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The Student Movement Volume 107 Issue 17: "I Dreamed a Dream": AU One Day Closer to Spring

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“I Dreamed a Dream”

AU ONE DAY CLOSER TO SPRING



Photo by Alexander J. Hess

Humans

HUMANS

Joyful Resilience: An Interview with Artist Jasmin Hislop

Interviewed by Solana Campbell [03.02.23](#)



Photo by Darren Heslop

Perhaps you got the opportunity to peruse the beautiful collection of art in the James White Library lobby these past few weeks. I know I always take a few moments out of work to stand in front of the art pieces and really ponder them. So during our newspaper's week off, I took the time to sit down with Jasmin Hislop, the mother from the mother-daughter duo of artists, and discuss her work and the meaning behind them. Feel free to check out the exhibition—it will be open for an additional week beyond advertised!

What inspired this particular collection “Joyful Resilience”? What ties these pieces together? Was it a particular event or perhaps your vision of a need in the art space?

In general, our work invokes joy and celebration. You can see this with our profuse use of color and movement. It seems only natural that our contribution to the celebration of Black History Month at AU will feature images of joyful resilience from that context.

What media did you utilize for the pieces in this particular exhibition (ie: paint, chalk, sharpie) and why? What do you find unique about those media & what do they enable you to do?

We worked with a variety of media such as pen and ink, acrylic, batik and digital design. We also experimented with combining these pathways to diversify the outcome and experience. Each medium brings its own voice to the conversation of our work. Collectively or individually, our choice of media, within any given exhibition, is dictated primarily by the impulses and calculations during the moments of engagement with each piece.

Tell me about your artistic journey. What interested you about physical works of art? When did you begin?

Ever since I can remember, I was always drawing something. My teachers consistently complained about my untidy books and my mother was all out of ideas to control the situation. As opportunities opened up for me to express myself, things got better and mom, very quickly, became my biggest supporter. In high school, I was introduced to conté crayons, pastels, watercolor, pen and ink, charcoal and a few other media. During my teacher training years, I worked with acrylic paint and developed an interest in fabric design- wood cuts, linoleum prints, batik and hand painted designs. After migrating to the US, I gravitated toward computer graphics where I learned several different kinds of graphic design software. Today, my work bears no one trademark. I work in a variety of media and love combining traditional work with technology. I’ve been told my abstracts and semi-abstracts make memorable impressions. I hope this will be your experience as well.

How does your positionality impact your work? What links do you see between the Christian experience and art?

Any and every existential area of our personal and collective journey threads the fabric of our work. Our Black heritage, for example, informed the rendering of the female character in Jasmin's "Bone of my Bone" and Alyssa's "There's a Garden in her Fro." We have not identified a connection to our femininity, however. Psalm 150:6 states "Let everything that has breath praise the Lord." Art, at its core, is a multidimensional form of expression. God's first recorded earthly career was that of an artist. Created works of art are a spiritual gift, as we see in the building of the Sanctuary of God. Those blessed with this ability have some obligation, in our opinion, to use it for God's recognition and glory. Unfortunately, within the Seventh-day Adventist tradition, the visual arts do not share the same prestige as the voice and musical arts and are oftentimes neglected or sometimes muted.

My favorite pieces are probably "Bone of my Bone" and "Shekinah," as well as "Earthen Vessels." Do you have any additional commentary about those pieces?

"Bone of my Bone"—in my mind, the arrival of Eve on the stage of existence was one of dramatic fanfare and powerful emotions for Adam. "Bone of my Bone" is more than a declaration of her origin. It was an undiluted reaction to the unadulterated gift of love given to Adam. Only the love of God could rival such intensity. This piece is my humble attempt to capture the passion of the experience over the details of the event.

"Earthen Vessels" is the rendering of these words of encouragement found in 2 Corinthians 4:7-10: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

"Shekinah," on the other hand, does not have a story we can share. It is meant to be experienced by the viewer. Encounters with the glory of the Lord is as individual and unique as our fingerprint, but it does at least one thing for everyone—humble us.

Do you have any advice for other young Black artists?

To be young, gifted and Black is a unique expression of God. Explore your positionality as your journey dictates. Seek opportunities to share your stories. Your gift is a sacred trust. Don't miss the opportunity to use it as part of your

ministry.

**What was it like working with the James White Library to bring this to life?
How did they facilitate this experience for patrons?**

Working with the JWL staff was amazing. Paulette Johnson and her team were relentless in their desire to host this exhibition. In addition to their courteous and professional handling of the process, they also, as an institution, unmuted the visual arts. We're very grateful that God used them so powerfully to engage another voice of the gospel.

For more information about Jasmin and her daughter Alyssa, as well as their artwork, check out <https://www.jaachidesigns.com/>.

HUMANS

Love is in the Air

Interviewed by Grace No 03.02.23



Photo by Everton Vila on Unsplash

Is it a corporate scam? A day to celebrate love? Valentine's day has sparked discourse in recent years because of the emphasis that we put on monetary gifts and consumerism, but there are just as many people who say we should take advantage of this day to think about our loving relationship with friends and family. I asked Andrews students to share their own

hottest takes about Valentine's Day to give us a look into different opinions on this somewhat controversial holiday.

Scam. Everything is overpriced. I do like seeing everyone's Valentines fits.

Abigail Kim (senior, psychology)

I love it, I love the colors. Is it a capitalist contrived sham to make people feel lonely and encourage empty headed consumerism? Yes. But I'm an empty headed consumer and I love pretty pretty colors and hearts and candy. And you know what? Maybe I am lonely, but in a fun way. In a fun, sexy way. In a, "single in my 20s," feeling myself, a flirty fantasy kind of way. So Happy Valentine's Day, my fellow lonely [lovesick](#) losers.

Reagan McCain (sophomore, history)

I kind of pretend it doesn't exist. I woke up and didn't realize it was Valentine's Day because it was a Tuesday and I had a 7:30 class, so I was really out of it, and then I got curious to see all the couples on Instagram. For me it's a day of data where you can compile information about people—who's announcing they're dating, who's not, things like that.

Lauren Butler (senior, biology and Spanish)

People are too overactive about it. They think it's a big deal, like a national holiday. But Koreans don't. I still like it though.

Belinda Mun (senior, business)

It's fun with the girlies but all the couples are cringe and should get a life. Couples should also be limited to the amount of times they can post about their relationship. I love the color scheme of Valentine's Day and the deals you can get at Applebee's though.

Uccitly Caballero (senior, psychology and French)

I mean it's fine, I guess. Valentine's Day is cute but kind of overrated because... I don't know. Why should you have a special day when every day could be special? I have a girlfriend and I love her every day, not just on Valentine's Day.

Braeden Peterson (sophomore, engineering)

I love Valentine's day. I love any excuse to celebrate love.

Valerie Akinyi (senior, political science and public health)

I think Valentine's day has just become a consumer holiday. People spend so much money on dates, gifts, etc. and although it's nice to think about love, spending that

much money on a holiday makes it a moot point, I think.

Skylor Stark (freshman, secondary education)

I don't know. I've never gotten or given a Valentine.

Tony Choi (junior, psychology)

I hate it when I'm single; I love it when I'm not.

Shawn Dewitt (senior, psychology)

It's good. I think it's cute, and sometimes you can't explain why. It's just cute.

Taehyun Lee (senior, biology)

I'm neutral on it. It's just another holiday that people can have an excuse to celebrate for, and for businesses to have an excuse to make money.

Zoe Shiu (senior, music)

HUMANS

Working at the Writing Center: Interview With Camilia Howell

Interviewed by Gloria Oh [03.02.23](#)



Photo by Andrews University Writing Center

Writing is an inseparable part of education and essential in our daily life. However, it can often become an inevitable toll for many individuals who do not find it enjoyable, or even those who usually enjoy it but are facing writer's block. If you feel like you are one of those people, don't worry! You are not alone. On top of that, Andrews has the writing center (Nethery Hall 134) to help you. This week, we met Camilia Howell (senior, psychology), one of the many students working in the writing center, to hear about her experience being a student worker and what help the writing center can provide.

Hi, Camilia! Could you explain to us your role in the writing center?

Yes! I work a couple of hours on Mondays through Thursdays as a writing tutor. On Mondays and Wednesdays, I provide virtual tutoring; on Tuesdays and Thursdays, I come to the writing center to provide in-person tutoring. So students can [schedule](#) a meeting time and place that works best for them. Any Andrews students, regardless of their class standing or major, can come to the writing center if they need help with their writing.

Why did you apply for this job, or how did you get this job?

We have a good amount of writing tutors now, but we were pretty short-staffed a couple of years ago when I was a sophomore. Dr. Ivan Davis, the director of the writing center, asked some of his students about working as a writing tutor, and he also asked me since I was taking a college writing course from him. So I took that offer, went through some training, took a class I needed to become a tutor my junior year, and have worked as a writing tutor since then.

So it's been two years since you have been working as a tutor! What do you like the most about this job?

Sometimes it's hard to see what should be edited when reading your own writing. So I like that I can provide a third-person perspective and clarify what parts of the paper can be fixed to improve the flow, structure, or delivery of the message. Meeting many students from different majors and backgrounds has also been a cool part of this experience.

What do you think is the most challenging part of this job?

I would say the most challenging part is when I have to work with papers from areas of study that I am not very familiar with. For example, I am not used to the structure, formatting, or requirements for lab reports that many science students have to write. Graduate-level papers, like the seminary, also contain topics and writings that I think are challenging since I am not used to them. But I don't

frequently face this problem as we have graduate tutors to help in these areas like Kayla Goodman (graduate, MDiv).

Do you think working as a writing tutor was a learning or valuable experience for you? If so, why?

