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13 November 2017

The Church of God Involvement in Civil Rights

It is often easy to forget the moments of the past that can define a group, a nation or a school. Consequently, forgetting history can result in the repetition of the similar issues and problems plaguing the present society. Additionally, it can be easy for previous young activists to falsely assume that the current youth have no regard for the issues from years ago or in the present day. Prior and present generations may have different manifestations of their activism, but they are equally as revolutionary. Whereas prior generations would have public demonstrations and marches, today's generation may take a stand publicly through social media outlets such as Twitter and Instagram. Fortunately, archival research functions as a means to unify the rebels of yesterday and today by revealing to generations their similarities. When the young are open to learn from the old, and when the old are open to teaching the young, then real change and progress can occur.

Founded in 1917 by the Church of God movement, Anderson University is one example of a school with a rich history that could easily forget its past. One artifact from the Anderson University and Church of God Archives captures a peaceful demonstration in a photograph. The picture includes a black male student, Al Simmons, who is carrying a sign reading, "Where does Christian concern begin? With involvement! If you care... you'll be there." Simmons is followed by three white male students, Ed Hlad, Nyle Kardatzke, and Bruce Stevens. Behind Simmons, half of a sign is readable. The only letters visible are "equ," "rig," and "for." However, one can assume the sign reads, "equal rights for all" because the title of the artifact is "Civil Rights Movement." In the background, there are other demonstrators as well as what appear to be buildings of the downtown Anderson area. The photograph is inspiring, but with knowledge of the circumstances and historical context, the photograph functions as a connecting point for all future generations.

With the start of the Church of God movement dating back to the 1880's, the members of this movement were some of the first Americans to look beyond race. Because many churches were populated by both black and white people, Church of God congregations were biracial. Merle Strege, in 2002, authored the book *I Saw the Church: The Life of the Church of God Told Theologically*, to recount the history of the Church of God movement. Strege wrote that black and white ministers taught, preached and collaborated together, and all attended the annual camp meeting held in Anderson, Indiana (147). However, in 1910, C. W. Naylor argued to resegregate the church in a Church of God publication, *The Gospel Trumpet*. He argued that because of undeniable cultural differences, it would benefit all parties to separate congregations. By 1913, the racial unity once founded on Galatians 3:28 was destroyed, and the Church of God's Christian unity was no longer unified (Strege 147). However, in the "Civil Rights Movement" photograph, it is clear that the 1970's Anderson College students were determined to return to the Church of God foundation of racial unity.

In 1917, the Church of God movement founded Anderson Bible Training School in Anderson, Indiana, in order to train and prepare pastors for the movement. By 1925, the school was renamed Anderson College, and then again renamed Anderson University in 1988. Even though in 1965 the Church of God movement was still segregated, Anderson College president, Dr. Robert H. Reardon, announced in student chapel that he would be leading a peaceful demonstration march for Civil Rights as a sympathy march in light of the

march Martin Luther King Jr. was leading at the time (Callen 251). Reardon invited the students to join him if they would so choose, and he led the march from the Anderson College campus to downtown Anderson. There was a mixed response among students. Some were convicted and joined in the march, like current Anderson University department head of Christian Ministry, Dr. Fred Burnett. Others, like Roland Moore, were hesitant. Regardless of the personal decisions of the students, the demonstration had an immense impact on all of them. Burnett grew up in southern Alabama, and his worldview was completely changed; even though Moore did not march, he later went on to be an activist for civil rights (Callen 252).

