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Black to the Future

Andrews University

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THE COLOR OF PRIVILEGE

“My skin tone shielded me from any questions about my ethnicity, taught me that I was ‘just American’ when other identities were some hyphenated variation thereon.”

P. 12

IF BEALE STREET COULD TALK

 “[This movie] does not attempt to hide blatant racism or an unjust justice system, but it puts it in a context that leaves an unshakeable impression on us: a love story.”

P. 11

REALITY CHECK IN VIRGINIA

“I learned very quickly how the tombs of racism had to be whitewashed, so some people could pretend not to see the ghosts, alive and thriving.”

P. 5

GYMNICS TOUR IS A FLIPPIN’ SUCCESS

“The fall semester was the time where we built up our skills, and now the spring is where we get to show it off!”

P. 3

HUMANS

BHM: FACULTY SPOTLIGHT

“For adults, parents, and children especially, there’s a different sense of comfort, and trust, when they see someone across the table from them, who looks like that and gets it.”

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PULSE

ATHLETE SPOTLIGHT

“What motivates me in life is failing. Let me explain. ‘Failure is a massive part of being able to be successful,’ according to Will Smith.”

P. 6
Kara Herrera
On Feb. 19, the AUSA candidates for the 2019-2020 school year sat down to answer questions from the various members of the student body. Undergraduate students, graduate students, staff, professors, anyone was able to posit questions to the candidates. Questions were asked both through online means and in-person. One of the first questions was concerned with the people who influenced the candidates. After this, the current AUSA president, LJ Robinson, fielded specific questions pertaining to their possible position. For example, the candidates for Senator-at-Large were asked to detail their current projects. Later on, questions asking about the experience and qualifications of each candidate were posed. Questions were also addressed to the other candidates, including those running for the position of Student Movement Editor-in-Chief and President. The questions also addressed various topics, not just about possible improvements, but they also covered issues like the inclusion of international students, the proactive approach to creating spaces for spiritual involvement and the obstacles facing certain projects. Additionally, questions were asked pertaining to the future projects of each candidate. Various ideas were voiced, such as music department events and increased involvement in sports activities.
Gymnics Tumble on Tour

Kara Herrera | During the week of Feb. 3, Andrews University’s gymnastics team, Gymnics, traveled to Kingsway College in Canada in order to perform and hold practice clinics. During these clinics, the Gymnics had the opportunity to teach gymnastic techniques such as headstands, handstands and cartwheels to children from elementary through high school.

In addition to the gymnastics, several musicians reside on the team and the Gymnics formed a praise group that performed during Friday vespers and Sabbath School.

Eric Inae (freshman, computer science) describes the experience, saying, "our theme for this year is ‘climb,’ so for vespers, my friend Anthony Whilow, a graduate student in the seminary, spoke about 'climb' in the context of our spiritual lives. Forming a better connection with God and becoming intimately familiar with him is like a gymnast’s goal of learning more skills and doing cool moves.”

In regards to the performance, various groups performed special routines, such as the women’s trio, men’s four, the silks and the mini-trampoline.

When asked to comment on the performance itself, Inae, who performed in the men’s four, continued, “in addition to spiritual climbing, performance-wise, we are also continually climbing to improve physically. In regard to the actual performance it was incredible! We had two whole team routines, and the rest of the evening saw performances by two smaller team subunits. Seeing your friends and fellow teammates perform the skills that they learned in their small groups is amazing. The fall semester was the time where we built up our skills, and now the spring is where we get to show it off! I performed with three others in the men’s four routine.”

Inae goes on, “it was our first time performing this routing, and it was terrifying. However, the applause and positive reactions at the end made it all worth it. This Gymnics’ tour has been one of the most memorable experiences of my life. I was so happy and proud of them and I hope everyone who came out was as well. It was a privilege to be a part of this.”

Kara Herrera | Andrews University has a history of hosting various runs for the benefit of various charities. This April, the trend will continue with the 5K “Run for the Children” on Apr. 7, at 9:00 a.m. Hosted in other places in the past such as Cincinnati, Andrews University’s own hosting of the event will commence on the Andrews University Soccer Field. Registration fees for AU students will be $10 each and the price of registration for each community member will be $20. At the AU 5K run, medals will be given to first, second and third place in the age categories of 14 and under, 15-19, 20-29, 30-39, 40-49, 50-59 and 60+. In addition to that, registrants who pre-register by Mar. 25 will get a free t-shirt. Proceeds from the race will go to the refugee crisis.

Andrews University welcomes the addition to the campus as it has to other charities in the past. While it is still early (the event is just over one week away), registration is open and using this opportunity to gain a free t-shirt could potentially be a welcome addition to any college student’s closet.

Anita Dyman (junior, biology pre-med), when asked about the upcoming event, said that “I definitely am interested. I love running and this is right up my alley. The feeling after a run is my favorite part.” She continues, “the feeling after you finish that run is always there, even if you didn’t feel like running in the first place.”

Though only a few students have registered so far, excitement for the run is bubbling up in the student body.

Upcoming Events

Music and English Department Vespers
HPAC 7:00-8:30 p.m.

Seminary Worship: Larry Evans and the Jordans
Seminary Chapel
11:30 a.m.-12:20 p.m.

The Light Bearers: Discipleship Journey
Campus Ministries
7:00-7:45 p.m.

Tea Time
James White Library
2:00-4:00 p.m.

Impersonate Garfield Monday
Behavioral Sciences
1:00-6:45 p.m.

Andrews University Singers Winter Concert
HPAC 8:00-10:00 p.m.

Andrews University Music Festival Showcase Concert
HPAC 7:00-8:15 p.m.
A Chink* in the System

Brandon Shin

In February of 2012, the New York Knicks witnessed the end of an impressive winning streak, managing to turn over the ball 21 times in their loss to the New Orleans Hornets. However, instead of chastising the entire team’s lack of communication and overall performance, analysts singled out one particular team member: Jeremy Lin. In response to Lin’s performance, ESPN released an article entitled “A Chink in the Armor.” “Chink” is a racial slur term used against Asian communities at large.

