

Andrews University

Digital Commons @ Andrews University

The Student Movement v. 106 (2021-2022)

Student Movement

10-27-2021

The Student Movement Volume 106 Issue 5: AU Celebrates Pinoy Pride: Filipino American History Month 2021

Lauren Kim

Caryn Cruz

Grace No

Joshua Deonarine

Megan Napod

See next page for additional authors

Follow this and additional works at: <https://digitalcommons.andrews.edu/sm-106>



Part of the Education Commons

Authors

Lauren Kim, Caryn Cruz, Grace No, Joshua Deonarine, Megan Napod, Hannah Cruse, Solana Campbell, Brendan Syto, Caralynn Chan, Abigail Lee, Evin-Nazyia Musgrove, Lyle Goulbourne, Elizabeth Getahun, Alannah Tjhatra, Izzy Koh, Karennia Lee, and Alyssa Henriquez

AU Celebrates Pinoy Pride

FILIPINO AMERICAN HISTORY MONTH 2021



Photo by Marcel Mattox

Humans

HUMANS

AU Cardinals Women's Soccer Season: Interview with Team Captain Grecia Castillo

Interviewed by: Lauren Kim [10.27.21](#)



Photo by Darren Heslop

Grecia Castillo is a senior psychology and Spanish major at Andrews University.

How has this current season been going so far?

Absolutely amazing. The team started out with a solid 8 people and possibly no chance of having a season but then all of a sudden we had a team of 22 girls. We had a few losses and a couple of wins, but overall the women's soccer team and program has been growing more and more and I can't wait to see what the future holds for them.

What is your role as captain?

My role as captain has been to encourage and inspire others to do their best, be an example for the team, and ultimately represent the school and God. It comes with a lot of responsibility, but I appreciate that the coaching staff and team have believed in me to lead the girls. Sadly, the season is over, but it has been great to play with each and every one of these girls. It was an amazing last season and I have high hopes for this team in the future. I know they will only get better and I can only thank the staff, who truly care, and these really talented girls who have chosen to be a part of this sport.

How does your team recover from adversity and/or setbacks? In what ways do you continue to support and lead the team?

When faced with adversity, one thing we had to always keep in mind was to play and act like Jesus would. That meant to keep our heads up no matter the score, to keep cheering each other on, and to always give 100% because that's what we owe to each other. As a captain, I had to make sure that my teammates knew I have full confidence in each and every one of them. As well as reminding them to keep their heads up, I also encourage them to keep playing wholeheartedly and to push for each other through the setbacks.

What are some special memories or stories from this season?

The "away" games, since they are just about some of the best bonding experiences. There's something special about going through the losses and victories together that no one else could understand. I've gotten to grow closer with the team since we get to spend time together off the field as well. Another exciting moment is when girls who have never played soccer before score a goal—it's truly exhilarating, to say the least.

What is different this season from past seasons (good and bad)?

This year has been the best soccer season I've been a part of. I can't think of any negatives from this season. One good thing is, for the first time, we have had a full team and substitutes during games and a group of girls who are so passionate about this sport. We have also had more support from the staff and coaching who really care about this soccer program and want to see it grow even further.

HUMANS

My Filipino Heritage: An Interview with Glenielle Sta Ana

Interviewed by Caryn Cruz 10.27.21



Photo by Glenielle Sta Ana

In October, [Filipino American History Month](#) is honored and celebrated as a moment to commemorate the presence of the first group of Filipinos to settle in the United States. It is a time to officially recognize the dedication and hard work that the Filipino community has contributed to the development of our nation. In order to fully understand the significance of this month, we must tell the stories that are attached to the Filipino-American experience. I recently interviewed Glenielle Sta Ana (freshman, speech pathology and audiology) about her Filipino heritage and the reasons why she is proud to be a part of the Filipino community.

Where are you from?

My parents are from the Philippines. That makes me a first-generation Filipino-American. My parents immigrated in December 2000, and they came here because they wanted to do canvassing for the Literature Evangelism program to make money and spread God's word. They also wanted to start a family in America and make a better life for themselves.

What were some of the challenges you and your family faced?

Growing up living in the suburbs of Illinois, I noticed how people would treat my family differently because we were from the Philippines. The language barrier was not that much of a concern because my parents were taught English in the Philippines, but the accents they had were more of a problem. We would get judgey stares from people because we did things differently.

For a while I wasn't really proud of being Filipino. One reason for this was because I would feel insecure to bring my lunch to school like Chicken Adobo or Pancit. Other kids would make fun of it, and so I started to ask my mom to pack other foods in my lunch. Now, I don't care as much about that. Food is food.

What makes you proud to be Filipino?

I'm proud of the hard work and passion that Filipinos emphasize. My parents taught me at a young age to always do my best and never give up. It was inspiring to see my parents follow this advice and succeed at what they put their minds to. They were the only ones in their family to come to the United States, and since they were able to make a better life for themselves, they would give money to support their family back in the Philippines. This is inspiring because I see how God has continued to bless my parents.

One of the biggest reasons why my parents came to America was because of the other Filipinos that had gone before them. It's been nice to have a Filipino community here in America. Every place we've moved to we have had a community to fall back on. We have been able to connect in many different ways, bonding over food, music, karaoke, etc. I'm thankful for this community.

HUMANS

Phoenicia Finesse: An Interview with Nilah Mataafa

Interviewed by: Grace No [10.27.21](#)



Photo by Phoenicia Finesse. Pictured (left to right): Nara Mataafa, Anna Cousins, Nila Mataafa.

Nilah Mataafa (junior, accounting) heads the Phoenicia Finesse organization, which provides sustainable menstrual supplies to Syrian refugee women, alongside her sister Nara and friend Anna Cousins.

Can you tell us a little bit about your organization?

We started out as a thrifting organization where we would sell clothes online and then donate all the profits to help women in Lebanon. My sister lives in Lebanon, goes to school there and works for the Union over there so she has this passion for helping the Syrian refugee women there. She noticed that a lot of refugees do not have working rights and are unable to get a job. A lot of the women there can't work to help their families because of the Bay Route Blast and the whole economic crisis and inflation that's happening over there. A lot of people aren't able to afford simple menstrual products, and so these women are having to use very unsanitary

methods. We decided to do a little bit of research and found some reusable menstrual items that are available here. We wanted to give back by helping integrate a system where women over there can work and get paid for distributing these reusable items to other women there. We're strictly run on a donation basis now and a lot of churches have helped us by providing the resources with either funding, or the fabric to make the pads that we've sent off to Lebanon. We've even partnered with someone from the UK to try and get this patent on one of her products that she's made to help women wash the reusable pads at home. So things are happening, and we wanted it to move forward and just continue to expand.

What are some of your personal motivations for getting involved in starting this organization?

I would say my sister, because it was definitely something that she was really passionate about. And then I happened to meet Anna Cousins, who goes to Southern, and she's super passionate about this too. She's so artistic and really good at graphic design, and she was really the glue that held us together. I want to make some kind of difference and since I'm an accounting major, I want to be able to apply some business skills and use some of the knowledge and talents that I have, to help other people. I feel like something that can be self-sustainable is something useful and can be considered a project to better people's lives, especially if you're in a place where you have so much privilege. You should be able to give back and improve society, so that's my motivation.

Do you have any long term goals with this project?

Well, I have seen a lot of mission trips where you go there, build a house and then you leave. I feel like you can't just pop in and leave a week later. With this, we're really trying to help the communities become self-sustaining. So far we have all the operations but we would like a consistent cash flow. We have plans to sell some of the goods that they make to other nonprofits or organizations so that it can sustain itself. We want the women in Lebanon to be able to sell it themselves and be able to make a profit.

What can Andrews students do to help?

Right now we need something practical. A lot of churches have been able to help out with this by donating material because that's the expensive part. So I hope we can get people to donate towards a certain material called zorb, which is the absorbent part of the pad; they also use it in things like hospital beds. And then I'll ship it over to Lebanon. If they're willing to just donate, that'd be awesome and it's

definitely something that would be really helpful. Also just to spread the word about it! We have a social media page ([@phoeniciafinesse](#)) if they want to share or learn a little bit more about us. And also we're trying to get a provisional patent so if anybody knows anyone that knows how to write up a contract for that, that would be helpful too.

Students can donate at: <https://phoeniciafinesse.org/donations/donation-form/>

Raw material can be purchased and donated to the address below, using the sites listed:

<https://www.cuddleplushfabrics.co.uk/fabrics/waterproof-fabrics/pul/prosoft-waterproof-1-mil-pul-white/>

<https://www.cuddleplushfabrics.co.uk/fabrics/zorb/wholesale-zorb/zorb-original-fabric-45-wide-by-the-roll/>

Address:

Phoenicia Finesse

6001 Verner Ave.

Sacramento, CA 95841

Arts & Entertainment

ARTS & ENTERTAINMENT

A Blast from the Past: The Wind Symphony Fall Concert

Joshua Deonarine [10.27.21](#)



Photo by Jackson John

On Saturday night, October 23, the Wind Symphony had their annual Fall Concert in Andrews' very own Howard Performing Arts Center. This year, I was pleasantly surprised to see so many multicultural songs, contrary to the common Bach and Wagner pieces orchestral concerts usually entail.

