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The Student Movement Volume 106 Issue 15: AU Theatre Wing Presents Pride and Prejudice

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AU Theatre Wing Presents Pride and Prejudice



Photo by Darren Heslop

Humans

HUMANS

“Matchmaking by SASA” – Details on the New Club Event!

Interviewed by: Irina Gagi [02.25.22](#)



Photo by Rachel Rajarathinam

This week I sat down with Rachel Rajarathinam (senior, nursing), SASA President, to discuss the new “Matchmaking by SASA” event coming up this weekend.

Could you start by explaining the details of the event?

The event is called “Matchmaking by SASA.” It's a South Asian twist on a Western dating game! It's a bit like a blind-date scenario. Our club sent out a Google Form to

all the SASA club members and published its link via our Instagram bio, inviting people to participate in this event. The form asks people about themselves, what they're like, and what they might like in another person. Based on the results and answers of these forms, we will pair people up with their blind date.

This process is like the practice of marriage arrangements in South Asian cultures. Often, a family member organizes this same process, but some matchmakers do this "partnering" as an actual job! They have "databases" for different single people—maybe a picture of them, their career, what their family does for work, where they work—and then they consider what people would make a good match through marriage. Usually, this would also involve meeting the two partners' parents, but we won't get parents involved in our event.

For our event, we are mimicking what might be considered the "good concepts" for arranging couples. Many negative aspects are built into the matchmaking practice in South Asian cultures, primarily due to the presiding caste system. No one on the SASA team supports this societal hierarchy.

What was your inspiration for this event?

My main inspiration is my grandparents on my dad's side, who got married through an arranged marriage. My grandma's older brother was the one who arranged for the two of them to be married. Fortunately for them, it ended up being a good marriage.

They did go to elementary school together, but they were never close friends. In India (where my family is from), it isn't typical for girls and guys to be close, like platonic friends in America. Even before they got married, my grandparents didn't have the chance to know each other. They were matched because my grandpa was a pastor, my grandmother's brother was also a pastor, and even my *great* grandfather was a pastor! This fact made my family feel comfortable with the match.

I can't deny that there have been problems with their marriage or suggest that if they hadn't been matched, they still would have gotten married. At the same time, I think there is something beautiful about their marriage. They each respected marriage so much that they were willing to work through their differences to make a life together. I realize that their situation is one of the "lucky" ones. Some arranged marriages result in abusive relationships that I believe should never be forced to continue. But when a connection is good and healthy, you still must make a choice every day to love your partner. Whether your marriage is arranged or

unarranged, you still must choose to love. My grandparents had so much faith in God and their family to choose the right person for them. They had so much confidence in themselves to make their union work. To me, it's a beautiful concept, and they did so much with their marriage! They raised two kids and even became grandparents.

Could you provide some details on how the event will go on February 27?

Since the club officers will have created the couples before this date, participants won't know who they have been matched with till the actual event. They'll show up and be paired—just like that! For the whole event, we have a series of games that the couples will play together. They will have points awarded to them throughout the night based on whether they win a game (or will maybe be given partial credit just to make them feel good). We'll start with “icebreaker” type games which will allow couples to talk and figure out why we paired them together, what similarities they share, etc. In this case, the fastest couple to figure out their key similarities would earn some points. Either way, the couple that ends with the most points by the end of the night will win a gift card to India Garden—a great restaurant in Mishawaka!

Are people welcome to attend the event even if they are not participating?

Of course! People can totally come and watch. The event is in the University Towers rec center, so since it is a smaller space, we are capping the number of participants at twenty, with ten couples participating. We're going to have snacks, drinks, and other refreshments, so people can come and just hang out and watch the games. And who knows, maybe you can find someone for yourself while hanging out on the sidelines!

Is the event open to all Andrews University students or just club members?

It's open to everyone! The original email with the form was sent out only to members of SASA (since we only have our members' emails). Still, we have also advertised it in our Instagram bio, hoping that others would see and be able to sign up. The event is definitely not closed off to only South Asians or club members.

Are people still able to sign up currently?

Absolutely! Although the spots are almost full. There's also no official cutoff date for [signing up](#) since we want to fill all 20 spots, but we will most likely close the form the Friday before the event (February 25).

Is this an event that SASA has done before?

This is a new event that I thought of last summer. As I mentioned earlier, I was

inspired by my grandparents' marriage, and I thought this would be an exciting opportunity to show individuals a side to arrangements and matchmaking that many people don't know about. Amidst the cultures which have normalized it, I believe there are positive sides to this practice.

What do you hope attendees will get from this event?

For this event, it will be up to the couples to decide whether they want to spend time together in the future. We certainly won't force them to do anything they don't want to do. However, if you want the gift card to India Garden, you *will* have to cooperate and succeed!

I have been made fun of in the past for being part of a culture that utilizes this practice. However, I think many don't realize that it appears in America. For example, when people use dating websites or applications, they trust a computer algorithm to find their best match.

The racism, sexism, and utilization of the caste system are negative aspects of this process, and no one in SASA supports these aspects in any regard. But I think experiencing a cultural practice helps us to realize that other cultures are not as foreign as they seem.

Just a reminder, this "Matchmaking by SASA" event is on February 27 from 6-8 pm in the University Towers rec center (the basement). Hope to see you there!

HUMANS

Meeting AU's New Librarian, Katherine Van Arsdale Bell

Interviewed by: Grace No [02.25.22](#)



Photo by Katherine Van Arsdale Bell

Can you tell us a little bit about yourself and how you came to work here at Andrews?

I'm the new Digital Librarian at the James White Library, where I manage the Adventist Digital Library project. I arrived here at Andrews University a few months ago with my husband, Bill, and our two cats. I came from Pacific Union College in Angwin, California, where I worked for over six years as the Special Collections Librarian. For me, it's exciting to be back at AU, because I went to school here and graduated in 2009 with a B.A. in English Literature. It's neat to be

working at my alma mater, and it's good to be in Michigan again. I don't even mind the snow. The weather in California was always warm, and I actually missed the winters. My husband was born in SoCal and lived his whole life in California, so he's been a really good sport about moving to a place with lake effect snow.

What kind of work will you be doing with the James White library?

I'm the librarian in charge of managing, marketing, and growing the Adventist Digital Library (ADL) and SDA Periodical index (SDAPI). The digital library and index are a collaborative project that brings together digitized Adventist resources from several institutions into a single, free, full-text, online database. Our major partners include the General Conference, the Association of SDA Librarians, Loma Linda University, and of course Andrews University, where the Center for Adventist Research contributes much of the incredible content we're able to provide. On ADL, you can find a growing collection of digitized Adventist books and periodicals alongside unique material like historic photographs, diaries, letters, and other special items. Our digital library features a lot of content published before 1926, which is in the public domain and free to share online.

One of my jobs is to collaborate with Adventist publishers to bring new, recently published content to ADL, and especially to SDAPI. The SDA Periodical Index is a part of our digital library where you can search by keyword for articles published in Adventist magazines and journals. With our growing number of publishing partners, we are able to provide more and more links to full text articles every day. It is my goal and dream to push the Adventist Digital Library and SDA Periodical Index to grow into a robust website that supports research of all kinds, from historical to theological to just-for-fun exploration or even genealogical research. This summer we will be moving to a new web platform that will give us more room to grow and add features that add value to our digital library and index, like the ability to filter search results for peer-reviewed articles. I'm really excited about the upcoming peer review feature, because I can imagine how helpful our database will be for students doing research in religion classes.

How can students at Andrews use this digital resource?

Andrews students can find our website at <https://adventistdigitallibrary.org/>, or you can find us through the James White Library site under the "Research Help" tab. The Adventist Digital Library and the SDA Periodical Index are both linked in the "Adventist Resources" guide you'll find there. You can also Google "Adventist Digital Library," and our site will come up.

What are some of your favorite things about your job?

