochester's minority communities, were gaining thousands of signatures.

Students of color asked for their stories to be listened to, their experiences to be taken seriously, and their voices to carry weight. One of the petitions also gathered and [published testimonials](#) on the University's impact on communities of color and treatment of its Black students, faculty, and staff.

On Instagram, students [across the country](#) have made [accounts](#) sharing the [experiences](#) of students of color, especially Black students, regarding racial issues. Seeing those accounts, [@BlackatUR](#) was formed.

"There is a high possibility that if our team didn't decide to endeavor on this work and start this page, another person or group would have, due to our current climate and the demand for a space like this to be created," the creators, who asked to remain anonymous, said. In just three months, the account has gained over 1,700 followers.

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CAMPUS

BlackatUR amplifies underrepresented voices

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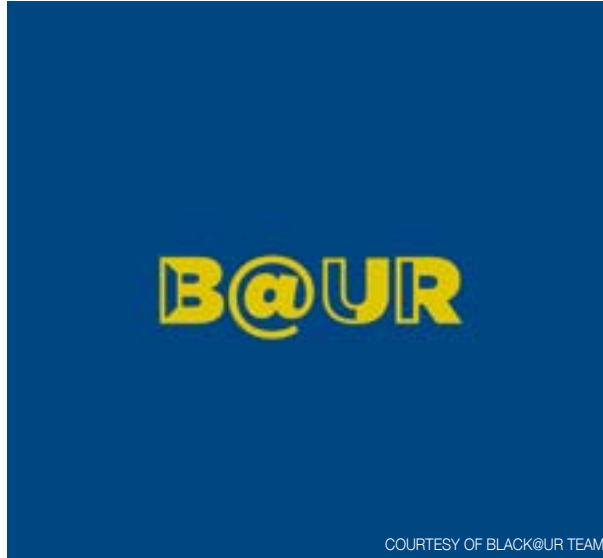
Regardless of the school, the general idea behind a @Blackat___ account follows the same formula: Account owners gather testimonials through a Google Form linked in their bio, and post those testimonials. The responses are kept anonymous, and allow for a space for students to publicly share their experiences of being tokenized, facing discrimination, or experiencing microaggressions. As the creators of the account put it, the goal of the nationwide movement was to “unpack historical disparities in higher education.”

Though the name implies that it’s limited to Black students’ experiences, it has expanded to include all Black, Indigenous, people of color (BIPOC) students. “We felt that all students of color on campus have experiences that matter and should be valued,” the account’s creators said. “We wanted students of color [to] find support and grow networks with fellow non-white students.”

“We felt that all students of color on campus have experiences that matter and should be valued,”

The posts were powerful. A Black student faced [noise complaints](#) for “blasting rap music,” even though the student doesn’t listen to rap. A Latino student interested in studying racial health disparities [was told](#) that those health disparities don’t exist and asked if they “have [immigration] papers.” A group of white students told [an Asian student](#) to “drop it like Hiroshima.” Several posts discussed racial discrimination [in Greek Life](#). A non-Black student of color was [laughed off](#) when challenging a friend who sang along to the N-word in a song.

Although most of the page is testimonials, the account also shares posts disagreeing with previous ones. “Just as BIPOC experiences and opinions are not monolithic neither is the @blackatur page,” the creators of the page said. “The pool of BIPOC student opinions is just



as diverse as BIPOC students on campus are.”

The creators argued that having conflicting posts shows that their agenda is not to dismantle any organizations, but to share authors’ experiences, which can differ widely in an intersectional community.

Public response to the page has been mixed, which its creators expected. The account has received a lot of support, praise, and thanks.

But the account also receives messages asking for them to corroborate the stories they publish. “Our page is not the place to solicit people for that information,” the team behind the account said. “Especially because our campus currently can discourage BIPOC students from coming forward with their experiences, and interrogate these stories questioning their credibility or their import.”

So far, over 70 testimonials have been posted. As of Wednesday, every submission they’ve received has been posted, though some are edited, redact the names of individuals mentioned, or have an [addendum](#) in the comments. Most of the submissions receive hundreds of likes and reshares.

A few of the page’s posts are not testimonials. They organized a [fundraiser](#) featuring student performers that raised over \$200 for charities. They’ve [published](#) the list of courses being offered this semester in African Ameri-

can Studies or through the Frederick Douglass Institute (FDI).

The fundraiser video and FDI course list can also be found through a Linktree in the page’s bio. Also linked are the [submission form](#) for testimonials, the Susan B. Anthony Institute’s [page](#) about the Scholar Strike and [teach-in](#), and multiple [petitions](#).

UR’s response to the petitions has been frustrating to @BlackatUR admins. “We have provided the administration more than enough proof of racism, discrimination, and inherent problems with the institution of [UR],” they said. “They need to act.”

They had expected an increased amount of submissions after students returned to campus, but they have not yet seen such an uptick. “We have noticed more frustration and anger in our posts, which may be indicative of students being very tired and angry in this current climate with the protests going on,” they said.

“We have noticed more frustration and anger in our posts, which may be indicative of students being very tired and angry in this current climate with the protests going on,”

There have been several posts echoing that frustration, aiming it either [at students](#) for not supporting the protests enough or [at administration](#) for not representing Black people and for not implementing some of the demands of the petitions.

In recent weeks, the posts seem to be garnering more likes and reshares, but it is unclear whether seeing and sharing the voices of students of color will result in policy changes. However, the creators said the account shows the importance of sharing experiences as a goal in itself.

“Our primary function is to serve and amplify the voices of BIPOC students at the end of the day.”

Greenberg is a member of the Class of 2021.

Abolition Coalition Organizes Student Demonstration

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“The next step would be for them to start actually looking into ways they can start to actually make substantial change.”

“We want action. So no committees, no sitting down with student groups, they did that all throughout the summer, sat down with so many student leaders [...] just to pacify us,” junior Demilade Oladele said.

Her message to the administration is simple: “You cannot pacify this; this is not going to be a talk to us and get us over it. We are really determined to get action out of the University and the administration. They should be prepared to act.”

URAC is an entirely student-led group focused on pressuring the University to adopt reforms. According to their demands from Sept. 21, UR has “an obligation to students to not only promote a safe and equitable learning environment, but to also provide the transparency and accountability necessary for students to live without fear.”

The organization formed over the summer coinciding with the nationwide protests following George Floyd’s death. You can find more information about URAC here.

Litsky is a member of the Class of 2022.



HENRY LITSKY/PHOTO EDITOR

A flyer listing URAC’s demands. Shortly after the demonstration ended, the flyers were deemed a fire hazard and taken down.

CT EATS

CT Eats: So Much Poke

By OLIVIA BANC
COLUMNIST

As I've mentioned before on this column, I've struggled a lot with maintaining healthy eating habits during quarantine. Lately, I've been fluctuating between feeling confident and comfortable with my newfound quarantined twenty pounds, and feeling really self-conscious about it. I've been working on feeling less guilty about letting myself fulfill my junk food cravings, but I also want to cut some of the crap and make more of an effort to put better, cleaner things in my body. So, this week, let's find the happy medium.

It is totally possible to eat healthy food while still getting the same satisfaction you would from eating your favorite junk. In fact, there are lots of healthy foods that I adore just as much as my cake and cheeseballs, like seafood. So, I turned my attention this week toward seeking out delicious, healthy seafood options right here in Rochester. All of these dishes are available on GrubHub/DoorDash, so you can enjoy them social-distancing-style for added health benefits!

I started off the week by ordering from my go-to spot for healthy takeout: CoreLife Eatery. CoreLife has tons of salads and bowls that I adore; this week, let's talk about the tuna poke bowl.



COURTESY OF OLIVIA BANC

CoreLife's tuna poke bowl with ginger dressing was a tasty way to stay healthy.

I went with CoreLife's "Choose Two" option, which lets you select any small bowl and a soup

or side. I love this tuna poke bowl. It's crisp, light, fresh, well-dressed, and well-balanced. The combo of quinoa, kale, and cabbage makes for a nice, textually-diverse base, with an abundance of toppings to balance it out. The ginger dressing I chose was flavorful, a great compliment for the fish, creamy yet still light. The tuna itself is great quality as well — fresh and not too fishy.

