

2017

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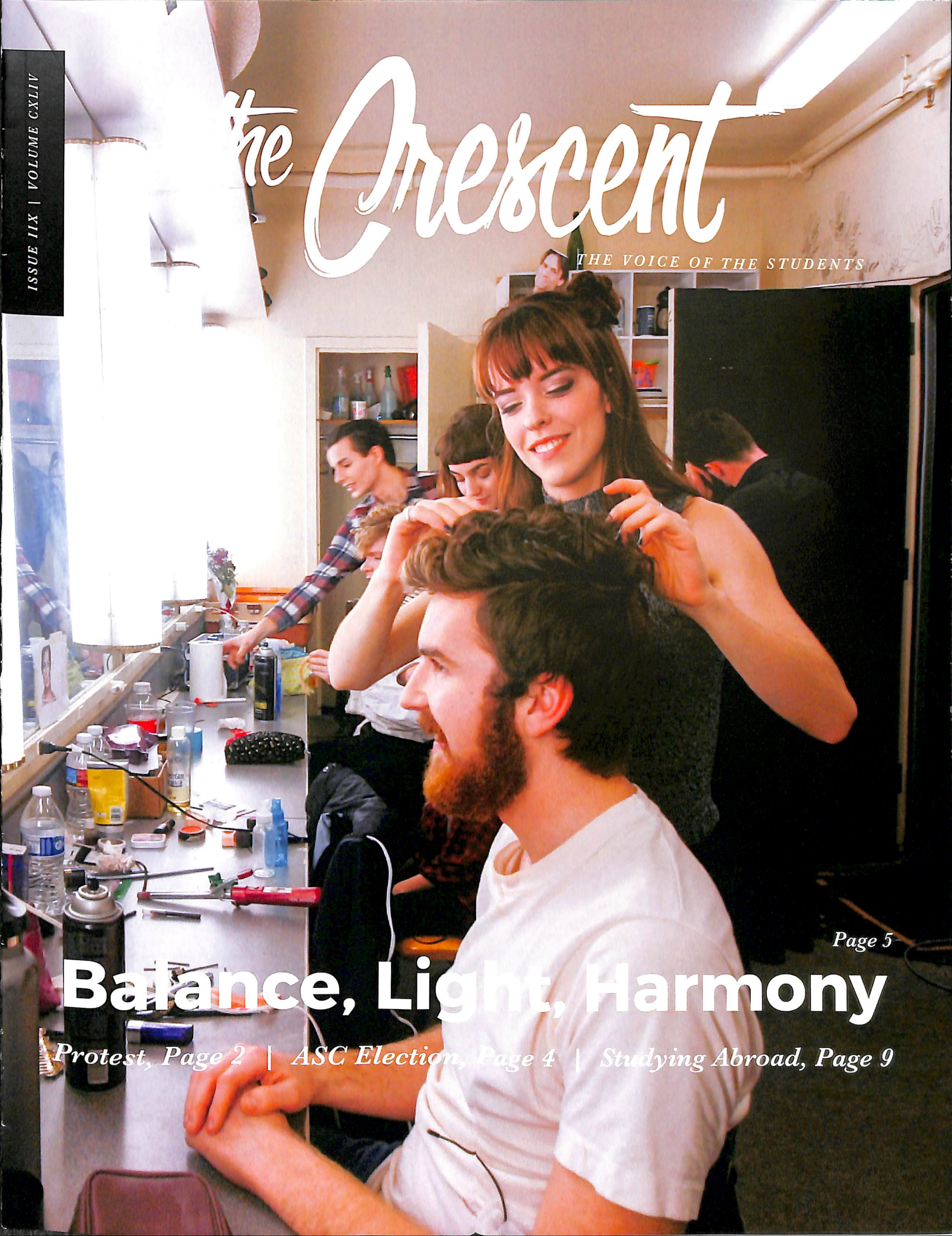
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the Crescent

THE VOICE OF THE STUDENTS



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Balance, Light, Harmony

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GFU Students, Staff Stand Against Executive Order

By Ian Snively

Photos by Mick Hangland-Skill

More than 100 George Fox University (GFU) students and staff walked out of their classes on Jan. 30 to protest President Trump's barring of refugees from seven Muslim countries.