I think it was a meaningful experience since it taught me to improve and become a better writer by helping other people assess what might need improvement in their papers. Another thing I appreciate about this job is that I get to interact with a variety of people. I'm hoping to become a mental health counselor, and it might seem like my future career is not aligning with my writing tutor job. But this work experience has helped me practice many essential skills such as connecting with people and making them feel comfortable, since students can visit the writing center or the same tutor several times. So I am glad I've been able to work as a writing tutor.

Arts & Entertainment

ARTS & ENTERTAINMENT

Blackventist Praise

Nathaniel Reid [03.02.23](#)



Photo by Darren Heslop

From February 16-18, the Howard Performing Arts Center (HPAC) was filled with [speakers and singers](#) using their voices to enunciate the power of music for the 20th anniversary of the Music & Worship Conference, hosted by the International Center for Worship & Music. The event featured [notable speakers](#) such as Dr. Lester Ruth, Dr. Clifford Jones, Dr. David Trim, and Dr. Gennifer Brooks, who all discussed music, spirituality, and the synergy between the two. The event then wrapped up with a program titled “Blackventist Praise: Protest, Praise & Progress,” which focused on the rich history of Black Adventists.

The moment I walked through HPAC’s doors on the night of Blackventist praise, I was transfixed by three musicians playing on stage. As they performed, their genuine smiles and passionate playing immediately set the atmosphere as one that was vivacious and authentic. As the night progressed, this atmosphere never dulled, but was enriched by a multitude of passionate singers, actors, rappers, musicians, narrators, songwriters, and dancers. All of these talented individuals used their gifts in order to praise Christ, showcase Black Adventist history, and imbued the audience with a desire for peace. This desire and struggle for peace was a central theme of the event, with “Blessed are the Peacemakers” being its motto. By contrasting the pain of injustice and the joy of freedom in Christ, the event emphasized the importance of seeking out peace.

Looking back on the event, a seemingly unimportant image comes to mind; it's the image of the middle-aged man and his daughter who quietly slid into the seats next to me towards the beginning of the show. The young girl plopped herself down on her father’s lap, and throughout the show she seemed to be talking to him about everything from dinner to the music that was being played—the dad patiently listening all the while. This seemingly unspectacular scene, really made me step back and look at how beautifully simple at its core life is. We as a church, and as fellow human beings, should be intentional about perpetuating the simple peace and love showcased by this father wherever we go and with whomever we interact with.

As I sat in HPAC the night of Blackventist Praise, I’m sure many of the people around me might’ve been struggling with the same schoolwork, self doubt, or family tension that many college students seem to be all too familiar with. Inside HPAC, however, the music seemed too empowering for life’s complications to remain relevant. After listening to all the beautiful music; after seeing a multitude

of talented singers, storytellers, and dancers; and after witnessing that dad sit his little daughter on his lap and enjoy the show, it made me realize that some concepts in life don't have to be complicated—one of those concepts being God's command to simply "[turn from evil... and seek peace](#)" (1 Peter 3:11).

ARTS & ENTERTAINMENT

Ceramics: Revival of the Art Elective

Ysabelle Fernando 3.02.23



Photo by Kayla-Hope Bruno

If you didn't know, Ceramics is an art elective offered on campus. It is a three-dimensional visual art course that meets the art general education requirement. In other words, the class is not exclusive to Art majors. Anyone can take the class, whether to fulfill an Art requirement or just for the fun of it. It is a three-credit course, and due to popular demand, it now has two sections. The classes meet twice a week for three hours (Mondays and Wednesdays, 12:30 pm to 3:15 pm, or 3:30 pm to 6:15 pm). Students who took Ceramics I can take Ceramics II, which is

currently offered as an Independent Study. The class is taught by Alyx Halsey, who has her MA in Ceramics. Classes always fill up quickly, so if you're interested in taking the class, be sure to register for it as soon as registration opens.

Students enrolled in Ceramics have found the class to be therapeutic and enjoyable. As someone who took Ceramics I last semester for fun and is taking Ceramics II this semester for fun again, I can say that it can be time consuming—but I look forward to it because of all the ideas I have in my head that I want to physically manifest with my hands. I'm not ashamed to say that Pinterest has become my favorite place. This class has also given me a different perspective of appreciating this style of art in real life. But don't just take my word for it. I also talked to some students who are currently taking, or have taken, the class. Here's what they had to say.

What made you sign up for this course?

Ellen Counsell (sophomore, speech-language pathology) currently taking Ceramics I.

It sounded different from painting, and you could make fun things. I did it as a kid in summer camp. I like that it's hands-on and teaches you patience, and it takes time to make things perfect.

Abigail Cancel (junior, graphic design) currently taking Ceramics I.

I really wanted to learn how to do pottery and ceramics.

Nicole Powers (senior, music composition) currently taking Ceramics II.

It was an art requirement for my BA, but I really wanted to take it because I loved pottery and always wanted to give it a try. I signed up as soon as it opened.

Kenneth Abraham (junior, biology) took Ceramics I last semester.

I needed an art credit and it was listed as a recommended class for dental school. I thought it would be a great way to knock out two birds with one stone. I took this class with the intention that it would help refine my hand skills and give me insight into ceramics used in dentistry.

Hannah Venn (senior, animal science) took Ceramics I last semester.

I signed up for the course because I wanted to learn more about clay and how to work with it. I was also excited about all the things I could make in the class.

Nigel Maxwell (senior, business administration) took Ceramics I last semester.

I signed up because it was one of the suggested classes to take as an elective before going to dental school.

What is something fun or interesting about Ceramics?

Ellen: That I get to keep everything. It's a good Christmas present.

Abigail: I think the way glazes change when they're fired is interesting.

Nicole: Throwing is harder than it looks on TikTok.

Kenneth: At first I did not like wheel-throwing clay; it was difficult to control the clay and it took a lot of strain on my body. However, after a while I learned tips that helped me to make my clay designs faster, more symmetrical and more supportive in its design as opposed to hand-building. It's interesting how the smallest tap or push into the clay (whilst wheel-throwing) can result in the making or the breaking off of your design.

Hannah: How creative you can be. It's cool to see your idea come to life.

Nigel: You can make whatever you want if you have enough time. You can make pots and bowls that you can eat out of!

What would you say to someone interested in taking Ceramics?

Ellen: Definitely do it because it doesn't matter if you can't draw in the lines, you can still make something.

Abigail: It's actually a really practical class because you can make things that you can use in everyday life.

Nicole: If you enjoy art and want a chill and relaxing class, then take this class. Stress relieving. No quizzes. Chill teacher.

Kenneth: I would definitely take this class. I think taking it has given me a finer appreciation for day-to-day items such as silverware, glassware, pottery, and artistic design, among many other things. If you are thinking about a career in dentistry, I would especially recommend this class, as it primes your hand-skills and coordination skills. It is a fun class to take to help ease your mind.

Hannah: Ceramics is great. I would definitely recommend trying it. You can make so many creative and useful things in this class that you can use for a long time.

Nigel: I would say it's a lot of fun but also takes a lot of time. It's worth it if you have the time.

Alyx Halsey and the students of Ceramics would like to extend an open invitation to "The Burn," which will be on April 22, 2023 at 7:30 pm in the Ceramics studio located at the Art and Design building. The event is held for Ceramics students, but is open to anyone who needs co-curricular credit. "The Burn" is the firing of the wood kiln. The wood firing process creates such a variation on the surfaces of the glazed objects due to the presence of ash from the burning wood. This transforms the glaze into its own unique look in that it is somewhat unpredictable in how it

will turn out when it comes out of the kiln. The only certainty is that it will have an earthy tone with something similar to a metallic shine.

Ceramics is one of the popular art electives on campus. The course was taught in the past, but was only recently made available in the last 2 years. Bringing back Ceramics has revived the Department of Visual Art, Communication, and Design by introducing a fun interactive course open to anyone. Taking an art elective that nurtures the freedom of creativity is an important part of the AU experience. If these students can't convince you to take a Ceramics class, I don't know what will.

ARTS & ENTERTAINMENT

Currently: The Romantics

Solana Campbell [03.02.23](#)

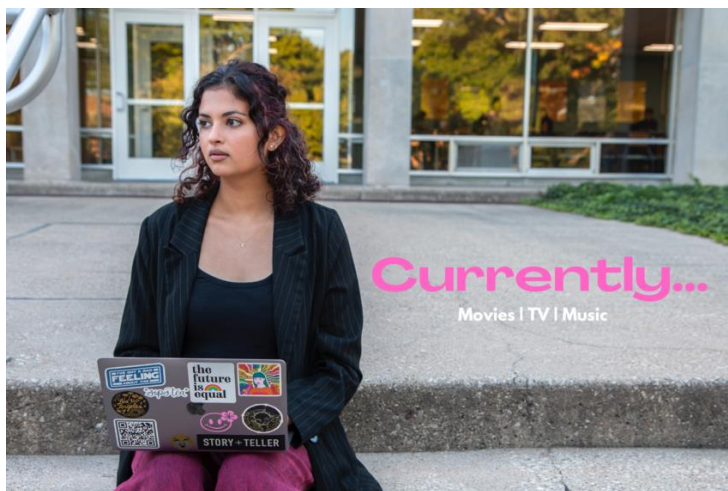


Photo by Kayla-Hope Bruno

I've been writing for the Student Movement for two years now, and every year, I've wanted to do an article about Hindi films, but I hesitated due to the immense vulnerability it requires for me. Think of your favorite childhood movie. Maybe it's a Disney princess movie or a Star Wars movie—the kind of film where the soundtracks and the opening credits immediately bring an immense wave of nostalgia over you. It doesn't matter if the movie isn't perfectly constructed or if

the animation is old and outdated—you love it anyway. It’s like a well-cherished stuffed animal: that movie has been there all your life, and at this point, it’s an integral part of who you are.