For my side, I chose the roasted sweet potatoes, which is the only side I've ever ordered from CoreLife because they're so good that I just can't help myself. They're coated in a sweet brown-sugary glaze that perfectly compliments and lifts the sweet potato. I would totally recommend everything I've ever had from CoreLife.

Next, I decided to try out a new place, so I went over to the "North Shore" from Original Grain, which is yet another tuna poke situation (sorry not sorry). Although I had tried North Shore out for the first time earlier in the week, where I had an enjoyable experience with the same dish, I was disappointed when I tried it again for this review.

'It is totally possible to eat healthy food while still getting the same satisfaction you would from eating your favorite junk.'

This dish is a tuna poke pita with lots of other yummy toppings that were not nearly as yummy the second time around.. The shredded cabbage that was once a great textural component was now oddly bitter and sour. The tuna, which was fine and dandy before, now seemed less fresh and was bordering on too "fishy."

The worst part was definitely the avocado, though. Once again, fine and dandy the first time, but upon a second ordering, the avocado was now hard and dry and covered in brown patches and even a bit of the skin. I feel like any food professional should have been able to see that the avocado was brown, even if they couldn't tell it would be hard and dry. It really should have been left off, and there was so much of it that I lost a lot of the dish.



COURTESY OF OLIVIA BANC

When one poke bowl isn't enough, the North Shore pita bowl from Original Grain is an option.

One element of the "North Shore" that was still nice the second time was the sweet and salty crispy garlic slices, which had a lovely flavor and texture that paired well with the slightly spicy dressing. Overall, though, I do not know what to make of this dish or of Original Grain in general. It was so nice the first time and then so actively bad the second. I'd say give it a chance at your own risk.

On to a better note now: My next dish, the crab meat salad from King Crab, was certainly pleasant! The lettuce was crisp and fresh, and the tomato wasn't very flavorful but was nice and hearty. I loved the ginger dressing; it was sweet and paired beautifully with the seafood. Thankfully, they did not try to psych me out with that imitation crab bullshit. It was real crab meat, and it was fresh, sweet, and light. This salad was definitely simple overall. It offered nothing particularly exciting or new, but in its simplicity, it was simply lovely and definitely hit the spot.

TLDR: Seafood can be a little fishy, so be careful what you reel in. But, with that in mind, there are plenty of great options right here in Rochester (and available online right from your phone)! This quest for healthy delivery options — and light seafood options, in particular — is one that certainly warrants more attention.

Banc is a member of the Class of 2021

RESEARCH AT ROCHESTER

Research at Rochester: Yahn's worldwide journey studying the brain

By HARWAA AHMED
COLUMNIST

Scientists like Bryce Yahn have been researching and coding neural networks from Boston to Berlin to right here in Rochester. Yahn is a current Take Five Scholar studying photography and perception as a creative process. As an undergraduate student, Yahn majored in Brain and Cognitive Sciences. "I initially went into just neuroscience [because] I didn't think I was a computer person, I'm a bio[ology] person," she said. "After slicing mouse brains and collecting mouse DNA, I thought that cells were really cool, but I don't really like doing this."

After transferring from Ohio State her sophomore year, Yahn began taking more computer science courses, eventually nabbing an internship position at MIT that following summer. "This was a big learning experience, and it was the first time I coded information," Yahn said. There, she worked in the Desimone Lab and analyzed electrophysiology data from the dorsal stream of macaque monkeys.

She gathered numerical values and data sets that represented a time series of when neurons had fired and adjusted that information to account for the location of varying areas of the brain and their activity levels. For instance, Yahn found that the brain was more active during perception and when actively performing different experiments. Her research also showed that the receptor fields of neurons located in different areas of the brain (relating to motion perception) are impacted by each other. With MIT research experience under her belt, Yahn headed to Berlin on a DAAD Rise Scholarship,



COURTESY OF BRYCE YAHN

Take 5 student Bryce Yahn studies the brain at a cellular level.

and worked as a summer research assistant in Dr. Rolf's Lab at Humboldt Universität zu Berlin. There, she started researching eye movement and tracking. "The big question was trying to see how your attention and visual perception changes in the moments leading up to when you make an eye movement," she explained.

Eventually, Yahn ended up back at UR, and secured a research position under Dr. Xu through the Computer Science Department, where she delves into more technical and applicative lab work. During this time, Yahn conducted a computer vision study, aiming to come up with an artificial neural network model that would take an inputted image and output the coordinates for the objects in response.

"Essentially, we want[ed] the machine to be able to learn how to do a task that is really easy for humans to do."

Synthetic images and animations of simple "blocks" and "shapes" of different sizes, mate-

rials, and colors were generated for machine learning tasks. For instance, if commanded to identify a "red cube," the machine would put a box around the appropriate single instance identification.

The challenge was coding the machine to identify groups or sets of multiple objects (called visual grounding for multiple instances). Rather than recognizing a "red cube" or "grey sphere," it would need to identify the "set of three" red cubes. "Trying to do this was not as straightforward as I had thought," Yahn said,

Yahn's research continued through the pandemic, but she missed the in-person help and mentorship that came with active campus life. "I could remotely access the computers and machines in Wegmans Hall, but there was no human interaction other than weekly presentations."

'Essentially, we want[ed] the machine to be able to learn how to do a task that is really easy for humans.'

Both a scientist and student, Yahn offers advice to undergraduates just beginning their research exploration: "If you don't like what you're doing, then try something new. Don't be afraid to change labs, and don't be discouraged if no one wants to hire you your [first] year."

After UR, Yahn intends to take a gap year and work in industry. "After that, I'll reevaluate and maybe go to grad school for computational neuroscience or data science or machine learning!"

Ahmed is a member of the Class of 2022.

COMMUNITY

Interfaith Candlelight Vigil Honors Daniel Prude

By HAVEN WORLEY
STAFF WRITER

A small group of UR students, faculty, and community members gathered Monday evening on the International Day of Peace (Sep. 21) to honor Daniel Prude in a candlelight vigil outside the Interfaith Chapel.

Hosted by the Interfaith Chapel, the Students' Association for Interfaith Cooperation (SAIC), UR Christian Fellowship (URCF), and co-sponsored by College Feminists, Liberty in North Korea, and the Association for the Development of Interest in the Indian Subcontinent, this event gathered prayer from members of diverse religions, traditions, and worldviews in the Rochester community.

“Today, we acknowledge and repent of the original sins of this nation: genocide of the indigenous people, the people of this land, and the institution of slavery.”

At the beginning of the vigil, the Interfaith Chapel's Director of Religious and Spiritual Life Denise Yarbrough addressed and thanked the Seneca Nation of Indians and Indigenous peoples as the original caretakers of the ancestral lands the University resides on.

“Today, we acknowledge and repent of the original sins of this nation: genocide of the indigenous people, the people of this land, and the institution of slavery,” Yarbrough said.

Yarbrough went on to acknowledge the racist ideologies ingrained within society.

Junior, SA senator, and Interfaith Chapel intern Yaa Baker acknowledged the lack of justice for Prude and his family.

“I am in mourning for a man I never met because I fear that one day, it could be my brother or my mother — or me,” Baker said.

Baker transitioned into discussing the University's success in keeping the number of COVID-19 cases low and the responsibility students have upheld during the past few weeks by wearing masks. The same amount of responsibility and “rigor” should be taken towards fighting racial injustices within the community using “our money, [...] work ethic, [...] and our time,” Baker said.

According to Baker, there is a lot that the UR community needs to consider.

“This is our problem, and as the university of this great city, we must respond to this tragedy.”

“This is our problem, and as the university of this great city, we must respond to this tragedy and decide [if] we are going to be like the rest of

our country and neglect others, or [if] we are going to commit to anti-racist action on our campus for our city,” Baker said.

Associate Director for Multiculturalism Dr. Ronke Lattimore Tapp spoke next by assuring attendees that what they were feeling in light of the protests was valid. She suggested that many people could be feeling emotionally fatigued from the inconsistency of knowledge.

“The news of this video has disrupted the world. It has shaken some sense of security — some sense of righteousness — and you [could] be disoriented,” Tapp said. “You could be struggling, feeling that you barely had time to recover from the last hashtag.”