I love helping people find exactly what they need to answer their questions, whether it's a big academic research question or just curiosity about a topic. That desire to help people and support their research led me to become a librarian. Actually, it was my academic advisor here at Andrews, Dr. Beverly Matiko, who realized I would love this field, and she was the first one to suggest librarianship to me. What drew me to digital librarianship was the way that digitization allows libraries to preserve their rare and special collections while sharing them with people all over the world—which was never possible in the past! I love being part of making collections available to as many people as possible, while also preserving the original items and their digital surrogates for the researchers of the future.

How did you become interested in digital multimedia, and what do you like about it?

I discovered the satisfaction of digitizing collections and making them available online during my first full-time library job. I worked in the Garden Archives at Dumbarton Oaks, a Harvard library located in Washington, D.C. The Garden Archives contain a wonderful collection by and about Beatrix Farrand, a talented landscape architect who pioneered her field when it was unusual for women to work, let alone become famous for their skill. I was part of a team that helped build the website that houses the digitized Garden Archives collection today, and in the course of that project, I learned a lot and became fascinated with digital collections. I like the challenge of using technology to capture the best image you can from a historic document. I also became invested in the collection we were digitizing and sharing because Beatrix Farrand was such a ground-breaking professional woman and artist. I felt honored to be part of preserving and sharing her story and the collection she left behind. I feel the same way here at Andrews where we are digitizing and sharing Adventist resources in the Adventist Digital Library. I love being a part of digitizing and sharing the books, periodicals, photographs, letters, diaries, and more that make up ADL's collections—it's a way to preserve and spread the story of the Adventist Church and all the unique and interesting individuals who make up our history.

Do you have any advice for someone who might be interested in a career in this field?

If you're interested in working in libraries, you can enter this profession from any undergraduate program. It's a flexible profession with a lot of variety; most people figure out what kind of librarian they want to be during graduate school when they

earn their Masters of Library Science (a two-year program). I love working in libraries, so I'd be happy to talk to anyone who is thinking about pursuing this career. In fact, my biggest advice to any student weighing their future career options is to talk to your professors here at Andrews. That's how I found my path to where I am today.

HUMANS

My Future Plans: Hannah Castillo

Interviewed by: Lauren Kim 02.25.22



Photo by Hannah Castillo

I sat down with Hannah Castillo (senior, chemistry), to discuss how she is feeling about her future and the plans she has after graduation in May.

How are you feeling about your future?

I'm feeling pretty good about my future. I am confident in what I want to do and I have taken the necessary next steps to get there. Overall, I am so excited to move on and see where life takes me next. The biggest thing I hope to accomplish is getting my PhD. Besides that, I really want to do research that will help the world in

some aspect, so I hope I can make a difference after all the work I have done.

What are your plans after graduation?

I will go on to graduate school to pursue my PhD in Physical Chemistry and hope to join a spectroscopy lab. Earlier, I applied to a couple of graduate schools and have been accepted into all of them. Currently, I am in the process of narrowing down my choices between Yale and Northwestern University. After graduate school, I want to go into research, whether that be in the industrial or academic field.

What are you most proud of from your college years?

I am most proud of my research experience from college. I'm so lucky to have had the opportunity to participate in organic and analytical chemistry research at Andrews. My analytical work is part of my honors thesis and I have already done a few presentations on it, which I am very proud of. I also did a summer research project in physical chemistry research at the University of Tennessee. I am very proud of my work there and even got a publication from those two months.

How did your major relate to your career plans and help prepare you?

My major relates directly to my career plans. I majored in Chemistry with a minor in Mathematics and I will further my education by getting my PhD in Physical Chemistry. The chemistry department at Andrews was incredibly helpful in getting me to where I am today. I had multiple opportunities to conduct research and the professors were so supportive and excellent mentors. Being in the chemistry and mathematics departments, I also was able to work for three years as a TA for multiple classes, which will really help me in graduate school where I am required to teach for at least two semesters.

What is something you're most excited about after graduating?

After graduating, I'm so excited to move on to a new area and live in a college city with lots of places to explore. I've always been looking forward to living on my own and starting my journey of being independent. I'm also ready to really focus on my career and take classes solely pertaining to my field. Taking courses that will be towards earning my PhD is really exciting and I can't wait for this next big step in my life.

Arts & Entertainment

ARTS & ENTERTAINMENT

Creative Spotlight: Students of the AU Theatre Wing

Interviewed by: Megan Napod [02.25.22](#)



Photo by Darren Heslop

Students Lissa Caballero - LC (senior, digital communication) and Siobhan Conye - SC (sophomore, speech-language pathology) discuss their experience as members of the AU Theatre Wing.

How did you find out about the AU Theatre Wing and join?

LC: I found out about the AU Theatre Wing my freshman year through one of my close friends. As a freshman with a horrible case of stage fright I never would have considered joining the club had my friend not encouraged me to give it a try *and* if the club had not happened to be putting on a production of my most favorite thing ever: Narnia.

SC: During the club fair freshman year. I always liked theater and enjoyed a lot of the types of people that come along with it, and to find a theater group on campus was exactly what I had been looking for. I didn't ask too many questions, I just went for it.

How long have you been in it?

LC: I have been in the club for about 4 years now.

SC: About a year and a half.

What do you enjoy most about being in the Theatre Wing?

LC: The thing that I enjoyed most about being in Theater was that it allowed me a safe space to be unapologetically myself. When I joined, everyone was so welcoming and really created a judgment-free zone where we could all just be crazy, learn, and have fun together.

SC: I have made some good connections in theater and have met people I really enjoy spending time with; I go to one of their houses for game nights, I'm working on fun projects with some of them outside of school. I really am glad for a few people I have met.

What is your favorite production you've been in?

LC: My favorite production I've been in was definitely "The Lion, the Witch, and the Wardrobe." I love Narnia, so being able to see it come to life and be a part of it was amazing! I played one of the White Witch's dwarves and we had an absolute blast, despite us having to walk around on our knees the whole time. My favorite scene is hard to pin down but I think the scene where we come to claim Edmund from Aslan's camp was pretty great. As the White Witch's minions, we were acting all cocky and picking fights with characters in the background until Aslan scares us into running away. (Have you ever had to run away on your knees?! It's not as easy as it sounds!)

SC: [I played] Jane Bennet in "Pride and Prejudice," the kind older sister of the main character. The best scenes were probably the bonding between Jane and Elizabeth. The production went much better than expected; there were issues behind the scenes and last minute changes, but the production itself went well. It was stressful but very fun, despite me having to sprint from firefighting training to the first performance. There were a lot of outside variables, but it worked out well.

Do you recommend joining, and if so, what would you say to anyone considering joining?

LC: Yes, I would recommend joining the Club! Even if you are not interested in acting there are many other things you can help with like sets, lighting, costumes, graphic design etc. We also do fun group activities on occasion like outings and game nights. Theater can be a great place to grow and learn more about yourself; and who knows, maybe you will overcome your stage fright like me! Of course, as a student-led and funded club, we are all volunteers, so at times it can be a pretty large time commitment—but in the end I think it's worth it!

You can check out more from the AU Theatre Wing at their [website](#) and Instagram [@autheatrewing](#)!

ARTS & ENTERTAINMENT

New Artist Releases: Evin Nazya-Musgrove, Eli Wilson, & Jonathan Lutterodt

Solana Campbell [02.25.22](#)



Photo by Qualyn Robinson

Evin Nazya-Musgrove (senior, psychology)

EP “Small Talk”

Evin’s sophomore EP is truly a work of art and a joy to listen to, with an edgy airy sound that calls to mind artists such as FKA twigs. My personal favorite on the EP is “Under,” the song she performed for the AUSA Talent Show, but each of the songs give great vibes with an alternative edge if you’re looking for something truly unique on the music scene. At first listen, I was simply too blown away by her vocals and production to even notice the lyrics, but upon several listens, Evin really explores some of those incredible and hard-to-capture feelings of the last few years. She self describes “Lemons!” as the “wild card of the EP,” an occasionally dizzying exploration of joy and loving yourself where you’re at. Check out my interview with her below.