Many Asian-Americans realize from an early stage that the expectations which people place on them is different than the expectations people place on others. This is most clearly seen in the classroom—many people expect that Asian students will naturally outperform those around them. They assume that Asian people expect that Asian-Americans will have a different place on them is different than the expectations people place on others. This is most clearly seen in the classroom—many people expect that Asian students will naturally outperform those around them. They assume that Asian people expect that Asian-Americans will have a different place on them.

The model minority myth first appeared in the wake of Jim Crow laws, when United States public officials praised Chinese and Japanese immigrants for their hard work, using their successes to patronize and discount the stories of Black Americans. An article by the U.S. News and World Report states, “What you find, back of this remarkable group of [Asian] Americans, is a story of adversity and prejudice that would shock those now complaining about the hardships endured by today’s Negroes.” The model minority myth is dangerous and it is misleading, because it assumes that the only difference between Asian Americans who do well and people of other ethnic groups do not is our skin color—it does not put emphasis on the circumstances available to each individual. For example, the previously mentioned article does not account for segregation.

The model minority myth does not take into consideration hard work and sacrifice—it assumes that the only impacting factor is race. It creates situations where all pan-Asian peoples are measured against a higher standard, regardless of their background. A 2009 study by Princeton University showed that in college admissions, admission officers required Asian applicants to have, on average, a 140 point higher score on their SATs in order to be considered in the same way as their Hispanic, black, or white counterparts. This had nothing to do with affirmative action—admissions officers assumed that, purely because of our heritage, we would do better on standardized tests. Yes, this hurt the chances of well-to-do Asian-Americans; however, it more severely impacted the chances of success for poorer Asian-American groups, such as Burmese Americans, Nepalese Americans, Bangladeshi Americans and Cambodians. (Siagian, “Just Another Smart Asian”). Unable to afford prestigious tutoring services, yet still measured against an impossibly higher bar, the model minority myth and its repercussions fall.

By believing that Asian-American success, the pressure to succeed compounds. Young individuals feel immense stress of “not being smart enough, good enough, strong enough” (Hyej Suh. “The Model Minority And Mental Health: The Asian-American Quandary”). This, in turn, damages the mental health of Asian-Americans. There are numerous stories of students like Andrew Sun, who leaped to his death as a sophomore at Harvard, or Jiwon Lee, a Columbia dental student who left a note saying that she was “not living up to expectations” before jumping into the Hudson River. When you are taught from a young age by teachers, movies and peers to link your identity with the concept of success, what do you do when that begins to falter?

I know that some of you have experienced the worry of speaking for others who look like you, in case your actions are seen as a template for an entire group of people; others of you have never even considered the possibility. Therefore, I would like to explicitly clarify: I do not speak for all pan-Asian-Americans, I speak for myself and for what I believe. Being Asian-American does not mean that we are perfect—we too are human, subject to flaws, errors, mistakes and accidents. The model minority myth and those who perpetuate it, despite its negatively linked to a racial stereotype. The noetic structure is analogous to realizing the importance of reason for faith. Realizing the importance of reason for faith may encourage us to understand what we do believe, and in doing so become intentional in the way we exhibit these beliefs. Once we become intentional we will be freed from the irrational fears that control and direct us into lives of daily misery. It seems we daily content ourselves with jenga towers in place of well-thought-out belief systems. We wait in our own irrationality, allowing others to play and pull at the jenga of our minds until somebody pulls the wrong piece and our internal structures crumble. Realizing the importance behind why our own choices may become our most valuable tool in the task of rebuilding our minds into the impenetrable fortress they were created to be. Building strength of mind and steadiness of belief is not easy, but it will save us from the chaos that encompasses ourselves.

*Thanks to Gillian Kuhn for coming up with the analogy of comparing the noetic structure to the game of Jenga.

Mind Jenga

Kelli Miller

The noetic structure is a philosophical concept that explores the way humans think their internal beliefs. Everyone has a noetic structure, but the degree to which people are cognizant of it varies. Unidentified internal beliefs become stronger over time and more dogmatic, and the less the individual who holds them thinks about them. People become quicker to defend over beliefs they spend time thinking about less, because they don’t have a good argument as to why they believe it. Most people go through life not understanding or perhaps even knowing what is at the base of their noetic structure, and what beliefs are necessary to hold certain others up. It’s like jenga*: unless one studies the structure carefully, people do not know what move could cause the entire tower to topple, and yet people come to protect so fiercely the belief they do not understand simply because they realize dispelling a particular belief block will cause their entire structure to fall. We are all terrified to attempt and rebuild because we have not been taught how. Every day we spend choosing not to explore the reason for why we believe what we do is a day closer to running into an idea or experience that will threaten the security of our noetic tower.

The question is, how does one go about discovering one’s noetic structure and strengthening it? This is where doubt begins. We do not like confusion, there should be questions. Doubt is the voice inside that says “something is not quite right here.” It is the voice that begs us to read against the grain and to discover the flaws in the utopian answers that we know cannot exist in a broken world. Skepticism is not the lack of faith, but rather the strengthening of reason for faith. Doubt is the impetus which forces us to question those so often overlooked presuppositions that drive the trajectory of our lives. Without examining these questions our lives will map out in patterns that don’t make sense, patterns that have been created by the cog. But why not hold off, but refuse to look at. The hope in doubting is that we will come to understand what we do believe, and in doing so become intentional in the way we exhibit these beliefs. Once we become intentional we will be freed from the irrational fears that control and direct us into lives of daily misery. It seems we daily content ourselves with jenga towers in place of well-thought-out belief systems. We wait in our own irrationality, allowing others to play and pull at the jenga of our minds until somebody pulls the wrong piece and our internal structures crumble. Realizing the importance behind why our own choices may become our most valuable tool in the task of rebuilding our minds into the impenetrable fortress they were created to be. Building strength of mind and steadiness of belief is not easy, but it will save us from the chaos that encompasses ourselves.