Tapp encouraged everyone to seek help if they are struggling, and to accept the pain that comes with fighting for justice. Tapp was echoed by Dr. Jessica Guzmán-Rea, Director for the Paul J. Burgett Intercultural Center, who spoke about the importance of checking on others' mental health.

“Racism is the first injury that scarred this country,” Tapp said. “Sometimes, you have to go through some discomfort to clean that [injury] off to heal it.”

Before Tapp left the stage, she had one more message to share with the crowd.

“I mentioned before that sometimes we can feel a connection to the lost one, whether they were blood-family or not,” she said, taking the microphone and walking over to a grassy patch in front of the chapel. “Daniel Prude I didn't know [...] personally, but he was my brother. In spirit, race, and culture.”

“Know that we are honoring him in our struggle to fight justice.”

Using the African tradition of pouring libation, an alcoholic drink or water poured out in honour of a god or dead relation, Tapp poured water onto the grass with each prayer she made in celebration of Prude.

“Since we are all connected through this land, through this Earth, and our spirits and the energy, you may now be returned to the Earth,” Tapp said of Prude.

“Let his spirit remain and give comfort to those of us who remain,” Tapp said, while pouring the last drop of water. She finished the libation with everyone repeating affirmation in the Ewe language. “Atse,” the crowd repeated.

“Know that we are honoring him in our struggle to fight justice,” Tapp said.

A few moments went by, allowing the silence to fill the space.

Worley is a member of the class of 2024.

READ THE REST ONLINE [HERE!](#)

URMC Presentation Talks Racism in the Medical World

By SANGHAMITRA SUBBA
CONTRIBUTING WRITER

“Since we all experience these social structures differently, it means that confronting our biases involves learning and introspection: We have to be willing to accept that our own experiences only skim the surface of what others experience,” Cheng said.

“And that also means we won't always know the right way to make a difference — it's all a process of learning, growing, and communicating.”

Subba is a member of the class of 2024.

“Since we all experience these social structures differently, it means that confronting our biases involves learning and introspection: We have to be willing to accept that our own experiences only skim the surface of what others experience,” Cheng said.

“Race is a social construct,” Cullen said. “The idea of race and racial inferiority was actually created to justify the unequal treatment of enslaved people.”

“You can't tell race by genetics,” Cullen said. He added that scientists prefer to use the term “ancestry” to describe human diversity rather than “race,” a term that the healthcare sector is moving away from to describe the prevalence of different medical conditions determined by genetics.

Cullen then moved on to talk about racism and the negative impact racial prejudice has on different groups.

Though “white people can suffer from racial prejudice,” Cullen said, “white people cannot suffer from racism or be subjected to racism.”

He explained that there are four levels to racism — systemic, institutional, interpersonal, and internalized — and that these levels exist in everything we do in every sector ranging from education to law enforcement.

“Individuals must first recognize and acknowledge that they have unconscious bias,” Cullen wrote in an email to the Campus Times. “Dismantling this bias is a continual process that requires life-long learning about racism and the otherisms, suspending judgment, and practicing critical self-reflection to address their own behavior.”

He advised those in positions of privilege to confront their own privilege, speak up when they observe instances of racism and microaggressions, and provide support to those who are subjected to those situations.

Near the end of the event, Cullen touched on the concepts of cultural humility and competency, saying that we need to move away from using the term “competency” as it implies that someone outside a particular culture can master it.

“We need to recognize that none of us can be truly competent in another culture,” he said. Instead of assuming that one has become competent in a culture through surface level interactions and experiences, one needs to acknowledge that it is a lifelong learning process that involves critical self-reflection.

For attendee Jonathan Cheng, a postdoctoral associate in the Mechanical Engineering department, the biggest takeaway from the presentation was how extensively racism and bias is baked into present-day social structures.

“Since we all experience these social structures differently, it means that confronting our biases involves learning and introspection: We have to be willing to accept that our own experiences only skim the surface of what others experience,” Cheng said.

“And that also means we won't always know the right way to make a difference — it's all a process of learning, growing, and communicating.”

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OPINIONS

EDITORIAL BOARD

The importance of political engagement can never be overstated. People's rights are always on the line, even when the media spotlight has moved on to another tragedy.

Last week, one of the main tragedies was Ruth Bader Ginsburg's death, which came with a side of [Republicans](#) jumping at the opportunity to overturn Supreme Court decisions like *Roe v. Wade*.

This year — and every other election (even the local, non-presidential ones) — there's something you can do about it. You can vote.

The Black Lives Matter organizers in Rochester have been trying to galvanize protestors to march to the polls every night. Warning against the perils of sporadic engagement, volunteers have been walking around with clipboards to help register voters.

Yes, you need to protest and show up for causes you care about, but it means nothing without the follow-through. Participate in the democratic systems that facilitate change.

Young people don't vote enough. [In the 2018 midterm elections](#), only 37% of eligible UR students voted. In the last presidential election, people between the ages of 18 and 35 [were approximately one third](#) of the voting-eligible population but only one fifth of actual voters.

And it shows: The average ages of the House of Representatives and Senate are [58 and 63](#), respectively, while the average age of the U.S. population is [38.4](#). Both major-party presidential nominees [should be running for the president of their nursing homes instead](#).

Wildfires continue to rage out west while the Trump administration threatens to [further roll back](#) environmental protections.

Our representatives will be dead before the rest of the planet goes up in climate change-induced flames. Why on earth would they care about the intangible future when Big Oil is offering to line their pockets right now for a few policy rollbacks?

Kids can't compete with that kind of cash, and they serially undervalue the currency they do have: their votes.

Obviously, your individual vote is unlikely to be the tiebreaker; it's about a cultural change. The more that young people vote, the more likely it is that politicians will take our generation-specific concerns seriously.

So what's the holdup?

Maybe you're disillusioned with the idea of voting, because you look at all the system's [exploitative loopholes](#) like gerrymandering and the Electoral College, and question the value of participating.

But you can exploit those loopholes, too.

A lot of us in Rochester are choosing between hopping in line in Monroe County on Nov. 3, or asking for an absentee ballot for our home county several weeks prior. For those of us from swing states, the choice seems obvious.

But even if your state always goes blue, what about your county? Voter turnout in Monroe County gets [as low as 30%](#) in non-presidential election years.

Rochester's Mayor Warren, who has allegedly [broken elections laws](#), who saw the footage of Daniel Prude's murder at least a month before it was publicly released — and in that month, [lied to other city officials about how Prude died](#) — is up for reelection in 2021.

The U.S. Senate is up for grabs this year, though that matters more if you're not voting in New York. Most of campus is [in a competitive district](#) for the New York State Senate, and those [living off campus](#) in Rochester also likely are in a competitive State Senate district. [Judges](#) are also on the ballot in Monroe County.

While the presidential race captures the media's attention, state and local races matter just as much if not more on issues of criminal justice, public health, and education. Besides, you as an individual will feel local politics more

YoUR Vote Matters



JANE PRITCHARD / ILLUSTRATIONS EDITOR

often and more intensely than you will national policy changes.

You might not personally care about the outcome of elections. But choosing not to vote is a massive insult to all of the people who cannot vote no matter how much they wish they could, no matter how much they're affected by local, state, and national policies.

Remember when international students taking online courses almost got [barred from returning](#) to campus this semester? Remember when whistleblowers exposed U.S. immigration policy for practicing a legal form of eugenics by [forcibly giving women hysterectomies](#) at ICE detention centers?

Eligible voters choosing not to engage in their civic duty is a huge middle finger to those whose rights — and lives — are on the line but who don't get a say.

You should take voting seriously during any

election year, but you need to be doubly sure you get it right this time around. The country is facing a voter disenfranchisement crisis the likes of which we've never seen.

In Pennsylvania, the Republican party [filed a lawsuit](#) demanding that "naked" ballots (ballots stuffed in one envelope instead of two) be thrown out.

Meanwhile, Republican officials in the Trump administration and state governments have discussed having state legislatures [appoint electors](#) that do not align with that state's popular vote, especially to give Trump electoral votes for states that he does not win.

These aren't well-intentioned attempts at reducing voter fraud or improving our democracy. These are bare-faced attempts at stealing your right to decide who leads your town, state, and country.