That is me with Hindi films. But I’ve always been scared to recommend the movies to my friends or my readers—to encourage you guys to watch them—because it opens the films to rejection. Perhaps you may find them too cheesy, or reading the subtitles is a pain. Your distaste wouldn’t just feel like a rejection of the film; it would feel like a rejection of *me*. Anyway, I’ve said all this to say that if you read this article, watch a movie I suggest, and *hate* it, please don’t tell me about it. I am absolutely unable to look at these films with a critical eye, since I can’t deny the warm and fuzzy feeling they give me after all these years.

Enter “[The Romantics](#)”, a celebration of everything I loved about watching these movies as a child. The show, with four hour-long episodes on streaming giant Netflix, is helmed by Smiti Mundra and features 35 different interviews from Hindi film industry giants. It tells the story of Yash Raj Chopra’s film studio: how it came to be, and how it achieved the immense success it holds today. Chopra is a household name in India, a producer responsible for one of the biggest hits of all time, [Dilwale Dulhania Le Jayenge \(DDLJ\)](#). The film, directed by Yash’s son, Aditya Chopra, has been running in Indian theaters for [27 years](#), and still continues to sell out. It’s a marvelous, grandiose romance that spans time zones, taking viewers from the mountains of Switzerland to a village in India in a matter of minutes. It celebrates the culture of the NRI (non-resident Indians, those who don’t reside in India) and brings us back home. “The Romantics” gives viewers an in-depth look into the making of the movie, with commentary from Aditya and stars Shah Rukh Khan and Kajol. It’s a real treat for anyone who loves behind-the-scenes content and a deep dive into how a movie is created.

What might come as a shock to the American viewer is how small-scale the production of these early films was. The entire directing team was comprised of Aditya and his two assistants, friend Karan Johar, and brother Uday Chopra. Films were often like a family project: kids would grow up on set around each other, and they didn’t have the unions and professionals Hollywood has. For years, the Hindi film industry has been accused of nepotism, a term for when people give job opportunities to family members instead of more qualified people. It’s a hot topic in Hollywood today, but it’s a conversation they’ve been having in India for much longer. However, “The Romantics” makes it clear that projects were small, often involved personal investments, and were staffed by family members who didn’t

necessarily expect pay. Directors' wives would handle the costumes and makeup, and directors would choreograph intricate dance scenes themselves. After watching the docuseries, I'm stunned by how high quality their production was, even with such small teams. Many of their films involve elaborate sets and dance sequences with hundreds of extras. However, directors often had far more control over the final product than they do today, considering their work was so deeply hands-on.

Critics of the docuseries have accused "The Romantics" of being a carefully placed public relations ploy aimed at sheltering Chopra films from the accusations of nepotism brought forth in today's environment. For years, the Hindi film industry was famously well-known for its system of casting sons of already well-known actors and very rarely accepting newcomers. Even Aditya Chopra only got his chance to direct because he was Yash Chopra's son. Whatever your belief about the ethics of nepotism, perhaps the world has missed out on so many Aditya Chopra's just because they didn't have the right last name.

Another topic the series touches on is the use of the term "Bollywood" and the—to put it frankly—inaccuracy of it. One of the most successful Hindi film actors, Amitabh Bachchan, says that he doesn't like the term Bollywood at all. After all, it frames Indian cinema within the context of Hollywood, when there's a completely different strategy to the filmmaking process. In fact, it can be argued that referring to the cinema as Bollywood takes away from the deeply original process used in film creation—Bollywood films are nothing like Hollywood's. Furthermore, the term steals from the diversity of the Indian film industry, which includes far more than the classic "Bollywood" film. Bollywood cinema is simply Hindi film located in Mumbai. However, "Tollywood," the shorthand used for films in the Telugu language, are filmed in Hyderabad and highlight a very different style of filmmaking. Tollywood films have recently received worldwide acclaim for hits like [RRR](#), which was nominated for an Academy Award for Best Original Song. Bachchan argues that the term "Hindi Film Industry" is much more appropriate, with Telugu Film Industry and Malayalam Film Industry used for their appropriate sectors. Each culture and language has its own distinct film style, and naming them under the monolith of "Bollywood" does not give each sector's creativity its service.

Personally, the Hindi film industry is something I hold so close to my heart. Before I could read the subtitles on the screen, I would watch the songs, particularly "Maahi Ve" from "Kal Ho Naa Ho" and "Tere Liye" from "Veer-Zaara" and just have

tears streaming down my face. Even though I had no clue what they were saying, the emotion of the songs spoke to my very young soul. I have always loved the grandiosity of the tales—their movies often span years of time and deal with big topics like love and family. However, even if romance isn't what you're looking for, Hindi films produce action-comedy classics like “Dhoom” and gripping thrillers like “Badla.” Just dip your toe into the immense library of Indian films on Netflix and Amazon Prime and if you enjoy, pretty soon you'll be looking for your favorite actors and actresses all over.

ARTS & ENTERTAINMENT

Freedom: a Black History Month Playlist

Amelia Stefanescu [03.02.23](#)

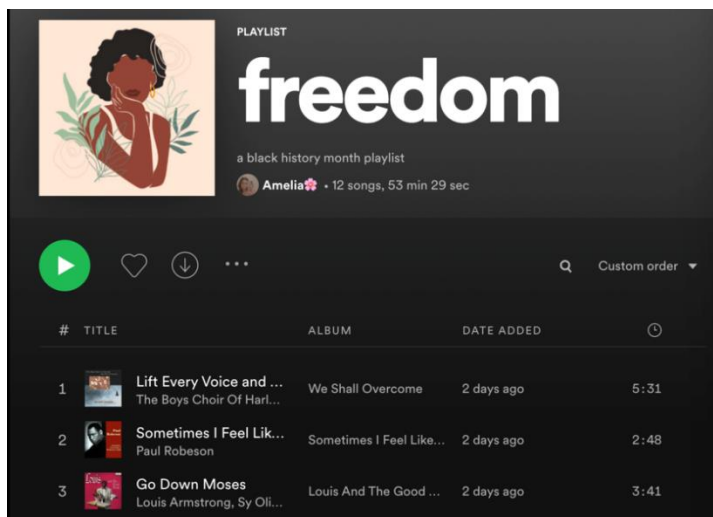


Photo by Amelia Stefanescu

As Black History Month comes to a close, I wanted to take another moment to sit and think about the importance of this special period of time through the appreciation of music as a form of expression. For this reason, I made a playlist to

highlight the Black experience across time and through different eyes, all sharing the same ongoing story of an important march towards freedom and equality. You can find the playlist on Spotify at this link.

Lift Every Voice and Sing - James Weldon Johnson and J. Rosamond Johnson (1905), performed by The Boys Choir of Harlem (2001)

*Lift every voice and sing,
'Til earth and heaven ring,
Ring with the harmonies of Liberty*

This hymn is a prayer of thanksgiving as well as one of faithfulness and freedom, with imagery relating to the book of Exodus. It speaks of slavery and the freedom of the “promised land.” The NAACP (National Association for the Advancement of Colored People) began promoting this hymn as the “Black National Anthem,” and it has grown in popularity since the George Floyd protests in 2020. In fact, in 2021, Congressional Representative Jim Clyburn sponsored a bill which sought to make this song the national hymn of the United States.

Sometimes I Feel Like a Motherless Child - performed by Paul Robeson (1926)

*Sometimes I feel like a motherless child,
A long way from home, a long way from home*

This song is a traditional spiritual song dating back to the era of slavery in the United States. It was very popular during the Civil Rights movement, and to this day has many variations and recordings. The song touches on feelings of hopelessness, alienation, and the absence of familial ties. Paul Robeson was in fact the son of a runaway slave and faced racial prejudice during his time as a star athlete at Rutgers University, so this song held a lot of meaning for him personally.

Go Down Moses - performed by Louis Armstrong (1958)

The Lord said 'Go down, Moses
Way down in Egypt land
Tell all Pharaohs to
Let My People Go'

This song, similarly to “Lift Every Voice and Sing,” was an important spiritual, and touched on the themes of seeking freedom as God’s children, as the Israelites did upon escaping Egypt. It describes an important idea that God upholds those who are persecuted and hurt, and spreads a very positive and optimistic message.

Armstrong used this song as a protest song, defying the idea that the Black community should leave politics and social commentaries out of their music.

Strange Fruit - Billie Holiday (1939)

*Southern trees bear strange fruit
Blood on the leaves and blood at the root
Black bodies swinging in the Southern breeze
Strange fruit hanging from the poplar trees*

This song was inspired by the poem of the same name, written by Abel Meerpol, a Jewish-American teacher and songwriter, after having seen the photograph of the lynching of Thomas Shipp and Abram Smith in 1930. The poem expressed disgust and horror concerning the inhumane lynchings that were targeting the Black population. He added music to the verses, and the song became a major hit, spreading awareness and becoming an important protest tool in New York.

Mississippi Goddam - Nina Simone (1964)

*Hound dogs on my trail
School children sitting in jail
Black cat cross my path
I think every day's gonna be my last*

Nina Simone was an American singer-songwriter and civil rights activist. She not only raised concerns and supported the Civil Rights movement, but went beyond that, challenging eurocentric standards among POC. This song was Nina Simone's "first civil rights song" according to her, composed in under an hour by herself, and later released in her album "Nina Simone in Concert" (1964). It is one of her most famous protest songs and self-written compositions, and in 2019, it was selected by the Library of Congress for preservation in the National Recordings Registry.