*Thanks to Gillian Kuhn for coming up with the analogy of comparing the noetic structure to the game of Jenga.
Virginia’s Culture of Racism Denial

Adair Kibble

I lived in the Commonwealth of Virginia for eight years. On many of the calendars, I learned that in Virginia, Martin Luther King, Jr. Day was also Robert E. Lee Day, even though the “Lee-Jackson-King Day” tradition had officially ended in 2000. Every week on the way to church in downtown Richmond, the former capital of the Confederacy, my family drove through Monument Avenue, which features several larger-than-life marble statues of prominent Confederate soldiers. In school, I learned that Robert E. Lee was a gentleman who only led the Confederate Army because of his loyalty to Virginia, as a part of the broader states’ rights movement that caused the Civil War. And the long history of racism against its African-American population generally in the United States, and particularly in the South? Completely over: the Ku Klux Klan and lynch mobs, a relic of the past.

But the genteel history of Virginia, the South and the United States gloriously commemorated in textbooks since the dawn of “exploration,” with only a footnote for the genocide of Native Americans and a blip about slavery (with an emphasis on the existence of good and bad slave masters), did not match the Virginia I lived in as a child. I learned very quickly how the terrors of racism had to be whitewashed, so some people could pretend not to see the ghosts, alive and thriving.

Now that the Virginia governor Ralph Northam and the Virginia Attorney General Mark Herring have both confessed to having worn blackface in the 1980s, Virginia and the United States must grapple with the culture that led two top state government officials to have thought that behavior acceptable at the time, and to insist upon keeping their positions of power in the present, despite their participation in the culturally traumatic practice of blackface. For any reader skeptical of the close link between racialized party costumes and the United States’ history of violence against black people, one need not research the ways in which entertainment for white audiences historically has often hinged on the lampooning of black suffering and trauma represented by the tradition of minstrelsy, the American cultural origin of blackface. One only needs to look as far as Governor Ralph Northam’s yearbook 1984 medical school yearbook page, where a young white man dressed in the infamous white hooded robe of the Ku Klux Klan stands next to a smiling young man in black face. The very recent history of mob-led terrorism against black communities throughout the South could be treated as a joke by those whose social status meant they would never have to confront the pain of that history. But what about the belief that racism had ended with the Civil Rights movement of the 1960’s? Should America now shift the ending date of racism to 1984? To 2015, when nine black people were murdered in Charleston? Or to 2017, on the day the “Unite the Right” rally of Neo-Nazis and white supremacists was held in Charlottesville?

Northam’s response to this scandal speaks volumes about what Americans hesitate to acknowledge about the way society treats the conversation around racism. His refusal to step down, despite repeated calls from the Virginia Legislative Black Caucus and the NAACP to do so, makes his “reconciliation tour” ring hollow, as the central benefit of him remaining in office and in the public spotlight would mainly serve his political power. If racial reconciliation were truly his goal, he would understand how communities of color would not wish for him to continue to hold office, because not only does he presume to believe he would be the best candidate to bring about social healing, but he also—intentionally or unintentionally—continues the pattern of sending the message of American innocence and lack of responsibility for racism. America constantly tries to limit what constitutes racism or what constitutes a racist, to the advantage of those who discriminate and to the detriment of historically marginalized groups. Often, it takes a neo-Nazi rally in Charlottesville, or a display of blackface, for an action to be considered unequivocally racist.

Before Steve King, a House Representative from Iowa, used the specific term “white supremacist,” and was stripped of his committee appointments earlier this year, he had been making statements against diversity and in favor of white nationalism for decades. Yet it took the specific words “white supremacist” for him to be censured for racism. And even if one performs an action that society agrees is racist, such as blackface, the action is divorced from the person performing it. The phrase, “I’m not racist, but…” appears quite often, being invoked frequently in jokes and titles of books on racism. Northam himself cites his years of medical practice as a defense, saying, “I can tell you I treat everyone the same way. Nobody has ever thought or accused me of being racist, and if and when I practice again, I will continue that same direction.” For Northam as for many Americans, even the most overt racism can be denied and dismissed with the belief that racism only exists in extremes, not among those who consider themselves good people. The professor and author Crystal Fleming recently shared a similar sentiment on NPR, describing America’s overall relationship to discussions of racism since the Civil Rights movement:

“It became increasingly problematic to admit to one’s racist views in public,” she says. “And in the context that we’ve been living in for the last few decades, we have the persistence of gross inequalities, the persistence of institutionalized racism. And yet, you look around, very few people admit to having a role in perpetuating racism or benefiting from it.”

Virginia might be the center of this controversy, but it embodies a national trend. The United States cannot continue to prioritize the distaste for the label “racist” to the extent that it becomes an attempt to blind people to racism’s existence and to its effects. We cannot continue to pretend that racism lives far in the past, and continue to feign shock when a racist society produces racist actions and racist people. We cannot wait while hate is rising and continue to accumulate victims. We cannot afford it.


“If racial reconciliation were truly his goal, he would understand how communities of color would not wish for him to continue to hold office.”
Athlete Spotlight: Joshua Fitzpatrick

Vanessa Angel
Meet Joshua Fitzpatrick. As a part of Black History Month, a time that embraces a culture, people and history who deserve respect and admiration for their resilience, we are all able to look at the contributions and experiences of our fellow brothers and sisters had to face. Starting with Joshua, I decided to look at some of the stories found right on campus that could shed more light on such experiences. When we look at American history, even though we can see the struggles of our brothers and sisters, we are also able to admire them for all they were able to endure and persevere through. We all have our history and it’s nice to dialogue with people about who they are, where they come from and what their passions are. I asked Joshua Fitzpatrick (senior, marketing) a couple of questions about his experience here at college and to explain a little bit about his story.

What’s your story regarding who you are and where did you grew up? Well, I was born in Grand Rapids, Michigan, but moved to Lansing when I was about eight years old and have lived there ever since. Growing up in Lansing, I always thought it was such a small town compared to the likes of bigger cities, like Detroit or Chicago that I wanted to grow up in. But the older I got, I realized I enjoyed the somewhat small-town feel and the homeyness of being in a small city. But besides that, I’ve been told that I always look as if I don’t like anybody or I don’t want to talk to anyone or that I’m intimidating. Normally, people base it off my height because I’m 6’5, so that doesn’t help. But I do want people to know that once you get to know me, I really am just a laid back dude that’s about his business, but is never too busy to talk, hang out or kick it. I was always taught that no one is better than anyone else, so I try to keep that approach day in and day out.