Details about the music:

I was the sole writer of the EP, in terms of lyricism, as I am for all of my music! It is my absolute favorite part of creating! My primary engineer and good friend, Kenny Helms ([@prodxoasis](#)) mixed the vocals for the entire project. In regards to production, each song on the EP was produced by a mixture of some of my favorite producers:

Spoiler: @Idlybare

Under: @8een

Blvd: @AstoriaBLVD

Lemons: @Stoic

Small Talk: @Alanfor

How did you get into music?

Music has always been a major part of my life, as my father’s side of the family is flooded with musicians! I’ve quite literally been singing since I was 4-years old. At 10 years of age, my love for writing poetry and fictional stories led to then trying my hand at songwriting. When I started my [YouTube](#) channel 5 years later, I mainly sang covers by other artists, and at age 17, I finally began releasing my *own* music on all platforms, slowly dipping my toes into the indie-artist scene. The more comfortable I became with writing and releasing music, I found myself identifying more as an artist than I did as a YouTuber. It’s so fulfilling to witness my own growth as a songwriter and musician over the past 4 years. I truly believe that I’ve found, or at least I’m a whole *lot* closer to finding my sound as an artist, especially as I enter this new era of music with “Small Talk,” my newest EP!

What inspired this particular project?

As I shared with listeners on my [Instagram](#) and [Genius Official](#), “Small Talk” is a sneak peek into the past two years of my life; themes of contentment, transparency, discomfort, peace, catharsis, mental chaos, love, doubt, patience, and self-assurance. I had originally planned to release my second EP back in October of 2020, but everything that could’ve gone wrong ... did. It’s as if God deliberately said, “It’s not time, sis. This isn’t the vision.” I can now say, with full confidence, that I am grateful things fell through when they did, because, during that time, the inspiration for this project did a complete 180! In crafting these songs, I wanted to embrace my young adulthood and offer listeners a more mature sound that was representative of my 21-year old self, in contrast to my first EP, “So This Is What It’s Like.” In the process of producing “Small Talk,” I was dedicated to pushing myself, both as a singer and artist, and in leaving my comfort zone, I finally allowed my creative identity room to evolve.

What can we expect to see in the future?

Well, firstly, I want to sincerely thank all those at AU who actively support my music, whether through listening, sharing, play-listing, or personally letting me know that they resonate with my craft. I deeply appreciate it. Listeners can expect a music video for the EP’s title track, “Small Talk,” coming very soon, and other “Small Talk” EP-related content over the next few months! Further, do expect my appearance on various collaborative projects that are currently in the works and soon to be released! I don’t think I’ve ever been this excited about a music era of mine, and I hope that anyone who stumbles across my music, finds a reason to stay for the journey.

Where can we stream “Small Talk”?

[Spotify](#)

[Apple Music](#)

[YouTube](#)

[Genius](#)

Eli Wilson (freshman, business)

EP “The Day After Valentines”

Eli’s music should be familiar to most students on campus, as he’s been creating for quite some time in the Berrien Springs area and is fairly active on TikTok with 65k followers. Most recently, he dropped a 3-song EP exclusively on Soundcloud.

This EP combines guitar-pop with a distinctly authentic lyrical feel and lets us sit in the heartbreak of February 15 with him. “15 Miles” is acoustic & heartfelt, even moving to acapella toward the end, “Problems” is an achingly real discussion of what it can feel like to fall in love with someone it’s not really working out with, and “Catching Feelings” really showcases the piano in a way that deepens the sadness of the piece. Personally, I find Eli’s sound and lyrics really capture the desperation of heartbreak well. Check out my interview with him below.

Details about the music:

The EP was produced by some producers I met on Instagram.

How did you get into music?

I got into music a couple of years ago when I found some recording stuff in my grandpa's attic. Me and one of my friends (Felipe Navia) started making songs and uploading them to Spotify, Apple Music, Amazon music, etc. I started posting videos on Tiktok and slowly started getting more and more people who were actually listening. Been making music since.

What inspired this particular project?

I don’t know about you guys but Valentine’s Day always seems like a drag to me. I’m sure everyone knows the familiar feeling of not having that special someone you hoped for. That’s why this EP is titled “The Day After Valentines” Hope you guys can relate, but if not, then good for you!

What can we expect to see in the future?

We got some big things coming.

Where can we stream “The Day After Valentines”?

You can stream “The Day After Valentines EP” through this [link](#) or through the link in my [Instagram](#) bio!

Jonathan Lutterodt (freshman, nursing)

Single “Too Late”

Jonathan’s first single really showcases his impressive vocals, with some light harmonies and backed by piano transitioning into strings. It really shines lyrically and captures the pain and second-guessing that often takes place after a difficult breakup. His music calls to mind the emotional intensity and sound of Hozier and the singer-songwriter feel of the likes of Chord Overstreet. Instrumentally, “Too Late” starts simply and moves into full on string accompaniment. Check out my interview with him below.

Details about the music:

Jonathan Lutterodt wrote & performed, Felipe Navia mixed, APC produced, and an honorable mention to Eli Wilson for helping make this song happen.

How did you get into music?

I've been a music guy ever since I could remember and I've shared my passion with others through songwriting. Most of what I make aren't real stories, although it's kinda fun to let people think they are! I mostly write love songs, breakup songs, and some Christian music here and there, and I've only recently started to release my music on major platforms as an individual artist!

What inspired this particular project?

This project was pure fun as far as inspiration. No one inspired it, but as a writer I like to become someone else and write as if I'm in their shoes, because that's what I find fun.

What can we expect to see in the future?

More music is definitely to come soon in the following months! I'm working hard to get out the best and build my portfolio of music out there!

Where can we stream "Too Late"?

"Too Late" will be available on all platforms (Spotify, Apple Music, etc.) on February 25! I hope everyone enjoys :) You can pre-add it [here](#).

ARTS & ENTERTAINMENT

The One Inch Barrier

Steven Injety 02.25.22



Photo by Public Domain

When director Bong Joon-Ho [claimed](#) the Golden Globe for the Best Motion Picture in a Foreign Language for the movie “Parasite”—becoming the first South Korean film to do so—he began his speech saying, “Once you overcome the one-inch-tall barrier of subtitles, you will be introduced to so many more amazing films.” Not only does this statement question the other-ing of foreign films, but it also calls out the general Hollywood myopia. With the rise of “Squid Game,” “Money Heist,” “Sacred Games,” and “Lupin,” there is a rising importance given to what the “rest of the world” has to offer.

Before the importance of foreign films is discussed, the importance of storytelling must be understood. Storytelling is not a construction of our identity; instead it is a manifestation of our identity. Most of what we know (or think we know), we have not experienced but directly learn from stories. We operate in a reality constructed by stories—stories that come in all forms from news programs, social media posts, lectures, conversations, religious gatherings, etc. We are what we consume. Thus,

limiting our consumption of films to certain languages limits our understanding of global reality.

It is not just about language, but also about culture. If one only watches films in their own culture, they would see a small speck of what film has to offer. Additionally, without the consumption of other perspectives, there is no exchange of ideas or broadening of horizons, and this leads to the creation of stereotypes and echo chambers. Media consumption patterns of the 90s were not interested in art that did not come from the Hollywood elite, such that non-White films were held to different standards. This was best seen when Italian gangster films were in fashion. The portrayal of violence was deemed artistic and given human qualities, claiming critical acclaim and winning multiple awards and nominations (“The Godfather,” “Goodfellas”). Around the same time, Black rappers and filmmakers in the boroughs of New York were snubbed for retelling stories of their upbringing through music and film. Movies such as “Menace II Society,” and “Poetic Justice” had great receptions, but were never nominated for major awards (their only nominations coming in the niche MTV Awards). Thus, much of Black film in the 90s is overlooked and put into the (inaccurate) box of glorification of violence. One group was celebrated, the other was dismissed, when there was no reason not to celebrate both. This is a direct consequence of an unwillingness to consume art outside of the mainstream.

