

CRITERION

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REFLECTING ON THE WOMEN'S MOVEMENT

Sarah Lancaster
Contributing Writer

When women in the United States began fighting for their right to vote, it was under circumstances that conjured discouragement and pessimism. Instant communication was only verbal and access to politicians remained formally out of reach for most. These circumstances, coupled with others, ensured women's movement for equality was quiet and slow moving on its own. Luckily, protecting the future of women caught the current by riding on the skirts of the abolitionist

movement.

Circumstances were not always impossible for women. Women born into fiscally fortunate households often found a niche in philanthropic work. This was crucial for the movement because a bulk of the funding came from the empathy and humanity of the matron of the homes. However, as the cause progressed, donations began to decline. Some women were unable to continue to provide support in the wake of their partner's objection to their contributions. Abolitionist leaders knew that in order to substantially fund the campaign and make change on a national level they would also need to fight for the financial and political independence of their primary contributors: women.

They continued campaigning

the way they knew how, collecting petitions, urging attendance, lobbying to get electoral conventions to awaken support on their platforms within the party. The quiet realm from where the campaign was born began to liven. The next, younger generation took up the flag of the fight for political emancipation. A more colorful, excited form of contention blossomed: marching. This outlet for awareness was never before used to call for socioeconomic equality among American women. Sure, demonstrations and the commitment to human rights has been a steel, unwavering thread woven throughout human history. However, a peaceful demonstration within the new world to rally support for women's rights had yet to

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NEWS

CLASS OF 2017 OFFICER ELECTIONS

Paola Sauza
Contributing Writer

On Oct. 6, 2016 the La Sierra University (La Sierra) senior class of 2017 elected its nine governing officials for the school year.

A general meeting was held at the Zapara School of Business - Troesh Center where the senior class had the chance to hear the thoughts and ideas of each candidate. Perhaps the words that resounded most amongst the members of the Senior Class were those of the new class president, Andrew Ugalde. In his speech, Ugalde wrote, "I have a passion for working with people. Since starting at La Sierra, I have always

made an effort to be as active as possible on campus, participating in multiple clubs and intramural sports. Serving as class president is the largest role I've taken on, but I am honored and excited to serve the senior class. As I work with my team of officers this year, our goals are to unite our class and to provide a class gift that will help foster community on campus for years to come."

The following students were elected as officers: Andrew Ugalde as President, Joshua Penners as Vice President, Silvano Cardenas as Spiritual Vice President, Tyler Haase as social Vice President, Nicole Alinsod as Secretary, Daniela Rubio Herrera as Treasurer, Paola Sauza as Historian and Public Relations, Connor Wasylucha as Senator and Org Sync Manager, and Taylor Johnson as Criminal Justice Representative.

The Seniors also voted the following faculty as class sponsors: Martin Corona, Assistant Chaplain;

Lloyd Trueblood, Ph.D., Professor of Biology; and DePaul Williams, Director of the Criminal Justice Department.

Each year, the Senior Class also votes for a representative entrusted with the duty of bringing forth the voice of the graduate students on campus. Chanda Barczykowski has been the student elected to carry out this task for the 2016-2017 school year. In a letter addressing her constituents, Barczykowski wrote, "I am honored to be the Graduate Representative for the class of 2017. I am the liaison for the Graduate students and will be planning the Sabbath School program of graduation weekend. If you want to get involved for the Sabbath School program, feel free to contact me. I hope everyone is enjoying their final year and excited for the adventures that await them!"

The Criterion is a publication of the Student Association of La Sierra University

THE CRITERION

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The Criterion is a student-run newspaper published by the Student Association of La Sierra University (SALSU) for the students, faculty, staff, and alumni of La Sierra University. As a service for the La Sierra community, the Criterion seeks to empower community members to be more informed and engaged citizens by reporting campus and opening ongoing campus discussion.

Because the Criterion promotes active citizenship, the editors welcome the sharing of campus news for potential reporting and the submission of letters, articles, and artwork from members of the La Sierra community, but reserve the right to publish and edit submissions at their discretion.

The views and opinions expressed in the Criterion are those of individual writers, and do not represent La Sierra University, its faculty, staff, administration, or students. All communication may be directed to criterion@lasierra.edu.



Photo Obtained from La Sierra University

NEWS

Woman's March CONTINUED

be spoken into existence.