What are you most passionate about? I guess I’m passionate about a number of things, one of them being basketball, of course. It’s been my love since I was four or five years old. It’s something I could always escape to and something that I know would always be around. Striving to get better every day and just working on my game was really all I wanted to do growing up. It’s brought me to being able to play college basketball and for that I’m thankful and maybe it could take me even further, but the Lord knows on that one. Another thing I’m passionate about is my education. I think we take education for granted too often. There are people all around the world who would do almost anything to be able to have an education. Yes, some days I may not feel like going to class or just want to stay in bed all day, but I try to always remind myself that I’m blessed to be in the position that I’m in and to work as hard as I can to be successful.

Do you have any role models? I would say my biggest role model is my dad. He grew up in Detroit with his mother, six sisters and his dad who was always in and out the home. It never seemed to affect my dad because he was motivated to not be like his dad when it was his time to be a father. My father has worked hard for everything that he has gotten in this life. For his degree, his job, his children. He has always been there for me and our family and has always taken care of us. He could have taken the route a lot of his peers took in Detroit, of drugs and gang banging, but he was focused on getting out of that situation. As a black male, he has always told me, “You need to work twice as hard out here in the world because nothing is going to be given to you.” I keep this in mind in everything that I do because it’s true. My father will always be the one I need. My father will always be the one I need. As a black male, he has always told me, “You need to work twice as hard out here in the world because nothing is going to be given to you.” I keep this in mind in everything that I do because it’s true.

Is there pressure that comes from being a black athlete? In addition, how would you respond to stereotypes like “all tall black men play basketball”? I wouldn’t say that there is pressure that comes with being a black athlete be-
Join the Breakfast Club

Raina Price |
Breakfast: the most important meal of the day. When we’re faced with sugary cereals, breakfast burritos, or simply can’t find the time, eating a healthy and balanced breakfast can be difficult. So why is breakfast considered the most important meal of the day? How can you benefit from eating a balanced breakfast? Abby Vaughn (sophomore, nutrition science & dietetics), a student associate from University Wellness, has some breakfast tips and advice for those who are trying to be balanced.

Why do you think a healthy, balanced breakfast is so important?
Eating breakfast and eating a balanced meal go hand in hand. If you start your day with unhealthy food, you will feel sluggish and tired. It is important to eat foods that will stay with you until lunch time to decrease snacking. These foods will be high in fiber and protein, such as nuts or nut butters, whole raw fruits, Greek yogurt and whole grains (brown rice, quinoa, non-instant oats).

What does your typical breakfast look like?
I’m a very busy person so I stock up for the week for my breakfasts. I usually eat a Greek yogurt with berries, a banana, and some nuts, granola or nut butter. Other days I eat microwave oatmeal and drink in some fruits and nut butter. If I don't even have time for that, I will grab one of my Naked drinks and an individual nut package. When I wake up, I always drink two cups of water in the morning sometimes adding lemon. I get it, during college it is hard to keep up your health, but do you eat the very best you can.

What advice would you give someone who’s trying to find a breakfast meal that suits them?
If you’re a busy person and don’t really have time to eat breakfast, I would suggest buying individual food packages when you have time and stock up. (I do mine on Fridays or Sundays, when I have the most time.) That way, if you have early morning classes, you can just grab something and run out. If you enjoy eating more will be affected negatively, just try adding one healthier item in your breakfast time. This could mean just eating a fruit cup, choosing oatmeal (great for your gut—high in fiber) instead of breakfast cookies, or using less syrup when eating pancakes.

What would you say to someone who skips breakfast?
Breakfast is important because after having slept all night (hopefully 7-8 hours) your body needs to replenish its glucose supply. This helps your brain think and understand concepts in those early morning classes. It also jumpstarts your metabolism for the day. Metabolism is what helps your body to do all the different things we don’t think about during the day that keep us alive. While doing that, it in return burns calories. The higher your metabolism, the more calories are burned. So if you don’t eat breakfast, your metabolism will not be as efficient as possible. It will then be hard to maintain your weight.

What resources does University Wellness have available for both students and the community?
On the University Wellness website (andrews.edu/wellness) under the Wellness Resources tab, we have tons of articles and videos to watch about a healthy diet. On March 26 in Buller 251, University Wellness and the Public Health, Nutrition, and Fitness department will be hosting a Short Course for College Wellness 101. During this short course we will be talking about how to eat healthy on Andrews campus. There will also be many nutrition booths throughout that same day in the Campus Center.

Rise up Against Abuse Pre-article

Cristen Williams |
Abuse seems to be a taboo topic, yet with the upcoming Rise Up Against Abuse event, Andrews University strives to break this stigma and use this opportunity to educate. Abby Vaughn, a student associate of Andrews University Wellness, defined Rise Up Against Abuse as an initiative focused on taking action against all forms of abuse through awareness, education, intervention, and prevention.

Dear Counselor |
Counseling and Testing Center |
Marijuana: To Use or Not To Use
I have some concerns and questions about using marijuana. I know a lot of people use marijuana nowadays and there are some friends on campus who are encouraging me to use marijuana to relax and de-stress. Are there any precautions that I need to be aware of before I try using it, or any side effects to using marijuana? How addictive is it?

Hope to hear from you soon!
—Christine

Dear Christine,

Although marijuana is legal in some states, it is actually one of the most commonly used illicit drugs in the United States and it is easily abused by college students for relaxation or even for recreational purposes. Before you consider using marijuana, let’s learn a little bit more about it. The cannabis plant has a chemical called THC that could affect our brain after intake. Usually, when people use marijuana by smoking, THC will enter our lungs, then quickly diffuse into the blood streams and travel to the brain. However, if people use marijuana by ingestion, the body absorbs THC more slowly. It usually takes around 30 minutes to 1 hour for the person to feel the effect. If you are under the influence of marijuana, your judgement, reaction time or even the control of your limbs will be negatively affected. It is hazardous for you to drive, it could affect your performance in classes and you could also get hallucinations, delusions, or psychosis. Given the negative effects, we strongly recommend that you say no to the pressure of using marijuana to cope with stress and work on developing healthier coping mechanisms. Moreover, there are plenty of side effects. According to the National Institute on Drug Abuse, you could experience
- altered senses (for example, seeing brighter colors)
- altered sense of time
- changes in mood
- impaired body movement
- difficulty with thinking and problem-solving
- impaired memory
- hallucinations (when taken in high doses)
- delusions (when taken in high doses)
- psychosis (when taken in high doses)

There is always the chance that marijuana use could lead to addiction. My advice would be stay away from using it in the first place. It’s not worth taking the chance. Instead, develop healthy coping skills to handle your stress and practice self-care regularly to help you relax.