If one only watches films in their own language, not only are they missing the chance to learn a few words in a new language, but they are also missing out on perspective changes and worldview expansion. In a world of globalization, it is almost redundant to stick to the same consumption patterns as twenty or thirty years ago. A deconstruction of stories from all over the world can help us understand the world better and avoid spewing narratives of saviorism and neocolonial tendencies. One of the big misconceptions of Indian film (particularly Bollywood), is that the movies are brightly colored and dumbed down to distract the “poor Indians” from their poor lives (a view that is often pushed by misinformed Indian diaspora). While there are a few run-of-the-mill crowd pleasers, these movies do not define the industry. Broadly speaking, Indian culture is a culture of storytelling. Indian philosophies and theologies are deeply guided by centuries of storytelling. This manifests in the sheer amount of films produced each year, with more than [1200 films](#) produced annually. The Southern Asia Student Association held a “South Asian Film Fare” in November last year. The

events [showcased short films](#) from various parts of South Asia, which were followed by a panel discussion.

It is also important to consume media from other parts of the world, created by people from those parts. Georg Wilhelm Friedrich Hegel was a German philosopher who talked about Africa in his book, “The Philosophy of History,” stating, “no historical part of the world; it has no movement or development to exhibit (117).” Hegel’s view on Africa is not only inaccurate but also irrelevant. Colonialism resulted in nations and peoples losing autonomy over their narratives. Old Hollywood movies are guilty of turning huge populations into caricatures and stereotypes. Looking to Hollywood for an understanding of how the rest of the world is demonstrates a result of flawed media consumption. Instead, it is imperative to respect the autonomy of peoples and nations, allowing them to create their own narratives, by simply watching their films.

Bong Joon-Ho ended his speech saying, “Just being nominated along with fellow amazing international filmmakers was a huge honor. I think we use only just one language—the cinema.” For those who are interested in learning the language of cinema, you can start with this [list of movies](#).

Reference:

Hegel, G. W. F., Sibree, J., Hegel, C., & Friedrich, C. J. (2004). *The Philosophy of History* (Dover Philosophical Classics) (Reissue ed.). Dover Publications.

News

NEWS

Herbert Blomstedt Comes to Andrews University

Abigail Lee [02.25.22](#)



Photo by Public Domain

This week, Swedish conductor Herbert Blomstedt flew into Michigan to visit the Andrews University campus. Maestro Blomstedt is a highly acclaimed conductor with past experience as the Principal Conductor for the San Francisco Symphony, Norrköping Symphony, Swedish Radio Symphony, Danish National Symphony

Orchestra, Leipzig Gewandhaus Orchestra, Oslo Philharmonic Orchestra, and more. He has been awarded four Grammys along with the Koussevitzky Conducting Prize and is considered to be one of the [top conductors of Beethoven in the world](#). While at the age of 94 and technically “retired” Blomstedt continues to conduct symphonies around the globe with his devout Sabbath-keeping rule of not holding rehearsals on Friday nights or Saturdays.

On Tuesday night, Blomstedt conducted the orchestra during rehearsal—a consistent tradition with his visits to the campus—and on Wednesday afternoon, led the choir in a masterclass. Simon Luke Brown (violin performance, junior) who is a part of both the University Singers and the orchestra said of his experience working with Blomstedt, “Maestro Blomstedt is an inspiring presence who brought me inspiration in his craft, joy in his attitude, and hope in his words. The privilege we had by his visiting us is immeasurable. His example as a musician, person, and Christian is phenomenal.”

On Wednesday evening, Blomstedt gave a talk in the Seminary Chapel that was open to students to the Music department and the rest of the local community. Speaking on his experience as an Adventist working in the music field, he described the many miracles that occurred in his life which allowed him to get where he is today. From conflicts with the secular conducting world and with his own Sabbath-keeping practices, to his origin story of what brought him to music instead of the seminary path, Blomstedt painted a brilliant picture of dedication to both his craft and to God. Grace No (English, sophomore) said of the talk, “It was so cool being able to hear such a famous composer speak, it's amazing because he is widely renowned in many music circles and has worked with such prestigious symphonies. Blomstedt’s seminar was both informative and entertaining and I felt very lucky to be able to hear his stories that I might not have been able to. I only wish it could have gone on longer!”

NEWS

“It’s for the Effect:” A Student Response

Chris Ngugi 02.25.22



Photo by Qualyn Robinson

On Thursday, February 10, 2022, the president of the Montana Conference of the Seventh-Day Adventist Church, Pr. Ken Norton, spoke at Pioneer Memorial Church for a co-curricular course. Hundreds of students heard his presentation, and hundreds more saw the [official apology](#) from Andrews University that followed the next day.

This apology, which was signed by the president of Andrews University, Andrea Luxton, explains what happened that required an apology. “As [the speaker] shared

. . . stories, the speaker—who does not come from a Southeast Asian ethnic or cultural background—relied on assumed accents and broken English as he attempted to portray how various Southeast Asian individuals may have spoken in those situations.”

Pr. Norton used different accents and depictions of Asian people throughout the talk, even though those accents and characterizations were primarily based on stereotypes. He also used examples to progress his points, even though he acknowledged that they could offend people. For instance, during a testimony about his mission in Thailand, Pr. Norton addressed the fact that when faced with the threat of death, he was afraid because he did not believe he would go to heaven. This was because he had dated a Thai woman for two years, and, as a result, he said, he decided to go to Thailand partly because he thought “Thai girls [are] cute.” He did mention this as something he was ashamed of, but the fetishization of Asian women made many individuals who heard him uncomfortable.

While much of the talk involved accents, the principal place he used them was in a poem that he recited for the last few minutes of his presentation. Before this poem, he said that his intention was not to offend anyone but that it was “for the effect.” This extended poem consisted of his narration and the voices of imagined Chinese characters. When he spoke in the narrator’s voice, he used grammatically correct English. However, when he spoke parts of his Asian characters, he spoke with broken, grammatically incorrect English with a heavy, vague, stereotypical Asian accent. Andrews University has responded, but the rest of this article is dedicated to hearing the voices of the AAPI (Asian American and Pacific Islander) community and how they are responding to this event. First, the joint student presidents of the AAPI clubs have released this statement:

In light of the recent events revolving around the incidents that occurred at the Andrews University Chapel on Thursday, February 10, the Asian Cultural Clubs on campus have collectively come together to address these issues and affirm the feelings of our respective populations.

“Adopting inaccurate and insensitive accents, feeding into demeaning stereotypes and the use of offensive and worrisome vocabulary contributed to an environment which was antagonistic towards students from Asian backgrounds. These distasteful perspectives are something that we are committed to preventing on our diverse campus; to the students that had to stand witness to this unacceptable behavior, we are here for you.

Although this event is a stark reminder of the injustice that exists in our society today, it also allows for an opportunity of awareness and growth on our international campus. Evidently what happened last Thursday provoked a conversation that needed to be had. Together, we will work to make a safer environment for the AAPI community on campus and to guide constructive discussion on pressing matters such as the ones brought forward from the derogatory nature of what happened during chapel.

We also would like to acknowledge the efforts of the Andrews University Administration, especially Vice President Michael Nixon and University Chaplain José Bourget, for their quick response to this situation.

Moving forward, we seek to foster a climate on campus that reflects the diverse and beautiful individuals that coexist within these spaces.”

The following voices come from individual Andrews University students. One such voice is that of Solana Campbell (junior, business administration), who, along with Abigail Lee (sophomore, sociology), organized the AAPI club presidents to meet with Chaplain José Bourget and Vice President Michael Nixon to address their concerns with the chapel talk. This conversation with campus leadership helped lead to Andrews University’s apology the next day. These are her words:

“Attending the required chapels is already difficult for me, but attending the required chapels while also having to listen to a speaker spew one statement of anti-Asian rhetoric after another made it much, much, more difficult. I found myself having to step out, put my AirPods in and listen to music, chat with my friends around me, in order to stop myself from standing up and saying something, right there in the middle of chapel. For him to share these deeply harmful stereotypes from the pulpit made me feel like Andrews University was okay with this kind of rhetoric, which was a kind of hurtful betrayal from a school I thought respected its diverse student body. When student leaders followed up with staff and administration, I was honestly shocked by how open they were to admitting they were wrong to have allowed this speaker to say what he did. Their eager willingness to write a formal apologetic statement and be clearer with future speakers about what is expected from them on campus helped heal that betrayal I’d felt. The truth is, I am used to the Adventist church disrespecting my identity as an Asian-American woman. From their continued refusal to recognize women as equal to men in terms of ordination to the years I spent reading Adventist

missionary books that grossly misrepresented India, I kind of expected that this situation would lead to the same kind of apathy from leaders. I'm grateful Andrews took their Asian student population seriously and sought to heal this hurt as soon as possible."