By the time Woodrow Wilson was elected into office as President in 1913, women from across the country were brought together by a march through Washington. A white horse, a white cape, and a woman named Inez Milholland were at the head of the march, aiming to lead the followers into the future, into equality. She spoke to them about the importance of the individual political voice, urging the demure to fight on beyond their comfort zones.

Though the numbers of that first women's march on Washington were incomparable to that of the Women's March on Washington in 2017, the turnout showed a fresh wave of what was to be seen in the decades to follow. Supporters of the constitutional rights for the disenfranchised continued the remarkable job of moving forward, no matter what or whom

stood in front of their message. outpouring."

From that first March led by the white caped woman on a horse, each generation of women have accepted that although petitions, referenda by supporters, and monetary aid are important to any call for change, a march is the thing you--and those watching--will remember. "Nothing can quite replace your first love or your first march," noted Gloria Steinem as she remembered her first rally amongst thousands of women in New York City. In 1970, she took part in an equal rights protest with women from around the country, growing from Central Park and spilling into the street of Fifth Avenue while calling for a constitutional amendment for better child care amongst other civil liberties. Many years later, and many protests later, Gloria was taken with emotion as she spoke in front of the largest crowd of women and men to congregate for a cause: "I've never in my life seen such an

But, what exactly was the cause each participant came to support? There was no particular message brought about through the march. Posters poking out above the crowd carried various messages, "Please take care of our planet", "White women: Where have you been?", "Super Callous Facist Racist Extra Bragga-docious," "Resistance is fertile", "So bad, even introverts are here", and a viral favorite, the colorful scribbles from a sign held by a baby girl on her father's shoulders noting her intention for change. Tethering these battle cries of the attendees to a message of unity was easy for the organizers of the march, Donald Trump's capacity to drive women fantastically furious. Anju Singh, one of the organizers of the march, had yet to participate in a protest before remarks made by the President during his run for the office. "We're people who have never met each other, who have nothing in common except this

absolute sense of this male."

Those that spoke at the rally found different topics and themes to focus on as they roused emotion and awakened a sense of community throughout the nation--even if only for the moment. Even with the inclusive themes brought through by the speakers, the speeches seemed to be beyond the central point. People came together with hearts full of pride and passion, forcing the world to watch as they displayed unanimity toward a better world for everyone, just as they did in those early protests. The peaceful protest highlighted the significance of moving forward together, despite the differences we bring to the table. It proved that progress is slow, but with the belief that the only way to lose is to stop trying, progress will break through any hardened concrete--or a glass ceiling.

HOLLMAN PRESENTS AT BACKUS LECTURE

Max Gutierrez
Editor-In-Chief

RIVERSIDE, Calif. - (www.lasierra.edu) A religious liberty advocate from Washington D.C. who provides legal analysis of church-state issues that arise before Congress will give a lecture at La Sierra University on religious liberty issues.

Holly Hollman, general counsel and associate executive director of the Baptist Joint committee for Religious Liberty, will talk about religious liberty in the American legal system during the 2017 Isaac Backus American Freedoms Lecture on Tues., Apr. 25 at 6 p.m. The talk is titled "Religious Liberty Challenges & Opportunities." It will be held in La Sierra's Cossentine Hall, room 100.

Hollman will explain how religious liberty is protected by the American legal system and why people should challenge them to take responsibility over

that legacy. The discussion will draw from historical examples and recent court cases in order demonstrate the principles of religious liberty. She will also explain how Christians can respond constructively in intense debates. Hollman will talk

religious liberty issues. She closely works with members of the media and has appeared in numerous publications and broadcasts. Her work also includes preparing briefs, issue briefings for congressional staff, and presentations forre-

law and litigation.

Hollman is a graduate of Wake Forest University and received her law degree from the University of Tennessee, College of Law. She was also a member of the Tennessee Law Review and the National Moot Court Team.



Photo Obtained from Baptist Joint Committee

about her work with the Baptist Joint committee and how it shares a legacy with Isaac Backus and other colonial Baptists in defending religious liberty.

Working with the Baptist Joint committee has given Hollman the opportunity to regularly consult with churches, individuals, and organizations about

searchers and religious groups.