At noon, students surrounded the Centennial Clock Tower in the center of campus, raising signs with slogans such as "We won't accept Bigotry and Xenophobia thinly disguised as 'making America safe again,'" and "Refugees are not terrorists."

Trump signed an executive order on Jan. 27 that prevented refugees from Iraq, Syria, Libya, Sudan, Iran, Yemen, and Somalia from entering the United States for 120 days.

Trump posted a statement on his Facebook page on Jan. 29 to justify his executive order.

"My policy is similar to what President Obama did in 2011 when he banned visas for refugees from Iraq for six months," said Trump. "To be clear, this is not a Muslim ban, as the media is falsely reporting."

Students during the walk-out expressed concerns about the order encouraging discrimination against Muslims, and chanted during the protest: "No hate. No fear. Everyone is welcome here."

An anonymous student started a chat group on Facebook Sunday to help inform students about the collaborative

tively organized event.

"There is this culture of hate in this country and more specifically in this school," said the student. "There are many people who just feel that they don't belong here. That is because of the result of the election year."

The student stood with the protestors during the Jan. 30 walk-out, holding a sign that read, "Get to know a Muslim refugee."

"Until you get to know that person," said the student, "you're not going to realize that he's just another human being that is bleeding red like you."

An email was sent to various students describing the nature of the walk-out.

"In light of the executive order ban on Muslim immigrants and general racism," said the message, "There will be a walk-out/stand...to show solidarity; that we care."

Protestors also called for a recognition the rights of minority groups and the LGBTQ+ community.

"We really wanted to come and show solidarity with the minority," said Jessica Nordhagen, a junior. "[And] Show support for Black Lives Matter, the LGTBQ, and the refugees."

The walk-out was the product of the effort of many students, and was not organized by the University, but staff members also joined the event.

"There is this culture of hate in this country and more specifically in this school. There are many people who just feel that they don't belong here. That is because of the result of the election year."

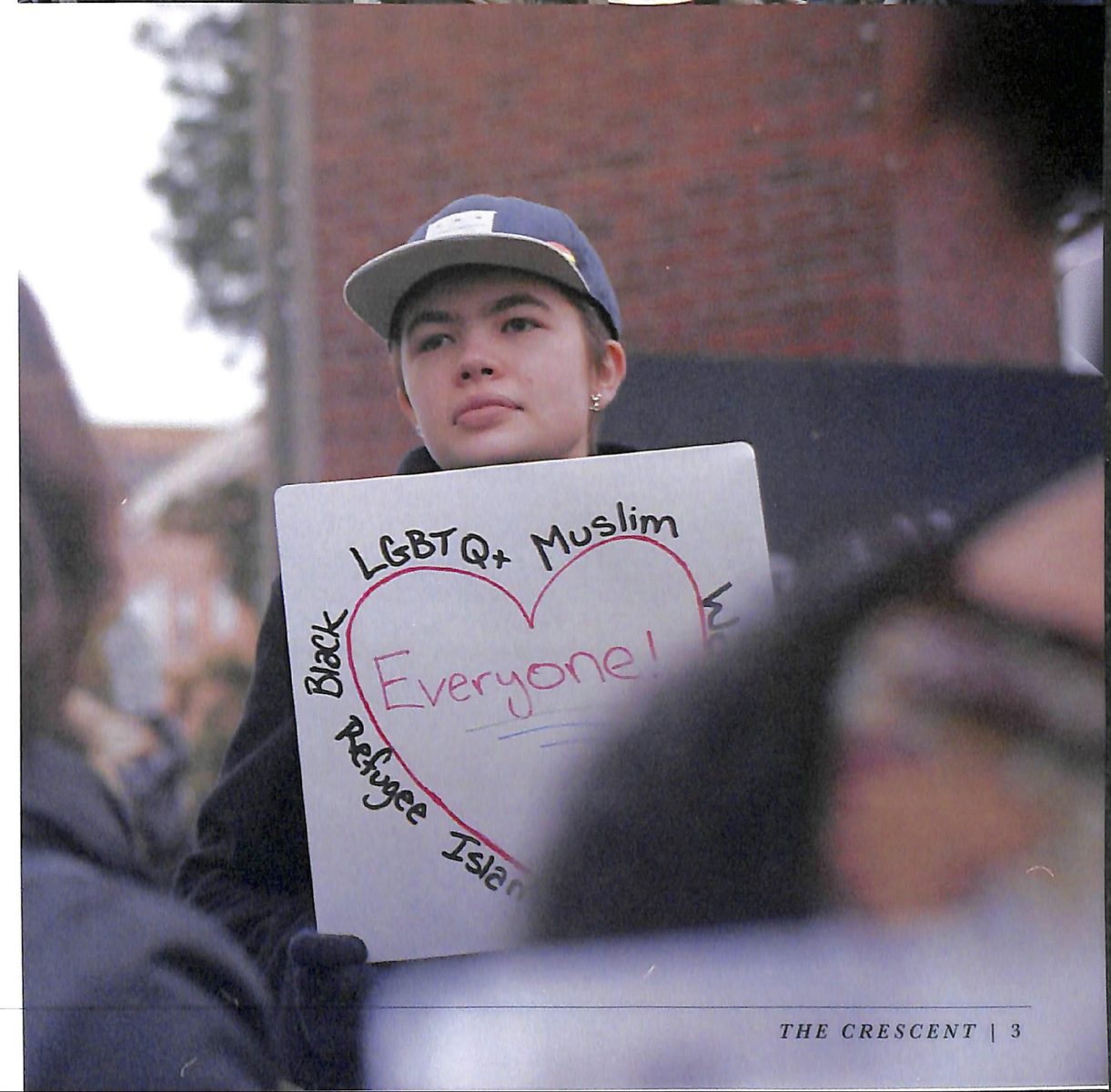
"It's really imposing on college students that are here that have come from foreign countries that are on a student visa," said Theresa Schierman, financial aid counselor for GFU.