Say It Loud – I'm Black and Proud - James Brown (1968)

*I worked on jobs with my feet and my hands
But all the work I did was for the other man
Now we demand a chance to do things for ourselves
We're tired of beating our head against the wall
And working for someone else
Say it loud: I'm black and I'm proud!*

This is a funk song released as a two-part single, and it rapidly became the unofficial anthem of the Black Power movement. In the song, Brown addresses the need for Black empowerment and addresses the need for the denouncement of racism in the United States. It urges people to stand up for themselves and be proud of their heritage instead of ashamed.

To Be Young, Gifted, and Black - Nina Simone (1969)

*In the whole world you know
There's a million boys and girls
Who are young, gifted and black
And that's a fact*

This song was also considered one of the anthems of the Civil Rights movement. It was written in memory of Simone's late friend, Lorraine Hansberry, the author of the play "A Raisin in the Sun." Its lyrics serve to showcase the amazing capabilities of young Black people and how the world needs their talents. It is inviting all to take action and to not underestimate their gifts.

The Revolution Will Not Be Televised - Gil Scott-Heron (1971)

*There will be no pictures of you and Willie Mays
Pushing that shopping cart down the block on the dead run
Or trying to slide that color TV into a stolen ambulance
NBC will not be able predict the winner at 8:32
Or report from 29 districts
The revolution will not be televised*

The song title was very popular in the 1960s during the Black Power movement, before the song had even come to fruition. This piece alludes to many important events in Black history and even daily occurrences that the Black community went through, trying to rally the people together and urging them not to sit back, but to take action. After its release in 1971, it was used to showcase a strong message of righteous anger and political assertiveness, and was honored as one of the top 20 political songs in history.

What's Going On - Marvin Gaye (1971)

*Father, father
We don't need to escalate
You see, war is not the answer
For only love can conquer hate*

*You know we've got to find a way
To bring some lovin' here today*

The song was composed by Renaldo Benson with the help of Al Cleveland and Marvin Gaye, after he witnessed a police brutality incident during an anti-war protest. The song calls for a stop to violence, urging people to turn to peace and love one another instead. It shows the world as a confusing place, where chaos and bloodshed have unjustly taken the place of human compassion.

Glory - Common and John Legend (2014)

*We sing, our music is the cuts that we bleed through
Somewhere in the dream we had an epiphany
Now we right the wrongs in history
No one can win the war individually
It takes the wisdom of the elders and young people's energy
Welcome to the story we call victory
The comin' of the Lord, my eyes have seen the glory*

This song was released as the theme song of the 2014 film “Selma.” The film was about the 1965 Selma to Montgomery voting rights marches, starring David Oyewolo and Oprah Winfrey. The song itself speaks volumes about the need for freedom and equality, bringing in religion, social justice, and hope for the future all together in one song.

This is America - Childish Gambino (2018)

*This is America
Don't catch you slippin' now
Look at how I'm livin' now
Police be trippin' now
Yeah, this is America
Guns in my area
I got the strap
I gotta carry 'em*

This song contains many allusions to the problematic aspects of the American Dream, such as “acculturation, the toxic embrace of capitalism and consumerism, both at the expense of spirituality, where one's history and community are gunned down in pursuit of a toxic American dream.” There is much symbolism in the music video and many references to events such as the Charleston Church

shooting in 2015. The song seeks to sensitize the people to America's reality as an unjust country where inequality and racism are still very much present.

Freedom (feat. Kendrick Lamar) - Beyoncé (2016)

Freedom, cut me loose

Singin', freedom

Freedom

Where are you?

'Cause I need freedom, too

I break chains all by myself

Won't let my freedom rot in hell

Hey! I'ma keep running

'Cause a winner don't quit on themselves

The song places a lot of importance on being the architect of your own happiness, and after its release, it was called on many instances an anthem for African American empowerment. Both Beyoncé and Kendrick Lamar touch on sensitive issues relating to racism dating as far back as the slavery era. They both call for perseverance and spread the message that whatever the Black community will go through, they will always overcome.

I hope that as Black History Month comes to an end, we will all collectively make it our mission to still be active in our actions to seek equality for all, as freedom and awareness are not constrained only to one month in the year, but are an ongoing process in which all are responsible. Happy BHM!

News

NEWS

Dinosaurs Under the Microscope: Mary Higby Schweitzer Visits Andrews

Alannah Tjhatra 03.02.23



Photo by Alannah Tjhatra

On Tuesday, February 21 at 7 pm, students, faculty, and community members of Andrews University gathered at the Howard Performing Arts Center for a special presentation: paleontologist and professor Mary Higby Schweitzer, most well-known for leading the discovery of dinosaur proteins, blood vessels, and plausibly DNA inside fossilized bones, gave a speech as part of the Robert & Lillis Kingman

Lecture Series on Science and Society. After a general welcome by Keith Mattingly, retired Associate Provost for Undergraduate Education; an appreciation of the Kingmans by Gary Burdick, the Dean of Research; and a speaker introduction by Lilly Widdicombe (senior, biology), Dr. Schweitzer took the stage. She jokingly declared, “I use dinosaurs as a gateway drug to the hard sciences.”

Dr. Schweitzer proceeded to captivate her audience with the overarching question, *How do we know what we know about dinosaurs?* She brought up the question of how much dinosaur knowledge was based on real fact, and how much was up to imagination. She explained how dinosaurs become fossils: first, of course, a dinosaur needs to die (“Sometimes they die because of predation; other times, they just fall over and die”). Next, some of the decaying processes must be interrupted in order for the bones to be preserved. In order to become fossils, dinosaurs must be buried very quickly so that scavengers don’t pick apart their bones. Dinosaurs then move up to the surface through weathering, erosion, or mountain building. Dr. Schweitzer explained that, although dinosaurs’ natural deterioration after death results in loss of information, many fossils are still preserved in amazing detail. For instance, she showed the audience the articulated bones of a bird inside a Mesozoic egg—one could see that the bird was about halfway through gestation before it was fossilized. In another photo, Dr. Schweitzer pointed out a dinosaur sitting on top of a nest. She explained that this indicated a warm-blooded dinosaur, since only warm-blooded animals sit on top of their nests to transfer heat from their bodies to their eggs. Another shocking image pictured a dinosaur that was fossilized in the process of giving birth.

Dr. Schweitzer described that we can tell how fast a dinosaur moved based on its femur-to-tibia ratio: the shorter the femur and the longer the tibia, the faster a dinosaur could run. “If we could make a T-rex the same size as a chicken,” she explained, “they’d probably tie in a race.”

Much of the research performed on dinosaur fossils involves comparing dinosaur bone structures to that of modern-day animals. For example, one might observe that today’s herbivorous animals (horses, cows, etc.) have cheeks, while carnivorous ones (dogs, cats, lions, etc.) do not. The same goes for herbivorous and carnivorous dinosaurs. One might also look at dinosaur teeth—shape, size, placement, and rooting—to ascertain what they ate. From fossil feces to bird comparisons (as birds are understood to be dinosaurs’ closest living relative), Dr. Schweitzer showed how paleontologists can perform this type of “forensic analysis” to discover what dinosaurs looked like, how they interacted with their

environment, what their parental tendencies were, where they lived, and what they ate.

Dr. Schweitzer's lecture was followed by a Q&A session moderated by Andrews biology professor Dr. Tom Goodwin. Students were able to submit their queries to an online platform, and Dr. Schweitzer answered questions pertaining to dinosaurs and AI developments, dinosaurs and their relation to the Biblical timeline, the struggle between scripture and science, and more. When asked if she had any thoughts to share on Old-Earth versus New-Earth creationism, she referred to multiple lines of evidence that dinosaurs existed a long time ago and said, "If the Bible and the planet have the same author, how can they contradict?"

The Q&A period was followed by a thank-you by Lauren Butler (senior, biology) on behalf of the Andrews faculty and students. Afterwards, everyone filed out for a reception in the HPAC lobby to enjoy refreshments, cheese, and sweets. Dr. Schweitzer's presentation gave much food for thought to all in attendance, which we can carefully chew between our "vegetarian" cheeks.

NEWS

Honors Attends "Les Misérables" at the Chicago Cadillac Palace Theatre

Gloria Oh 03.02.23



Photo by Maxine Umana

Originally published in 1862, Victor Hugo's "Les Misérables" has been reproduced through many adaptations, including the musical. More than 160 years have passed since the novel's publication, and more than 40 years since the original musical was premiered (1980). Yet, the message of justice and love in "Les Misérables" still shines through top-notch acting, songs, and music which enables 21st-century people to resonate with the 19th-century characters, explaining why the production remains highly popular today. To watch this acclaimed

performance, approximately 50 students and friends of the Honors program headed towards the Chicago Cadillac Palace Theatre last Saturday evening.

Before the musical started, the group took a photo together and scattered around the city to eat. Izzy Koh (senior, English) facilitated this process by creating a list of restaurants near the venue a week before the event. Many students, including Richard Powell (senior, business administration) and Samuel Condori (senior, business administration), enjoyed their time, saying, "It was nice to hang out with friends and eat in Chicago," and that they tried out new food such as "fettuccine with Al pesto sauce."

After dinner, students gathered back and toured the theater to observe the rich design and architecture before the prompt beginning of the show at 8 pm. Initially, the stage looked pretty compact to fit in all the equipment and actors, but the students were soon amazed at the clever use of computer generated backdrops that added so much space and reality to complete the music and the performers' immersive acting. The "Les Misérables" production also surprised the audience, who are mostly musical fans with a high standard of music, with the clean and crisp harmony and sound produced by the singers and the orchestra. In fact, some students even thought the orchestra was pre-recorded.