One of the more outstanding pieces was "Fantasy on a Japanese Folk Song," by Samuel R. Hazo. This piece started off in a sorrowful lullaby which led me to believe it was a sad piece. In a twist of events, that lullaby was just a building block as it accelerated into a grand masterpiece. The brass and percussion majestically took the stage, accompanied by flourishes from the flute section.

Another piece that comes to mind was “Armenian Dances” by Alfred Reed. When listening to this piece, I was reminded of “Masquerade” from “Phantom of the Opera.” Once again, the brass took to the spotlight, creating a fairytale-like scene, filled with suitors awaiting a dance with their maidens. The ending was definitely a surprise, blowing me away with its fast-paced and excited nature.

The piece “Variations on a Korean Folk Song” by John Barnes Chance was definitely a crowd favorite. The clarinetists took over and created a relaxing, yet uplifting atmosphere. Isaiah Elysee (junior, finance) who thoroughly enjoyed the concert, says, “I’m not the biggest fan of classical music, but this song reminded me of the ending to “Mulan,” the greatest Disney movie of all time.” Though I didn’t catch that “Mulan” reference, I could agree that this rendition was excellently executed.

The performers enjoyed their time as much as the audience. Some of the pieces sounded quite complex, and I assume they were indeed. Caralynn Chan (senior, speech-language pathology), the harpist in the symphony, remarks, “I enjoy the collaboration aspect between many minds and talented individuals. Many of us are in different majors or various careers, and yet we all strive to create sonorous music together. It is incredibly satisfying to diligently learn repertoire and get to perform it in front of a live audience.” I can definitely see the results of the teamwork and effort the symphony placed in their performance.

If you missed this concert, don’t fret. The next wind symphony event will be the great Christmas spectacular on December 4. If you want another amazing experience, register ahead of time on the HPAC [website!](#)

ARTS & ENTERTAINMENT

“America is in the Heart”: A Filipino-American Story

Megan Napod 10.27.21



Photo by Qualyn Robinson

“America is in the Heart” by Carlos Bulosan is a book you may have heard of or have had to read for your 20th Century Literature class. Luckily, I had a friend that was in the class who let me borrow it after her assignment was finished, and it was exactly what I needed at the time. This stunning piece of literature was one of my fastest reads, because of how much my heart connected with Bulosan as he told his story of migrating to the United States from a small coastal province in the Philippines. He describes in detail the struggles of living as a migrant and laborer in the West, highlighting the setting of the Western coastline during the 1930s, a viewpoint and history that I have never been exposed to. His story made a greater

impression on me because his story was centralized in California specifically, where I was born and raised. This novel is known to be one of the earliest books that presented the experiences of the immigrant and working-class from an Asian-American perspective and has been [regarded](#) as “the premier text of the Filipino-American experience.” When my friend, who is not of Asian descent, told me she was reading it, I felt an immense sense of pride that the university I go to would assign such literature, but also a bit insecure because I hadn’t read the book and had no clue how significant it was to my community. I was scared about how she would receive the stories and testimony of the group with which I associated a huge amount of my identity.

The beauty of this book comes from the vivid imagery Bulosan composes. Throughout the book, I was able to picture myself in his shoes and visualize what was around me, whether that be the bright and dangerous casinos that he frequently ran into in 1930s California or the childhood barrio he lived in with his mother in Binalonan, Pangasinan. Bulosan beautifully narrates the identity struggle he experienced, constantly wondering if moving to the States instead of being there for his family in the Philippines was the right decision, holding the belief that many Filipino migrants have to this day, that coming to America is the goal and is the best way to provide for your family.

I was shamefully unaware of the hatred that brown-skinned Filipinos experienced in the 30s and 40s, Bulosan stating that he constantly saw signs such as “Dogs and Filipinos not allowed.” Because I was taught growing up to embrace love and pride for my ethnicity, I ended up being oblivious to the hate that my community experienced. But now I am mature enough to receive the stories of those who came before my parents, stories that wouldn’t have been exposed without pioneers and activists like Bulosan. This book paved the way for Filipino writers after him to write about the prejudice and injustice that I believe Filipino parents are taught to hide from their children. One of the core Filipino values is strength, something that can either be empowering or damaging to an identity-seeking Filipino-American, such as myself. The reason why this book came at such a perfect moment is that at the time I was angry at the traits that myself and many Filipino-Americans I knew were exhibiting, traits such as “hiding your pain,” “pushing through,” and even just plain gossiping, or “chismis” as Filipinos label it, all which are toxic yet associated with Filipino culture.

But, this book reminded me that there is more to the Filipino experience than the ways in which we exude our culture now. There were people, and still are people to

this day, who advocated for the pride and exposure of Filipino history because of what we had to do in order to be accepted here. We had to disguise pain because if not we would seem weak and be denied; we had to push through because it was the only way to find success, not sure if “chismis” ever could be justified, (yet Filipinos such as myself and many other ethnic cultures shamelessly do) but Bulosan realizes in his journey what I realized in my reflection after reading the book, that we should never destroy our faith in our country. For Bulosan, this is attributed to the country that was viewed as “the dream” which nearly broke him. For me, this is in regards to the community to which I pour so much of my identity, being grateful for the good parts and forgiving the bad.

My Filipino culture and heritage is something that I am extremely proud of, but little did I know the history behind the struggles that Filipino immigrants went through as they attempted to assimilate into what Filipinos deem as “the American dream.” Many times throughout my life I have received vague stories from my parents of how it was like to move here from the Philippines, and luckily, for the most part, it was a smooth transition. I mean, coming here during the 30s versus the 90s is a significant factor, but what I value about this book is how accessible a story like Bulosan’s is. There is no excuse to not learn about another’s history, especially when there is a whole month officially dedicated to it. You don’t need to be Filipino to learn about the experiences of a Filipino. The same idea goes for other cultures and their history.

To my fellow adobo-eating and boba-loving Filipinos: I hope you are especially embracing the history of your skin this month, and that you do your part to lessen the damaging aspects of our culture in your circles and for generations after you.

For others, I hope throughout the rest of Filipino-American History Month and outside of it, you go to culturally immersive events that AFIA thoughtfully plans and do some [reading](#) yourself on Filipino culture. But as a start, I call you to embrace the Filipino friend you may have in your circle, and see their beautiful traits not just as their characteristics, but what they identify as: a proud, strong, and probably at times, gossiping Filipino.

ARTS & ENTERTAINMENT

Pinoys Got Talent

Hannah Cruse [10.27.21](#)



Photo by Hannah Cruse

The best times of the year are when I get to go to my friend's house and sing karaoke till my throat hurts and stuff my face with bam-i and egg rolls. Yeah, she's Filipina (and Thai). In between the English songs, I've been able to listen to some beautiful songs in Tagalog that could rival the likes of Adele. Fil-Ams have dominated the U.S. and global charts with Bruno Mars and are doing it again with Olivia Rodrigo and H.E.R. Filipinos are incredible singers and musicians and it's time that we give them the respect and recognition they deserve. All the following artists are either full or partially Filipino. Check out this playlist of Pinoy artists on Spotify and prepare to gush tears or be surprised by who's on the list.

1. Beabadoobee - "The Moon Song"
2. H.E.R. - "Could've Been"
3. Lea Salonga - "Reflection"
4. Enrique Iglesias - "Bailando"
5. Saweetie - "Best Friend Remix"

6. Bruno Mars - "That's What I Like"
7. Eraserheads - "With A Smile"
8. Sugarfree - "Burnout"
9. Jose Mari Chan - "Beautiful Girl"
10. Hotdog - "Manila"
11. Jessa Zaragoza - "Bakit Pa?"
12. Dominic Fike - "3 Nights"
13. Yeek - "Feels Like I'm Flying"
14. Nadine Lustre, Ruby Ibarra - "No 3 2"
15. RINI - "My Favorite Clothes"
16. SOSUPERSAM - "Drip"
17. Jay Som - "Anok Ko"
18. Olivia Rodrigo - "brutal"
19. Ta-ku - "Make You Wanna"
20. AJ Rafael - "Waking up Sucks (Sometimes)"

Save the playlist right here! Happy Filipino-American History Month!

https://open.spotify.com/playlist/4b1dcnJCp4JrxuhzYvcdcG?si=ape-xY_jRz2f8_e8_AcW7A

ARTS & ENTERTAINMENT

Reflection on Pinoy Presence in American Media

Solana Campbell 10.27.21



Photo by Public Domain

For this week's Signal Boost, I chose to compile a list of Filipino-Americans in American media & quotes from interviews about their cultural experience. From teenage pop star Olivia Rodrigo to wrestler-turned-actor Dave Bautista, many of your favorite celebrities shared how proud they are of their Filipino heritage and the chance they get, as public figures in mainstream media, to share it. Read below for a conversation on representation, culture, and most importantly, Pinoy pride.