Another student, Abby Shim (freshman, business) had this to say:

"The chapel speaker's use of stereotypical Asian accents was alarming. My friends and I were immediately taken aback during the service, not only by the accents he used, but by other concerning remarks he made about why he even went on mission trips anyway. Overall, the speaker's message was entirely offputting and disappointing. One of the great things about the Andrews campus is the rich diversity it holds, which should be celebrated, not brought down by offensive stereotypes and disrespectful comments such as those made by the speaker."

Charisse Lapuebla (freshman, speech pathology) said this:

"I understand he meant well. He just wanted to relay his journey and experience in serving Jesus while maybe inspiring the next generation. But as a non-POC (person of color), some of his statements and expressions didn't come off as humorous or relatable as he might have thought. Personally, as a South-Asian, woman-presenting person, it was really offensive and hurtful to hear fetishization, even if spoken about his past, and imagery of a "savage land" where my relatives are living. I mean, I knew there will always be those kinds of statements anywhere in America, but I thought that, as a widely diverse community, it wouldn't be preached to my face, spoken in a tone that doesn't seem to find anything wrong with it. As a grown adult, leader of a conference, looked to as an example of the behavior of those in the Adventist church, I really do hope that he realizes, regrets, understands, and grows past it. Even if he doesn't, not to be pessimistic, but that's the reality of being a person of color here, you just kind of expect it at some point."

Joshua Pak (senior, biochemistry), the president of KASA (Korean American Student Association) had this to say:

"As a representative of the Korean community on campus, it was disheartening to hear about what transpired during chapel this past week. Unfortunately, this is a stark reminder that the perpetuation of Asian stereotypes in our society is an issue that needs to be addressed. However, I

was proud of the quick response the Andrews University campus had to this situation and the solidarity I found with my fellow student leaders and the administration. Evidently, this has shown that there is a lot of growth that can and should happen; moving forward KASA will work towards creating safer environments for constructive discussions.”

A theme of disappointment in the words and actions of this speaker can be seen throughout the reflections of each individual. Some of the adjectives used to describe this chapel presentation were; “alarming,” “hurtful,” “off putting ,” and “deeply harmful.” This is especially due to Andrews University’s diverse environment and the prominent position that Pastor Norton holds in the Seventh-Day Adventist Church. The testimonies of these students and the official response of Andrews University speak for themselves. They express the hurt this presentation caused and the healing that is hoped to follow. Quoting from the statement of the joint student clubs, “Moving forward, we seek to foster a climate on campus that reflects the diverse and beautiful individuals that coexist within these spaces.”

NEWS

Worship Concert, “Healing Together”

Andrew Pak 02.25.22



Photo by Darren Heslop

The 19th Annual Andrews University Music & Worship Conference on February 19, from 6:00-7:30 pm at the Howard Performing Arts Center, opened with Dr. David Williams’s statement: “As we do our various worship activities, we build community, but we’ve also learned the profound role that arts and music in particular play in healing our minds, healing the wounds of the pandemic—and there is much evidence for this. And so tonight it’s not just the performance, it’s not a concert, but we’ve titled this—our conference theme—“Healing Together.” Perhaps maybe we’ve gathered for a little music therapy tonight, or we’ve gathered to hear some healing ministry.”

A moment later, a string quartet featuring some of the music students of AU entered the stage and performed Tchaikovsky’s “Andante Cantabile” from his first String Quartet Op. 11, launching a program filled with diverse musical styles and ensembles. Appropriately played within the theme of healing, the pastoral strings

generated an atmosphere of beautiful calm and restorative tranquility. Tchaikovsky's depictive-programmatic style here really shone in its ability to soothe souls with its sensitivity to emotion and the human experience.

The quartet was followed by the Seminary Chorus, a group that consisted of Korean singers from the Seminary Choir who sang two calming songs in Korean with piano accompaniment. Shifting gears to a different musical style, members of the Watchmen performed compelling renditions of "Falling in Love with Jesus," "I'd Rather Have Jesus," and "Sometimes It Takes a Mountain" with their harmonious vocals and Philip Wekesa's (junior, music) skills with the ivory keys.

As Dr. Williams returned to the stage, he introduced a gospel choir and the Christian gospel music they would be presenting: "On the Morning Trumpet" and "Precious Lord." He made sure to note that "if you only hear Christ's second coming, you're not listening. It's also about the pandemic. It's about healing together." Similarly, for "Precious Lord," Williams says "the song isn't about 1965, is it. Having a dream is also about the pandemic. And the pandemic not of racism and the 1960s but of today. If you're hearing "I Have a Dream" speech in the 1960s, then you're not hearing the words of the song." After the selections, a few members of the gospel choir returned to the stage and sang "There is a Balm in Gilead" continuing in the gospel style of worship. This section of the concert closed with a powerful duet of "Speak the Name."

Dr. Williams came on stage to introduce the main artist of the event: Josiah Ruff. As a successful singer, songwriter, arranger, composer, and producer of a reputedly "neo-gospel pop" sound, he's recorded seven albums and is currently working on his eighth. According to Williams, Ruff has sung on many big stages around the US with audiences of thousands and has been included in the "One Lord, One Faith, One Baptism" hymnal. When Josiah Ruff himself arrived on stage, he reiterated the point of the program—to bring healing and worship through music. He launched into a series of his original music with backing tracks or accompanying himself on piano. One of the audience members, Guimel Gonzalez Hernandez (graduate, masters in divinity) says, "my favorite part of the program was at the very end when the special guest played his original song on the piano. Besides the lyrics being really deep, his interpretation of the song was really moving."

With his unique neo-gospel pop sonic landscape and message of healing through music for the Lord, Josiah Ruff created a healing ministry that sought to draw eyes to God. The lyrics of the songs focused on running to Jesus as a source of comfort,

seeing God as the source of all strength, and looking to Him as someone who will never forsake us. Within the context of the passionate musical style, Ruff articulated a message of healing during troubled times, one that heavily focused on one's faith and reliance on God as the Great Sustainer. Guimel says, "in my personal experience, music is the avenue through which I seek refuge in stressful times. For creators, music serves as a vehicle to let out and express feelings, emotional turmoil, and frustration, and in that process heal from those things."

Ideas

IDEAS

Are Attention Spans Decreasing?

Elizabeth Getahun [02.25.22](#)



Photo by Ryan Lee (Flickr)

Many elements factor into our ability to pay attention to something. We know that sleep, exercise, diet, etc. are important contributors to brain health, and consequently our mind's ability to focus on something. However, there could be other facets that play a role in today's concern regarding attention spans. With technological advances and an increase in media consumption, especially social media, it seems that concentration has become increasingly difficult and attention

spans are shortening. I remember being told in middle school that my attention span was worse than that of a goldfish. According to one [study](#), in the year 2000 people's attention span was around 12 seconds, but in 2013 it was at around 8 seconds. A goldfish has an attention span of about 9 seconds. I thought it had to have been an exaggeration. As an adult with more information to digest as a result of having more access to data, news, research, and other resources than ever before, is it possible that with an abundance of information being transmitted to me daily that my attention span may be decreasing?