When asked about her experience, Charisse Lapuebla (sophomore, speech pathology & audiology) said that she "fell in love with the way Haley Dortch, the actress for the character Fantine, sang the soliloquy 'I Dreamed A Dream.' Usually, the song is portrayed with melancholy to mourn the loss of childhood optimism. The song portrays Fantine as a tragic character. However, Dortch embodied bitterness, a sort of rage at fate, as she sang. It showed the actress's talent in adding dimension to a character not originally given depth, being a basic woman-in-distress character that male authors of past centuries were in the habit of writing. Just by changing the way she showed emotions in her voice allowed for more sympathy and her desperation. Honestly, I could go on and on about the set design and how smoothly they transitioned too! I have always loved Les Miserables, so being able to enjoy it with friends while being shown an enlightening rendition made me so happy I came!"

Richard Powell (senior, business administration) agreed by saying he "really liked the experience of being at a professional theater with the top-class moving props and stage pieces. I also loved the story of 'Les Misérables.' I especially found the

theme of the poor trying to get ahead even though they were being oppressed by the rich and powerful.”

Samuel Condori (senior, business administration) added that “the staging was amazing,” and that he was very moved by the scene when “Cosette came to be with her father in his last moment. I also loved that the main melodies reappear throughout the musical to keep the audience engaged.”

Another thing that caught my attention during the musical was the performers' profiles. Although my bad eyesight and distance from the stage made detecting every detail of the performers' facial expressions difficult, my Korean radar remained highly active. As soon as Éponine appeared on the scene, I asked myself, ‘Could it be?’ But I maintained my doubts since I rarely remembered any Asian figures on musical stages. On top of that, this was “Les Misérables,” a play that rarely involved people of color. It was already surprising to see Haley Dortch, a Black woman, playing Fantine. I felt like I would be going too far to expect an Asian, and also a Korean at this stage, but I still flipped the program pages with excitement and doubts intermingling in my mind. And when I finally found the cast list, I did not have to spend more than a second to find a Korean name—Heesun. The playbill informed me that “Christine Heesun Hwang (Éponine) is a queer, Korean-American playwright-actor from the Midwest.”

One of the core messages of “Les Misérables” is the unity and love humans share to overcome life's adversities. The epilogue (finale) makes that message very clear through Valjean, Fantine, and Eponine, where they sing together: “To love another person is to see the face of God!”

I don't think I would have been as thrilled as I was when hearing that song if it was not for Christine and Haley. The combination of their identities with their excellent performance skills and exceptional acting delivered the message of “Les Misérables” more clearly than any other show or writing could. For a long time, I felt like I was a mere audience member to the characters of “Les Misérables,” but the performers changed my mind. The story of “Les Miserables,” this story of hardship, this story of overcoming, and this story of love, is for every person, including me.

Ideas

IDEAS

Engineering What We Eat: The Past, Present, and Future of Genetically Modified Foods

Alexander Navarro 03.02.23



Photo by Public Domain

Genetic modification is thousands of years old. That statement, at first glance, may seem absurd, but let's dig in and define our terms. [Genetic modification](#) is “the process of altering the genetic makeup of an organism.” This is a simplification, as things in biology are almost always more complicated than any simple explanation could allow, but genes are in essence the information that is stored in all organisms using a molecule called DNA, which tell the cells of the organism how to do everything required to live, move, produce energy, multiply, grow, fight off

diseases, repair itself, and do pretty much everything that the cell needs to do. These genes, by controlling the growth and behavior of every cell, ultimately control how every organism grows, develops, and operates, as well as the traits they will have.

However, the laws of genetic inheritance—that is, the rules of how these genes are passed on—were not formulated in any full way until the work of Gregor Mendel in [1865](#), whose work was later improved upon by Thomas Hunt Morgan in 1910. And DNA itself, the code of genes, was not discovered until the 1950s. So how can genetic modification be thousands of years old?

Well, one need only look at the difference between the [modern fruits and vegetables and those that are undomesticated](#), to see the difference. If you compare some of what we eat today with what was originally found in the wild before humans got to them, you may not even recognize them as being similar plants. Or, think about how different some pet dogs are compared to wild wolves. These genetic modifications were the result of many, many years of selective breeding and other indirect techniques for controlling which genes are passed on.

But this is not what most people think about when they think of genetic modification. We tend to think about scientists going in with test tubes and big machines to directly tinker with DNA in order to make a new kind of fruit or grain, or to make [beetles grow extra eyes](#). These kinds of changes, however—usually referred to as genetic engineering—are rather new, and provoke a lot of questions. How do scientists actually change genes of plants and animals? Where are genetically engineered organisms seen today? What risks are there to genetically modifying organisms? And, of course, should we be genetically engineering plants and animals?

There are [several basic steps](#) to the modern process of creating a new genetically modified organism (GMO). First, one finds the particular gene for the trait they want to put in an organism; then, they copy that gene and insert it into the DNA of whatever they want to change, usually in the seed or egg; and then, they grow the new plant or animal with the new gene. Recently, this has become easier due to the use of tools like CRISPR-Cas9, which allows scientists to selectively [add, remove, or alter genes as desired](#). CRISPR in recent years has revolutionized gene editing. Compared to previous methods, genes can be changed more [easily and precisely than ever before](#). This has allowed scientists to gain a greater understanding of how different genes contribute to the traits organisms have.

[Several methods used to create genetically modified plants are quite fascinating.](#)

One way genes are added to plants is by creating little metal particles that are covered in the DNA for the gene. Then, the plant is bombarded with these tiny little particles. The DNA then enters the plant cells, which eventually leads to the plant's cells taking in the desired gene. The other method is by creating bacteria that hold the gene, which is often much easier to do since bacteria tend to actually absorb DNA from their environment. The bacteria is then introduced to the plant, which takes in the DNA into its own genome. Most often, the result of all of this is actually not a plant that has the desired trait, as the plants that take in the DNA are often already mature and therefore will not change much; but rather, the seeds they produce will then have the desired trait, which can then be grown to maturity with the new trait.

Gene editing is not rare today. There are quite a few [crops that are GMOs](#), from corn and soybeans to papayas and apples. For those who eat meat, there are even some animals that have been genetically modified, such as the salmon. Given the proliferation of GMO food, it is quite natural to ask, is GMO food safe and healthy? The broad answer is yes—genetically engineered food is safe to consume, in the same way that most food is. [But it is more complicated than that.](#) Isn't it always? Genetically engineered food has to pass through a lot of [stringent testing and regulation](#), so almost all GMO food items are known to be safe. In fact, most GMO food has undergone more thorough empirical testing than non-genetically engineered foods.

However, since genetically engineered foods are relatively new, there have been several consequences, found in a couple plants. For example, there have been [cases](#) where an individual with a strong allergy to a particular protein had an allergic reaction to a genetically modified food—a gene with instructions to make that protein was implanted into a plant which they ate in order to give it resistance to certain insects. It is also understood that genetic modification can lead to changes in the activation of other genes already in the plant. Thus, it may be possible for a process that might naturally detoxify substances produced by the plant to become inhibited, rendering the food less safe.

With all this said, it is essential to note that, as I said earlier, the approval process for a genetically modified food to get on the market is quite stringent, and the cases of people reacting to GMO foods are few and far between. And to be fair, while these allergy problems certainly do exist with genetically engineered foods, they [also exist in foods that are created by traditional methods of selective and](#)

[crossbreeding](#). For example, people have bred strands of tomatoes using natural methods in order to make them insect resistant, and ultimately people got ill from eating those tomatoes. So while it certainly is true that GMO foods are subject to these unintended consequences, that is not so much something that is exclusive to GMO foods. Rather, these problems are more so a consequence of the fact that because of developments in genetic engineering, we are able to produce new varieties of crops faster than ever. Thus, problems we perceive from engineering food is less so an inherent problem of genetically modified food, and more so a consequence of the fact that new genetically modified foods are appearing more and more often. If instead some new method of speeding up and controlling crossbreeding had been developed, so that it could be done with the same speed and accuracy of genetic engineering, we would see a very similar situation. This is because despite selective breeding and crossbreeding being more natural methods that have been used for thousands of years, they are subject to the same risks of unintended consequences.

The development of genetically modified foods has had immense influences on both the quality and quantity of food produced. Crops can be engineered to have a [variety of desired traits](#), from higher yield, greater nutritional value and faster growing, to greater climate tolerance, pest/disease resistance, and the ability to grow with fewer fertilizers. As such, these crops are already having an immense impact in a wide variety of situations. For example, in the 1990s, the ringspot virus threatened to eradicate Hawaii's Papaya farms, but a [genetically modified papaya](#) was developed that was resistant to the virus. To combat vitamin A deficiency, a new strand of rice, called [golden rice](#), was developed and provided to low-income countries. The modified rice was a significantly cheaper solution than the previous method of fortifying the rice with additives, as the golden rice was actually sold for the same price as regular non-enhanced rice. In many humanitarian efforts, genetically engineered crops are preferred compared to non-engineered ones, as they can provide a more reliable and cost effective crop for farmers who may have to grow these crops in non-ideal circumstances—be it financial or environmental. So, while it is important to acknowledge that several factors lead to the circumstances of problems like hunger, and simply having better crops is not a comprehensive solution, genetically modified foods are great candidates for contributing to these solutions.

All of this said, the question of genetically engineered foods comes down to ethics. Is it ethical to genetically modify food, to tinker with nature? Is it ethical to feed

people food that has been genetically modified? After all, what if 20 or 30 years down the line, we discover that some genetically engineered crop has some unintended consequence? How much risk is too much? I think we all know that these questions don't have easy answers. But I would like to suggest something to you. Given the best scientific knowledge we have available, the genetically engineered foods we have today are safe. Of course, this assessment is based on just our current knowledge, so we don't know what we will learn later—but that is the case for everything in this world. That is the fundamental problem with not knowing: you don't know what you don't know; that is, we do not know what we will later discover.