Manny Jacinto, actor, "The Good Place"

Manny Jacinto is arguably one of the most recognizable Filipino faces in Hollywood after his stint as Jason Mendoza on "The Good Place." Below, he describes what he loves about his Filipino heritage and what it taught him about life.

"I grew up eating adobo and sinigang and when I'd come home, I'd be welcomed by my favorite smells like Filipino spaghetti... You know what it's like with Filipino parents, and well, parents in general--the lessons they instill in their kids are very much through their actions, through the example that they lead. They may not be very vocal about their love, but you know that they care for you.

With my parents, especially with my dad, I definitely got his work ethic. We all immigrated from the Philippines when I was a kid and it was tough. My dad had to find work in a new kind of world or place that he wasn't too familiar with... he did it for his family and his kids and I think I definitely learned that work ethic from him, you put your head down and do the work and try to be excellent at what you do" ([Esquire](#)).

Vincent Rodriguez III, actor, "Crazy Ex-Girlfriend"

Vincent Rodriguez III considers it exciting and groundbreaking that he has the opportunity to play Josh Chan, the love interest on mainstream sitcom "Crazy Ex-Girlfriend." Inspired by Paolo Montalban, who is featured later in this article, he broke barriers for the Filipino community.

"I grew up accepting that my nationality was not depicted on TV or film. To be honest it was something I didn't acknowledge as a kid. But once I realized my love for acting and the possibility of pursuing a career in it, I quickly noticed the absence of Asians in general and thought, 'Well, I'm gonna try to change that.' What really woke me up to the possibility becoming a reality was seeing who I thought was the first Filipino actor on TV in a starring role and that was Paolo Montalban as Prince Christopher in Disney's "Cinderella" [the 1997 television film of the Rodgers & Hammerstein's musical, starring Brandy]."

"[speaking on the joke featured in "Crazy ex-Girlfriend" about dinaguan, a traditional Filipino stew] Filipino food is not common when compared to your local Chinese food options. It's cool that now America has this exposure to our native foods and family dynamic" ([NBC News](#)).

Jon Jon Briones, actor, "Ratched"

In the hit Netflix show “Ratched,” Jon Jon Briones jumped at the opportunity to play Dr. Hanover, a physician who conducts controversial experiments on the Lucia patients' minds, and happens to be fully & proudly Filipino.

“I believe that’s so important to have that story told by this body — by this person of color. Growing up in the Philippines, I was watching a lot of Hollywood movies and you see how American Indians were depicted. We learned to hate the Indians because they’re barbarians and savages — and we see John Wayne saving the day. You never see them tell their stories. They’re just a tool to tell this other person’s story. They’re never the hero of their story.

No matter who you are, you are always the hero of your story, even if you’re playing a bad person, but there needs to be a humanity and there’s no humanity in a person that you don’t understand. Representation does that. It makes you understand and it gives you empathy” ([Deadline](#)).

Olivia Rodrigo, musician, “Driver’s License”

Teenage musician Olivia Rodrigo acknowledges that, just like many young children of color, she only thought pop stars could be white girls. Now she’s breaking barriers (and records) as a young Filipina-American with a huge fan base.

"I sometimes get DMs from little girls being like, 'I've never seen someone who looked like me in your position,'" Rodrigo said. "I'm literally going to cry. Like just thinking about it. I feel like I grew up never seeing that. Also it was always like, 'Pop star,' that's a white girl” ([ABC News](#)).

Darren Criss, actor, “GLEE”

Darren Criss has been an American public figure for several years. From his breakout in “Glee” to his recent turn in Netflix’s “Hollywood,” his characters continue to break barriers. Below, he talks about coming to terms with being white passing and the privilege it afforded him.

“Identity and terminology—it’s a new concept that I’ve had to learn, it has always been an interesting point of conversation that I’ve gotten more familiar with in the past two or three years. Because I have a public profile, I have to worry about the term ‘white passing.’ It was something that I was not familiar with because I guess I never really felt that way. I just was always Filipino and white, I was always both. I never thought about it as a concept that you could be passing (as white). That it was a concept that could somehow give more access to things than others” ([Inquirer](#)).

Paolo Montalban, actor, Rodgers & Hammerstein's "Cinderella"

Paolo Montalban broke all kinds of barriers with his lead role in Rodgers & Hammerstein's "Cinderella." In fact, many of the other Filipino actors featured in this article cite Montalban as inspiration for believing they could be a Filipino male lead as well.

"Once Upon a Time... there was a good Asian son who had a Black mother and a White father.

And he fell deeply in love with a Black girl who 'lost' her glass slipper.

This story celebrated color-blindness by not calling attention to it. But there's no Fairy Godmother to wish away racism. It's up to all of us to take control of our destiny as a society" ([Instagram](#)).

"what I want us as a society is to not walk away from inclusion, diversity, and representation" ([The Nerds of Color](#)).

Shay Mitchell, actor, "Pretty Little Liars"

Shay Mitchell is best known for her turn as Emily Fields, one of the leads on hit show "Pretty Little Liars." However, one of her most recent projects, "Trese," an animated series created by & starring exclusively people of Filipino descent, tells a distinctly Filipino story. Stream Trese on Netflix now.

"I grew up in Canada, but spent time in the Philippines growing up. No matter how much time I spent there though, it always felt like a visit. But working on this project, it made me feel closer to my mom's heritage, like I am more a part of the community. More than that, part of what makes this production so special is the representation—and I think this should be a priority across the board on all productions. There are so many talented people in the world, and I fully support extending opportunity broadly." ([Inquirer](#)).

Eugene Cordero, actor, "Kong: Skull Island"

Eugene Cordero has been acting in the industry for a long time. You may recognize him from "Crazy Ex-Girlfriend," "The Good Place," "Kong: Skull Island," or even "Loki." Below, he answers the question of whether he thinks diversity in the media has improved.

“They’re [*the media*] getting better as the world itself changes. I wish it [*was*] because people don’t see color, but it’s because the international market is important to Hollywood now. It’s the business aspect of it.”

He also comments on the hurtful side effects of whitewashing.

“It [*whitewashing*] hurts. Either no one cares that these parts should be diverse or the people who do speak up get pushed to the side when decisions are made. I hope that the negative attention whitewashing is getting will help open people’s eyes to go forward” ([Inquirer](#)).

Nicole Scherzinger, musician, The Pussycat Dolls

Nicole Scherzinger isn’t just known for her award-winning turn as lead singer of the Pussycat Dolls, but also as a giant of Filipino representation in America. She comments on her 2017 role in “Dirty Dancing” alongside Abigail Breslin & Sarah Hyland.

“It meant a lot to me that Wayne was open to casting me because I was this color. I’m just really proud to be able to represent my people in Hawaii and the Philippines.”

She also comments on how her cultural heritage affected her singing & dancing capabilities.

“I feel like some of the best voices in the world are Filipino voices. I got my voice from my Hawaiian side, too—my grandmother. I grew up in a family where my grandmother sang and always played the ukulele. My mother was a hula dancer. But we didn’t have the means or the money to help put me through classes or be taught any lessons. So, I think it’s a God-given gift. That’s the only way I knew how to express myself, because I was shy as a kid. Growing up, I just loved music. I wanted to be Whitney Houston” ([Inquirer](#)).

Catch Scherzinger in Trese on Netflix alongside Shay Mitchell & Manny Jacinto.

Vanessa Hudgens, actor, “High School Musical”

“I am so proud of my heritage. I love being a Filipina. There aren’t very many Filipino girls in the industry. So being able to stand up and be that girl makes me proud. My mother is so proud. She grew up in Manila. I don’t even think she knows it’s doing that well over there. I’d love to make it over there sometime.” ([Inquirer](#)).

Dave Bautista, actor, Guardians of the Galaxy

Dave Bautista, who many of you know best as comedic relief hero Drax from “Guardians of the Galaxy” and the “Avengers” saga, commented below on his recent starring turn in Netflix’s “Army of the Dead.”

“It’s something that isn’t expected of a guy with my frame and stature. Some people would look at my physicality and would never see me as an emotional person—which I am, absolutely. I’m very loving and emotional. I am so Filipino.”
([Inquirer](#))

Bruno Mars, musician, “Just the Way You Are”

“You can’t find an interview where I haven’t talked about the entertainers who have come before me. The only reason I’m here is because of James Brown, Prince, Michael. This music comes from love and if you can’t hear that, I don’t know what to tell you” ([CNN Philippines](#)).

“The woman who taught you to love, showed you what a woman is supposed to be... When that goes away, more than half your heart goes with it. You just gotta know she’s [my mom] with me wherever I go” ([SEASIA](#)).

Lea Salonga, musician and actress, “Mulan”

From her original turn providing the voice for Mulan’s hit single “Reflection,” Lea Salonga has been breaking barriers for years. If you get a chance, check out “Yellow Rose,” her most recent feature film about a young Filipina-American who must cope with America after her mother is deported.