Many Anderson College students noticed a difference between the culture on campus and the culture of the city of Anderson. Reverend Ann Smith was raised in Alabama and then came to Anderson College in 1948 (Smith). She recalled that the campus was always progressive, but she was disappointed when she arrived and found that the city of Anderson was still racially divided (Smith). When President Reardon and the students marched for civil rights, they were both risking criticism from the city of Anderson. The photograph captures the bravery of President Reardon and the students. They made a bold statement. While the rest of Anderson supported segregation, black and white students at Anderson University fought oppression together to dismantle the racism that infected the city. Additionally, President Reardon risked losing his job and the respect of other administrators. However, the actions of the students and Reardon reflect the original foundations of the Church of God movement. In the photograph, Simmons' sign alluded to the founding Church of God value of Christian unity. President Reardon was merely acting upon that core value. It was risky with the whole town watching his students and him, but it was important.

Artifacts such as the "Civil Rights March" photograph help us to remember the actions of our predecessors and the causes they stood for. It is important to remember the students who were brave enough to stand up for what they believed in. Reverend James Fox was a student at Anderson College in the early 1950's and again in the 1960's. In an interview with current Anderson University freshmen, Reverend Fox said that it is important to recognize what things people suffered, struggled and sacrificed for and what challenges they faced. Artifacts help us to understand things that we have never experienced ourselves. Fox also mentioned that current Anderson University students have their own challenges and struggles, and it is important for current students to recognize their personal challenges as well. Reflecting on the bravery others had in times of difficulty can be a source of inspiration for us to act on our own current issues. Today, racial inequality still divides people in communities across America. If we look back at the previous ways Anderson University students created change, then we can produce more significant change just like they did.

As mentioned earlier in this essay, artifacts also reveal similarities that exist between generations. Older people do not recognize that young people are concerned with problems like racial equality, war and poverty. Young people make false assumptions about their parents and grandparents. Young adults think that older generations are closed minded and do not want change. However, when current students analyze artifacts like the archives photograph, they discover that previous generations of people were just as rebellious as they are. Young people today often use social media as a platform for social justice and spreading awareness. Because social media is relatively new, older generations are sometimes unaware of this current form of activism, and assume that because young people are not out on the streets protesting, they do not care about the world around them. It is often said, "There is nothing new under the sun." Artifacts like the photograph demonstrate that there is truth in this cliché. Social activists changed society in the past,

they do in the present, and they will do this in the future. Every generation has something to learn from the others.

This artifact is an inspiration to all Anderson University students. In times of trial and discord, Anderson University students in the 1960's took a stand and fought against segregation. Artifacts such as photographs can serve as a reflection and as inspiration to current students to uphold and fight for equality and justice, regardless of race, gender or any other difference. Artifacts can connect the past to the present in order to make a better future, and they should be treasured by the Anderson University community.

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20 November 2017

The Horrendous Imagery of Extermination in
The Boy in the Striped Pajamas

Like sheep being led to the slaughter, as dirty as pigs, skeletons trudge along like cattle through the camp toward the shower house. Rain pours out of the sky onto the bodies of half-dead men who have lost the color of life from their agonized faces. The very dirt they walk on has more color, more life, than these poor, brutalized humans. Upon reaching the shower house, the prisoners are commanded to undress and enter a dark, ominous room. The door is locked. Darkness encompasses the scene. Chemicals are poured. Dozens scream. Then, there is only silence. Silence.

The 2008 film *The Boy in the Striped Pajamas* is a movie that will forever pass the test of time. The Holocaust was a scourge of humanity. The atrocities committed under the leadership of Adolf Hitler must never be allowed to slip away into the abyss of the forgotten past. *The Boy in the Striped Pajamas* marvelously expresses the horrendous abominations through numerous cinematic elements, including plot, characters, acting, the use of color, theme, setting, cinematography, perspective, special effects, and the terrible power of lives lost. Although all of these elements are important, three aspects surpass the rest in regards to composition. The use of color, the perspective from which the story is told, and the terrible power of lives lost are compelling components in *The Boy in the Striped Pajamas*.