Nothing about this election cycle is normal. The president is hellbent on convincing his supporters that the [election is "rigged,"](#) and he hasn't committed to a [peaceful transfer of power](#) if he loses. This is not what democracy looks like. These are warning signs that our political system and culture are morphing into something far darker.

Feel the urgency. Fight back. Request a ballot as soon as possible and vote early if you can. Our democratic experiment doesn't have to end right now.

Check out these resources to help you register to vote, request an absentee ballot, and find your in-person polling location:

UR's Rochester Center for Community Leadership has [an entire page](#) to help University students navigate the complicated voting process, as well as a list of polling places for on-campus residents.

[U.S. Voting Foundation](#) has a running database of election dates and deadlines, state voting requirements, and voting methods and options.

Got a younger sibling? [Vote.org](#) — in addition to hosting dozens of resources for eligible voters — will send your under-18 friends a text reminder to register on their birthday.

This editorial is published with the consent of a majority of the Editorial Board: Hailie Higgins (Editor-in-Chief), An Nguyen (Publisher), Lucy Farnham (Opinions Editor), Micah Greenberg (Features Editor), and Corey Miller-Williams (Managing Editor). The Editor-in-Chief and the Editorial Board make themselves available to the UR community's ideas and concerns. Email editor@campustimes.org.

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The Consequences of Tyranny

By JAMES GUNN
SPORTS EDITOR

On Sept. 11, 1973, Chilean President Salvador Allende [addressed](#) his country for the final time. Though besieged in the presidential palace by the forces of a military coup d'état, Allende refused to flee or fight.

"I address [...] those who will be persecuted, because in our country fascism has been already present for many hours — in terrorist attacks, [...] in the face of the silence of those who had the obligation to act."

"La historia los juzgará." History will judge them.

Several hours later, Allende took his own life.

American president Richard Nixon's administration had spent the previous three years undermining the democratically elected government of Chile. The administration expressed displeasure over Allende's socialist economic policy and a potential closeness with Cuba, made clear by [a cable to the Department of State](#) from the U.S. Ambassador to Chile, Edward Korry. So the Central Intelligence Agency (CIA) decided to overthrow Allende's government as early as 1970, the year he was elected.

"It is firm and continuing policy that Allende be overthrown by a coup," [a cable to the CIA's Chilean office read](#). "It would be much preferable to have this transpire prior to [Allende's confirmation] but efforts in this regard will continue vigorously beyond this date."

The coup of 1973 is just one of a series of unmitigated abuses committed by the U.S. government to have been confirmed by the U.S. Senate's Church Committee, which was formed in 1975 to investigate the history of intelligence activities undertaken by the U.S. government.

Church Committee reports from [1975](#) and [1976](#) reveal a growing mistrust of the U.S. intelligence and defense communities and of the office of the executive. "The recommendations set forth by the Committee are submitted with a sense of urgency," the 1976 report reads, "and with the admonition that to ignore the dangers posed by secret government action is to invite the further weakening of

our democracy."

"There is a danger and an uncertainty which arises from accepting at face value the assertions of the agencies and departments which in the past have abused or exceeded their authority [...]. The Committee believes that the burden of proof should be on those who ask that a secret program or policy be kept secret."

In [its final report](#), the Church Committee concluded in 1976 that "There is a clear necessity, after thirty years of substantial secret activities, for public debate and legislative decisions about the future course of our intelligence system."

Across six books, the Committee detailed the abuses of six government agencies and their interference with the Committee's own congressional inquiry. They implicate the CIA, the Federal Bureau of Investigations, the National Security Agency, the Department of Defense, the Department of State, and the National Security Council.

The report accuses the White House itself of preventing a thorough investigation.

The report of a parallel House of Representatives Committee, the Pike committee, was blocked by the White House despite congressional approval. That Committee characterized the Carter administration's interference with investigations as "frequently one of foot-dragging, stone-walling, and careful deception."

Even more damning is that the report confirms the U.S.' involvement in the assassination of General René Schneider, head of the Chilean armed forces and the most significant military supporter of Allende, as well as American sponsorship of the coup and the intentional economic crippling of the country. Moreover, it reveals involvement in the assassination of Congolese Prime Minister Patrice Lumumba, of President Rafael Trujillo of the Dominican Republic, of South Vietnamese President Ngo Dinh Diem and his brother, and the repeated assassination attempts made on Fidel Castro of Cuba. All these examples were preceded or succeeded by American-involved military takeovers, albeit a failed one in Cuba.

This is no commendation of these men, their governments, or their actions. I'm simply point-

ing out a pattern of covert operations conducted by the U.S. government in foreign states in order to maintain military or economic influence. It's a pattern of killings in breach of the basic understanding of good government and responsibility that the American people expect.

It's a pattern of lawlessness that did not end in 1973, that continues to strike fear into those that find themselves thrust against the will of the powerful.

The Church Committee's final report quotes U.S. Supreme Court Justice Louis Brandeis: "Decency, security, and liberty alike," he said, "demand that governmental officials shall be subjected to the same rules of conduct as the citizen [...]. If the government becomes a lawbreaker, it breeds contempt for the law; it invites every man to become a law unto himself; it invites anarchy."

With lawlessness there is terror. And any government is capable of inflicting terror.

Terror in Uighur internment camps [where Disney shakes hands with captors](#).

Terror in Yemen, where American ally Saudi Arabia [uses American bombs](#) indiscriminately [against civilians](#), and where millions starve.

Terror in Puerto Rico where [little to no progress has been made by government rebuilding programs](#) since Hurricane Maria struck the island in 2017 — the same island where 3 million American citizens have no say in the election of their president.

Terror in Black men, dying, naked, and muzzled in the middle of the street at night.

9/11 is a day where we remember victims of terror. It's not inappropriate to use that day to also reflect on our own leaders, and scrutinize our own governments.

We must remember and honor the nearly 3,000 people that lost their lives in 2001 to terrorism in New York City, yes. But we must also remember Sept. 11, 1973, and the millions that have died due to the U.S.'s lengthy history of global terror. We must remember what terrible things any government is capable of. We must remember the consequences of tyranny.

Gunn is a member of the Class of 2021.

Mermaid on Fire

By ARI WOLF
STAFF WRITER

"My mom told me the Bay Area is called The Mermaid," my friend once said, "because of how the land looks where it meets the sea."

I moved to the East Bay when I was only two, and ever since I've found it hard to leave. I walk away, and then come back. There is just something about the land.

I grew up in a neighborhood in a tiny town you've never heard of. A neighborhood where fawns wandered through my front yard in the summer. My next-door neighbor had a flower garden where the roses bloomed all year round. I once ran from a real live tarantula as it chased me down the hill towards my house.

The land of my upbringing was beyond idyllic — it was a daydream.

But eventually, Silicon Valley brought McMansions and an influx of the extremely wealthy. My childhood best friend owned a summer house and a boat. My classmates slept in mansions with more rooms than I could count. Bulldozers razed my hill. The deer grew scrawny and limping. We started letting our cats out at night because the coyotes we'd been so afraid of had all died out. My mother thought the coyotes would come down from the hills like monsters in a fairy tale, but those weren't the monsters she should have feared.

When I was seven, I got pneumonia for the first time. I was scared and shivering for three weeks, struggling to breathe and wondering if I would die. In those days, no one connected my pneumonia with the smog. Now that I'm an adult, I've had pneumonia five times.



JINGRONG PENG / CONTRIBUTOR

I've had bronchitis more than a dozen times and typically for months on end. Last year I was sick for the entire time between August and January. My bronchitis was resistant to antibiotics, inhalers, and most treatments.

It was all because, somewhere along the years, I'd started breathing in smoke instead of air.

The oceans I used to swim in are no longer safe. My friends' horses now cough through the summers and die early deaths. The Wild West I grew up in, my small pocket of wilderness, is gone.

I've been fighting global warming in my own pitiful way for 17 years, really believing that at least one of the well-intentioned and concerned adults around me would do something about it. In the meantime, gentrification has come and gone and wiped out entire communities of Oakland and San Francisco, places where I can find a Starbucks on any street, but will probably never be able to afford to live, even though both of my parents did when they were young.

The mermaid is dying, and sometimes I feel like I'm dying, too. I struggle to breathe when I walk up stairs, when I move too fast, whenever I forget that my lungs are broken and still attempting repair. But maybe I should count my blessings, because my friend's cancer has returned, the result of living her entire life among the [Central Valley's appalling levels of air pollution](#).