Hollman is also a member of the District of Columbia U.S. Supreme Court and the state of Tennessee bars. Prior to her work with the Baptist Joint committee, she worked as an attorney in private practice specializing in employment

Established in 1986, the Isaac Backus American Freedoms Endowment was founded with a gift from the estate of sisters Florence and Eleanor Backus, longtime residents of Riverside. The founders' interests in the endowment sprang from the example of their colonial ancestor, Isaac Backus (1724-1806), a leading Baptist preacher and a dissenter who fought the imposition of religious taxes and generally championed the cause of religious freedom. The endowment funds an annual lecture delivered on the campus of La Sierra University.

Admission to the Backus lecture is free. La Sierra University is located at 4500 Riverwalk Parkway, Riverside. A campus map is available at <http://lasierra.edu/campus-map/>.

FEATURES



Photo Taken by Ronia Ali

BEING MUSLIM IN AMERICA

Ronia Ali
Contributing Writer

Being Muslim in America is being accepted for a split second when the world praises Mohammed Ali, and then rejected by a society who claims that you do not belong 24 hours later. It's staying off social media so that ignorant racial and religious comments do not leave your soul numb and stomach in knots for what humanity has come to. It's the fear that going to the mosque for a peaceful prayer could be the last day that you walk this earth if someone chose to light the mosque on fire. It's the fear that my mother could be abused physically, mentally, and emotionally when she walks out clothed in a scarf. "Being Muslim in America is unfortunately a challenge, but a challenge that comes with an important lesson not to judge without truly educating yourself on what you are judging," states senior Deena Zaki. It's having to argue that not all Muslims are terrorists, but every terrorist is "Muslim". Ali Bokhari, a senior, states that, "being Muslim in America is learning to be patient and deal with inevitable discrimination in a positive way rather than a negative one."

After the attack of 9/11, my world was shook when society began associating my religion of peace with an act of terrorism on our country. I was the one to blame. I became "responsible" for a hate

crime that marked the beginning of a challenging journey I would have to endure the rest of my life. Sixteen years later, I am still trying to convince people that we are more similar than they may think. As the years progressed, it became harder for me to accept that one day, the ignorance around me would decrease and society would eventually begin to realize that although there are various spiritual pathways in each religion, they ultimately allow us to worship the same God.

Today, being Muslim in America has led me to feel hopeless as I continue to see the amount of hate that grows towards Islam. Our country has become deeply divided, on one side you see those that are either passionately angry with those who dehumanize Muslims. On the other you see those who link this concept of "making America great again" by constantly insulting a group of innocent people, burning mosques, and banning Muslims. I find myself questioning why people choose to allow this disheartening political climate to divide us.

During my winter quarter of my sophomore year, I was blessed with the opportunity of taking a Religious Understandings course for the Honors program with John R. Jones, Ph.D., associate professor of religion. This class was unique in that it taught us that regardless of our different faith backgrounds, we are all on the same journey to want to encounter the sacred in any way we can. Dr. Jones also stressed that the point of the class was not to separate each religion

and talk about the differences, but rather how immensely similar Muslims, Jews, Christians, Buddhists, and Sikhs are. The highlight of the course was the requirement of having to attend two different worship services either at a mosque, synagogue, church, Hindu or Sikh temple. We were forced out of our com-



Photo Taken by Ronia Ali

fort zone when visiting these different places of worship, yet we still encountered God's presence. Entering these sometimes uncomfortable spaces and worshipping the same God through a different spiritual pathway taught us to not only become religiously aware, but culturally aware of the diverse people that surround us.

I found that the issue in Amer-

ica is that many individuals experience high levels of anxiety and fear as the population grows more diverse. This fear then transforms into Islamophobia, hate towards various cultures, and religious illiteracy. The reality is if you are not religiously and culturally aware of your neighbors, classmates, teachers, peers, and society in general, fear of the unknown becomes instilled in your heart. You begin to fear the religious practices, various languages, cultures, and traditions that come with a group of people, which therefore creates a divided society. The solution to this issue in America is quite simple. In the same way a science, math, or elective class is valued as a requirement for graduation in high school, a Religious Understandings course should as well. Americans will never understand each other and the rest of the world if they are not taught in schools from a young age the importance of religious and cultural literacy. We fear speaking about religion in public schools, and choose to be closed minded while watching our world crumble before us. Knowledge truly is power, and I encourage all of you to visit your local mosque if you feel even the slightest bit tense when you hear the words "Muslim" or "Islam". In

contrast to what Trump believes, I urge you all to build these bridges of peace between one another and destroy these imaginary walls of fear that are created in our hearts because of the government, media, and leaders.