“We just see this as an opportunity to tell Filipino and Filipino-American stories, which I don’t think has ever been seen on screen... A lot of the time, people who didn’t think they’d be able to relate to what’s going on actually find something that resonates so strongly and really hits home the point of universality as far as the human experience” ([HuffPost](#)).

Nico Santos, actor, “Superstore”

[*On the reaction to the queer Filipino character he plays in “Superstore”*] I’m super excited! I also didn’t realize how big a deal it was until I started getting a lot of messages on social media. When I was getting into the business, all I knew was Alec Mapa, the only ever queer Filipino I ever saw on television. When I saw him, I was like, ‘Oh my god! Yes, there’s hope!’ It actually just made me think, wow there really isn’t a whole lot of us if we’re getting this type of response from everybody.”

“We’re the second largest community in the United States, the largest Asian community in California but we are hardly represented in media at all” ([FilAm Creative](#)).

News

NEWS

Celebration of Filipino American History Month 2021

Brendan Syto [10.27.21](#)



Photo by Marcel Mattox

In an email titled “Celebrating Filipino American History Month 2021,” Michael Nixon, the Andrews Vice President for [Diversity and Inclusion](#), describes the birth of Filipino American History Month (FAHM). According to Nixon’s email, “in 1992,

the Filipino American National Historical Society (FANHS) first introduced October as Filipino American History Month with a formal resolution from the FANHS National Board of Trustees. The U.S. Congress later recognized October as Filipino American History Month in 2009.” The purpose of FAHM is to commemorate the first recorded appearance of Filipinos in the United States; specifically, on Oct. 18, 1587, when the Filipino sailors, called Luzones Indios by the Spaniards, came ashore from the Spanish galleon Nuestra Señora de Esperanza and landed at present-day Morro Bay, California.

Our school’s Filipino club, the Andrews Filipino International Association (AFIA), has organized events for the celebration of FAHM 2021. I interviewed Zach Alignay (sophomore, biochemistry), a member of AFIA, about the events of the month. Here is what has been planned for this month:

On Tuesday, Oct. 19, at 11:30 a.m., there was a “Filipino Stick Choreography,” a co-curricular program that was located in the Recreation Center (underneath Campus Center). “Stick choreography is a Filipino traditional form of martial arts called Kali. It uses wooden bamboo sticks as a weapon,” says Zach.

Last Tuesday, Oct. 26, at 11:30 a.m., there was a “Filipino Tinikling Dance,” another co-curricular program also in the Recreation Center. Zach says, “Tinikling dance is a traditional dance that uses two bamboo sticks (or for those on a budget, pvc pipes) it’s common to see tinikling at any form of celebration alongside karaoke.”

From Oct. 17 to Nov. 7, there will be the “AFIA Rice Run,” a virtual event. As Zach describes, “The AFIA Rice Run is a self paced marathon that people can participate in to help raise funds for Doctors without Borders. Alongside that if you complete the marathon you can recover a medal.”

On Thursday, Oct. 28, at 11:30 a.m., there will be “AFIA Chapel” at a location to be determined. In Zach’s words, “AFIA chapel is a chapel that will close out Filipino American Heritage Month with an alumni speaker and an introduction to the Halo Halo vespers being held that evening.”

On Sunday, Oct. 31, from 5:30 to 9 p.m., there will be “White Rabbit Night Market” at the Flag Mall. According to Zach, “The White Rabbit Night Market is a KASA x AFIA collab that will have food, games, and music from both the Philippines and Korea that will be held at the Flag mall.”

FAHM is a month that celebrates Filipino American culture and the rich culture that they have brought with them from the Philippines. Those who help celebrate FAHM help to keep the Filipino culture alive in the U.S. Happy Filipino American History Month!

NEWS

Proximity x AUSA: The Garden: a celebration of His Love

Caralynn Chan [10.27.21](#)



Photo by Qualyn Robinson

On October 22, 2021, Proximity and the Andrews University Student Association (AUSA) decided to unite forces and collaborate in hosting The Garden: a celebration of His love vespers at the Howard Performing Arts Center (HPAC) at

7:30 pm. This service advertised an appealing amalgamation of fervent worship, enriching fellowship, and scrumptious foods.

Before entering the majestic concert hall of the HPAC, attendees were presented with a selection of various luminescent glow sticks, which served as an imperative aspect of this vespers as festive decorations. When attendees arrived, they immediately noticed delicate festive leaf decorations ornamenting the stage's edges and gorgeous foliage amidst an alluring arrangement of stringed lights covered by a white backdrop. These enchanting decorations helped establish the celebratory atmosphere and contemplative ambience to help attendees get into the mindset of purposive worship.

Concerning the praise and worship portion, the talented percussion and string musicians enraptured the audience with upbeat accompaniment and more mellifluous tones. The singers expressed the poignant lyrics of the music as attendees joined in their admiration to God. The final number was appropriately entitled, "Take Me Back to the Garden," which allowed attendees to enter into the quintessential spirit of worship.

During the prayer portion, attendees were encouraged to locate another individual with the same glow stick color that they possessed. The individual leading out in this activity implored them to pray about their struggles, requests, and life. This intriguing activity was an excellent opportunity for individuals to meet new people and briefly socialize.

The message of this vespers service was brought to the attendees by two individuals who had dynamic testimonies to share. Lisiane Umuhire (senior, behavioral neuroscience and Spanish) and Kendra Miranda (senior, psychology and religion). Lisiane shared that God continually flips her reality upside down and that she constantly requests God to sustain her with joy and love. She detailed how fundamental it is to have a relationship and connect with God daily despite the hardships of life. Kendra shared her strenuous journey of pain and grief amidst chronic pain, illness, and countless visits to healthcare professionals and challenging surgeries. She highlighted the significance of stories relating to gardens in the Bible and the hope we can find in each of them. The first prominent garden in Eden correlates to the narrative of humanity and is interwoven with how sin and pain began to haunt society. The second significant garden in the Bible was the Garden of Gethsemane, where she resonated with how Jesus experienced suffering and yet emerged triumphant. The third garden will be in Heaven, and she

desperately yearns to be with Jesus. We all can find evidence of Jesus in those gardens, and they are an aspect of each of our stories and bring us into the knowledge of God's love.

Chris Ngugi (freshman, psychology) elaborated on his favorite aspect of this vespers service. He remarked, "I enjoyed Kendra Mirandas' testimony and how she metaphorically walked us through what she experienced. It can be difficult to be raw and vulnerable to others, and her honesty made it easier for the audience to resonate with and connect."

Casey Gultom (senior, aviation) firmly declared her thoughts on the feelings and atmosphere of this outstanding vespers service. "I felt cozy and that I did not need to be bothered by the distractions from the outside world. I felt like the message was revealing to me that the Christian life will not always be smooth; there will be pain or mishaps along the way. However, it is okay to be honest and miserable because your feelings are valid, and God will always acknowledge your suffering and pain."

After being blessed by the service, attendees filtered into the grandiose front lobby of HPAC. They were served delectable samosas, aperitive mandu, empanadas, appetizing gulab jamun, and flavorsome Pisang Goreng. There were also fragrant drinks such as mango juice and delightful horchata.

Thank you to Proximity and AUSA for hosting this enriching and spiritually fulfilling vespers for the AU campus to enjoy. If you want to know more about spiritually stimulating activities on this campus, please follow [@universityfaith](#) on Instagram and download the University Faith app.

NEWS

2021 Research Week at Andrews University

Abigail Lee 10.27.21

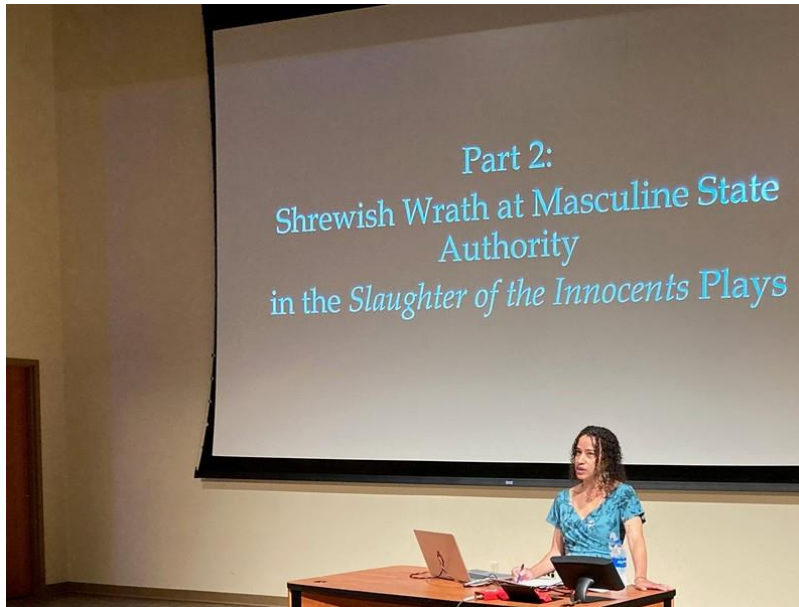


Photo by Dr. Scott Moncrieff

October 19 through 22 was Research Week at Andrews University. While our college is well known for its diverse population, something lesser known is the work that the students and many of the professors do here: research! Andrews prides itself on being a campus that is passionate in its pursuit of knowledge. With research classes across all majors, like the School of Social & Behavioral Sciences' Research Methods classes and the Biology Department's Scientific Communication class, students and professors are doing the work to help better understand the many wonders of the world.