So, true, there is always a small possibility that some new discovery will reveal these engineered crops to have some negative consequences. However, as it stands, we have done significant amounts of research into genetically engineered foods. All of our knowledge, which is quite extensive, points to GM crops being safe. There have been very few incidents with GM crops—and as with all new strains of crops (engineered or selectively bred), when the problem was discovered, the strain was taken back and corrected. But the question stands, how would people benefit from genetically modified crops? How would farmers benefit from increased yields? How would access to greater quantities of more nutritious foods affect struggling communities? How would the environment benefit from less deforestation from smaller areas of farmland being needed to grow the same volumes of crops? How would agriculture as a whole be better prepared for the future of a warming planet if they had better access to crops that were drought resistant and better at dealing with heat?

There are a lot of problems that genetically engineered foods could contribute to solving now, and even in 20 years we have found no problems with genetically modified foods. One could always argue that we will find something in the next 20 years, or the 20 years after that, or in 100 years. Who knows—we may find out in 20 years that strawberries have some negative consequence that was so small we didn't notice it. So I will leave you with this thought. Which is worse: using a tool we understand to solve a problem while recognizing that we may make a misstep along the way; or not using the tool, and so making it much more difficult to solve the problem because of the fact that we don't know the future? We will never know the future, so we should do the best we can with the tools we have.

Russia and Ukraine: New Year, New Direction?

Melissa Moore 03.02.223



Photo by Public Domain

On February 24, 2022, the world watched in horror as the Russian military officially invaded Ukraine after months of increasing the number of soldiers stationed near the border between the two countries. After the initial invasion, the internet was flooded with people's speculations about where the war would lead, how quickly it would end, and whether or not it would cause World War III. One year later, the invasion fiercely rages on with no clear end in sight. As a moment of reflection for the one-year anniversary of the invasion's commencement, I decided to provide a brief overview of how events have gone so far, what strategies have been used, and the current state of the conflict.

Hostility between Russia and Ukraine is nothing new. Russia has been involved in conflict with Ukraine, indirectly or directly, for years. One reason for Russia's interest has been to prevent Ukraine from developing closer ties with western Europe, like other nearby countries have done in the past. Finally, after years of

constant conflict, Russia's military launched a full-scale invasion from the north, east, and south. This event took place in February of 2022, although President Vladimir Putin did not refer to the invasion as a war, but a "[special military operation](#)." At the time, Ukrainians were outgunned and the Russians were able to obtain a significant portion of land ([How Ukraine got the Upperhand Against Russia](#)). They even managed to gain control of Kherson, but ultimately failed to overtake Kyiv and Kharkiv. Starting in April, however, Russia decreased the number of large sweeping attacks they performed and instead tried using artillery to attack current Ukrainian defense positions. At this point, the Russian soldiers had taken many losses, and many of their most skilled military members had been killed. Because the invasion was not considered a war by Russia, Russia had trouble finding new men to fight against Ukraine and replace those who had fallen. Meanwhile, many Ukrainian men volunteered to fight and, with help from Western powers, they were trained to be effective soldiers. Ukraine also received weapons from other countries such as the United States and Poland. In September 2022, Ukraine launched its own attack to retake Kherson. Russia redirected troops to Kherson to aid fellow Russians against the Ukrainians, leaving the land they had taken in the northeast more vulnerable ([How Ukraine got the Upperhand Against Russia](#)). Soldiers from Ukraine began to take back many crucial areas in the northeast, and the Russians fled quickly.

Although the winter so far has seen slower developments in the war, significant events have occurred. First, Ukraine retook Kherson, a regional capital city. With the tide of the war turned against Russia, Russia attacked Ukraine's energy system, allegedly trying to "[freeze](#)" the Ukrainians by leaving them without power. Russia changed tactics in January of this year when they conquered the town of Soledar and Klishcivka and have since been working their way east. There is even evidence that they used a private military force, the Wagner group, to do this. Lately, there has not been much of either side gaining much ground, but there have been heavy exchanges of artillery fire.

Military analysts believe that the next few months will play a crucial role in determining the future of the war and how long the conflict lasts. However, no one seems to think the war will be over by the end of this year. For example, Hein Goemans, a war historian at the University of Rochester, highly doubts conflict will cease before 2023 ends ([Historian Predicts how Russia's War in Ukraine Could End](#)). Both Russia and Ukraine are developing new strategies and preparing for an impending battle that most believe will be a critical moment in the war. Russia is

moving away from its winter tactics (trying to cut Ukrainians off from the basic necessities of life to weaken them) and have instead been moving large numbers of troops to eastern Ukraine ([Ukraine, Russia Set to Launch Spring Offensives: What to Expect | WSJ](#)). Meanwhile, Ukraine is heavily relying on weapons from Western nations. However, they may not arrive in time to defend against a Russian attack. Additionally, it will take time to train individuals to operate the new machinery.

Overall, the war has not gone the way Russia planned, as they underestimated how strongly the Ukrainians would fight back and expected the invasion to be over in a matter of days. Throughout the course of the war, Russian strategy has shifted from using skilled manpower, to artillery based tactics, to controlling basic life necessities and using private military forces. Now it seems they may be resorting to using sheer troop numbers and taking advantage of Ukraine's moments of weakness. Despite this, there will probably be more anniversaries of the initial invasion before the whole ordeal is over, with experts predicting the war will last years and may even involve Russia invading Moldova to "[free](#)" Russians there and portray the event as a victory back home.

While it is very unfortunate that the plight of the Ukrainian people will likely continue for quite some time, it is interesting to note the evolution of the war and what we can learn about politics from it. It has provided insight into the complex international ties that lead to war or the maintenance of peace. Despite the learning experience, let's keep our prayers going up for all people involved in this war until an agreement is reached.

For more information about why analysts don't see the war coming to a close anytime soon, you can watch these insightful videos:

https://youtu.be/H_djyPEfkSI

<https://youtu.be/G6urqBQxt1o>

<https://youtu.be/L7INxfISGFs>

Stress and Video Games

Rachel Ingram-Clay 03.02.23



Photo by Public Domain

“How are you?” is a question we are asked every day, if not multiple times a day, by friends, family, and colleagues. Usually, it is one that glances off and is swiftly answered with an automatic “fine” or “well” and a polite “How are you” in return. These common, often unthought greetings are sprinkled throughout the day. Are you truly “fine” though? Are you actually “doing good”? I hope you are. But it wouldn’t be too bold of me to assume many of us are not. A lot of us don’t tell others when we are stressed. Maybe we ought to.

Stress is a word that I have had a difficult relationship with. I used to think being stressed meant I was failing. If I was stressed, I must not be handling my life correctly. I must have slacked off and am now paying the price. I didn’t use this line of thinking for other people, either. When I saw others getting stressed, I would think they must be putting too much pressure on themselves. How ironic I couldn’t

see that in myself. That was before I was in college. Now that I'm in my senior year, I view stress quite a bit differently.

My relationship with stress has gone through several evolutions. In 2019, I bought a game called *Celeste*. It was an indie game—a game made by an independent publisher as opposed to a large game company—that had been released the year prior. It won several awards in both 2018 and 2019, including [The Game Awards Best Independent Game and Games for Impact](#). I had heard great things about it from friends, and as an avid gamer, I decided it was time to try it out. And try and try I did. *Celeste* is a single-player platformer game where you play as Madeline, a rookie climber who has decided to tackle Mt. Celeste. Mt. Celeste's own inhabitants warn Madeline of the many dangers ahead. As the story progresses, the player discovers Madeline struggles with anxiety and panic attacks, which she experiences several times throughout the game. I won't go into any more details—if you're interested, you should play the game yourself! The goal of a platformer game is to complete a level from one side to the other. Often this is accomplished through repetition. These levels often require well-timed, practiced moves. With the addition of boss fights and an extremely well-written soundtrack, *Celeste* becomes an anxiety enduring masterpiece.

Why am I mentioning a game while talking about the real anxiety we experience every day? After experiencing *Celeste*, I went in search of what others had gleaned from playing the game. I came across this [video](#) by Adam Miller titled “Why Does *Celeste* Make Us Feel Anxious.” This intrigued me because, as I played the game, I noted my stress and anxiety levels rising. In most other games, this would make me quit and take a break—but each time I started to feel this in *Celeste*, I would be driven even more to finish the level. Miller describes in his video that *Celeste* keeps you playing by complementing the *distress* you feel from the bosses and music with *eustress*. “Distress” is what we often associate with the neutral word “stress.” It makes us agitated and afraid, and we often shut down as a result. However, *eustress* is stress that results in positive actions. *Eustress* pushes us forward. If you have ever done something difficult but fun, you have probably experienced *eustress*. It's the feeling that comes when you get competitive in a game, wondering if you can back up the trash talk with actual results. When I learned of *eustress* and how it worked dynamically with the body, my views on stress in general shifted.

When we get stressed by school, we often become entrapped by negativity: distressed. These feelings are easy to come by, and they pile up throughout the

day. Knowing that stress under the correct circumstances, eustress, could be beneficial to me gave me the knowledge to work with as I tackled handling stress in my own life. Those of us with high-functioning anxiety as well as those who go through feelings of general anxiety and stress know that, once you start tipping into that stress, it can be hard to pull yourself up. However, you should know there are plenty of resources around that can help stop that fall and turn your distress into eustress, if not alleviate it altogether. As I said before, I recommend doing some of your own research—but here are a few practices that have helped me: 1) Yoga and/or meditation, 2) Listening to music (calm, instrumental is my favorite), 3) Talk therapy, and 4) Going for a walk.