Schierman expressed her concerns for the transfer students at GFU who could be affected by the executive order, and said that she was proud of the students holding the walk-out in response.

"There is already a wall," said Schierman. "And it's called bureaucracy."

Brad Lau, vice president for Student Life, sent an email to students on Jan. 30, sharing a letter written by the Council for Christian Colleges and Universities (CCCCU) to President Trump to "reconsider" the executive order.

"While we are always open to improvements to our government's screening process," said the CCCC. "We believe that our nation can continue to be both compassionate and secure."



The Crescent

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The Voice of the Students

The Crescent is George Fox University's student newspaper, a publication that has been part of the university and the Associated Student Community since 1891. The opinions and ideas presented in this paper do not necessarily reflect those of George Fox University.

Distribution

Issues can be found in the Student Union Building and are available upon request.

Letters to the editor

Letters are welcomed and will be printed on a first-received basis. They must include the author's signature, academic major, class standing or job title, department name and phone number. Letters are subject to editing for space and clarity.

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COVER PHOTO: SHELBY BAUER

ASC Election 2017

"We're excited to have been given this opportunity to serve in ASC. This journey is going to be one of growth and learning. Our team is made up of extremely talented students and we will definitely work extremely hard to make our home even better. We want to make sure students know that they matter and make ASC an important part of this campus. Thank you to all who voted and helped with our campaign, it is only the beginning and we will not let you down."

-Nehemiah Heye & Gohar Robert, ASC President & Vice President

The Associated Student Community (ASC) elections results were announced on Saturday following the Elections Night speeches held on Feb. 9. Nehemiah Heye and Gohar Robert won the race for President and Executive Vice President, receiving 416 votes. While some of the positions went virtually uncontested, others were remarkably close: 2017-2018 Vice President of Multicultural Life Kevin Tshilombo was elected after having received seven votes more than Khadija Bruce, who also ran for the position. A total of 798 votes were cast.



Gohar Robert & Nehemiah Heye



Bailey Sauls

Jesse Cetz

Kevin Tshilombo



Kokanee Ellingson

Michael Chaney



Ross Kohl



By McKenzie Young

Photos by Shelby Bauer

"White, a blank page or canvas. The challenge: bring order to the whole." So starts the musical by Stephen Sondheim chronicling the life and work of George Seurat. The show focuses on the subjects of Seurat's iconic painting: "A Sunday on La Grande Jatte," and how the relationships depicted may have affected his work. George Fox University's (GFU) theatre department presented this show as their Winter Musical; it was shown from 26 Jan. to 5 Feb.