According to [TIME](#), the hyperdigitized society we live in today greatly affects the brain. Kevin McSpaden discusses a study from Microsoft Corp. which shows that the drop in attention span from 12 seconds to 8 seconds and attributes this decline to a side effect of the brain's attempt to adapt to the mobile era. The survey in that study also showed that a majority of individuals aged 18 to 24 searched for their phones straight away if they weren't engaging in another task compared to 10% of individuals over the age of 65. Additionally, a new study in [Nature Communications](#) supports the concern that our collective attention span is narrowing over time, claiming that there is a limit in our brains regarding how much attention we have and where we can allocate it. There are different cultural items, trends, and information competing for our attention that are so densely packed that we are unable to allocate a sufficient amount of attention to each item. There are some individuals who may have longer attention spans, but on average this is where we are at.

I do think that over the years my attention span has decreased. As a child with limited access to TV or any electronics, most of my time was spent outside with friends, participating in sports, leisurely reading, or academics. I ate healthy, my sleep wasn't disrupted due to screen time or other distractions. I was able to focus on things well; I didn't have a huge problem with it. Eventually, my parents allowed me to get a laptop and cell phone in high school. Even then, I had to give them my electronics by 9pm every night. During this time I had more access to media and the internet but it was still limited. Even with that limited access my attention span began to slow as I had access to all kinds of news, trends, various social media accounts, TV shows, and more. By the time I got to the age where my media minutes were no longer monitored, I realized that while I noticed my attention to things improving when I took breaks, my attention span overall had still become pitiful. I constantly feel the need to have my phone or mindlessly scroll on TikTok even if I'm bored of it. This is when I really understood the connection between the

media age and its effects on my brain and how I am able to focus on and process information.

But fear not. There are things we can do to improve our shortening attention span. Researchers have found that brief diversions help to increase concentration and focus, allowing tasks to be completed efficiently without decline of [performance](#). Additionally, according to [Healthline](#), chewing gum, drinking water, meditation, and behavioral therapy are but a few ways to help improve attention spans. Chewing gum helps lower stress and increase alertness. Drinking water is essential because dehydration damages your mind's ability to think and reason. ADHD is an attention disorder and exercise is a huge benefit to those with this problem. Meditation helps you practice redirecting your thoughts and training the mind to concentrate, which has proven to be effective in increasing attention spans. Lastly, Behavioral Therapy can help change unhealthy behaviors that may be contributing to your inability to focus. We are not a lost cause—we can add these various items to our day to help increase our attention spans. On that note, congratulations for focusing long enough to make it through this article.

IDEAS

Do I Have to Be a Parent?

Angelina Nesmith [02.25.22](#)



Photo by Julian Hochgesang (Unsplash)

Some people just want kids. Why, I'll never know. Nothing against children or anything like that; I love playing with my baby cousins, or being a girls counselor at camp. I just don't want to have kids. Some people like the idea of a whole family with a mom, dad, sons, daughters, dogs, cats, fish, and whatever. I've talked to multiple people who already have an ideal number of kids, what genders they'd rather they be, a list of names to choose from, and what college they'll attend—a surprising number say AU. When people talk about their future families and hopes for children, we as a culture normalize it and kind of just go with the flow of it. But what happens when someone says they don't want to have kids? Are they met with the same amount of societal warmth and acceptance? Sadly, no. Sometimes, even the most well-meaning questions can often lead to a gruesome interrogation.

The stats tell a different story. In 1992, [research](#) conducted by the University of Pennsylvania found that 79 percent of the graduating population wanted or planned to have children. However, when the study was re-run in 2012, only 41 percent answered yes to the same question. That is a shift of 38 percent in just two decades. Many will ask the same question, why such a big shift? What has changed? There is no one-size-fits-all answer; it is complicated and differs from person to person. However, here are some of the reasons why some individuals choose not to have children.

One reason is that society's perception of womanhood has developed to be more than motherhood over a long period of time. In fact, according to a part of an [article](#) in TIME Magazine by University of Minnesota Professor Elaine Tyler May, women have opted out of motherhood all throughout history. In fact, there has been a downward trend of women having children since the 19th century. Ladies, back then the average number of births per woman was eight. (Wow, just try and imagine that! Makes my head spin.) In fact, the rate of childless women was at an all time high in the mid-20th century, right before the Baby Boom. Right now, more and more women are choosing not to have kids for a plethora of reasons. Now, many, many women still choose to either have their own children or adopt. However, it is important to recognize that it is fully their choice (or in collaboration with a partner) for how many children they want to have, and when they want to have them. Now, women are allowed to choose to either be a stay-at-home mother or a career-driven business woman or both; what's beautiful about that is that it is fully their choice.

Another common reason that people choose to not have children is because they don't want their attention divided between two things. More than ever, individuals are focusing on their careers and advancement in doing the things that they love. Many people feel that if they only put 50 percent of themselves into their dream and 50 percent of themselves into their children it will be unfair to both themselves and the kids. They do not want their kids to ever feel like an afterthought, or the second option; at the same time they don't want to risk the unfortunate event of resenting having children and being forced to possibly abandon their dream.

Another reason is that many individuals are coming to the conclusion that there is more than one way to be remembered. More than ever, there is an ability to carry out a legacy and accomplishments without copying and pasting your genetic map. I mean, Isaac Newton never had any kids, and my amazing high school physics teacher wouldn't stop talking about his laws. Many people can and do make bold strokes that write out history, and that's how they're remembered.

Lastly, something that may need to be cleared up is this. People who don't want to have kids are not child-haters. Many, many people feel that they'd absolutely rock at being an uncle, aunt, teacher, youth pastor, or any other job that is a positive influence on children; they just realize that they themselves are not cut out to be a parent. They still love, support, influence, and care for children. As a favorite teacher of mine once said, "I am not childless! In all of my years I've loved over 500 kids."

There is still a stigma surrounding people who choose to not have children, and unfortunately that may not be going away anytime soon. However, asking questions, reading, researching, and having simple conversations with people about this can and will slowly change the way we see and interact with the world. This is an ongoing dialogue that has developed and grown into something incredible, and I am here to reiterate and celebrate these points. The world has realized that womanhood is bigger than motherhood, as is manhood bigger than fatherhood. Look again, and see that some are doing the most selfless thing they can do. Turn again, and you'll see the accomplishments that many of them will make, whether that be influencing the lives of young people or not.

IDEAS

Naming the Familiar: Emotions, Experiences, & our Insufficient Language

Alexander Navarro [02.25.22](#)

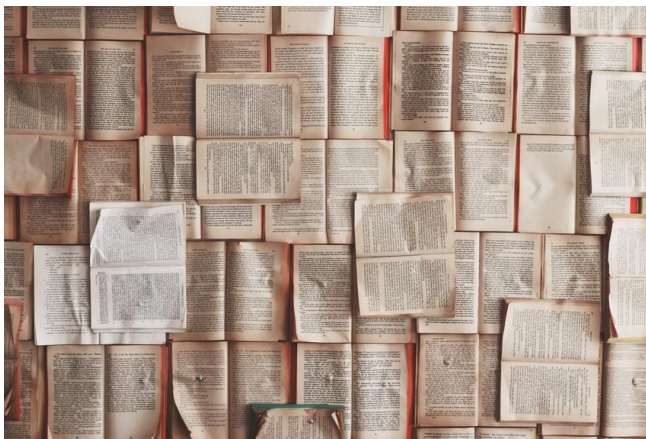


Photo by Patrick Tomasso (Unsplash)

Siso is defined as “a solitary experience you wish you could have shared with someone else—having dinner in a romantic setting, reaching the summit after an arduous climb, having a run-in with a crazy stranger that nobody’s going to believe—which makes you look around for confirmation that it even happened at all” (137). When I first saw this word, something about it stood out to me, resonated within my being. This was an experience I knew, a feeling I was familiar with, but I never had a word for it. Finding this word brought me a strange feeling of comfort, it told me that I am not alone in this world. It told me that since there is a word for that experience, other people have shared that same feeling. It gave me even a little bit of power over it; I now had a label, something I could use to grasp hold of the feeling, to identify it.