Mark Herman, the director, used color in *The Boy in the Striped Pajamas* to reinforce the themes of extermination and dark hatred. Throughout the movie, foreboding black smoke is shown towering behind an illustrious green forest. The darkness of the smoke is conspicuous against the green forest. Later in the movie, Shmuel, played by Jack Scanlon, is seen with a black eye. The purple of the bruise brilliantly contrasts with the bland, gray background of the extermination camp where he is trapped. Leading up to the final scene, as the Jews are being led to the gas chamber, one man falls on the dirt path. Extraordinarily, the dirt contains more color than the man lying dead on the ground. The contradistinction of the color scheme starkly represents the ways by which the inhumanity of the Nazis would expunge the Jews from the face of the earth.

The perspective from which *The Boy in the Striped Pajamas* is told is remarkable. Bruno (Asa Butterfield), an innocent child, thinks the extermination camp is a farm where all the Jews wear their pajamas. He innocently does not understand what is really happening in the camp. Bruno's innocence, as a German child, provides an incredible new perspective on the occurrences of the Holocaust. Vera Farmiga portrays Elsa as a naive wife. Throughout most of the story, she does not know what her husband is actually doing to the Jews. In ignorance, Elsa supports her husband Ralf (David Thewlis) because she thinks he is honorably furthering the war effort as a soldier. Vera Farmiga, through Elsa's ignorance, illustrates the naivete of the majority of the German populace. Most German citizens, like Elsa, did not know that Adolf Hitler had ordered the brutal extermination of the Jewish people. The film's recognition of the ignorance of German civilians during the Holocaust provides a more accurate vision of their innocence.

The Boy in the Striped Pajamas pays appropriate homage to the victims of the Holocaust who lost their lives during Adolf Hitler's reign. The terrible power of the loss of millions of human lives evokes vehement horror in the hearts and minds of audience members as they gaze at the suspenseful final scene unfolding before their eyes. Bruno and Shmuel ignorantly march along with the Jews from Shmuel's hut, but the audience knows

exactly what is about to transpire. The tension is thick enough to cut with a knife as audience members beg Bruno and Shmuel to escape while they still can. Despite the desires of 21st century observers, the boys, trapped in the midst of the crowd, continue to travel toward their demise. The fact that other Jewish prisoners are helping the German soldiers lead their race to the gas chambers is disgusting. These monsters, with no regard for the value of human life, apathetically force their fathers, their brothers, their sons, to march to their annihilation. The Jews, as they trudge through the dirt, have lost all hope. They are dead men being led to exterminate their empty bodies. Adding to the suspense of the scene, rain, like tears from Heaven, shower down from a gray, despairing sky onto these skeletons. When they finally arrive at the gas chambers, told that it is only a shower, the prisoners are forced to undress and enter the supposed showering room. The heavy, somber door is locked behind the unfortunate men whose fates have been sealed. Light leaves as the Jews are swallowed in darkness. A soldier is seen pouring in chemicals and the prisoners scream. Bruno and Shmuel, two innocent eight-year-old boys, are terminated. The camera zooms in on Ralf, Bruno's father, as he stands, mouth agape, awestruck in disbelief at the realization that his only son had just been destroyed by the same machine that he was in command of operating. Elsa, Bruno's mother, is heard screaming in anguish for her dead son. These reactions pay tribute to the pain of all the fathers and mothers whose children were slaughtered during Adolf Hitler's genocide. The final shot of the film speaks louder in its silence than any amount of words.

There is no way for anyone to effectively honor the victims of the Holocaust. Mark Herman's decision to end the movie with a silent visual of a room full of clothes provides the audience time to reflect and pay their respects to the millions who lost their precious lives during Hitler's insane massacre. The power of silence to convey the horror of human extermination provides the profound final message of *The Boy in the Striped Pajamas*.

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November 1, 2017

Barbara Bush's Wellesley Commencement Address:
An Appeal for Diversity

Should women pursue a career or the traditional role of a mother? As the third wave of feminism took off in the early 1990's, women continued to question the evolving ways in which society depicted the role of women. They sought to redefine the ideas and words that characterized sexuality, womanhood, beauty, gender, and femininity. Having grown up in the wake of second wave feminism, the college-aged females of the 1990's had been raised in households where they were taught to gain success, achieve greatness, and overcome sexism. These ideas led to the pursuit of equal opportunity in the workforce, breeding a generation of women that chose their career over having a family.