FEATURES

IMMIGRATION: HEART OF THE ISSUES

Edward Vulpe
Features Editor

It's easy to disregard things that don't directly affect us. Meaning gets lost in translation if we lack understanding. This is the case with immigration and public opinion of it today.

The word immigration screeched into the psyche of Americans almost overnight. Following consistently charged rhetoric in the 2016 campaign season, the newly-elected President delivered swift action on immigration through executive order. President Donald J. Trump and comrades blacklisted seven Middle Eastern countries, barring any sort of travel of their citizens into the United States.

With this pointed attack, fear spread like a California wildfire in drought season. People inside the country feared deportation, would-be tourists rerouted travel to Canada, and many began to associate all these incidents with immigration, effectively transforming it into a

hot-topic issue.

However, this exposure drowns immigration in bias. People aren't actually talking about the steps involved in immigrating to a country, instead associating it with emotions and reactions. Webster defines immigration as the process of humans settling non-native lands. This is different than how society sees it today. We need to redirect discussion along this parameter: viewing immigration as a process.

Immigration comes from the Latin word immigrare meaning to go in. Human migration has occurred since we began to move, but was first called immigration circa 1623. People can either immigrate to a place or away from it, and motivation for a decision ranges from refugeeism to socioeconomic status and even personal choice.

"It's a decision you take to try and make your life better," says Marcelo Vetter, an immigrant from Brazil who came to the United States to learn English.

The process of immigration is generally streamlined. Any non-native immigrating to a country must follow set rules and guidelines in order to gain access into the country. This includes things like living in the country for a period of time, or having a specific reason for being there

other than tourism.

"I decided to come to another culture and environment that was unavailable to me," he said humbly behind the 'Webmaster' nameplate on his desk.

This is the crux of immigration as a

political analysts, and stories on your Facebook feed say, the issue is not so much immigration rather you and I. It is how we envelop it in and what collective meaning we are attributing to it. Because immigration speaks for itself, isolated occurrences or 52 characters of space do not garner the privilege of defining it.

"[Immigration] has taught me patience, perseverance, and a willingness to learn new things . . . it has taught me to be a person with a broader scope on life."

process: it has never been an argument of 'us vs. them,' rather a discussion of incorporating them into us.

Ultimately, immigration is a process of change. Immigration overlooks class and culture to tool people and upward mobility together. This combination sets progress into motion, like going from managing life in Brazil to becoming the webmaster of an institution of higher education in America.

So contrary to what news pundits,

We are all people in movement, like our parents before us and our children after us.

A great man once said that 'we have nothing to fear but fear itself,' and expelling that fear from the public forum is the step we must take to quelling immigration rhetoric into its steady norm once again. This is the heart of the issue.

UNLIMITED BUS RIDES

WITH YOUR STUDENT ID

Thanks to the U-Pass program, students at La Sierra University get unlimited rides on Riverside Transit Agency buses. Whether it's a lift to class, work or the movies, or a CommuterLink express bus to the beach, just swipe your student ID for endless rides anytime we operate, anywhere we go. For schedule and route information, call RTA at (951) 565-5002 or go to RiversideTransit.com.