The wildfires spit ash and color the sky orange. And did you know that the West Coast from Washington through Los Angeles is on fire? It isn't the Silicon Valley wealthy in their mansions who will burn, of course. They all have insurance and summer homes. Having money means having options.

The mermaid is mine, in the way that what we love belongs to us. In this way capitalism cannot understand and cannot tear asunder, though it's tried. She is mine, and no one is coming to save her.

[Look what they did to her](#), those bureaucrats, those would-be saviors who watch and perform helplessness, wringing their hands while my beloved burns.

[Look what they did.](#)

Wolf is a graduate student at the College of Arts and Sciences.

EDITORIAL OBSERVER

I Know You Can Talk - Now Show Me You Can Listen

By MELANIE EARLE
SOCIAL MEDIA EDITOR

When did we stop listening to each other? When did we stop learning from each other? When did we get so obsessed with being right that we stopped talking altogether, out of fear of being wrong?

This has been on my mind for a while, and I'm guilty of the same mindset. We all are.

We have to stop shouting at each other and tearing each other down, because we might as well be yelling at a brick wall. When was the last time someone's mind was changed by sheer force? When has tearing someone down ever worked? You're not encouraging them to see another side; you're just making them defensive.

Maybe we all need to go back to kindergarten and remember the golden rule. Use the "I agree with _____, but think that _____" template. Because if we're supposed to be the young adults we say we are, why can't we listen to each other? Why can't we remember that we're talking to other human beings?

We all started our college careers in WRT 105, learning how to have conversations. And I'm sorry to tell you, but our entry-level writing course has real life applications. In that class, you didn't write a five paragraph essay with some text analysis like you learned in high school. Instead, you built off a continuing conversation, you learned how to agree and disagree, and how to communicate. We learned how to talk to each other in that class, so I know we can do it. We're just choosing not to.

I understand that we're angry. We're frustrated. I think we're all scared of doing the wrong thing, and in our panic, we threw away the basics of discussion. Stress pervades our lives, and we enter every new day with an anxious uncertainty.

But in this haze of emotion, we need to look outside ourselves and remember that we don't know what is going on behind closed doors. A message we've been hearing on repeat for the past few months is the reminder to be cognizant of what may be going on in someone's life, and



JANE PRITCHARD / ILLUSTRATIONS EDITOR

what they might be dealing with.

But that's not what we're doing. We're allowing our emotions to swirl into the perfect storm of stress and anger, pushing our humanity into a backseat in our forums. We're weaponizing conversations when we need them most. We aren't talking anymore. I don't know what we're doing.

Colleges used to be late-night debates in the library, in your dorm room, or over dinner. Maybe it's our access to phones that changed that. Because why should you take the time to have thoughtful, in-person discussions when you can type your arguments out in less than a minute with no instant rebuttal?

Changing someone's mind doesn't happen in an hour. It doesn't happen in a day. It happens over a long period of time. There needs to be multiple discussions, a continuing narrative, and I'm not telling you to always agree with the other side, but at least to listen. You don't change minds without listening to what they're saying in the first place.

College is where we learn to discuss. We all grew up in our hometowns, our own different universes. We come from big cities and small towns, different cultures, backgrounds, and livelihoods. College is a cacophony of perspectives, where you're challenged to question your own.

We've been brought into an environment where we can spar with our thoughts and come to conclusions that we may never have if we hadn't ventured outside our own tiny universes.

It's where we grow and where we are challenged — and we all need to be challenged. We need our thoughts to be battle-tested because, while we might be on the right track, we can always learn more. We are all human, and we know how to talk to each other. But instead, we're choosing ignorance, because it's easier to assume you're right than to question if you're wrong.

Earle is a member of the Class of 2023.

What Does It Mean to Pray?

By ETHAN BUSCH
OPINIONS EDITOR

When you're a little kid, Yom Kippur mostly sucks. You have to dress up nice (uncomfy), sit still at services all day (lame), talk to old people at synagogue (occasionally fun, though usually mind-numbing), and you don't even get the exciting meal that comes with most Jewish holidays.

But then you get older, and you realize that the fact that it sucks is kind of the point.

Yom Kippur means "day of atonement." It follows our New Year (more fun), and involves fasting, praying, and learning. It's a day, starting at one sunset and ending at the next, of meditation and prayer, where you ask for forgiveness. It's the holiest day of the year for my people.

One of the most important parts of the holiday is that it isn't about apologizing to God. You might want to if you believe in God, but I don't, so no apologies there. God may forgive your religious transgressions, such as impiety, but when you wrong other people, you must seek their forgiveness, not God's.

Jewish tradition doesn't really agree on an after-life, but if there is a good place, every Jew agrees that prayer isn't a free ticket in. Jews pray with our minds and mouths, but we're also commanded by our faith to act in the best interest of ourselves and our larger communities, Jewish and otherwise. Yom Kippur isn't just about your relationship with God, but about your actions and their effect on those around you.

When I was a little kid, I thought praying to God for forgiveness was dumb. Why pray to something nonexistent? And what is prayer?

Back then, I thought prayer was talking to God. Now, I think it's listening to myself.

Starting Sunday evening with the prayer of [Kol](#)

[Nidre](#), I'll fast and reflect. What have I done to hurt others? Where have I failed to help? What can I do this year to make my friends happier that I didn't do last year? What can I do to improve the world?

I've been thinking about that last question a lot lately.

When Ruth Bader Ginsburg passed away last week, I felt two losses.

One was as a U.S. citizen. She championed my rights, and those less fortunate than me, for decades as a lawyer and then a justice, and the U.S. is worse off without her.

The other loss was as a Jew. She exemplified the Jewish faith. She learned as much as she could and thought deeply about every case brought before the court, especially those regarding the most important issues of our day, such as abortion and institutional racism. She used that learning to help others and to put the country on a better path.

Her family, and all those whose lives she improved, will be in my prayers on Monday. As I said, prayer for me is reflection. So I'll reflect on how I can best remember her.

I didn't know her personally. But I did know her work, and I remember her by continuing that. This year during my fast, I will think about how I can be a little more like RBG.

I think COVID-19 has offered a lot of people time for similar reflections. I've taken some opportunities to help others in the last year, but I've also passed by chances to make the world better.

Yom Kippur is a day of atonement, not just apology. I can't change what I've done in the past, but I can think about what I did wrong, and I can do better in the future. And I hope, even if you aren't Jewish, that you might take this day to reflect as well. The world — and you — might be better for it.

Busch is a member of the Class of 2023.

Step Away From Social Media

FROM [DETOX](#)

Somehow I resisted the temptation and went back to work, instead. A few hours in, when I was exhausted and needed a break, my hand moved of its own volition to pick up my phone. Once I remembered I'd deleted Instagram and that I was now deprived of a much-needed dopamine boost, I started to sulk. I was experiencing a kind of anxiety new to me — I couldn't ditch the idea that I was missing something all the time.

But eventually, I adjusted to my new condition. I was talking more to people who mattered to me, rather than staring blankly at influencers' outfits of the day. I had more time to work out when I wasn't being jealous of fitness models' unrealistically sculpted figures. Avoiding Instagram reels of decadent desserts meant I didn't crave midnight snacks anymore. In essence, I felt healthier and happier.

I have to admit that I did check Instagram after a full week of discipline. But my Instagram screen time is only about ten minutes a day now. Beat that!

The detox made me realize that I didn't have to look at every story and every post that the app put in front of me. I was fine answering a few DM's and watching just one or two Tik Toks.

***"It's the gradual, slight, imperceptible change in our own behavior and perception that is the product."* - "The Social Dilemma," 2020**

I highly recommend you watch "The Social Dilemma" and delete the social media app you use the most for just one day. I promise the difference in your life will be noticeable and positive.

Vasandan is a member of the Class of 2022.

CULTURE

Why You Should Embrace the Mundane

BY JACOB HANLEY
STAFF WRITER

“La Belle Personne” is boring. And I love it. The 2008 French film from Christophe Honoré features extremely muted and washed-out colors, a relatively uneventful plotline, and borderline lifeless performances from the main characters — all of which are what give the film its unparalleled charm.