Kicking off the week was the John O. Waller Lectureship for the Arts, a yearly lecture founded by the English Department to honor the late professor, Dr. John O. Waller. This year's lecturer was Carissa Harris, a Ph.D. candidate and associate

professor at Temple University. Harris presented her lecture, “Maternal Fury: Women’s Collective Rage at State Violence, from the Middle Ages to the Movements for Black Lives,” where she discussed topics from medieval tropes to the mothers of the Black Lives Matter movement. Karena Lee (sophomore, business and English) says, “It was both enlightening and sobering to grasp the way modern society mirrors medieval England. I was reminded of how progress is not always linear. Still, Dr. Harris provided a positive flip side to the world's treatment of angry women. The rage of women is powerful, and the direction of that anger into real change is something we can all support in our own ways.” Wednesday, October 20, was the Robert and Lillis Kingman Speaker Series on Science & Society with lecturer Dr. Eugenia Cheng. Her presentation was titled, “The Art of Logic in an Illogical World” and was built on her book, "The Art of Logic: How to Make Sense in a World that Doesn't", which was published in 2018. The lecture was open to the public and was available to watch remotely.

On Thursday, October 21, The annual Celebration of Community Engagement took place in Buller Hall. The event was a way to honor the work done by the university in serving the local and global community. Posters lined the halls of the building, all centered around the ways people can and have made a difference in Michigan and throughout the rest of the world. Research Week ended on Friday, October 22, with the Celebration of Research & Creative Scholarship. This annual event commemorates and spotlights the research being done on campus and allows faculty and students the chance to showcase their work. Dr. Scott Moncrieff says, “As far as the Celebration of Research on Friday afternoon, it’s a great opportunity to see what research faculty and students are doing at Andrews. It also helps you to appreciate how much research work is going on here. A lot. Seek knowledge.” A wonderful end to a celebration of a beautiful part of the culture here at Andrews University.

NEWS

The 2021 Professions Career Fair

Brendan Syto [10.27.21](#)



Photo by Darren Heslop

The Professions Career Fair took place on Tuesday, October 19, 2021, in the Andreasen Center for Wellness. It was a multitude of booths set up for different companies and organizations from all over the country. These companies and organizations included mission trip projects, engineering firms, accounting firms, a television company, an outreach project, a psychology department, health institutions, and more. Each booth had representatives that would answer questions regarding their company or organization. I attended all the booths.

The first booth I approached was the GC Auditing booth. Their organization is called GCAS, which stands for General Conference Auditing Service. It is an auditing service company for Seventh-day Adventist organizations. I actually met a friend of mine who was hosting this booth along with his superior, Mike Daum. It turns out that he was doing an internship for GCAS and that it was the first day of his internship. I asked Daum questions about what work was like at GCAS and how I could apply for an internship.

Among the other booths that I attended were ADRA International, Advent Health, Adventist Frontier Missions, Adventist Health Systems, Bethany Christian, Boys & Girls Club, Federal Bureau of Investigation, Holt Bosse, Honor Credit Union, Kruggel Lawton CPAs, Loma Linda University Health, United Federal Credit Union, WNIT Public Television, and Aflac.

One of the most notable booths that I attended was the one for Kruggel Lawton CPAs. At this booth, I met someone in person who I had first talked to over the phone. When we talked at his booth, he mentioned that he had read my article [“De-stress from your Distress”](#) and liked it a lot. I was very pleased to hear that. Not only was he looking forward to meeting me at this fair, but he was also interested in me as a student. I asked all the questions I had about internship applications and location for the company. Afterwards, I felt more confident in my ability to stand out as a possible future intern or worker for these companies.

My time at the Professions Career Fair was well spent. I got to ask a lot of questions to representatives of different companies. We were even given cool gifts like pens and bottles. I would definitely attend it again. I would also recommend everyone to attend it because it is a fun and informative event that may open up new opportunities for future careers.

Ideas

IDEAS

Get Your Hopes Up, Science Says To

Evin-Nazya Musgrove [10.27.21](#)



Photo by Public Domain

I think it's safe to say that none of us enjoy being disappointed, embarrassed, or blind-sided. There is one thing we've deliberately gotten good at, and that is staying fairly close to the ground so that our bruises won't be permanent 'when' we fall. Some of us actually pride ourselves on our 'ability' to drastically downplay exciting opportunities or well-deserved accomplishments. We call it maturity and being realistic. I recently read an article by Will Penney entitled, "Don't Get Your Hopes Up: Why Expecting The Worst Is The Most Positive And Hopeful Way To Live." At first glance, I was almost certain the article would be pure satire, but even through its witty tone, the article's title matched its content. I further read that expecting the worst is a healthy, stable way to live, because if things go terribly wrong, you'll be okay, you were already expecting it. Penney says expecting

anything in this unpredictable world is a fast pass to depression, and let's say something good does happen, "I mean it's good that it happened, but let's not freak out here" (Penney, 2016). Pump the brakes, Penney. I've got a few thoughts.

Let me first make something clear. I won't sit behind this computer screen and pretend like expecting the most ideal result in every single situation is the wisest way to live. However, what I am confident of is the fact that constantly bracing yourself for the worst not only programs your attitude to pessimism, but it makes you a *huge* buzzkill. Your thought patterns and behaviors do not discriminate against those around you. Pretty soon, you may find that the people you love no longer care to share their good news, in fear that you will respond with a whopping, "Better enjoy the high while it lasts." The truth is, one of the greatest mistakes you can make in life is to deny yourself, and others, the opportunity to experience hope for good things. In fact, what we've thought to be true about this whole "neutralize your expectations and you won't get hurt" phenomenon, is completely false! Here's what science says.

Being hopeful, ie "getting your hopes up," impacts your ability to creatively solve problems, as well as the rate at which your body heals. Studies show that if we convince ourselves that something *won't* happen, our brains, in all of their efficient glory, will not exert the energy to imagine ways to "make room for that something in our life" (Schafner, 2018). Similarly, if we imagine that something *can* happen, even if it doesn't, our brains prepare us for that thing to happen. Interestingly, what happens is that we downplay our optimism in hopes of avoiding negative emotions. However, the research shows that this actually does not work! Despite popular belief, shielding ourselves from excitement does *not* allow us to better appreciate a positive outcome. What science *does* show is that **if we train our brains to think we won't get something, and then we get it, our brains expect and unconsciously prepare for us to lose it** (Schafner, 2018). Did somebody say self-sabotage?

So then, what's the balance between getting your hopes up and understanding that something may not happen? To be quite honest, this is something I am still learning. However, consider this much: letting yourself be hopeful informs your brain that it's possible and lets your brain *prepare* to receive the good. Friends, stop your mind in its tracks when it says, "This hasn't worked before, so I won't get my hopes up." Instead, tell your mind, "This may not have worked before, but this time isn't the last time and it could very well succeed." As Katherine Schafner bluntly puts it, "**Stop wasting your energy pretending you don't want what you**

want. After all, when did we learn that we're not supposed to get excited about the potential of our own lives?"

References

Penney, W. (2016). Don't Get Your Hopes Up: Why Expecting The Worst Is The Most Positive

And Hopeful Way To Live. *Thought Catalog*.

<https://thoughtcatalog.com/will-penney/2016/02/dont-get-your-hopes-up-why-expecting-the-worst-is-the-most-positive-and-hopeful-way-to-live/>

Schafler, K. (2018). A Therapist on the One Expression She'll Never Say Again. *Thrive Global*.

<https://thriveglobal.com/stories/a-therapist-on-the-one-expression-she-ll-never-say-again/>

IDEAS

How America Stole the Philippines

Lyle Goulbourne 10.27.21

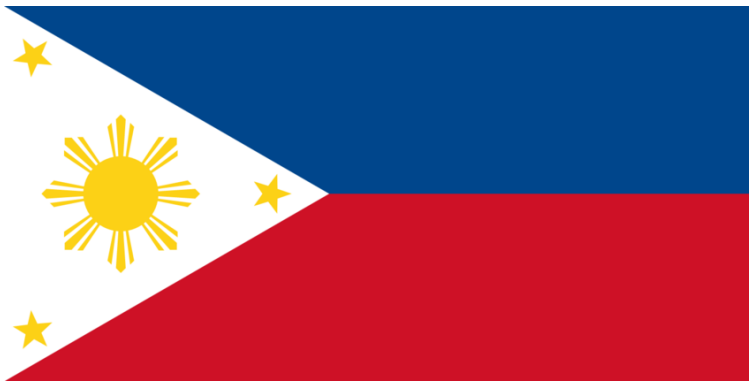


Photo by Public Domain

Recently I watched a [video](#) called “How The US Stole the Philippines,” by Johnny Harris, that opened my eyes to a history of America and the Philippines that I never learned about in my history classes. It’s an uncomfortable story for America, as it depicts how a nation that once heroically rebelled against another empire soon became such an empire itself. So I thought I’d share this history with you.