If you need any help or have any questions, you are always welcome to visit the Counseling and Testing Center located in Bell Hall room 123, or call 269-471-3470 for more information. If you want your questions answered in this section, please email ctcenter@andrews.edu
Black History Month Edition: Who Has Inspired You?

Interviewed By Colter Slikkers

Robert Hakes, freshman, aviation
Martin Luther King: he was classic, yet also revolutionary. Highly respected by millions for the peaceful yet firm stance he held on his own beliefs.

Keegan Fossmeyer, sophomore, theology
Will Smith: he revolutionized the presence of blacks in modern films and helped create some of the most well-produced and well-loved movies of all time. Continues to live the life of a conquering spirit with his Grand Canyon bungy jump.

Matthew Dulchich, freshman, computer science
Michelle Obama: even through some failures such as the school lunch program, the effort and drive she showed to the American children was undeniably profound and life changing to many of today’s youthful community.

Nehemiah Sitler, freshman, communication
George Washington Carver: driven to providing education for not only his community’s young black population but to the entire U.S. as well as revolutionized production of products to benefit his community.

Andrew Rappette, freshman, computer science
Candace Owens: broke away from the stereotypical support of the Democratic party by the black community and became a successful speaker, writer and communications director for Turning Point USA.

Leslie Rodriguez, freshman, business management
Robyn “Rihanna” Fenty: broke away from a label controlling her future and created a successful business empire.

Madelyn LaCourt, freshman, medical lab science
Ruby Bridges: showed mountains of courage to attend a segregated white school and sparked a revolution.

Barry Malvo, freshman, computer science
Rosa Parks: stood for the injustice she saw and fought through the negativity she faced.

Historical Spotlight: Sammy Davis Jr.

Darius Bridges
For those of you who don’t know the legend, dancer, singer, actor, musician, comedian and activist Sammy Davis Jr., here is some back story. Born December 8, 1925 in New York, New York Davis, the Afro-Cuban entertainer is know as being one of the the most talented performers in history, black or otherwise. Davis began performing at the age of three with his uncle and father. After serving in the U.S. army’s first integrated infantry unit he joined a trio in which he not only sang but played trumpet, drums, piano and vibraphone. He was also a mime and comedian, and had his own TV variety show, The Sammy Davis Jr. Show. He was a leading member in the group of entertainment phenomenons the “Rat Pack” which included Dean Martin, Frank Sinatra, et al. He appeared in movies and with close friends of his in the “Rat Pack” Frank Sinatra and Dean Martin, including Ocean’s Eleven (1960), Sergeant’s 3 (1962), and Robin and the 7 Hoods (1964). While his success was public there were many things people didn’t know about the racism and hardships Davis dealt with because of his skin color. Despite being one of the most successful acts in the world with songs such as his Billboard Hot 100 #1 hit “The Candy Man” from Willy Wonka, “The Birth of the Blues,” “Something Gotta Give,” “Mr. Bojangles,” and many more, Davis often had to stay in “Black Only” hotels. When in the army he was painted white and had urine poured into his beer. After being threatened by Columbia Studios that both his and his wife’s career would be ruined if they didn’t separate, Davis and his white wife, Kim Novak, filed for divorce. Davis wasn’t allowed to perform at his friend JFK’s inauguration with the Rat Pack because the woman he was currently married to, his second wife May Britt, was a white Swedish woman. This was at a time when interracial marriage was still illegal. Even through all that adversity Davis did amazing things for the black community such as participating in marches and rallies, such as the March on Washington alongside Martin Luther King Jr. and being apart of the first black couple invited to stay in the White House. He is remembered as a black history staple and an icon who broke barriers in entertainment for the black community. To see where this information came from check out: britannica.com, kveller.com, biography.com
Black History Month Spotlight: Heather Ferguson

Dr. Heather Ferguson
Department Chair
Associate Professor of Speech-Language Pathology and Graduate Program Director
Interviewed by Adriana Santana

What made you want to get into the speech pathology field?

So it was getting to that time in high school where people started asking what you want to do. And I was kind of privately stressed at the time because I didn’t really didn’t know. Then I went to a career fair and heard about speech pathology. After talking to the speech pathologist there I thought, “Yeah, this is not a nurse and it’s not a teacher, I think I want to do this. I think I like it,” and that was really when I decided. Before then I had never heard of it before.

So speech pathology is about 90% white-dominated, when you entered college did you feel like it was a white-dominated field?

Well, to provide some backstory, I am originally from Canada and came to America for the first time when I entered the Andrews undergraduate program. So those racial issues and divides were not a strong part of my upbringing. It’s very different in Canada; not that there aren’t racial issues there, but they aren’t as prevalent and present themselves differently. So that was not really an issue for me, because when you look at the program here, it doesn’t look like a typical program because we’re such a diverse campus. So when I was here, I was surrounded by a diverse group of people. It wasn’t until I got into the workforce where I noticed those differences. I remember my second year, I worked for a large public inner city public school district that was predominantly Hispanic and black. I was the only speech pathologist of color within that whole district. And yes, before then I was one of the few people of color in graduate school; however, I had professors of color.

Our department chair later on even went to be the dean for graduate students and was a former ASHA (American Speech-Language Hearing Association) president. So there were these different pockets of experience all the way through but it wasn’t obvious to me until I was in that environment. So it quickly became an issue of “I’m the only person of color so I can’t suck;” and I had to be as good if not better. Because as a person of color, you stand out, and if you’re going to stand out, it better be because you’re good. So that realization and knowledge became very quickly evident to me from a personal perspective. Working there, I was very much appreciated and respected but it was obvious there was a difference.