Language is powerful—it allows us to share with each other even a little bit about our internal lives that no one else can access. Having words to describe those internal experiences is important. As we all know, being unable to find the words to describe something can be frustrating and restricting, as it traps that thing within ourselves, unable to be shared with the world. While I think most people have experienced *siso* at some point in their lives, even if you have not, I am sure you can think of times where you have felt something, or experienced some emotion, and then felt that you couldn't put a word to it, that the language you had was somehow insufficient, incomplete.

If you went and looked up *siso* in your usual dictionary, it wouldn't be there. Some might say that *siso* is simply a made up word. *Siso* was created by John Koenig in his book "[The Dictionary of Obscure Sorrows](#)," where he sought out feelings, emotions, experiences, and impressions that don't have words in the English language, and then created words for them. The most famous of these is *Sonder*, defined as "the realization that each random passerby is living a life as vivid and complex as your own." I think that this may even be a more universal feeling than *siso*—after all, I think we all believe that our own lives are pretty complex, as we are the protagonists in our own stories. But, there are more than 7 billion other people who are their own protagonists, for most of whom you and I are either side characters, or maybe even never appear. But even then, no matter how universal the experience is, if a word was just created by some person artificially, isn't a real word, right?

This all just begs the question: what makes a word real? We often think of language as this static entity; words are things that have existed for as long as we can remember, that we are taught as children and that we use for the rest of our lives. But, the recent acceleration of the development of technology and culture flies in the face of that idea. After all, the word "smartphone" wasn't coined until [1996](#), and so, a word came into existence to describe something new. However, when a word is first used, isn't it immediately added to the dictionary, so was "smartphone" a word when it was first used, or when it became common, or when it was added to the dictionary? If it was only a word when it was added to the dictionary, then there must have been no such thing as words before dictionaries existed, which is nonsense, so that leaves only the other two options; so which is it? I don't know, I don't know if anyone knows. But language is flexible, it adjusts to what it needs to be. Words are created as people find things they want to describe, and words disappear as people stop using them. So, the beginning of a new word is

someone recognizing that the words they currently have are lacking. This is why I appreciate “The Dictionary of Obscure Sorrows”; even if the words are not “real” as many people would consider “real,” while you are reading them, they feel real. The words and definitions give almost a new vitality to what you may have felt your entire life, but just couldn’t put your finger on, like only now learning the name of someone you have known for years.

For many of the words in “The Dictionary of Obscure Sorrows,” reading the definition feels almost like reading poetry, or like looking at a painting. While it may not have rhythm or rhyme, the words speak to you, almost causing you to re-experience all of the times you felt what is written on the page. It serves as confirmation that your experience is real. So much of life is embodied by *siso*, we feel or experience something, but that experience is subjective, it is ours, it is trapped in our minds, where it is often difficult to communicate using our imperfect and insufficient language. Even if we wish to share what we feel, we can’t, as we are the only ones who have access to our own experiences. We may even begin to wonder whether what we experienced or felt happened at all. But the next time you share a smile with a stranger and find yourself wondering at the richness of their unknown life, the next time you find yourself outside a party contentedly listening to the festive laughter and talking inside, the next time you feel frustrated with the fact that we only get one life, the next time you feel the uncertain intensity of looking into another person’s eyes, rather than allowing that feeling to pass away in as much mystery as it arrived, you can greet it by name, *sonder*, *midding*, *onism*, *opia*, as an old, familiar friend.

Koenig, J. (2021). "The Dictionary of Obscure Sorrows". Simon & Schuster, USA.

Pulse

PULSE

Checking Out “Rate My Professors”

Gloria Oh [02.25.22](#)



Photo by Public Domain

In one semester, I'll be a senior. Crazy. And yet, I am still nervous whenever a new semester starts, because I don't know what will happen in class. What if the test questions are worded in such an abstract way that I can't figure out what's even going on? What if I end up not understanding the topic the professor is lecturing on? First of all, how do they even teach the class?

Whenever these questions arise, I go to friends who have already taken the classes to ask my questions. Sometimes, however, I end up taking courses that only a few students take every year, or I find that my learning experience is different from what my friends described it to be. The popular website "[Rate My Professors](#)" can

be quite handy in cases like these. The following are some tips for navigating this tool.

Don't use the website as your only resource.

The thing is, this website is helpful only when there are several quality reviews. It would be careless to decide whether a professor might deliver a great or horrible learning experience solely because of a single person's opinion. I remember being intimidated when attending my first day of Dr. Goodwin's Foundations of Biology after one of my friends told me about the horrors of this class. But I ended up being that one upperclassman who tells everyone to take Dr. Goodwin's class, because his classes are excellent! So, it might be wiser to utilize several tools when gathering information about your classes. Meet and talk with several people—I recommend speaking with TAs and tutors if you're not familiar with other students in the department. Read several reviews. Maybe even ask the professor how they teach in class. The more sources you utilize, the better an idea you will have about how the course works. This way, you can better determine whether it fits your learning style or not.

Be mindful of the dates the reviews were written.

Another thing students should be mindful of is the dates the reviews were written. Reviews for professors at Andrews University may date all the way back to the early 2000s. Many changes could have been made between then and now, including the course difficulty or even the professor's teaching style. If the reviews are too old, the best option would be to ask the upperclassmen or use social media platforms like Instagram to ask the student community what they thought of the course.

No news is good news.

If your professors are not listed on the website, I would not worry much about it. As the saying goes, "No news is good news." I tend to find people leaving reviews more for bad experiences than for good experiences, unless they are a dedicated reviewer, or their experience was exceptional. If nobody took the time to express their thoughts about their classes, they likely earned what they wanted to gain from that class. In other words, they most likely had satisfactory communication with the professors, good learning experiences, and fair grades.

You might be worried that this phenomenon of not having enough reviews occurs only because Andrews is a small school, but it also happens in many more prominent schools. In fact, the top three professors at Michigan State University

have each received 23, 12, and 11 reviews, while top professors at Andrews have 18, 16, and 12 reviews. Meanwhile, MSU's professors with low student ratings easily had 44, 52, 28, or more student reviews.

So don't be too concerned about how many reviews you see for your professors. Each person's experience is different. If some reviews are leaving you skeptical of the course, talk to other students who have taken the course previously.

Remember that you also have a week at the beginning of the semester to decide whether you want to commit to a class or drop it, so you always get to see for yourself what the course is like before passing a final judgment. If dropping the class is not a choice, and an alternative option is not available, you will at least have emotional support from "Rate My Professors" to help you realize that you are not the only one!

PULSE

Dorm Policies

Alannah Tjhatra [02.25.22](#)



Photo by Darren Heslop

Undergraduate housing is a necessity for many students at Andrews University: every year, Lamson Hall and Meier Hall are filled with people ready to immerse themselves in the dorm life experience that Andrews has to offer. All dorms come with their share of charms: small rooms, loud neighbors, the occasional spot of mold to spice up one's life; but also late-night talks and long-time friends—a

community that quickly becomes the backbone of many people's college experiences.

Over the years, however, many students have pointed out the seeming disparities between Andrews University's two undergraduate housing residences—namely, in the way things are run. Although the same [handbook](#) is used, it seems that many rules and policies are executed differently—many point to curfew policies and rules for student workers as examples. Some argue that Lamson Hall, the women's dorm, is stricter with their policy enforcement.

After asking around, some deans and RAs, individuals who perhaps have had the most experience with handbook policies, have provided their thoughts on why Lamson and Meier are run differently.

One Lamson worker first acknowledges the positives of dorm life: “You have a support system and you get the experience of having independence without all of the repercussions immediately.” However, she also shares her thoughts on the differences between the dorms: “I don't really know why this happens, but I am frustrated about it. I have talked to other adults who have worked in other boarding situations, and they say that girls' dorms and guys' dorms are typically run differently because they are run by different people, and that's something I don't really agree with.”

Specifically, she points out the allowance of jewelry—it is known that, while Lamson workers aren't allowed to wear any, Meier workers can. “We both go to the same school and the fact that the RAs and the student deans [in the men's residence hall] can wear jewelry while we can't is unfair. If both dorms couldn't wear jewelry, I wouldn't have as big of an issue with it.”