The southeast Pacific Ocean is home to a group of 7,000 islands that have been inhabited by humans, according to the film, for over 30,000 years. While these islands engaged in their own trade, religion, and culture, a European power thousands of miles away was entering an age of conquest. Soon, these islands were swallowed by the Spanish empire and were named after the name of the king of their conquerors, King Phillip II. Subsequently, the Spanish left a large influence on these islands, bringing their religion, language, and culture. The golden age of the Spanish empire came and went, and by the 1800s their reign was nearing an end. Subsequently, the arrival of a new superpower left a large impact not just on the Philippines but on America itself.

Up until the end of the 1800s, American expansion had occurred completely on the North American continent. However, after this was complete there was a debate among American leaders about whether America should continue expanding beyond the mainland. William McKinley, the American president at the time, and his cabinet members were eyeing the Spanish colony Cuba, where the locals were rebelling against Spain. Eventually, McKinley was convinced to go to war in Cuba to remove the Spanish. To sell this war to the American people, the president sought to present the war as a liberation (an idea that has carried through to today with the War in Iraq).

So America went to war with Spain, which was an empire in decline. Teddy Roosevelt, who at the time was an assistant secretary of the Navy, decided we should also liberate the Spanish colonies of Puerto Rico, Guam, and the Philippines. When the U.S. arrived in the Philippines, they saw that the locals had been fighting the Spanish for years. Essentially, the Spanish were greatly weakened and were in the fourth quarter when America arrived and offered to “liberate” the Filipinos. The Filipinos allowed the Americans to come and help deal the final blow against Spain.

When the Spanish saw they could not win, they met in secret with the Americans. During this meeting, the Spanish commander [said](#) he would be “willing to surrender to white people, but not to the Filipinos.” Seeing an opportunity,

America decided it would be fortuitous to make it look like the U.S. defeated Spain rather than helped the Filipinos defeat Spain. Following this meeting, the US and Spanish militaries staged a fake battle in the capital city Manila so it could look like America defeated Spain. At the apex of the battle, the Americans would storm the inner walled city of Manila, but they would not let any Filipino fighters join them in storming the walled city. Therefore, America could claim victory over the Spanish and sovereignty over the Philippines. Back home in the U.S., the government had to maintain the white savior liberation narrative, so they threw a parade and built arches to celebrate the “military hero” American general, George Dewey, who fought the final battle, which was actually fake. Additionally, Dewey was featured in newspaper advertisements, such as one soap [advertisement](#) featuring Dewey. This advertisement stated “The first step towards lightening the white man’s burden is through teaching the virtues of cleanliness,” and the background image was soap being unloaded and given to the Filipinos. The U.S. sought to frame this war not as conquest, but as an honorable duty to civilize the people.

Meanwhile, the Filipinos were not happy with America. They had been on the verge of defeating Spain when America came and conspired with the Spanish to make it appear that America was liberating the Filipinos. As a result, the Filipinos started to fight again for their independence, but this time they fought against the United States. This would become the Philippine Revolution or Philippine-American War. By the end, an estimated 20,000 Filipino combatants were killed, and more than 200,000 civilians died as a result of combat, hunger, or disease. Of the 4,300 Americans lost, some 1,500 were killed in action, while nearly twice that number succumbed to [disease](#).

After winning the war, America had to decide what to do with the Philippines and their other newly acquired colonies. America was forced to answer several questions, including: Are these people Americans? If so, do they receive all the same rights as other Americans? American leaders had to decide whether they were the land of the free or just another empire with subjects and colonies that weren’t fully a part of the nation. Eventually, with a series of cases in the early 1900s, the Supreme Court decided America was to be another empire that ruled over colonies. A new category of land was formed called unincorporated territories. Here, the people would have no representation in the democracy, but the United States Congress could create laws, particularly laws dealing with revenue that would be unconstitutional for states. Essentially, the territories were

to be land controlled and exploited for revenue, but whose people couldn't vote or have a trial by jury.

After the Japanese were expelled from the Philippines following their invasion during World War 2, the Philippines were finally granted independence in 1946. Today, this “we own you but you're not really American” idea still applies to the four million inhabitants of American territories, aka colonial possessions. The people here cannot experience the full rule of law, they don't have the right to trial by jury, and they don't have full representation in our democracy. These people were conquered, but we did not want to bring them fully into the American project. To me this is unjust and un-American, and it is time for us to acknowledge the mistakes and history of our past and bring these 4 million people fully into our nation.

IDEAS

Men Are Falling Behind in College Enrollment

Elizabeth Getahun [10.27.21](#)



Photo by Jocelyn Rico

University and college enrollment in the U.S. has significantly declined in recent years. A large factor of this phenomenon is the Covid-19 pandemic, which arrived in the U.S. at the start of 2020. While it is true that both males and females have dropped out, males make up a significant amount of the decline in enrollment. Currently, there are 1.5 million fewer students enrolled in colleges and universities than there were five years ago. Approximately 71% of that decline is attributed to males, according to the National Student [Clearinghouse](#).

The disparity between women and men regarding college and university enrollment has existed for decades, but recently, the topic of men falling behind has increasingly become a topic for discussion. The question is, why has it become a topic of concern now? As of late, as was mentioned in the “New York [Times](#),” various schools have reported that women have made up 61% of their student population, which is a record high. While this is something to celebrate since there was a time where women could not attend colleges and universities at all, many schools see this as an issue that needs to be rectified.

Numerous schools have been extending offers exclusively to men as well as rejecting applications from women in order to lessen the disparity between the two genders in schools. The reason for this being that when a school becomes noticeably dominated by one gender, it reportedly makes the school less appealing to both males and [females](#).

While men falling behind in regard to college enrollment is concerning, there are a few things that should be taken into consideration. For example, there is the fact that men are still in the overwhelming majority when it comes to higher-paying professions and are able to find higher-paying jobs even without having a college degree. Women, even with a college education, have limited options in acquiring higher-paying jobs, and those options decrease severely without a degree according to the New York [Times](#).

Another factor to consider when analyzing why men are falling behind in enrollment is that there are support systems in place specifically for women. As was previously mentioned, women struggled getting their foot in the door when it came to higher education many years ago. As a result, many women’s centers sprang up all over the country to aid in female success in higher education, according to The Wall Street [Journal](#). This helped women stay motivated in

academic settings, take corporate leadership goals, and keep their hunger for education. Men, however, have had fewer modern avenues for counsel and direction. According to the [WSJ](#), men seem to have a “hope deficit” in which many do not believe that a college degree pays off in the real world.

While I love the support women are receiving to be able to improve and excel academically, it is saddening to see men falling behind at the same time. While the deficit isn't exceedingly great as of right now, it is still concerning and the disparity is increasing each year. Equality is still the goal, and it is my hope that we will do what we can to not only help women when they're behind, but their male counterparts as well, as they are in this current predicament of falling behind in college enrollment.

Pulse

PULSE

A Reflection on "To Autumn" by John Keats

Alannah Tjhatra [10.27.21](#)



Photo by Public Domain

The season of autumn, in my opinion, is a very reflective time. Memories float through the atmosphere alongside the scents of hot apple cider and musky leaves. The mornings are cool. The sun makes the trees blaze gold. It makes me feel quite contemplative.

Recently, I found myself searching for something that might encapsulate all my autumn thoughts. I ended up stumbling across the poem [“To Autumn.”](#) by John Keats, and I fell in love with it. Naturally, I thought it appropriate to help you, dear reader, fall in love with it too.

On the surface, “To Autumn” is just that—Keats’s ode to the season of autumn, an appreciation for the rich abundance of life found during this time. The beginning of Keats’s poem paints a picture of things ripening: he describes images of the “maturing sun,” of trees so full they “bend with apples,” their branches nearly breaking. Gourds that swell, plump hazel shells, things filled to the brim. There is an admiration for the beauty that lies in this subtle season. Autumn is not the blazing heat of summer; nor is it the cold frost of winter. It is not the freshness of spring, either. Instead, autumn seems to be the close of an era—the golden age of the year. It garners a deep appreciation by many. But what exactly causes this appreciation? Why are people so entranced by its understated beauty?

Hovering over this poem is a sense of impending decay—and Keats seems to imply that this death is what causes people to appreciate the autumn season as they do. The fruits are so ripe and full that they are about to rot; the leaves are so vibrant, their yellows and reds shining through—yet they will soon all fall to the ground in a dull brown. Autumn’s abundance is only possible because it will end. The growing season eventually comes to a close.