The film follows Junie, a young French woman who transfers schools after her mother’s tragic death. Junie eventually starts dating Otto, a loyal and tenderhearted fellow student. However, Junie’s true feelings are for her young and brooding Italian language teacher, Nemours, who feverishly reciprocates the infatuation. Seam-bursting tension slowly builds as Junie juggles her desire for safety with the loyal Otto and the overwhelming allure of the dangerous and flirtatious Nemours.

If this storyline sounds canned and unoriginal, that’s because it is. The understated beauty of “La Belle Personne” comes not from its extremely unique plot, but rather its stylistic and conceptual elements. Of course, the film is visually pretty drab. Each scene has such a grey hue to it that an editor must have purposely and vigorously de-saturated every single shot.

Far too often, especially in modern Hollywood, movies force-feed us a sensory overload of stunning imagery and brilliant color palettes, overwhelming us with stimulation. “La Belle Personne” does the exact opposite.

There are no artificial mental fireworks invoked by the visuals, and the viewer must therefore sit with themselves for an hour and a half, immersed in the gloomy world of “La Belle Personne,” reflecting on what the piece personally means to them and

how it genuinely makes them feel.

Aside from a few major plot points, nothing terribly remarkable happens in “La Belle Personne.” This slow burn feel is a refreshing change of pace from action-packed movies, facilitating a calm viewing experience rather than an edge-of-your-seat experience.

You can’t go into this film expecting rollercoaster adrenaline — it’s more like a lazy river under grey skies where the water is slightly too cold. But if you relax, your body temperature adjusts and you can sit back and just enjoy the ride.

While I wouldn’t recommend making a main character that commits infidelity with her teacher your role-model, I think there’s a lot to be learned from “La Belle Personne.” It teaches us how to see and appreciate the beauty in some of the more mundane and slow-paced aspects of our lives.

Although our current world may be both literally and figuratively on fire, it’s no secret that campus life in and of itself is considerably duller than usual.

However, just like “La Belle Personne” has shown us, it’s important to appreciate your environment for what it is, even if it’s not constantly blowing up your dopamine receptors with sensory stimulation.

This is not to say that COVID-19 times have not caused devastating losses — they obviously have — but in terms of campus life, sometimes it’s not so horrible for things to be slow-paced, as it allows space for reflection and being present.

Even Rochester’s grey skies, while mostly dreadful, can be appreciated every now and then. I certainly wouldn’t want to stay in this restrictive environment forever, and I wouldn’t want every film to look and feel like “La Belle Personne,” but it’s important to appreciate this time for what it is.

*Hanley is a member of
the Class of 2023.*

LIV ON THE EDGE

Liv on The Edge: Fall Equinox and the Turning Tide

BY OLIVIA ALGER
CULTURE EDITOR

It’s Libra season (happy birthday, Mom) and this past week was the first week of fall, my favorite season. It’s always been my favorite season — I like the colors, the crunchiness, cranberry sauce, apples, candles, and of course, Halloween. This fall, though, like everything else this year, feels different. Somehow the whole world is changing, but my own life is stagnant. My roommates and I recently watched “I’m Thinking of Ending Things,” in which [a poem by Eva H.D.](#) is quoted multiple times.

“Nothing moves but the shifting tides of salt in your body,” she says.

Indeed, while it seems like the end of the world is raging outside my door, I’m just beeping away at online school, halfheartedly chugging toward a future that may or may not exist.

Anyway, plagued by such existential dread, I celebrated the fall equinox with my roommates on Tuesday night.

My one roommate, Sarah, is pagan and has celebrated the equinox in various capacities almost every year. I helped her drag a card table out into the yard, which she covered with a red tablecloth and adorned with a strand of paper stars. Each of us were asked to bring a sacred item to place on the altar. I brought a necklace and a satchel of dried herbs. My other roommate, Hailie, brought a handmade notebook. Our neighbor across the street brought a pumpkin with no stem.

We arranged these on the table, which then was spotted with tea candles, a bottle of salt water, a crystal, and a deck of tarot cards. Around a bonfire, we thanked the universal powers that had brought us here — earth, water, air, and fire. We drank apple cider and red wine from plastic goblets. We wore yellow, orange, and gold. Then we meditated.

I’ve been introduced to few religions. My



grandfather attends a Southern Baptist church in Wisconsin, where I ate powdered donuts and drank coffee from styrofoam cups. Once, I went to a Unitarian Universalist service with my parents. Another time, my friend Tanner and I went to a guided group meditation at a Baha’i Temple.

But the fall equinox was a different experience entirely. First, it was a religious ceremony held in my own backyard. Second, paganism is an earthly religion, meaning that people who practice religion under this umbrella term find divinity and true sacredness in nature. We stood around in our bare feet with our eyes closed, trying to eliminate any bad energy we may have held onto throughout the day. We live on a busy street, so cars and people were buzzing around outside the fence. But inside our sacred pumpkin circle, it was only us and the sacred items we had brought. Beneath our feet was the cold, hard earth, and above us was the sky.

I guess what I mean to say about all of this is that it’s good to find something that reaches you during times like these, when nothing seems sacred anymore.

It’s good to share something that’s meaningful to you with your friends and loved ones. It’s good to place value on the earth, because honestly, I’m not quite sure what else is out there. It’s good to take time and notice what’s around you. And also, it’s good to meditate. Especially with people you trust.

*Alger is a member of
the Class of 2022.*

“Among us” is Your New Favorite Time-Waster

BY MELANIE EARLE
SOCIAL MEDIA EDITOR

“Among Us” popped out of nowhere and has found its way to UR, according to the doodles about the game that I found in Gleason.

“Among Us” is an app version of Mafia, a beloved childhood game that always seemed hard to set up in groups, but this app shows how much fun it can be when done right.

“Among Us” is set in a spaceship, where each player is a different color. At least one person is an Imposter, and their goal is to kill everyone on the ship. The crewmates have to either finish their assigned tasks or figure out who the Imposter is through a discussion and a vote. If you are killed as a crewmate, you can still win by completing your tasks, which are small mini-games. The Imposter wins if they kill everyone, the crewmates can win if they discover the Imposter or finish all the tasks.

‘Among us is an app version of Mafia, a beloved childhood game that always seemed too hard to set up in groups.’

Want to see who among your friends may be a maestro of deception? This game could break or make friendships. You can play either online or have a private session with friends. The online version can be with anyone. You can play with one, two, or three Imposters, which can make games long, short, or challenging depending on the skills of the players.

The fun of “Among Us” is really the chats, manipulations, and growing fan-base. Some Imposters are an easy catch, but others will have you guessing if you are actually the Imposter.

“Among Us” players go hard.

‘Want to see who among your friends may be a maestro of deception?’

There are pathological liars and master manipulators in the ranks of the players, and those are the best games. The phrase “(Blank Color) is sus” has a special power in the chats of players.

The tactics and revolutionary ways some Imposters hide in the crowd are a sight to see. Imposters can self-report their murders, which can throw suspicion off of them. They can act out a set of tasks and bide their time. I once played a game as an Imposter with a co-Imposter, where that Imposter tried getting me voted out to hide their own intentions. I’ve seen games where Imposters can bluff their way out of every accusation.

‘The tactics and revolutionary ways some Imposters hide in the crowd are a sight to see.’

“Among Us” is an increasingly popular topic in social media feeds and memes. There are entire artworks and communities dedicated to it. The memes add another layer to this game, and the jokes and tactics melt into the gameplay. It is only a short time until “Among Us” memes start popping up on UR pages.

While the beginning of exam season might not be the best time to start playing a game that might steal your time away from your books, treat yourself to “Among Us” after you ace your tests.

*Earle is a member of
the Class of 2023.*

HUMOR

UR to be Named an Ivy School

By STELLA RAE WILKINS
HUMOR STAFF

UR has officially been named an Ivy School by the International Society for Horticultural Science. This elite status honors the University's first-rate horticulture and top-tier landscape which, as the name suggests, equals that of other Ivy schools, including Harvard, Yale, Princeton, Columbia, Cornell, Penn State, and SUNY Geneseo. The rankings are based on quality and quantity of the Ivy, as well as how it affects the campus community on an emotional scale.