As the lights dim, the show opens with Nate Ayers, playing George Seurat, in the center of the stage. He launches into a monologue in which he explains the magic he sees in design. The audience sits in rapt attention as he pulls trees from the darkness of backstage with what seems to be pure willpower (in actuality, it is the work of a masterfully hidden stage crew). He reveals intricately painted

walls and within moments, the audience is transformed into passersby in a French park. Together Ayers, as Seurat, and Sarah Aldrich, as Dot, weave together an unconventional and semi-tragic love story. It is a story of love between two people as well as the love be-

Is compromise possible in the quest for excellence?" These are the essential questions explored in the show. From the park, to the studio, to a gallery, and back to the park, the audience experiences a full circle. It is a 100-year story of what it means to be passionately hu-

the cast appears in its entirety, replicating the poses of their counterparts in the original painting "A Sunday on La Grande Jatte." As they sit and stand in their poses, they sing to one another in a humorous and accurate portrayal of the façade that melts away when people lose their ability to tolerate each other.

"The actors were very talented and it was a good story. I enjoyed that part of it," said one theatre minor at GFU. His critique of the show was more toward the writer than the cast. He said that it was a bit long, and the off-kilter soundtrack was not his favorite for a musical. Overall, Roy commended the cast for their acting and the meticulous portrayal of their characters.

Those who did not get a chance to see GFU's portrayal of "Sunday at the Park with George" can see the next production, Deus Ex Millennia, a student-written play. Opening night is April 6 at 7:30 p.m.

Sunday in the Park with George:

A Review

tween a person and his or her endeavors. Director of the show, Rhet Luedtke, said in an interview with GFU's news release blog, "When does my creative drive and passion to create meaningful work negatively impact my relationships with my family and friends?

man, to endeavor to balance the pursuit of beauty with one's own inherent flaws.

Tim Timmerman, artist and professor, praised the show. He specifically loved the opening song of Act Two: "It's Hot up Here," in which



The State of the Arts:

Graphic Design

A continuing look at the Department of Art and Design

By Hannah Dugan

Photo by Shelby Bauer

Change is on the horizon for the graphic design program — important for a program whose ethos is rooted in innovation and forward-thinking. The revamp, which will see two new faculty hires in the 2017-18 school year, comes after a steady period growth over the past decade in the Art & Design department.

“The major has grown from only 20 majors 16 years ago, to over 120 this year, so we anticipate there will continue to be growth,” said Professor Jeff Cameron. George Fox University (GFU) will welcome Patrice Brown, an interior design professor, and Brandon Waybright, a graphic design instructor who will also be co-chairing the department. However, growth is not the only factor bringing about changes. Mixed reviews about the program’s curriculum and

relevance are also contributing factors to the revamp.

“What they’re teaching us in design isn’t really what’s out there,” said Senior Lehman Pekkola. “They teach style and communication arts, not what’s new and upcoming. One class is dedicated to MAYA, which is not even used in the industry anymore.” Pekkola, who has already made a name for himself in the design world, hopes to create, direct and release his own print publication after graduation. “Most of the work in my portfolio is not work I’ve done for class,” he said.

A broader range of courses and a new approach to teaching certain classes could go a long way towards bringing the program up to speed. For example, Creative Suite I is structured for independent work; students watch tutorial videos to learn the course material. Students have consistently decried the class as

ineffective. “It’s not a learning environment,” said freshman Sarah Parsons. “There’s not much actual instruction, it’s just videos teaching you.” Pekkola added, “They should be focusing on what you can’t learn in videos.”

Is the graphic design program sufficiently preparing students to enter the ever increasingly evolving market? “Yes and no,” Pekkola said. “The program is heavily geared towards illustration and technical tools with the exception of typography and marketplace branding. I’ve had to pave my own path.”

Pekkola also cited Professor Jillian Sokso, the acting department chair during Mark Terry’s sabbatical, as one of the best things about the department. “She brings a fresh perspective to the department. She and Ashley Lippard are a powerhouse duo,” he said.

Sokso has big plans for the graphic design program, and item number one on her agenda is breathing new life into the program.