In his second stanza, Keats writes about the necessity of harvest as autumn comes to an end. He describes half-reaped furrows and harvesters’ hooks. And maybe there is something that can be said to that. If autumn is allowed to continue on, things will become rotten, spoiled. But if we harvest the fruits before they go bad, we can still reap the rewards of them. We can enjoy the things we have presently because they will eventually fade away.

Really, I think Keats is advising us that to live well is to live in the moment. Yes, seasons of life will begin and end, but the important thing is to appreciate where we are right now. Keats advises us not to think of the “songs of spring,” when

autumn “hast thy music too.” Each season has their specialty, and we appreciate one because of the other. Because of winter, I’m able to enjoy the warmth of the summer. And because of summer, I’m able to relish the coolness of fall. Only after the end of one season can we look back and fully appreciate its meaning in another.

You see, death is just as much a part of loveliness as life—it’s a peaceful sort of rest, a feeling of finality. And maybe I’ve read *Anne of Green Gables* one too many times (“My life is a perfect graveyard of buried hopes” —Who *says* that? I love both Anne and that quote passionately), but I’ve always seen a tragic beauty in death. Not because things are dying, but because of what death represents: the close of a life so full of love and wonder that eventually, it bursts to the brim. Maybe that’s too romantic a way of looking at it—but then again, I’ve always been a little bit of a romantic.

“To Autumn” brings us an insightful reflection to the underlying fleetingness of life. Because of that fleetingness, we must remember to appreciate where and who we are in the present. We never quite know when this present might end. We are all alive now, all ripe and full of energy. And when the day begins to die—when one season comes to a close—we can appreciate how far we’ve come.

Celebrating Filipino American History Month

Izzy Koh 10.27.21



Photo by Anthony Kang

One of my first clear memories of helping my Filipino grandmother in the kitchen was when she let me help roll out some sticky dough on the floured countertop, forming little pockets for siopao (a delicious steamed bun stuffed with a filling of your choice). Although I can't recall if I was all that helpful (or more of a mess), I can still remember the wonderful smell of the cooking buns filling up the room and the sweet taste of the cooked dough melting on my tongue.

I am half-Filipino on my mom's side and half-Chinese on my dad's—something that has given me a unique mix of culture as I've grown up. While I wouldn't consider myself an expert on Filipino heritage and culture, I have a deep respect and appreciation for it and the ways it winds itself into my life. Filipino American History month is an awesome opportunity to learn more about the country and its wonderful traditions, people, and ways of life. I've compiled a short list of things you can do to celebrate this month—and perhaps learn a little more about the Philippines while you're at it.

1) Eat some Filipino food

Filipino culture centers around amazing food. While there are, unfortunately, limited options for eating out around Andrews, I think that you should keep some dishes on your radar for the future. My Filipino friend, Anjela To-Ong (junior, pre-physical therapy), suggested some of her favorite desserts, so I've put together a list of sweet treats that we definitely think you should try at least once:

- *Halo-Halo*: essentially shaved ice, but with some twists. Instead of the sweet syrup, you'll add things like evaporated milk, ube ice cream, sweet red and white beans, coconut, gelatin, jackfruit, mangos, and more. Everybody's dish looks a little different, but it's a perfect treat.

- *Puto Bumbong*: one of my mom's favorite desserts. Traditionally, this is made from a special purple rice called Pirurutong, which is soaked, dried, poured into bamboo tubes and steamed. You top the dish with some butter and shredded coconut with sugar.

- *Turon*: a sweet version of what can also be a savory dish called lumpia (a version of spring rolls). It's made up of banana (and sometimes jackfruit) soaked in sugar, then wrapped in a lumpia dough before it's fried in a caramel/sugar sauce. If you're up for it, it can be topped with ube ice cream too.

- *Ensaymada*: one of my favorite Filipino pastries. It's a buttery dough baked into a bun which is then topped with butter, sugar and cheese (a hard-to-beat combo, if you ask me).

- *Taho*: made with silken tofu, tapioca pearls (similar to those put in boba), and a brown sugar syrup, this one can be served warm or cold. My grandmother told me that when she lived in the Philippines, there was a vendor who came around and sold it warm—a dish she particularly enjoyed.

There are so many more dishes I could tell you about, but I hope I've given you enough reason to explore on your own. Once you try Filipino food, there's really no going back.

2) Attend an AFIA event

The [Andrews Filipino International Association](#) is a great resource if you'd like to learn more about Filipino heritage and culture. Throughout this celebratory month, they have been hosting a ton of interesting and informative events that I'd encourage you to check out. If you'd like to participate, some of their upcoming events include a halo-halo night at the University Towers (8:00 p.m.) on Thursday, October 28, as well as a White Rabbit Night Market taking place at the Flag Mall on Sunday, Oct. 31 (7:45-9:45 p.m.).

3) Visit the local Fil-Am Church

The Michiana Fil-Am (Filipino-American) Seventh-day Adventist Church is a 3-5 minute drive (and 20 minute walk) right off campus (8454 Kephart Lane, Berrien Springs, MI 49103-9569). Their services include a Sabbath School at 10:00 a.m. and a Worship Celebration at 11:30 a.m. on Saturday mornings. It's a great way to take part in a Filipino-American community nearby. A livestream service is available as well, which can be accessed on their [website](#).

4) Do some research on the country and culture and learn how to say hello

Did you know that the Philippines is made up of over [7000 islands](#)? That it was previously a Spanish colony, then later briefly owned by the U.S., and [gained independence in 1946](#)? Did you know that there are [120-175 different languages](#) spoken across the country?

Just a quick Google search can teach you so much, and I'd encourage you to take some time to learn something you might not have known before. You could look up a YouTube tutorial on or performance of the traditional Tinikling and Pandanggo dances, or could check out some popular soap operas/teleseries.

I can start you off here: to say hello/how are you in Tagalog (the particular dialect spoken by my grandmother), you can say "kamusta ka?"

For a more detailed explanation of some basic ways to say hello, you can check out this [website](#) here.

5) Talk to some Filipino friends (and, as my grandmother advises: go to the Philippines!)

One of the easiest ways to authentically learn more about the Filipino culture and people is to talk to someone you know. I find it incredibly meaningful when people ask me about what my culture means to me and how it has shaped me. Asking questions to Filipino friends is not only a great way to learn about their personal experience with their culture, but can also be an opportunity to learn more about who they are as a person.

Finally, when I asked my family what they thought people could do to learn more about the Philippines, my grandmother's immediate response was simply: "Go visit!" There are so many beautiful things to see and historically valuable locations to experience. I know I speak to students when I say this, so the opportunity may come later in life, but if you ever do get the chance to travel there, I hope you'll be

able to glimpse just how deeply rich and wonderful the Filipino culture is. I consider myself incredibly lucky to get to experience that culture through my family, and I look forward to all the things I will continue to learn about it in the future.

PULSE

On the Right Path?

Karenna Lee [10.27.21](#)



Photo by Public Domain

In modern society, our worth often feels dependent on our productivity. Capitalism dictates that our labor is our most meaningful contribution to society and that without making a contribution, we are worthless to the world. Worse yet, celebrity culture whispers that we are the product; we must be loved by everyone, our personalities fashioned into a brand we sell to every potential colleague or employer we meet. Beneath the weight of the world's expectations, we as college students hover in the fateful intersection between education and career. While some of us know the career we want to pursue, many of us are still uncertain. Without knowing what we want in life, we lack a clear path to success and productivity, and we can end up feeling like a failure before we've even begun.

Dedicated people who know exactly what they want to do with their lives will always exist. They outline their five-year plans, complete with every class, every internship, and every promotion they'll receive on a neat little timeline. In other cases, their career route follows the comfortably worn grooves of the thousands who have come before them. For instance, the Adventist education system is established in the medical world. Students graduate from Adventist universities like Andrews every year and enroll at Loma Linda University School of Medicine. From medical school to residency, the Adventist education system has their back. But for some of us, the paths are not quite as linear or as clear.

Abigail Lee (sophomore, sociology) says, "Personally, I know what I want to do for my career and how to get there because I don't really have a choice. Unlike some routes like pre-med, I don't have everything laid out explaining what to do and how to do it. I try to be a self-starter and talk to people in the industries I want to enter because I know that typical resources, like the university, often don't have the answers that I need."

For those of us not on the well-worn trail of medicine, lack of resources can be a huge hurdle to success. We have to adjust the traditional career goal posts before we can apply them to our journeys. Still, what happens when we don't even know which obstacles we're meant to overcome? What happens when we lack a sense of direction in our professional lives? We've all heard the age-old debate: "following your heart" versus practicality. Perhaps you love drawing cartoons, but people have told you time and time again that animation is not a viable career. Undoubtedly, a career's practicality is a real factor in our decisions—but whether or not a career in the arts or humanities can produce a stable income is second to the question of who we are and how this dictates what we want.