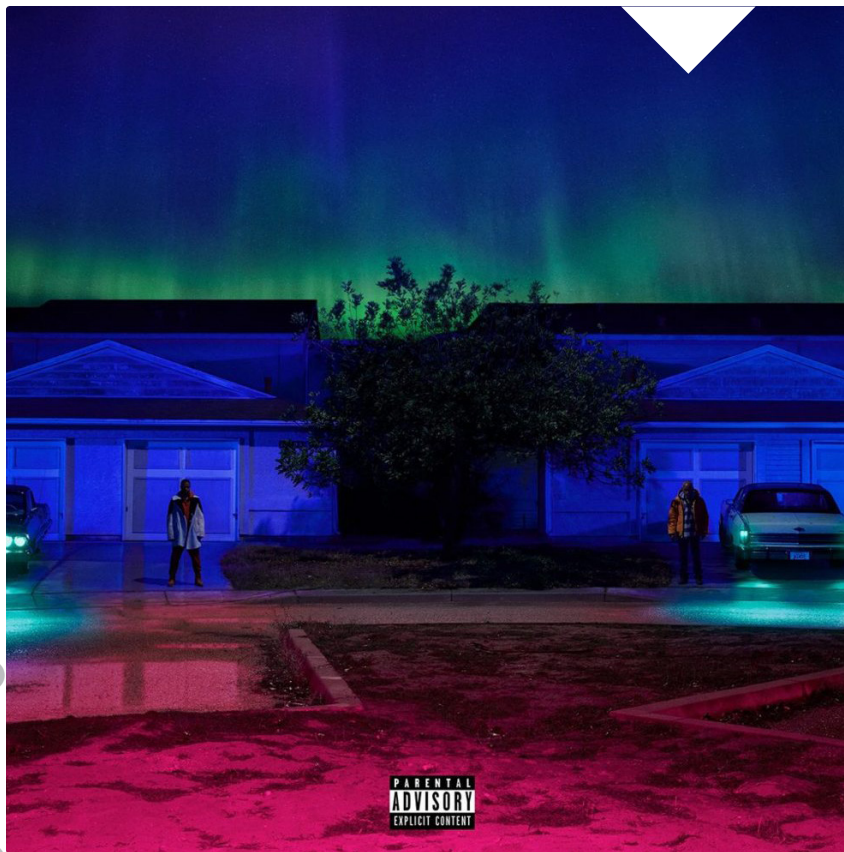
ARTS & ENTERTAINMENT

BIG SEAN I DECIDED

Aysia Nealey
Staff Writer

On Feb. 3, Big Sean released his fourth album entitled, *I Decided*. This is Sean's first album since the successful album; *Dark Sky Paradise* was released two years ago.

I Decided is full of messages about loving those who are around while you still can. He takes a personal stance in this album about the choices he has made and how these choices have affected his life. Many entertainers have begun making political statements in their work and Big Sean is no exception. In the song "No Favors" featuring Eminem, there are controversial verses about Donald Trump and Ann Coulter, which has caused uproar in women's right groups.



Album Artwork

Although Eminem, who is known for controversial lyrics, Big Sean is taking the heat for it as well.

Big Sean's lyrical genius is heard throughout the whole

album. Andy Belt, a writer for *Consequence of Sound*, wrote about the way Big Sean plays on words that intrigues his fans and shows his ability to connect many themes together. The powerhouse beats that are

heard throughout the album compliment his lyrics in a way that draws listeners deeper into his music with each track.

This album does not have the signature party anthems that made Big Sean famous, but it still has been highly received from fans. *I Decided* is compiled of 14 tracks with features artist such as Eminem, Migos, Jhene Aiko, and Jeremih. This new approach has pushed him closer to the realm of legendary rappers such as Kanye West and Kendrick Lamar.

This album allowed Big Sean to express his journey into finding himself and loving those around him. He didn't shy away from anything personal and gives his fans a raw look at his life. *I Decided* is currently available for streaming on Spotify and Apple Music..

THE N WORD

Aysia Nealey
Staff Writer

Words are one of the most powerful tools that humans have. Language can express feelings, knowledge, and pain. One of the most painful words in our society is the "N" word, yet is frequently used throughout popular culture. It is in music, movies, and books. The argument over the use of the "N" word has gone on for decades, and whether people are comfortable with it or not, it seems to leak into daily lives.

Music is one area of popular culture where the use of the "N" word remains constant. Rappers use this word when referring to their friends or enemies. In some cases it is a word used for endearment, but this understanding only applies to black or African American individuals. However, for some reason, those within other ethnic groups have picked up the use of this word and engraved it into their vocabulary.

The "N" word has a dark history in America's past. Slave owners

first used it when they would call their slaves nigger instead of using their given names. This allowed the owners to see them as less than human. Slaves weren't given a name or an identity so that they could be



Childs' recent chapel presentation discussed the "N" word. Photo by Natan Vigna

seen as property. According to Neal A. Lester, dean of humanities at Arizona State University, The "N" word was an insult to the African-American people and it was used to dehumanize those individuals. The term "nigger" is linked to a violent and brutal history.

This word evolved to a new form: nigga instead of nigger.

Black people took a word that was once used to dehumanize them and transformed it into a term of endearment. By adapting the word, they were able to form some sense of identity and community. However, fre-

ernized is a slap in the face."

Donavan Childs, a chaplain at La Sierra University, has said "People don't understand the negative connotation behind the word, and because of their ignorance they use it freely. Lack of education has allowed people to use it without truly understanding the meaning of it."