“I’m hoping to make sure the program is as contemporary, relevant, and cutting-edge as possible, but re-emphasize the idea of doing good through design,” said Sokso. Cross-disciplinary, product, and industrial design will become new focal points through expanded course offerings. Additionally, Sokso plans to integrate more relationships with community and industry partners through internships, as job placement is a specialty of incoming instructor Waybright. “Web design is not a strength right now, so we are adding two new courses in coding and HTML,” Sokso said.

Sophomore Jordyn Dunseath appreciates the job and internship connections GFU has helped her develop but

wishes they would add more assignments that pertain to real world design. “For instance, if there was a class that taught us solely how to brand a company, I think that would be really cool,” said Dunseath. As it turns out, a class like this might be just what Sokso ordered for next year.

Lippard will be expanding her teaching role to branding and ID systems, in addition to owning and operating the local boutique Pulp & Circumstance. “It will be a class where students will take on real clients and she will art direct them,” said Sokso.

There’s a social aspect of graphic design that needs to be addressed as well; a divide exists between the studio art and design branches. “The designers separate themselves a lot,” said Pekkola. “After freshman year, people diverge a lot. Sophomore year I felt that — I didn’t want to associate with the art department.

But now I’m like, no, the art department is cool!” Unifying the department socially while individualizing the different branches is a tricky balance to strike, but not completely impossible, as evidenced by the new Art Talk program, which hosts local artists and designers on Monday nights at the Cultural Center.

Students are challenging the graphic design department to think more broadly and consider the design landscape the current generation finds itself in; accordingly, the department will introduce many new changes next year. Only time will tell if the revamp will bring the change that is needed, but if current plans are any indication, the program is on the right track.



Survival Techniques

By Hannah Dugan

Photo by Emma Claire Delisle

“I teach because important lessons are learned when you’re wet and cold at 3 a.m. on the second day without food,” said survival techniques instructor Carl Anderson.

Survival Techniques is anything but a traditional class – the course equips students with the necessary skills to survive should they ever get lost in the wilderness.

The class is a mix of lecture, hands-on activities, and narrative, and centers on survival basics such as performing first aid, finding shelter, food, and water, and fire building. However, Anderson notes that “the most valuable tool you have is your mind, so we talk about improvising, problem

analysis, and mental framing.”

The culmination of the class is a weekend survival trip where students apply all their knowledge and skills to surviving on their own for 48 hours in the wilderness.

“When I introduce the weekend trip to my students I like to say that I wish I could take them up to Mt. Hood and drop them off a mile apart. If they are still here in two days, they pass the class,” said Anderson. Risk liability (among other issues) makes that impossible, but the outing is similar, if a bit safer.

“What we do instead is travel into a private wilderness area and set up semi-individual survival situations,” said Anderson. “Each student may bring seven items along with all the clothing they wish to wear; no food, no electronics,

and no homework is allowed.”

The students arrive at the private wilderness with about two hours of daylight left, which forces them to immediately answer vital questions such as where to camp, what kind of shelter can be built, and where can food and water be located.

“The weather is always the one unchecked element of the experience. In past years, it has run the gamut between 65 and sunny, to downpours, wind, and even some snow,” said Anderson.

This class has a history and tradition dating back more than 40 years. Anderson took the class as an undergraduate in 1993 from Gary Fawver, who had been teaching the class since the mid 1970’s.

“He thought it would be a popular and practical course for college students,” said Anderson. “It turns out he was right, we have averaged 18-20 students per session for the past thirty years.”

Debriefing after the survival experience is the most

exciting part of the class for Anderson.

“We lead such distracted lives that to be alone for 11 hours in the pitch dark with nowhere to go, provides a chance to pause. Many students have written about how God has shown up during this time.”

Survival skills themselves are key to student success, but Anderson also hopes each student that takes the course will develop a more accurate mental picture of what survival is really like: “It is both not as scary as they may envision and not as easy as they may believe.”



Culture

Challenging Experiences, Challenging Assumptions

Part 2

By Joshua Cayetano

A few days ago, a Muslim named Samer attempted to proselytize me. It has undoubtedly been the best experience of my study abroad trip.

He spoke of loving Jesus and women. He softly sung the Qur’an to recall answers to our questions. He even teared up at one point. He was genuine, passionate, even loving.

To the casual Christian student, the scene would have appeared oddly inverted. To the casual American, it would have seemed strange, at odds with the running commentary of the popular media.