Stress is uncomfortable. It makes already-difficult situations feel impossible to handle. One of the best ways to take control of something uncomfortable is to gain knowledge about it and fight back in ways that work for you. If you find yourself stressed, start acknowledging your triggers. Try avoiding those if possible. Research and practice different techniques that help calm your nerves. Most importantly, don't be afraid to talk about it with others. I can almost guarantee that those people who you see every day and ask you “How are you?” genuinely care about your answers. Maybe start sharing the real feelings underneath. You may learn more about yourself and those around you simply by realizing that it's okay to not be okay.

Pulse

PULSE

Can Political Parties Be Inherently Christ-Like?

Wambui Karanja 03.02.23



Photo by Public Domain

The idea of political affiliation being tied to an inherent sense of Christianity is an idea I have long struggled with. I have come across rhetoric from both sides of the political spectrum asserting that to be a true Christian, one must align with the values of a specific political party—most often Democrat or Republican. The most recent and startling example of this was a [video](#) sent to me over the past summer break featuring a pastor claiming, rather emphatically, that you cannot be a true Christian while being affiliated in any way with the Democratic party. In the video, he says, “If you vote Democrat, I don’t even want you around this church. You can get out. You can get out, you demon. You cannot be a Christian and vote Democrat in this nation.” While this is a hyperbolically radical example of individuals associating Christianity with one specific party, the idea is prevalent and noticeably controversial. To facilitate a space for this conversation on campus, I

asked various students what their thoughts on the matter were. I encourage you to read each response carefully and reflectively—they provide remarkable insight into the core of this conversation. (Please note that this article is not intended to persuade readers to support one or either party, but simply to present students' thoughts on the matter.)

Can a political party be inherently Christ-like? Is there one party that is more “Christian” than the other? Does political affiliation even matter, or should the focus lie within one’s personal beliefs and convictions?

Johnathon Woolford-Hunt (senior, global studies & digital communication):

I do not believe that one party is inherently more Christian than another, but I will say that both parties' version of Christianity looks very different from the other. Historically, when groups of a religion have very different views, it has resulted in a separation. The Catholic Church gave birth to Protestantism, and then that split into the various churches we know today. I believe it's time, because of the very dramatic split in the church today on many issues, for yet another distinction or split so that we give both subsections a title and all confusion can subside. I do not have the power or authority to say one party is more Christian than the other. But I think it's important for all of us to look at Christ's character. If your political affiliation is not aligned with Jesus' nature of love, equity, justice, and inclusion, then I think it's time for you to re-evaluate.

Philip Wekesa (senior, music):

I do not think a political party can be inherently Christ-like. This is because they are founded on human ideologies, and human beings are flawed in nature. Some ideologies may be what we call Christ-like, but they are not at the core of any political party. I also do not think there is one political party more “Christian” than the other. Especially as a person who was not born in the United States but came to learn about its political system, I tend to see “Non-Christian” elements in both parties. Some of the issues emphasized by either party may not often appeal to Christian ideals. Although I am aware of a party that wears the “Christian” label quite often, which I consider dangerous, I will not get into that. Political affiliations do matter because they all reflect our way of thinking in its most diverse ways. They are forums where like-minded people have a safe space to come up with solutions to the problems that everyone is facing. The problem comes when there is no tolerance towards a different opinion, and an “Us vs. Them” approach is used, resulting in bigotry and hate brewing.

Nathaniel Powell (sophomore, theology & communications):

Just because the party does something that seems morally good, matches the fruit of the Spirit, or examples of this good action can be found in the Bible or even done by Jesus himself, doesn't mean the political party is Christ-like. I argue that if something is Christ-like, it must please God. The Bible says in Romans 8:8, "Those who are in the realm of the flesh cannot please God." This shows that what is important is the people, not the actions. If a party is inherently Christ-like, it wouldn't matter if the people behind the political party were Christians. But Biblically, the people behind the actions matter more than the actions, so my answer is a political party cannot inherently be Christ-like. Yes, a political party can be more Christian in the cultural sense of it, as in, in-line with Christian tradition, but not a Christian in the sense of Follower of Christ. Political affiliation does matter because decisions made in government affect us. Although our true home as Christians is not this world, Christ has instructed us to cooperate with the systems of the world because they are put in place by God (the institutions, not parties). Mathew 22:21 says, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." Then Romans 13:1 says, "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God." Finally, Micah 6:8 says, "Do justice, love mercy and walk humbly with God." Especially for the last verse, we are encouraged to be involved, even if that means withholding your vote from someone who is not "doing justly." Standing idly by is just as bad as acting unjustly yourself. Hence, political affiliation is up to personal belief and conviction. James 4:17 says, "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them."

Nicholas Gunn (freshman, secondary education):

Republicans, in my opinion, are more Christian, I believe. I think more elected Republicans would identify as Christian.

Basam Mohamed (junior, architecture):

I don't think a political party can be more Christian or less Christian than the other. Christians are diverse; they come from many backgrounds and have had different experiences, which means everyone has a different perspective on how things work. These are all things that should be considered and respected. Political affiliation is important; however, it is never more important than salvation in Jesus Christ. Personally, as I continue to try and get closer to Jesus, the less involved I will become in politics as a whole because what is of utmost importance is loving

God with all my heart and treating my neighbor as I would like to be treated. I still vote and have opinions, but at the end of the day, God is in control, and I think it's one of the greatest assurances Christians can have in a world of uncertainty, and heated political disagreement at times. Christians don't need to think the same. However, we should all unite under Jesus and God's law of love.

Kayla-Hope Bruno (senior, psychology):

I do think that a political party can have Christ-like qualities and hold Christ-like values. However, I would not characterize any political party as being fully Christ-like because of the flawed nature of humanity. There have been many instances in history where political parties have held and pushed ungodly views and agendas. I would not say that there is one party that is more "Christian" than the other. I would still say that there are some Christ-like qualities that can be seen in each political party. In terms of religion and politics, there are a number of religious groups that maybe identify as Republican, Democratic, or Independent. However, that does not necessarily mean that the political party should be seen as being "Christian." I believe that it is more up to an individual's personal beliefs and convictions. Especially as Christians, there should not be an extreme focus on political affiliation because certain views that a political party might hold may not align with one's religious beliefs. I think that it is just a matter of using Godly discernment and asking God to guide you when it comes to political affairs.

As evidenced by the nuanced responses above, many individuals would agree that political affiliation does not necessarily correlate with a heightened level of Christianity or spiritual correctness. The theme I found while listening to the thoughts of these students was that our personal perception of Christianity, in many instances, informs our political affiliations—if we even choose to subscribe to the idea of affiliating ourselves with one party. In addition, it is important to note that both our political ideals and spiritual understanding are influenced by a myriad of factors, including upbringing, socialization, and lived experiences. When navigating the relationship between politics and Christianity, it would behoove us to evaluate our political ideologies against the values of love, respect, and justice.

PULSE

Is Honors an Advantage to our Students?

Melissa Moore 03.02.23



Photo by J.N. Andrews Honors Program

To apply to be in Honors, or not to be in Honors. That is the question many incoming students may have when registering to attend Andrews University. On the one hand, the title of being an Honors student may add an extra bullet point to a resume, but on the other hand, how does Honors actually contribute to the college experience? An even better question I know I had as an incoming freshman is, what even is the J.N. Andrews Honors Program?

According to the Andrews University website, the [J.N. Andrews Honors Program](#) is designed to “offer undergraduate students greater opportunities for intellectual, spiritual, and social development.” The core general education classes students

take are replaced with a separate sequence of courses that involve discussion-based and interdisciplinary learning. The program is text-based, so most learning comes from reading and critiquing primary sources as well as from participating in class lectures. Classes also feature special projects, homework, and the occasional field trip. The mixture of class content typically results in fewer required general education credits because there may be information from different areas included in one single class. Additional perks include one free audit per semester, several different events, off-campus outings, and free access to the Forsyth Honors house. The requirements for acceptance include a high school GPA of 3.5 and standardized test scores of either a 25 composite for the ACT or 1200 for the math and critical reading combined sections of the SAT.

So, that leads to the question, how valuable is the Honors program? The short answer is that it depends. I have been an Honors student since I started attending Andrews in August of 2021, and since joining the Honors program, I have heard many discussions among fellow Honors students, and non-Honors students, including both praises and some complaints about the department. Most students agree that joining the Honors program is not necessary to earn acceptance into graduate school or get a job. There are plenty of other opportunities to experience things that will boost your resume. Some people even argue that if you attend a graduate program unfamiliar with Andrews University, listing “J.N. Andrews Honors Scholar” on your resume will not provide any advantage at all. However, while the program itself may be helpful but not strictly necessary for future success, there are other aspects of the program that are beneficial in this way. For example, every individual in the Honors program is required to complete a research project, which can be a valuable addition to any resume. This shows some aspects to be considered in the value of the Honors program.

A lot of the value found in the program is very individualized. For example, students who learn better with an interactive experience may find the discussion-based structure increases their level of learning compared to those who do not require as much personal interaction. Personally, as a student pursuing a degree that is mostly science-based, I also enjoy the deep dive into humanities courses I would not be able to experience without being a part of the program. I also share a feeling with many of my friends that Honors feels like having a second department versus being the central part of our college experience.

Other praises and critiques of Honors often include comments about the social scene. Some people have the perception that Honors is exclusive, but this is not

always the case. The program is designed in a way that builds community and friendships between Honors students. For example, incoming freshmen often bond together after being thrust into the world of Western Heritage, a 5-credit course that meets several times a week and can seem overwhelming to young people who are new to college. It is true that Honors may seem unwelcoming because some individuals exist within social networks that include friends almost exclusively from Honors. However, the majority of students in Honors have extensive social networks outside the Honors program. In my experience, some of my friends are in Honors, but a large percentage of my friends are not a part of the program. Despite the large number of people who socialize with students who are not in Honors, the program may seem exclusive because Honors events are attended mostly by Honors students. However, it is worth noting that the program makes an effort to welcome and invite non-Honors students to events.