When singing along to a song, a non-black person may feel they are "allowed" to use this word. People have a tendency to pick up on the language that is around them and attribute the passing of time or popular culture for making it a universal term. Even so, no matter how many years go by or how many rappers say the "N" word, the root and the pain behind it will not change. Before adding this word to your vocabulary, educate yourself on the true meaning behind it.

quent use in popular culture has somehow caused non-black groups to feel justified in using the "N" word.

Destinee King, a sophomore at La Sierra University said, "The origin and reason for the word being created makes it the most offensive thing that a person of color can be called. The fact that the "N" word has been so mod-

ARTS & ENTERTAINMENT



Photo Obtained from ABC Television Group

OSCARS DIVERSITY

Shauna Ashlock
Staff Writer

Response to Oscar Nominations in Regards to Diversity (2017)

There was quite a media-frenzied commotion regarding the lack of ethnic diversity represented in the Academy Awards in the past two years. People watching the 2016 Oscar Nominations weren't just surprised at the fact that, for the second year in a row, all of the actors nominated for an Oscar were of Caucasian background, but they were down-right crying foul. Using #OscarsSoWhite, people turned to social media to boycott the event, stating that this was not just a coincidence, but that it was indicative of intentional racial discrimination. In sharp contrast to past Oscar seasons, this year, nonwhite nominees made the list in every major acting and directing category.

Following a complete shutout for the past two years, it was pleasant surprise that the Best Supporting Actress category was especially diverse this year, with three black nominees: Viola Davis, Naomie Harris and Octavia Spencer. It is the first time since 1985, (when *The Color Purple's* Margaret Avery and Oprah Winfrey both scored nomi-

nations), that more than one black actress has been nominated for an Oscar. With films featured prominently like *Fences*, *Hidden Figures*, *Moonlight* and *Lion* in this year's Academy Awards, for the first time in history, black actors have been nominated in every acting category — Best Actor, Best Actress, Best Supporting Actor, and Best Supporting Actress. Along with a special emphasis in diversity for Best Supporting Actress, Dev Patel received a nod in the class of Actor in a Supporting Role for the character he played in *Lion*. Patel, being one of only three actors of Indian descent to ever be nominated for an Oscar in the acting category, reflects the lack of Asian representation in Hollywood. Despite the newfound diversity, one can only conclude that

minorities, as well as women within the Academy of Motion Picture Arts & Sciences (AMPAS), are still victimized by the nominations reflections of institutional biases. As the media can tell us, the common problem is with Hollywood's major studios and agencies.

As a result, the imbalance carries into the majority of categories due to lack of opportunity. Several Oscar categories traditionally offer a mix of race, gender and sexual orientation among nominees, along with the inclusion of shorts, documentaries, hair/makeup, costume design, feature-animation, and editing. That rang true in both 2015 and 2016, but in many of the artisan races, the list remained almost completely male-dominated — Caucasian males,

at that. Confronted with what is seen as a "whitewash," many prominent African Americans had boycotted the ceremony in the past two years. The guilds don't keep records on the racial breakdown of their memberships, but most have training programs designed to help foster more career advancement opportunities for minorities and women. Though these efforts are in place to help diversify the entertainment realm, the facts still stand: hiring in Hollywood is still overpoweringly dominated by Caucasian men.

To combat this, another change is being made in the form of a new program. At the Governors Awards in November of last year, AMPAS president Cheryl Boone Isaacs, who is African-American, proclaimed the development of A2020: a five-year plan in which the Academy and the studios will work on agendas to ensure that head executives broaden their scopes of thinking when encouraging, mentoring, or considering new talent for hire.

Through the hard-work done regarding the Oscar Nominations and the broader inclusion of gender, racial, and ethnic diversity, it is encouraging to know that there are changes under way made to combat Hollywood's whitewashed institutionally prejudiced agencies and studios. The 89th Academy Awards will be held on Sunday, February 26th at 5:30 p.m on ABC.



Photo Obtained from ABC Television Network



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UPCOMING EVENTS IN APRIL 2017

SUNDAY 16

**Student Recital Series:
Jonathan Mamora**
HMA
7:00 p.m.

WEDNESDAY 19

YOGA Night
Alumni Center
7:30 p.m.

FRIDAY 21

Natures Conference
Humanities Hall
8:00 a.m

SUNDAY 23

SALSU Disney Banquet
Wedgewood Upland Hills
5:00 p.m.

TUESDAY 25

Bachus Lecture
Troesch
6:00 p.m.

FRIDAY 28

CRITERION ISSUE 5
Campus Mall
11:00 a.m.