Studying abroad in a predominantly Muslim country – 97.2% Muslim to be exact – I have found many of my basic assumptions challenged.

For example, another Muslim friend I spoke to asked

if I was sure I was a Christian when I told him I did not have a priest. Another convincingly argued that America indirectly funded ISIS, so detrimentally have they tarnished the name of Islam.

Sometimes it is difficult living in a predominantly Muslim country simply because many Muslims have so many different basic assumptions. The Arabic language is infused with Islamic understandings of the world. The two most common words, inshallah and yallah, invoke the name of God. Sometimes I feel the very air I breathe is Muslim.

I have realized the first step in the journey from foreigner to family is understanding each of our basic assumptions. Without understanding which square I stand on and which my neighbor stands on, I cannot move with any purpose toward relationship. Even the basic words of our respective languages carry funda

mental assumptions that fly far over any foreigner’s head.

That is why I’ve committed myself to learning whatever small portion of the Arabic language I can. In this world where words I don’t understand are saturated with meaning, it is easy to miss the beauty of the society I live in.

One example is the phrase “Allah yatiik ilafyeh,” or “God give you strength.” I say this phrase to taxi drivers when I want them to stop the cab or to my friends when they are overwhelmed with homework. I told my Iraqi friend I went to bed at two in the morning and he said, “Allah yatiik ilafyeh.” God give you strength.

Another is “ysallim idayk,” or “God preserve your hands.” A waiter hands me my food and I say, “Ysallim idayk.” God preserve your hands. Or the ever-present “ahlan, ahlan!” My family, my family.

Each of these phrases has an automatic response. They

are ingrained into the speaker’s mind and inform his/her way of life.

The intentionality of each word makes me question the English words I use, especially with Arabs who draw connections between our most common words and their original meaning.

I said “that sucks” the other day, and my Christian Arab friend asked what the phrase meant. I didn’t really have an explanation.

Slowly I realize, experiencing new culture sets a mirror in front of the foreigner. It calls into question even the most habitual phrases and the most common assumptions. And it refines me, sometimes painfully. From the insignificant to the paramount, it refines me.

Be Known

Christianity Required?

By Megan Beam

Most students attending GFU profess some kind of Christian faith, be it Quaker, Catholic, Lutheran, Baptist, Presbyterian, or any number of other denominations. However, a small but significant population of students either align themselves with other religions or identify as agnostic or atheist.

Atheist students, along with other non-Christian students, are not known at George Fox University (GFU) -- at least, not in the same way Christian students are.

While GFU promises each student will be known at an individual level, non-Christian students find it difficult to see this pledge lived out, as many professors teach with the assumption that all students in the classroom are Christians.

Some professors may struggle to connect with non-Christian students because of their differences in faith. Professors use "we" and "us" when describing the ideologies and values of Christians, often without

recognizing that not everyone in the room may feel like they belong.

A simple statement like, "I'm going to use 'we' when talking about Christians because I'm operating under the assumption that the majority of the class is Christian. If you do not agree with any beliefs addressed or have any questions regarding this, please ask me," from a professor might do a lot to make students of other faiths more comfortable in class.

By acknowledging that non-Christian students attend this university, GFU can create stronger relationships with these students and work to build an atmosphere of understanding and community.

Another challenging place for non-Christian students is Bible class. One student, who asked to remain anonymous, informed me that in his Bible Survey class, the professor assumed all the students were Christians by asking them to write papers regarding the history of *their* church, with no alternative offered to students

of differing beliefs. The same student shared his experience at GFU, saying, "I find great moments of just dire resentment against what's being told to me . . . I find moments of real connection . . . to find the good in people, the love."