One honors student shared a nuanced view they have of the program, including both benefits and shortcomings of the program: “It is a very welcome and open community of individuals who love the journey of learning and enjoy sharing their knowledge with each other. As a part of the Honors program, I hold it very dear to my heart, with its many excursions and wonderful classes. I do notice, though, that from time to time, there seems to be a very distinctive and oftentimes disturbing line drawn between 'Honors people' and 'not Honors people.' It might be completely accidental, but it is something that we, as an open-minded and justice-seeking community, should work on.”

To show the experience of a student not in Honors, Bianca Loss (sophomore, education) says, “I think it’s a great opportunity for people. I’m not in the program, as it didn’t work well with my major and my goals but I would recommend it to people. I’ve enjoyed all the honors activities and programs I’ve been able to be a part of.”

So, how valuable is the Honors program? I reiterate that the answer is "that depends." Is it valuable to Andrews University? The program can be valuable to the university because its existence at least provides the option for students to take part in the community, regardless of their motivation for joining. Some students join because they genuinely find value in the learning style. Others only find value in the decreased credit requirement and free course audit. Some students see

value in the department and wish to join but cannot fit it into their program. And still others carry with them the perception that Honors students see themselves as an exclusive group and steer clear of the department. Thus, the value of the Honors program comes down to what the students in the department put into their own experience. Is there value in having an Honors program on campus? That is something you must decide for yourself.

PULSE

The Wellness Center Happenings

Lexie Dunham 03.02.23



Photo by Peter Tumangday

Here we are again with another look into some fun things people do on campus. Today, we will observe what people like to do at the Andraesen Center for Wellness. This is the newest facility our campus houses and it is the hub for all things wellness. It is one of the first buildings you encounter when you drive through the main entrance of Andrews University. With its big glass windows, this building promotes the entry of light (which has many benefits). These windows are a

tantalizing reminder to spend some time outside and get your daily vitamin D. But what goes on inside this modern building? Let's find out!

One of the first things you may notice when you enter the Wellness Center are the big glass doors and windows. What could people be doing on the other side of this barrier? Here is where we can see exercise equipment galore. Downstairs you see weights, lifting benches, and other things to help work on your muscles. Upstairs you can find treadmills, a walking track, exercise balls, and much more. Javan Knowlton (sophomore, business administration) said, "I love doing compound lifts such as squats, bench, or deadlift." These are all everyday observations from the people who work out, mainly downstairs. Sarah Aguirre (freshman, nutrition) said, "I alternate between push and pull exercises that target different muscle groups. I enjoy the gym because it encourages me to work hard and push myself beyond what I think I am capable of."

But exercise equipment is not the only thing the Wellness Center offers. You can find a serene experience if you continue further behind the glass wall. There is a dry sauna, a wet sauna, a hot tub, and a pool, which can be used for leisurely swimming or laps. There is also an outdoor area to shock your body in the cold Michigan weather. Javan continued, "After my workouts, I usually go to the wet sauna to help my body recover. Then I usually walk outside and cool off and then relax in the hot tub. The sauna is one of my favorite features because you can go there to warm up from the cold weather or even hang out with friends." For someone like myself who does not do heavy workouts, this area of the Wellness Center is a great place to exercise your legs and strengthen and relax your muscles. You can find me here on most Thursdays.

Sure, there is a lot of physical equipment and things to interact with. But as I talked with Reagan Westerman (freshman, psychology), she told me about the community and feeling the Wellness Center creates. She said, "You see the same people, and you expect those same people to be there when you are. You don't talk to them, but you expect to see them. There are certain people that I see that make me know it's going to be a great workout day!" She went on to say, "even though there are no judgments in the gym, I still like to make it look like I know what I am doing, even when I may not know. It helps me feel like I push myself more." This was an interesting perspective that really defines what the Wellness Center means to the community here at Andrews University and outside of our campus.

We have already discussed many of the great things you can find at the Wellness Center. But you know what else it has? Classes! The classes offered include aerobics, Zumba, pilates, stationary bike, and other exciting and physically driven classes. As far as the graded classes, Dave Casejo (senior, exercise science) said, “As an exercise science major, I spend a lot, if not most, of my time here. It is quite fortunate to have most of my classes in the newest building on campus! Even if you don’t take a class, there is something for everyone to enjoy.” When I took Well-Being 360 in one of the classrooms, I could see how all aspects of the Wellness Center are designed for the well-being of students, from the crystal clear windows to the well-placed chairs.

To conclude the Wellness Center Happenings, my experience, and the experiences of everyone I have spoken to have been overwhelmingly positive, and I hope this has given you the inspiration to check out the Wellness Center for yourself! Don’t forget to stay hydrated, get lots of exercise, and get lots of vitamin D. Stay well, everyone!

Last Word

LAST WORD

Why Read? Practice Makes Better

Terika Williams [03.02.23](#)



Photo by Janko Ferlič on Unsplash

Growing up, books were shoved down my throat—figuratively, of course. My mom would tell my brother and me every single day, especially during the summer, to carry a book with us everywhere. She would recite proverbs from her youth about the power of the book. We heard stories of people telling her after her migration to America, “If you want to hide something from a Black person, put it in a book.” The Williams household took literature very seriously. Now, I’m about to graduate with

my bachelors in English, so I guess my mom's tactics worked. I appreciate my mom's encouragement so much because it pushed me to the field that I am pursuing today. As I get older, I've come to realize my mother's genius. I think she was definitely on to something.

If there is anything I have learned about reading, it is that literature can build bridges. The operative word here is "can." Literature can build bridges if you let it. I think this is really important to clarify this because we live in a world where anti-intellectualism is on the rise, books are being banned, and hate crimes are increasing exponentially. I am reminded of the Bible verse that says that during the final days of earth's history, "the love of most will grow cold" (Matthew 24:12). I think we can all agree that there are a lot of ice cold hearts out there. Recently, Florida governor [DeSantis](#) rejected the Advanced Placement African American Course from being taught in Florida schools. Florida also signed their "[Stop Woke Act](#)" that "essentially prohibits instruction on race relations or diversity that imply a person's status as either privileged or oppressed is necessarily determined by his or her race, color, national origin, or sex." This development and a slew of others across the United States, point to the rise in anti-intellectualism.

Anti-intellectualism is basically the rejection of intellect. [Other](#) scholars put it this way: "a social attitude that systematically undermines science-based facts, academic and institutional authorities, and the pursuit of theory and knowledge." In other words, it's when people say "it's not that deep" when discussing discrimination in America. Or, when people don't see the value of vaccines when they have been proven to work. It's the fight against teaching critical race theory and queer theory. Now, I'm not writing this article to prove that discrimination and privilege exist. I think that if you listen to the stories of people of color, LGBTQIA+ members, and other marginalized groups then you'll see how messed up it is that America limits their already diminished voices. What I want to talk about is why to read in today's world.

Alright, so the answer is pretty clear. We should all read because it helps us to understand other worldviews and perspectives. Yes! This is so true! So many of us attended elementary, middle, and high schools that prioritized a white male literary canon. So yes, we should read to diversify our minds but let's probe a little further. Why read today?

Ok, so I'm going to tell you a quick story. Stay with me here. This last academic year 2021-2022, I went to Spain. Btw, if you are thinking of doing a year abroad or

doing ACA, do it! Hands down the best year of my life. Sorry, let's get back to the story. So, there I was in England at like 3:00 am in the morning in an Uber. My Uber driver had arrived late but it was all good. My family was visiting me in Europe and our next destination was Scotland. I sat in the front on the left side which was a bit weird. I noticed that my Uber driver was Muslim, and it was May 2022 so I knew it was the holy month of Ramadan. I started to engage with him about his religion and story. I had read Salman Rushdie's "Midnight's Children" and engaged with the history of India, Pakistan, and England on my own years prior. My Uber driver and I got into a deep conversation about his personal experience dealing with living in England after migrating there from Pakistan, and how his family was affected by the partition of India and Pakistan. He shared with me his concerns about raising his children in England and the racism that is so deeply entrenched in their institutions. Eventually we had to part ways.

I truly believe that reading "Midnight's Children" specifically was not a big deal in facilitating this conversation with my Uber driver. But, I do know for certain that it was reading in general about the lives of others that helped facilitate the ease of this conversation. What I'm trying to say is that reading now is about practice. It's about practicing for better relationships and conversations even with strangers you will never meet again. Reading now is about opening up our minds and softening our hearts so that we will want to build bridges with our neighbors or strangers in the first place.

Diversifying the canon, and diversifying the genres of books that we read works to condition ourselves for comprehending that there are other worldviews out there. There are other people who do things completely different than we do and they are thriving. There are atrocities being done to people even now that demand our awareness and attention. There are people out there who are facing issues similar to you, who are feeling the same emotions as you.

To read now with intention is to practice and strengthen the muscle of empathy. I think the Bible verse that I mentioned earlier about the hearts of most growing cold is a warning against getting accustomed to staying in our own bubble. Without even realizing it our hearts will be hardened. I'm no protein bro but to continue the muscle metaphor, if you don't stretch and exercise your muscles then it will get harder to use them. Likewise, we must make it our goal to read widely to exercise our capacity for empathy and conversation with those we come in contact with so that we don't champion ignorance as enlightenment.

A professor at New York University, [Kwame Anthony Appiah](#) summarized the effects of reading now, stating “Conversation doesn’t have to lead to consensus about anything, especially not values; it’s enough that it helps people get used to one another.”

Why read today?

To get used to each other.