University is the time to discover ourselves as individuals. As we all know, most of us have and will change throughout our lives. Though you may have wanted to be an astronaut at five, you might be interested in being a professor now. Even more broadly, our values and outlook on life evolve. At college, many of us begin to question seemingly obvious truths of life that our family and community have raised us in. We form our own identities, and with these independent identities come our unique passions and beliefs.

Thus, what we want in life is not only contingent on our hobbies, our talents, or our future paycheck; we must consider ourselves as people. Living in a world which places your productivity above your personhood can render self-discovery

difficult, but we have to step back from the constant grind of choosing a career to find who we are as people. It is okay to not know what we want to do. We can pause and allow ourselves the space to reflect.

Knowing who we are builds our confidence. It opens our eyes to the areas where we need improvement. It enables us to become better communicators among a myriad of other benefits. Furthermore, confidence, self-awareness, and open communication are all qualities that will take us far in any career. At the end of the day, when we know who we are, the rest of our lives will fall right into place.

Whether we're certain about our career or completely unsure about the future, we can take a few general steps. Secure a network by connecting with professors, attend lectures by guest speakers, and reach out to professionals within your social circles. Interview and shadow people with jobs you're interested in. Seek out internships in your field of interest. If you find a line of work meaningful and enjoyable, that's more than enough reason to follow that path further.

The Last Word

THE LAST WORD

A Response to Ted Wilson's Statement on the LGBTQIA+ Community

Alyssa Henriquez [10.27.21](#)



Photo by Public Domain

On October 9, Pastor Ted Wilson, the president of the General Conference of the Seventh-day Adventist Church, [tweeted](#) “Adultery, fornication, and LGBTQIA+ are in direct opposition to God’s law and heavenly plan for human sexuality. We must make a conscious choice, even though unpopular, to speak up for Bible truth and not simply go along with societal trends.” This statement was part of his 2021 Annual Council [Sermon](#), “Trust God’s Prophetic Word in the Coming Impending Conflict.” Like many people, I found Wilson’s words regarding the LGBTQIA+ community to be exceptionally divisive and unproductive.

Whatever your stance on this topic—whether you identify as religiously conservative, liberal, or are internally conflicted about this issue—there is a strong case to be made that Wilson’s words were universally harmful, and reflect an attitude that must be reformed within the church. The following article is not reflective of Andrews University’s stance as a whole, or that of the student body, or even of this newspaper. These are my words—the reflections of a devastated young adult who grew up in the Adventist church.

I am not going to spend the following paragraphs arguing about whether or not being a member of the LGBTQIA+ community is a sin, as this has already been extensively covered by the [Human Rights Campaign](#), the author [John Pavlovitz](#), and the [Reverend Elder Don Eastman](#), among others who thoughtfully object to this aspect of Wilson’s claim. What I would specifically like to focus on—and where I hope that we can find common ground—is the fact that pronouncements such as Wilson’s October 9 tweet are doing more harm than good. There are two primary issues that I take with Wilson’s statement: his language is careless, and his words reflect an overarching disinterest in connecting with anyone who is not already a fundamentalist Christian.

In naming the complete acronym of “LGBTQIA+,” Wilson’s tweet includes the following groups: lesbian, gay, bisexual, transexual, queer, intersex, and asexual individuals. The mention of these first five categories is not a surprise given the church’s history. But why are “intersex” and “asexual” individuals a part of this conversation? With regard to intersex individuals, is being born with the biological traits of both men and women “in direct opposition to God’s law”? Does this mean that anyone with any sort of physiological or genetic abnormality is an abomination on this earth? Should we plead that they change their biology so that they can make it into heaven?

Furthermore, the topic of asexuality is scarcely—if at all—mentioned in the Bible. The closest instance that most scholars can point to regarding this topic is in [Corinthians 7:32-35](#), where Paul states that remaining unmarried can be a blessing, because it allows the believer to dedicate themselves fully to the work of God. So why are these two groups included in Wilson’s tweet? The likely answer is that, in an attempt to denounce the LGBTQIA+ movement as a whole, he did not take the time to fully consider the implications of using this entire acronym. Instead, he attempted to brush aside whole groups of people without completely understanding who he was dismissing, and his words are a compulsive reaction to a broad political movement that makes many fundamentalist Christians

uncomfortable. This instance of verbal carelessness and inaccuracy is disturbing, particularly when considering that it stems from a church leader who presides over the General Conference of more than 21 million church members.

In addition to the perplexing inclusion of intersex and asexual individuals in his statement, Wilson's tweet is damaging with regard to its treatment of the entire LGBTQIA+ community. First, it contributes to a harmful echo chamber and only serves to repel non-believers and skeptics from the church. With regard to educating people about their disruption of "God's heavenly plan," it is entirely unproductive to tell an atheist that a God they do not believe in is going to condemn them unless they change their sexual orientation. In what scenario has it ever been effective to try and change someone's mind by feeding them insults? By threatening them with a form of punishment that is nonexistent according to their worldview? This attitude is silly, degrading, and unproductive.

The harm of Wilson's words does not stop with its implications for non-believers. For those who do identify as members of the LGBTQIA+ community and are members of the Adventist church, his statement is an effective way of repelling them from the spiritual communities that they once called home. For Adventists who do not identify as LGBTQIA+ and are wondering how to approach this topic, Wilson's statement leaves them with concerning, ambiguous instructions about how to proceed. In the actual 2021 Annual Council Sermon, he states, "We are to show Christian respect to all people, but God calls us, through His strength, to follow His created plan for human sexuality." Two sentences later, he makes the statement that adultery, fornication, and the LGBTQIA+ community are "in opposition to God's law and heavenly plan for human sexuality." So what exactly does this concept of "Christian respect" entail?

Does it mean that we should refrain from physical violence, but that it is our moral obligation to tell people that they are going to hell? How exactly should we do this? Should we stand by the side of the road and hold picket signs? Should we find the social media accounts of LGBTQIA+ individuals and chastise them in the comments? Or is this charge merely reactionary; do we only need to educate people about their sin when they ask for our opinions on the topic? And must we ban them from our churches and schools until they promise to change their ways? Whatever Wilson's tweet was meant to imply, I do know this: the word "respect" does not typically entail publicly disparaging groups of people on Twitter, whether or not they share the same worldview or beliefs as the speaker.

To those who agree with Wilson's claim, it may be tempting to say that he is just speaking "Bible truth," no matter the effects this has on other humans. But rather than magnifying portions of scripture that have been historically used to justify discrimination, hatred, and violence, do you know what indisputably constitutes "Bible truth?"

Love your [neighbor](#).

Treat others [the way that you want to be treated](#).

God sent his [only son](#) to die for you.

You are made in the [image](#) of God.

You are [valuable](#).

You have [purpose](#).

You are [loved](#).

For every instance that we choose to beat people over the head with condemnation rather than lift them up with these transformative Biblical truths, we have entirely missed the point—and we have failed as Christians.

As [Andrew Kerbs](#) states in a scathing Instagram post regarding Wilson's tweet, "This is why fundamentalism is so harmful. The ability to place theology over humanity and then declare you're doing God's work is dangerous. It causes real and measurable harm." Indeed, Wilson's insistence on placing theology over humanity is simultaneously discouraging, discriminatory, and dangerous.

It has been seemingly difficult for many people to speak out in light of this issue. While Andrew Kerbs is an ex-Adventist, people such as the [Spectrum](#) writer who published an opposing article have had to hide their identities in order to avoid repercussions for their views. I am in the privileged position of contributing to this dialogue without fear of being fired from a position in church leadership. My heart aches for those who are both saddened and infuriated by Wilson's statement, but may be unable to speak out for fear of jeopardizing their careers. I am most enraged for those members of the LGBTQIA+ community who have been directly insulted by Wilson's words. It is a troubling thing when the staunch views of church leaders do not reflect the beliefs of so many of their congregation members, and when many of those members have little sway in affecting the leadership of their church.

As many of us recoil in the aftermath of Wilson's statement, I hope that the Adventist church slowly recognizes the extent to which this rhetoric is harmful and unproductive. No matter our ideological differences, it is imperative that

Christians make a commitment to affirm the love, value, and purpose that are undoubtedly supported by the Bible—not repel people from God with fear.

If you are in search of an LGBTQIA+ affirming organization for Adventists, please visit the website for the [Seventh-day Adventist Kinship International](#).

If you or a loved one is in need of support as a member of the LGBTQIA+ community, the following resources are available to you:

The [Trevor Project's](#) LGBTQ Suicide Hotline: 866-488-7386

The American Foundation for [Suicide Prevention](#): 888-333-2377

The [Point Foundation's](#) LGBT Support Hotline: 866-337-6468

For a compilation of additional resources, visit this [list](#) by The Lesbian, Gay, Bisexual, and Transgender Community Center.

For those looking for resources to reconcile their Christian faith and sexuality, [Q Christian Fellowship](#) may be a helpful resource.

For Adventists who are not members of the LGBTQIA+ community but are looking for resources to better support friends and family members who are, the book [Guiding Families of LGBT+ Loved Ones: Adventist Edition](#) may be a helpful resource.