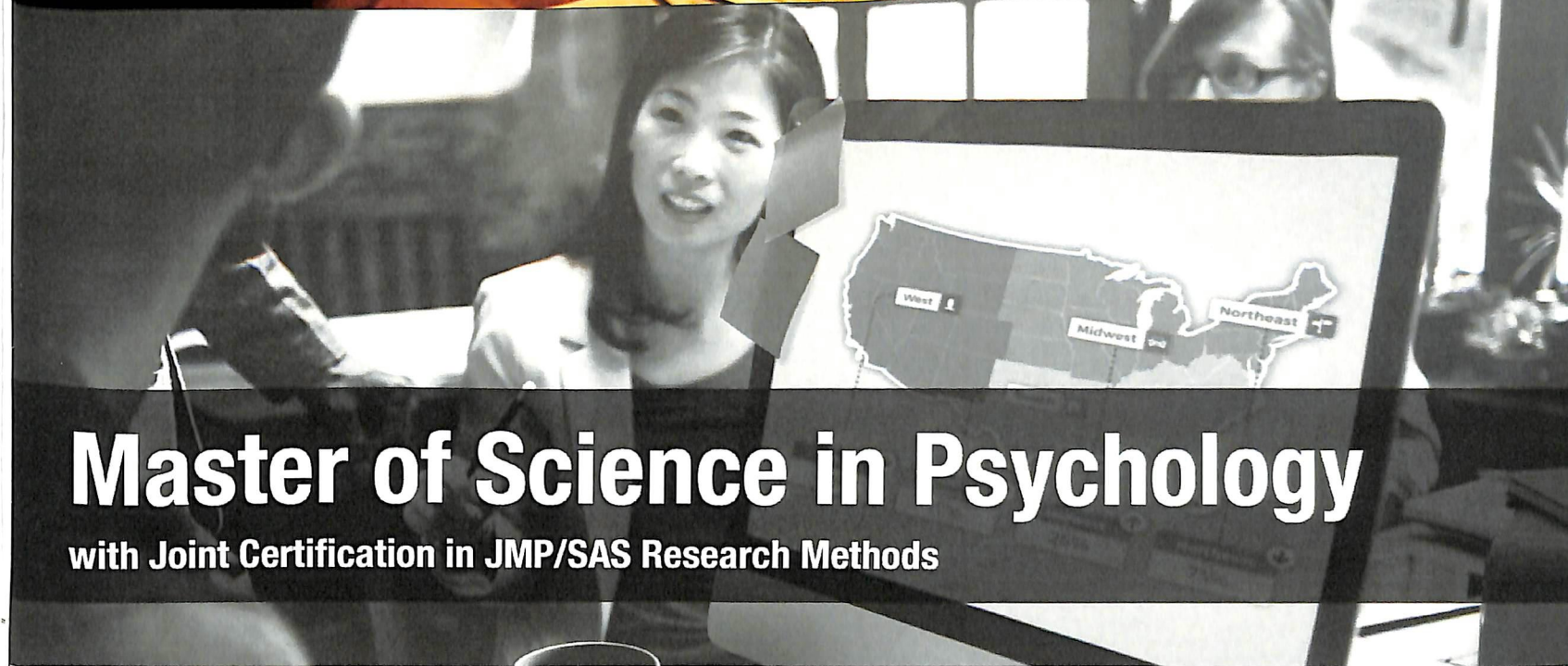
These presumptions on the part of GFU, it seems to this writer, do not facilitate an environment where students from differing walks of life can come together and learn from each other's journeys.

Often, when peers learn of a student's religious difference, they ask, "Why are you here then?" Scholarship money, convenience, and family influence only skim the surface of that question.

One senior at GFU has been asked this question frequently. "In the end, it shouldn't matter why people who aren't Christian come here," she said, "We are here and have every right to 'be known' . . . as much as anyone else. So the 'why' shouldn't matter. We are here."

Creating a space where these students feel comfortable sharing their beliefs should be important to GFU. If GFU created a way to facilitate conversations between these students and other students who are Christian (maybe via a club on campus), understanding could be reached.

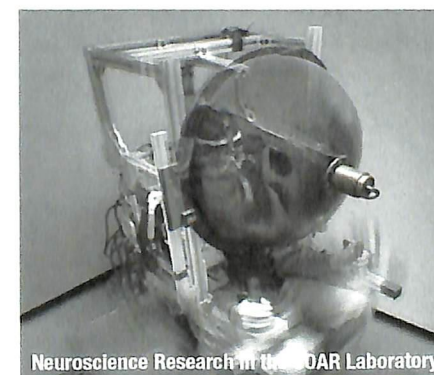
This diversity should not be scary. Rather, it should signal our coming together to address unique standpoints. Perhaps opening ourselves to the possibility of learning from one another would create a better Christ-like community. And isn't that what GFU strives to provide?



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