Considering this honor and its definition, one would assume that the student body would be proud of our prolific propagations protruding from Morey Hall. But, apparently, they don't care.

The Campus Times went to twitter to test the knowledge of UR students in an unbiased poll, free of all leading questions and representing an accurate sample size. Here were the results:



In response to the poll, junior Ben Shissler tweeted, "the only types of ivy I know are 'poison' and 'regular.'"

I informed him that poison ivy isn't actually related to the ivy family, hederata, but in fact,



the family of cashews and mango known as anacardiaceae.

"Well it looks like I just know 'regular' then," he responded.

As a proud member of the American Ivy Society, I am absolutely appalled at the lack of knowledge and appreciation for the cultivation of such extraordinary evergreens. There are in fact 500+ different cultivars ("types") of hederata. Ben, do better.

Junior Rose Mournighan said that, "for us to be an ivy school, either the school has to be made of ivy, for ivy, or to study ivy, and we ain't none of them. I am incredibly overwhelmed about the ivy all across campus. Sure it's nice, but it all looks the same. Where is the ivy pruned to look like the Venus de Milo or something?" Mournighan and I spoke at length about the possibilities of an ivy sculpting contest in place of the Winterfest Ice Carving. After all, what does ice have to do with UR? Ivy, on the other hand, evokes feelings of scholarship, academia, and, frankly, of meliora.

"Seeing it on the humanities buildings gives me a sense of tranquility that offsets the slowly creeping horror of getting an English degree at

an institution known for its scientific research," wrote junior Jane Pritchard.

Thank you, Jane. The Ivy and I value you. You are heard.

Most people felt indifferent about the ivy. Sophomore Henry Litsky wrote, "Honestly I don't really think about it [...] but I do like the ivy," while junior Monique Nichols said, "I guess I like when it turns colors for a week; that's pretty cool."

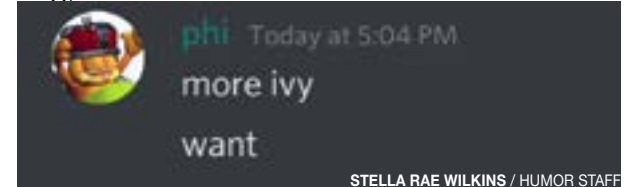
Nichols also said that whenever she looks at the ivy it "brings back fond memories of [her] rejection letter from Cornell," and she's not the only one!

To many, the ivy serves as a painful reminder that UR is not an actual Ivy League. Of course, I'm not quite sure what they mean by this, because it has been named an Ivy school. That's what this whole article is about. If anything Harvard isn't an "actual Ivy League" because it grows Boston Ivy which isn't even an ivy at all, and they had to remove it all back in the 80s.

"UR isn't a real Ivy" — ha! We're as real as it gets when it comes to our superfluous sprouts!

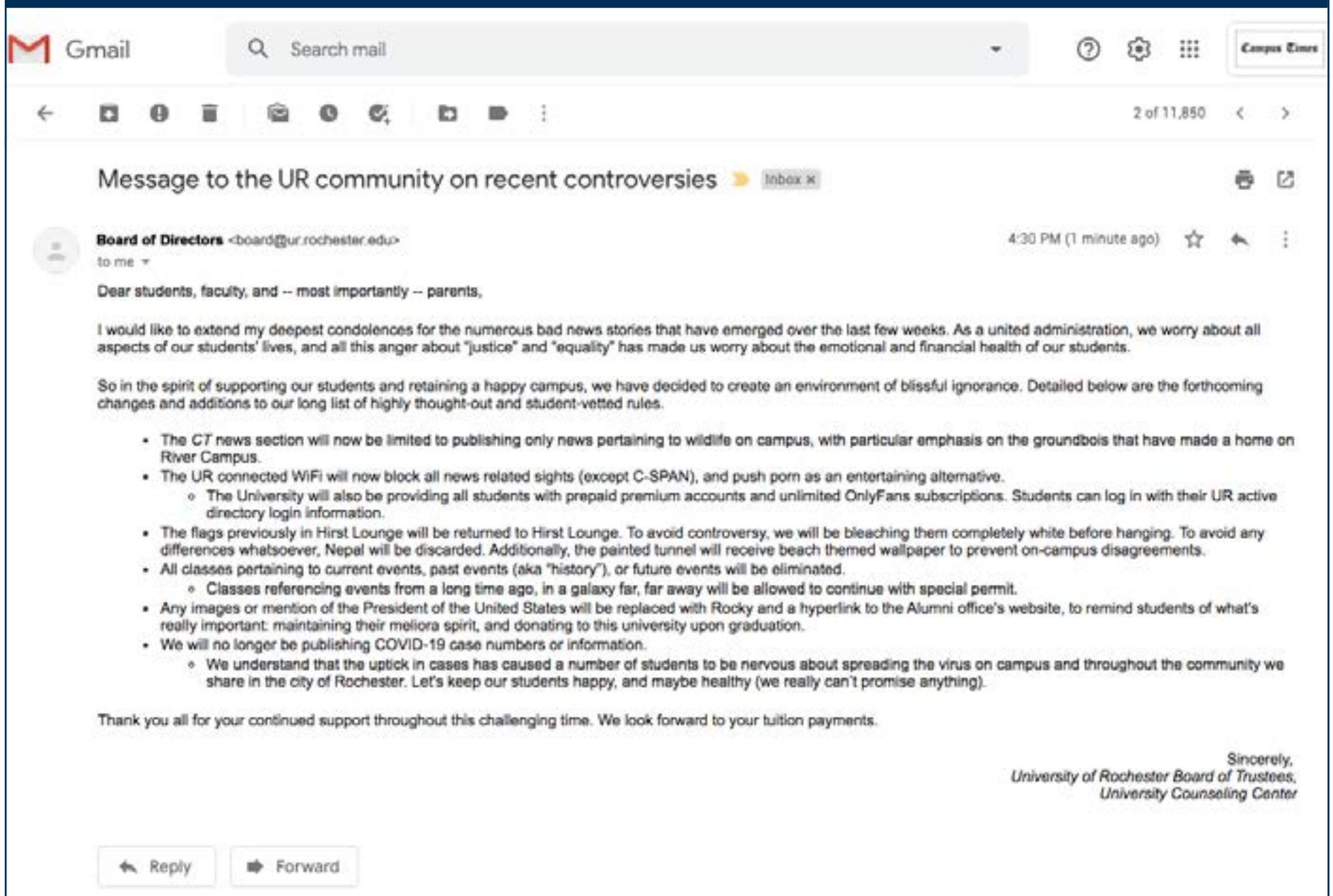
I reached out to many alumni for their thoughts as well, all of whom declined a response, except for Adam Meltzer, graduate student and alumnus, who stated, "It makes me feel old."

The only person who seemed to share my fervor for the University's spectacular ivy is sophomore and member of WRUR, Phi Kasem-Beg, who wrote:



Wilkins is a member of the Class of 2022.

Check out Humor Staff Ben Schiffman's satirical take on the administration's attitude towards political expression.



Schiffman is a member of the Class of 2023.

Groundbreaking Groundhog Goes Blonde

By Briana Lindsey
CONTRIBUTING WRITER

All students with any shred of dignity are well aware of the glories of the @uofr_animals Instagram page. If you are not aware of such a gift, it is in your best interest to either educate yourself or huddle in the pit of shame borne of your ignorance of the best thing this University has ever produced.

This animal loving community was rocked on Sept. 11 when, for the first time ever, a bright yellow groundhog was reported. It has since been given the temporary, official, scientific name “Blondeboi.” While only two photos of this sensational anomaly were captured, this masterful creature has sparked countless theories and fanclubs.

‘It is commonly accepted that the Pokemon Go craze in the summer of 2016 was the closest we have ever come to world peace.’

A number of pleb theories suspect government intervention in our local wildlife, but by far the most prevalent belief is that the Blondeboi supports the growing theory of real-world Pokemon. It is commonly accepted that the Pokemon Go craze in the summer of 2016 was the closest we have ever come to world peace, and since then there have been theories floating around that a more advanced version of this software has arrived to bring salvation to the year of our lord 2020. Our own Blondeboi is suspected to be the first of its kind to reach the slums of reality: a real life Shiny Pokemon.

Now, while these reports remain unconfirmed by gym masters and legendary trainers, our story has been corroborated by countless sources.