Was it difficult connecting with other people around you in the field, since you were racially different?

Maybe a little at first but once again, since my backstory is different from others because I’m from Canada, it wasn’t much of an issue. However, since I’ve lived here now longer than I did there I can see it more and pick on it more quickly. But overall no, I don’t have a problem, and in fact one of my closest friends who is a speech pathologist is white as well. So in that way I don’t let it be a barrier. I see it more as a commitment to have other individuals of color in the field. It’s critical, because the majority of children and adults with speech and language disorders and disabilities look more like we do. For adults, parents and children especially, there’s a different sense of comfort, and trust, when they see someone across the table from them, who looks like that and gets it.

Do you think that’s a disconnect when it comes to educating students of color in high school? Do you have a hard time convincing them that this is a viable field or that medical professions in general are viable fields?

Absolutely, I can tell you when I expressed that I wanted to do speech pathology, the first thing my guidance counselor said was “do you think you can do that? You know because you have to take anatomy and physiology.” So here’s somebody sitting across from me, who’s telling me that not only can I do this but here’s a class that I don’t know, I was sitting there confused. And that’s where I think being in Canada, where the underestimation of people of color is more of a racial thing. I think that there’s this attitude of “okay, so there are certain things that you can do, but this isn’t one of those things.” Fortunately I have a mother who was not about to let that happen and said “no, you can do this”, and it is so interesting now because I’ve taught anatomy. So that experience was very poignant and critical for me at a time when I was an impressionable high school student where I wasn’t sure if I could do it, because it was something I had never done before. But it made me, in my role now, approach students from a very different perspective, and I will never say they can’t do it. Now, I will have conversations with students about what they need to do to accomplish their goals and discuss if they think they can do it. But I will never ask if they think they can do it, because I have seen, proven over and over again, that it can be done by anyone who puts their mind to it.

Do you feel that you have a greater responsibility than other speech pathologists because you’re not necessarily just going for you, but because you’re paving away for maybe another black woman?

Yes, it’s a huge responsibility for once again, not simply a matter of doing the job, but always performing it well. I think that it needs to be not simply a question of if I can do it, but how well I can do it, and what kind of difference I can make. I think that’s a huge responsibility, and I’m okay with that.

Since you grew up in Canada having different experiences for black women especially, do you feel that this kind of society doesn’t encourage black women to be successful in these type of careers?

I think it’s a struggle for black women to be successful in any career. If you’re going to make a difference, if you’re going to work and get ahead, you have to be strong no matter who you are. But I think for women of color, we’re strong; we’re almost automatically seen as angry and just overall not pleasant to be around. In the past people have said I’m unapproachable and intimidating, because I have to come off strong in my field. But then I’ve also gotten “okay, wow, yeah, you do know what you’re talking about. You are knowledgeable, and understand what’s going on.” So I guess you have to take the good with the bad, and you have to be aware. And that doesn’t mean that you’re any less assertive, but you’re aware of how you are going to be perceived. It’s also important to make sure that our students of color have an understanding of what they’re up against, what their competition looks like and how to prepare.

When you were asked to be become the department head for the Speech Pathology and Audiology Department, what was that transition like?

It was intimidating, and took me about a month to respond when they asked me, especially since it was seen as a strong program on campus. So there are those expectations, and when you’re a person of color the expectations are even higher. Which you can’t get mad at because that’s just the way it is, and you’re just going to have to roll with the punches, and achieve whatever goals you have.

Lastly, do you have any plans for the future?

My goal has always been to get the program to accreditation, which will be determined in April. And then after that I’ll probably re-evaluate in the summer, once that goal is achieved. It’ll be interesting to see what God has in store.
Andrews’ Own Creatives

Megan Napod

There are a variety of artists and creatives on our campus, some who use art as a hobby they care about, others seeing it as their true calling and pursuing it as their major. Evin Musgrove (freshman, speech-language pathology and audiology) has a passion for singing and songwriting. She started writing music at 12, but says that her singing started at four when she first sang at church. She states that singing runs in her blood, specifically on her father’s side, and she’s been recording ever since she got her microphone. She says that an artist who influences her sound and perspective is Alessia Cara, especially for her genre of music and her style of writing. Musgrove says that there’s always a deeper meaning to her music, and like Cara, she wants to create music that tells a story or shares a message that others can resonate with. Another influence is Tori Kelly, not necessarily for her music but for her values, stating that even though she’s on secular charts and for the most part has made that kind of music, she has always stayed true to God and positivity, never conforming and caving into pop culture.

When asked about her own style and sound, she would categorize it as indie and alternative R&B, thinking about artists such as Lauryn Hill and Peter Collins. Of course there are always struggles that come along the way and Musgrove recalls at times wondering how people would receive her music and the message she is trying to put out there, as well as staying true to her own sound and being original. But she says one major success she’s had so far is reaching the goal of producing Christian music that reaches non-Christian listeners through being positive and uplifting. She’s recently had other artists reach out to her for use of her music on different platforms. At the end of the day, Musgrove has discovered that writing and producing music is her favorite way to bring people to Christ and hopes to continue being confident in her abilities, knowing that whether you’re famous or not, you can always reach someone.

Another on-campus artist is Qualyn Robinson (sophomore, film). Robinson pursues film at Andrews and really has vision for what his career will look like. When asked how he first was interested in film, he recalls a few summers ago when he visited Pixar Animation. He became obsessed with the creative process and took interest in the skill of cinematography and screenwriting. He recalls growing up and finding it difficult to relate himself to characters being presented on screen. “There are many different types of unique and interesting people who have a story to be told, and I want to help them tell that story,” Robinson says. His biggest motivator is his grandmother, who is a big film buff. She always took him to film sets, Broadway shows and play productions.