Meanwhile, Nicole Caran (junior, pre-physical therapy), a Lamson RA of two years, provides some insight on working the front desk of these halls: “Not to say one [set of residence hall policy enforcements] is better than the other, but they definitely have differences with their front desk, RA checks, and so on. Personally, at least for front desk workers [at Lamson], I think the worker should be able to leave the desk quickly to use the washroom or grab a drink. I know Meier just puts up a sign [if the worker needs to leave], so that would be a change I would want to see at Lamson.”

Nels Wangsness (senior, biochemistry), an RA at Meier, provides his opinion on the matter: “I think that it's definitely true—the residents' experience is obviously different between the two buildings. Although policies are similar, they're not the

exact same—there are a few differences in the roles of the RAs that I’m aware of, as well as expectations for the residents in general. I think this comes from the top down, in that the experiences of the residents depend on the leadership’s interpretations of policies.”

So it seems that the differences could mainly be attributed to two things: 1) Different captains run different ships, and/or 2) young men and young women are seen in a different light, and this affects the way they are treated. Some of these rules are trivial, while others do seem more unfair. Can anything be done about this?

Dean Keila Carmona of Lamson Hall says, “I think that the way that we go about holding people accountable is the same, at the end of the day. Whether it’s evening accountability or anything else, we have the same policy. Now maybe the ways in which we communicate these policies might be different, but I wouldn’t say necessarily that the way in which things are run are different.” She also says that the student handbook plays a role in what policies are enforced in the residence halls as well, as the deans have a responsibility to make sure that these policies are upheld.

Assistant Dean Taylor Bartram of Meier Hall says there is a huge benefit of the community found in residence halls, but also points out, “The biggest thing is that all of our buildings on campus are under different leadership. That’s not better or worse, wrong or right—just different. People are going to have different interpretations, and different buildings/populace have different needs.” He points out tradition as a reason there might be a difference here, and continues, “Is there room for re-evaluation? Yes. And there always should be. We should come frequently to this point of saying, ‘Is this meeting our populace’s needs?’ I’m not sure if things need to change drastically, but maybe the call is for us to assess why we’re doing what we’re doing.”

Andrews is a very diverse place, and serving every person’s needs would be near-impossible. However, it would be good to see more uniformity in the policy enforcement of Lamson Hall residents and Meier Hall residents—especially when it comes to the students who work for these halls. While it is understandable that different leaders have different ideas on how to run a residence hall, some things—jewelry wearing policies, rules for workers, curfew check-in—should be discussed among the deans of both halls so that they can come to an agreement about how

these guidelines should be enforced. This way, residents of both dorms will be able to more fully enjoy their Andrews University experience.

PULSE

Lessons I've Learned on My Year Abroad

Terika Williams [02.25.22](#)



Photo by Subhash Nusetti (Unsplash)

Terika Williams is a senior studying English and Spanish at Andrews University.

For this 2022-2023 school year, I have had the awesome privilege of studying abroad in Spain. When living in a different country, growth is inevitable. However, the lessons I have learned are simple reminders that are easy to forget. This experience abroad has been pleasurable, but in the most uncomfortable way.

There are three reminders that I would like to share with you all. Firstly, the world is large. Approximately 7.9 billion people are existing simultaneously with their own loved ones, goals and problems. There are cities with extensive metro systems, people hustling to and fro stressing about their various situations—just like us. Sometimes we are too accustomed to a worm's eye view. We're so captured with our own issues we forget to take it easy and do this thing day by day. We become complacent with surrounding ourselves with the same worldviews and don't take advantage of the fact that we share this earth with 7.9 billion people. The world is large and it's ours to learn from; let's not waste it.

Secondly, learning a new language is frustrating. I enjoy learning Spanish, but at times the multiple conjugations test my patience. It is difficult to apply these novelties, but it's not impossible. Hard tasks or goals are just that: hard, but not impossible. Every now and then I think, "Is fluency in Spanish attainable for me?" But then I remember that there are a plethora of people who have mastered Spanish. We are totally capable of reaching our intentions. Let's learn to be patient during the process of achieving our endeavors.

Thirdly, human beings are very similar. Seeing how others live is a great way to bring to our awareness the superiority complex we all have. At times we focus more on our distinctions instead of our similarities. We may focus on how our methods differ and argue about which way is best. Our differences are important, of course—they make us unique—but our similarities form communities. Keeping this in mind will help us to build stable bridges instead of temporary alliances with others. I plan on incorporating these three reminders/lessons in my life, moment by moment. I hope they resonate with you as well, as you continue whatever journey you're on.

The Last Word

THE LAST WORD

A Friend

Taylor Uphus 02.25.22



Photo by Taylor Uphus

It was a bright, sunny day as I stood sorting through boxes of clothes, stuffed animals, school supplies, and bedding. As I moved from box to box, I found clothes that looked like I had taken a step back in time, stained and worn stuffed animals, used bedding, and outdated and broken furniture. Based on this scenario, you

might think that I was sorting through items donated at a Goodwill or Salvation Army, but unfortunately, I was sorting through items donated by church members for people in El Salvador. While many individuals donated new and beautiful gifts, other items looked as if people had sent their trash and unwanted goods. This problematic moment propelled my rethinking what mission and service to others should mean.

In 2018, my family began living part-time in Opico, El Salvador. My parents worked to help at-risk children in gang-controlled areas get sponsorships to come to the Seventh-day Adventist boarding school in El Salvador. While I had participated in many temporary mission trips, living and establishing relationships with the people in El Salvador altered my family's and my understanding of what mission should be. As I interacted with people coming from the United States to serve in El Salvador, I began to notice some very problematic tendencies. First, when Americans came, they believed that they were coming to an extremely underdeveloped and impoverished country that would even appreciate their trash and outdated items. Second, the Americans became obsessed with taking pictures of the El Salvadorians (specifically the children) because they looked different and lived differently. Third, when the Americans came, everything had to be done their way because that was the right way. Based on these three problematic tendencies, I recognized the creation of a "them" and "us" dichotomy.

Instead of viewing one another as brothers and sisters, the El Salvadorians were sometimes only seen as a group of people who needed help. Then the Americans became the "saviors" who could provide that help. However, while I believe most of the American missionaries had good intentions, their view of the El Salvadorians as people who need saving, whether religiously or economically, created separation and hierarchy between the two groups. Therefore, I began to wonder if missions and being a missionary could be the wrong approach. What if we came as a friend instead of being a missionary?

Within friendship, a rich relationship exists, a mutual give and take, and the treatment of one another as ourselves. Instead of viewing missions as a "them" and "us" relationship, viewing missions as a friendship creates a "we." In this "we," people recognize one another as equals and value getting to know and understand one another's culture. As these understandings between one another grow out of the friendship, you no longer see them as separate from you, but rather part of you.

You want to give your best when you have a friend, not your trash and unwanted items. Even if you had a friend in need, you would never provide them with something old and worn because that would hurt their feelings and pride. When we choose to recognize every human being as a friend, the barriers of separation are broken down.

When we first arrived in El Salvador, as a white, American, middle-class family, we had many preconceived ideas about El Salvador. We had ideas for all the things that would need to be changed in order to get the school going again. However, we quickly came to realize that we had been wrong. We were not there to save anyone or change them, but rather to be friends and provide encouragement. Some of my parents' best friends are friends they have made in El Salvador, with whom they love to go out to eat and take trips. Now, when we go to El Salvador, we never feel like we are going on a mission trip, but rather going to see friends, in a beautiful country, where we both receive a blessing from being with one another.

Therefore, while I don't believe that missions or service must be eradicated, I simply suggest that we reconsider what it means to serve and be a missionary. Are we promoting actions and thoughts that create separation between "us" and "them"? Or, are we choosing to build friendships where "we" give our best to one another?

Not everyone needs saving, no one needs your trash, but everyone needs a friend.