The Instagram page mentioned above provided the information that “his name is Hig-



bey,” which, to all not (yet) fluent in Rochester acronyms, is unmistakably code for “He’s In Ground Before Eating, Yeet,” which, to all who have yet to learn the language of the gods, translates to “Blondeboi is a revolutionary step for both humanity and the globe. Researchers have tried for years to fulfill peoples’ dreams of real-life Pokemon and this is finally definitive proof of success.”

Blondeboi has been reviewed by Monroe County Animal Control, and ruled legally blonde. This means that it will have the opportunity to take courses at the University, as well as the LSATs.

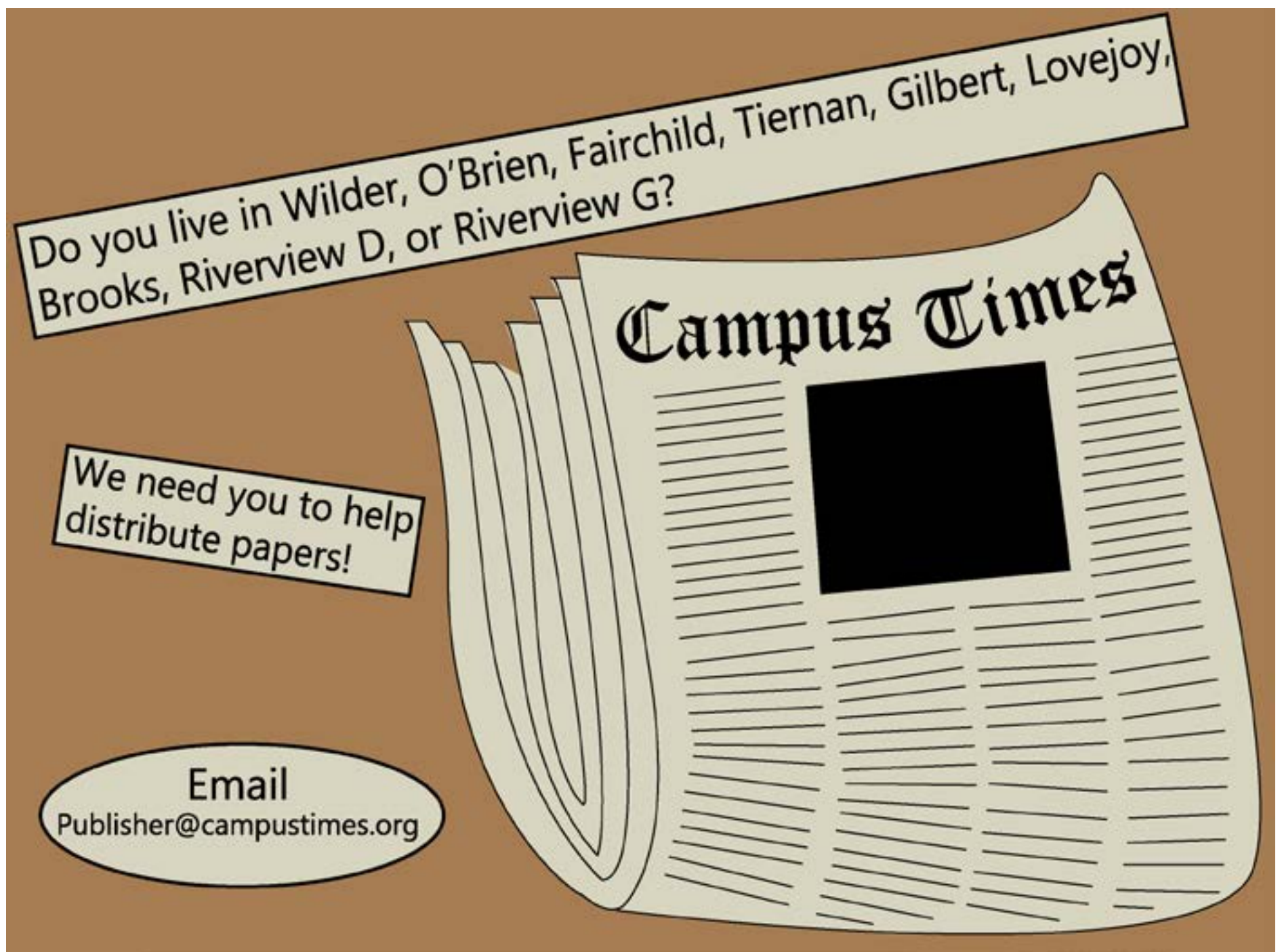
Following its stratospheric test scores, it is predicted that the Blondeboi will demonstrate

a brilliant legal mind as it makes a bunch of guys with names like Warren and Preston look like dopes.

We will follow this story through coming developments, and would like to remind the members of the UR community that these fantastical creatures are not to be trifled with — they have much more important tasks to attend to (e.g. becoming Chonk, solving global warming, etc.).

Until we have more information, we may rest easy knowing that the salvation of our world is coming in the form of our childhood savior: Pikachu & Friends.

Lindsey is a member of the class of 2024.



SPORTS

UR Esports: a Lockdown Lifeline

By WIL AIKEN
SENIOR STAFF

Most UR sports teams and clubs have found themselves held back by COVID-19.

Most students were sent home, and regardless of where students are geographically, the pandemic makes any contact sport a hazard.

One club, though, found operational changes to be minimal.

UR Esports is mainly run through Discord — by design, they're mostly impervious to the tribulations of soft lockdowns, quarantines, and distancing. On top of that, UR Esports publicity chair and senior Eric Mendelson told the Campus Times that the club provided a social lifeline amid isolation.

"[Distancing] has pretty much killed any type of social life," Mendelson said. "And so I find on most days, the friends I talk to the most are my

[UR] Esports friends." He added that a group of them have been playing "Among Us" lately.

UR Esports is a video gaming club, mainly focused on competitive gaming. "Our main goal is to organize competitive teams to compete in tournaments," UR Esports vice-president and sophomore Emersyn Harris said. Different teams play different games, so there's a team for "Overwatch," "Dota 2," and "League of Legends," to name a few.

Each team has a chair, who sets up scrim (essentially practices) and figures out the team roster. Where and how a team competes varies, but often UR teams will play teams from other colleges, like RIT.

Despite the competitive focus of the club, one practice session with the "Valorant" team had a relaxed energy. The players referred to each other by their Discord usernames (which included "Sauce_Man," "Bot," and "CoffeeBooksNMag-

ic") and gamed and chatted a little. The conversation mainly stuck to the gameplay: They made small cries of amazement ("ooh!") or exasperation ("oof") as they played, depending on how a game was going.

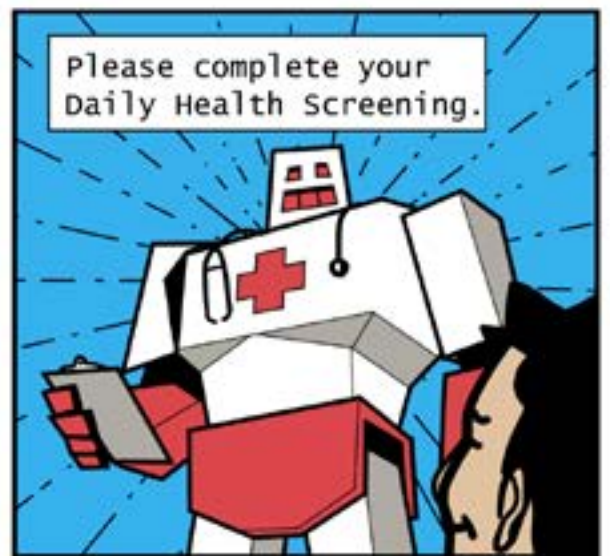
Harris and Mendelson both said their favorite aspect of the club is the sense of community it provides. "It's just a big group of welcoming and accepting people," Harris said. "And so it's a great thing to be a part of."

Mendelson said that the club can be a good social outlet for introverts.

"Even if there's not a pandemic, there's plenty of people who aren't the most comfortable going out to parties or larger social events," he said. "So this kind of opens a door to find your friend group."

"You don't even have to meet anyone in person," he added. "You're just a voice online."

Aiken is a member of the Class of 2021.



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