Robinson says that the style and look he wants to apply to his films are the 80s and 90s aesthetic—bright colors, iconic soundtracks and relatable heroes. In regards to the kinds of films he would want to make he says that controversial films have always been attractive to him: films that cause tension and conversation, films that make you wonder and question. At the end of the day, he wants his films to spread messages of love while giving viewers the hope and desire for an opportunistic future. When asked about the things he’s accomplished, Robinson says that “I’m proud of the confidence that studying film has given me. In my classes here there are opportunities to show my works of art and to be open to criticism of them, which I know I will get through-out the duration of my career.” He’s learned through his classes that each individual artist is unique—and that there are so many ways to angle an idea to make it your own. Finally, the ultimate goal for his future is to move with his family to Los Angeles and be a head screenwriter for a television series or film.

Finally, there is Autumn Goodman (junior, photography). The story of how she got into photography is quite different. Goodman used to play volleyball, but in her sophomore year of high school she broke her ankle, causing her to never really play again. With the time she had she decided to take photography as an elective and saw comfort there as she recovered from her injury. She has always appreciated art and loved expressing herself through drawing and singing. Although this interest in photography did not just spring up; Goodman has a family history of interest in photography, but she states that she wants to be a photographer because she loves the idea of showing others her viewpoint through what she captures and wants to display her perspective through that. She specifically loves to photograph people because there is always something to capture in someone. Goodman says that one of the works she is proud of most is, ironically, a self-portrait. She had to do one for her advanced photography class in her freshman year at Andrews and her professor advised everyone to upload their work on a website called Unsplash for some exposure. Her photo got over 130,000 downloads and 1.5 million views. This accomplishment reminds her that even at the earlier stages of her art that there was something to already be proud of. Overall, photography has helped Goodman branch out and form connections with people and in her future she is going to be joining the airforce as an officer in public affairs while doing photojournalism.

Many times art can begin to feel no different than the next one, but with each of these artists it’s clear that even though it may be difficult to see the deeper meanings in their works at a surface level, there is still an obviously distinct passion and story behind the work.
Film Review: If Beale Street Could Talk

Karen Vallado | This review contains spoilers.

Moonlight director Barry Jenkins created a film based on the book “If Beale Street Could Talk” by James Baldwin (1974). It is a story about Tish and Fonny, two childhood best friends who unintentionally, but definitely, fall in love. Fonny is wrongly accused of raping another woman, and is sent to jail just as Tish discovers she is pregnant. Although her family works tirelessly to prove his innocence, in the end he takes a plea. Tish is the story teller, and the events of this movie are nonlinear because we are hearing it as she recalls it. It is an emotional journey where we know the beginning, we know the end and the whole middle is pulling us in a direction we don’t want to go. We follow the couple as they first fall in love, search for an apartment, and as Tish visits Fonny in jail.

The music is such an integral part of this film because of the organic process in which it was written. Nicholas Britell composed the music for the film as a response to the emotions and performances during the editing process. Independent of the film, the music would not exist, nor would the film be what it is without the music. Immediately you also notice the warm colors and the soft lighting creating a golden glow on the characters faces. The camera Jenkins uses is the same one used in films like The Revenant and Dr. Strange to capture detailed shots of large, imposing landscapes, but in this film, it was used to capture the landscape of faces. We see this especially in Tish, who communicates so much with the emotions on her face. You can tell she internalizes so much and chooses her words carefully. Kiki Layne, who plays Tish, is unafraid to take the necessary pauses to create an impact.

After a long search for an apartment, the couple finally finds a place to call home. The two walk down the street shouting for joy, like they are Adam and Eve, the only two people in the world—“flesh of each other’s flesh,” as Tish puts it. They navigate the screen as though we weren’t watching, pulling our attention because their gaze into each other’s eyes is so locked and loving. But even in the happy moments of the film, like this walk down the street or when Fonny, Tish, and their friend Daniel are laughing around the table, we know the darkness that looms ahead. Fonny’s imprisonment pulls us back to reality. While Daniel painstakingly relays the horrors of his time in prison that obviously traumatized him, we are thinking about Fonny, who in the present time is in prison. We wonder what is happening to him and because the story is told through Tish’s point of view, we don’t know for sure. It seems like Daniel is telling Fonny what to expect in his near future. In this scene, Jenkins intentionally pans the camera from one actor to the other, not wanting to “cut” the deep connection between them.

The next time Tish visits Fonny in jail, her belly is bigger, his hair is longer, and when we see the blood clot in his eye, the bruise on his nose, and the hopelessness on his face, Daniel’s words ring in our ears. There are so many distinct, tonal contrasts in this particular scene. Fonny’s hopeful, lofty promises don’t match the fear and trauma in his eyes, or the shaking of his voice. The honeycomb yellow wall in the background goes against the soft rowful score playing in the background. Fonny has always been able to convince Tish of a better reality than the one before them, but now, as he describes the table he will build for their home, for their family, Tish is unconvinced. She knows that all the efforts to prove his innocence have failed, and he is not leaving this place.

The film revolves around Fonny and Tish, but the supporting performances are powerful and elevate the film that much more. These “satellite characters” orbit around the lovers with purpose and poignancy, each one contributing a unique piece to the story. There are minor roles played by well-known actors like Pietro Pascal, Ed Skrein, Finn Wittrock and Dave Franco. More prominent supporting performances were played by Teyonah Parris, Brian Tyree Henry and Regina King, who has been nominated for best supporting actress. Regina King’s performance as Tish’s mother, Sharon, is powerful and beautiful. The way she handles her teenage daughter’s pregnancy when Tish tells her, when she tells her family, and when Tish tells Fonny’s family is so full of love. You can tell this is a mother who would do anything for her daughters, even go to Puerto Rico to talk to Fonny’s accuser.

Sadly, the film ends with Fonny still in prison and Tish still coming to visit him, this time with their young son. If Beale Street Could Talk does not attempt to hide blatant racism or an unjust justice system, but it puts it in a context that leaves an unshakeable impression on us: a love story. It’s been said before that “a story is the best vehicle to translate an idea,” but Jenkins takes it one step further and says “a relationship is the best vehicle to translate emotion.” We see a face, we hear a name, we make eye contact and our hearts break for the innocent man and the woman who loves him because we heard their story. It’s no coincidence that this film contains so many shots of the characters looking directly into the camera—directly at us the audience. Jenkins gives us no choice but to empathize. In the midst of Fonny and Tish’s hardships, Sharon delivers this beautiful line: “Love brought you here. If you trusted love this far, don’t panic now. Trust love all the way.” Overall, this film is a beautifully executed portrayal of Baldwin’s story, making viewers believe in the power of love, and further appreciate the resilience of the black community.

Watch of the Week:

The King’s Speech

This 2010 film won four Oscars and stars Colin Firth, Geoffrey Rush and Helen Bonham Carter, and is currently streaming on Netflix. If the cast and awards don’t impress you, the story will. Firth plays Prince Albert, in direct line to become king of the British Empire in 1936, but he has a major problem: a humiliating speech impediment that severely limits his ability to lead the nation. Prince Albert begins the long road to overcoming his stutter, and although he has a stubborn attitude, the friendship he develops with his therapist (Rush) and the steady faith of his wife (Carter) push him to persevere. If you’re a person who gets second-hand embarrassment easily (like me), this movie may be painful at first, but it only makes the journey that much more heartfelt. A perfect blend of The Young Victoria’s period drama and Up’s grounded relationships and grumpy old men, The King’s Speech humanizes royalty and makes you root for a hard-headed character.
The Color of Privilege

Alexi Decker

A couple of weeks ago, I was on the phone with my Canadian friend, Aisha, and for some reason we were talking about coloring books and the crayons we used when we were kids. She mentioned a memory she had from her childhood—of asking a Sabbath school teacher for the “skin color” crayon. The crayon she was referring to, and the one her white teacher understood her as referring to, was a soft peach—a color far from her own brown skin.

“It was such a tiny moment, but I was so young,” she told me, voice crackling over the line, “but I keep thinking of it, over and over again. I’d been so conditioned to see whiteness as the color that skin should be—and I’m black! It wasn’t the color of my skin, or my family’s skin, but I still thought of skin color as originally, inherently white.”

I remember suddenly reexamining my childhood memories, and realizing that I’d done the same thing—that light-tan “skin color” in multiple occasions, but unlike Aisha, it was not a defining memory from my past. It wasn’t something I’d ever had to return to, to confront my own racial biases. It was just something I’d done as a kid, something that I’d never even had to think about.

I don’t remember learning that I was white.

I went to a 60-student elementary school in a small town in western Washington, with a decent number of Hispanic and Latinx students, two Asians and exactly one black kid. I, Latina and Hispanic with my American father’s fair complexion, didn’t count myself among them. I didn’t have to. My skin tone shielded me from any questions about my ethnicity, taught me that I was “just American” when other identities were some hyphenated variation thereon. I had the privilege of thinking that I lived in a world utterly devoid of race.

Look, as much as people say that they “don’t see color” or “don’t see race,” everyone with functioning eyesight does. It’s a fact. Physical appearance is the first thing anyone notices about anyone, and race is a part of that. It is a part of everyone’s world, white or black, Latinx or Asian, indigenous or not. Pretending it isn’t is a distinctly white ability—not because white people have no race, but rather because white people, myself included, are taught from childhood that they are “the norm,” and that everyone else is different and Other.

This is white privilege.

I know that white privilege can be a sensitive subject. No one wants to think that they’ve been handed their success on a silver platter, that they haven’t worked for the things they have. Of course, that’s not what white privilege is. White privilege is not saying that white people are all wealthy, all upper-class, or have lived a pain-free or discrimination-free life. Rather, it is saying that white people have never had to worry about their race being a factor in their life’s pain and discrimination.

For example: as a white person, I know that if I buy a band-aid, it will match my skin color. I know that no matter my tan (or lack thereof), I will always be able to find a foundation at Sephora. I know that if I take a basketball to the face, as one of my friends did, the nursepatching me up will not have to ask me “where the bruise is” because my skin is “too dark to see it.” I know that many, most of the things I learned in my classes will be written by and centered around people who look like me. I know that if I go to the cinema, I will be able to choose from a wide variety of movies that reflect my experiences. I know that if I get fired from a job, it is because of my work, not because of my race. I know that if I dress in sweats and a messy bun for a grocery store run, people will not come to assume that I am “hood” or a “welfare queen” or an illegal immigrant. I know that no one will ask me if I speak English if I hesitate after a question. I know that if I am pulled over by a cop, my race will not be the reason why, and I know that when I speak about race and racism, I will not think of me as “biased” or “self-serving.” I know that when a child asks for the skin-colored crayon, what they are asking for is my skin color.

These are privileges. This is what it means to be white.

In her excellent primer on white privilege, Unpacking the Invisible Knapsack, Peggy McIntosh says that “I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group. Racism is much, much bigger than the KKK, it is in everything—in our crayons, in our band-aids, in our cinemas and hospitals and justice systems. And it’s not something that goes away because you’re suddenly aware of it. I cannot get rid of my white privilege—I have it, whether I want it or not. But I can recognize it. I can recognize the fact that I have certain advantages over other people in this world, and I can work to set them right, by using the privilege I have to amplify other voices, to talk about the racist systems that benefit me.

Most of all, I can listen to listen when people of color tell me about their experiences.

Because the truth is, by claiming that you “don’t see race” as a white person, what you are telling people of color is that I refuse to acknowledge my own privilege, because I do not care about how your race affects your identity and your experiences, even though, of course, that I do not care about you.

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Over Thanksgiving break, I met up with Aisha for a day in town. We braved the rains of the Pacific Northwest and visited no less than three coffee shops and one vegan pizza place, wandering in and out of little boutiques on the way. We walked into one store with colorful dresses in the window, greeting the security guard on the way in. As we browsed the racks, I kept finding myself bumping into him. I thought it was odd, but not particularly noteworthy. Finally, arms laden with skirts and blouses, Aisha and I picked out a fitting room.

When we had entered and closed the door, he caught my eye and whispered, “Did you notice the guard following us?”

“Oh, was he following us?” I asked.

She nodded. “Definitely.” Then, after a moment, “It might be because of my skin color. I know that if I go to the bath school teacher for my Caribbean-Canadian migrant. I know that no

I refuse to acknowledge my own privilege, because I do not care about how your race affects your identity and your experiences, even though, of course, that I do not care about you. ***