After Alice Walker, feminist and author of *The Color Purple*, declined the invitation to give the 1990 commencement speech for Wellesley College, First Lady Barbara Bush was asked if she would be willing to do so. Since the women graduating were trained by Wellesley to become successful through their professions, the students were critical of Bush's devotion to family. Outraged, 150 students signed a petition against Bush speaking due to their belief that the college was promoting a role model who did not represent many of their own values. Arguing that her achievements came from the ring on her left hand instead of a self-driven career, the 150 students sparked a debate. Should women be defined by their degrees and accomplishments or by their happiness in whatever they choose to become? With this in mind, Bush sought to deliver a speech that would open their minds to the valuable differences of individuals, as well as encourage them to pursue meaningful relationships in their careers and homelife.

Seeking to capture her audience, Barbara Bush began her speech with the subject of diversity. Utilizing *logos* to subtly establish a basis for her *ethos*, she stated: "Wellesley, you see, is not just a place but an idea -- an experiment in excellence in which diversity is not just tolerated, but is embraced" (1). Following this statement, Bush continued with a story about a young pastor who decided to play the game *Giants, Wizards, and Dwarfs* with a group of children. Adamantly declaring she would be a mermaid, one little girl was determined to play the game as this character, even though mermaids did not belong. With this story, Bush effectively praised the students of Wellesley for being different and seeking their own identity in the world. But she also wanted them to realize that "Diversity, like anything worth having, requires effort -- effort to learn about and respect difference, to be compassionate with one another, to cherish our own identity, and to accept unconditionally the same in others" (2). She was helping them understand that her occupation as a wife and mother, although different from their career choices, was no less important or meaningful.

After establishing her *ethos* through the subject of diversity, Bush reasoned that "Decisions are not irrevocable. Choices do come back" (2). With this logic in mind, she asked the students to ponder three important life choices as they began to find their true colors. "The first is to believe in something larger than yourself, to get involved in some of the big ideas of our time" (2). Referencing her passion for literacy, Bush explained how she hoped to resolve many of the problems facing society by teaching people to read and write. She had used, and hoped to continue to use, her passion for literacy to benefit a greater cause, impact others, and promote new ideas.

In addition, Bush argued that joy is a necessity of life. She explained: “Whether you are talking about education, career, or service, you’re talking about life -- and life really must have joy. It’s supposed to be fun” (2). Realizing that her audience was career driven, Bush used strong pathos to illustrate the joy in her married life. George made her laugh through their triumphs and tears, which created an extremely strong bond in their marriage. With a twinkle in her eye, Bush quoted Ferris Bueller: “Life moves pretty fast; and ya don’t stop and look around once in a while, ya gonna miss it” (2). Bush knew that laughter and joy correspond, and both are extremely beneficial for success.

Perhaps most importantly, Bush addressed the importance of human connections. Understanding that a life devoid of meaningful relationships is detrimental to a human soul, she stressed, “But as important as your obligations...will be, you are a human being first. And those human connections...are the most important investments you will ever make” (2). With convincing pathos, Bush drove home her point by illustrating the inevitable regret of living a lonely life. “At the end of your life, you will never regret not having passed one more test, winning one more verdict, or not closing one more deal. You will regret time not spent with a husband, a child, a friend, or a parent” (3).

Barbara Bush delivered the commencement speech at Wellesley in 1990 knowing many students in the audience did not approve of her as a role model for a successful career life. However, with wisdom that only comes from living life to the fullest, she was able to help the students understand the true nature of success. One woman might want to become focused on her career. Another might choose to have a family. But wherever they are, whatever they become, both have aspirations that are unique to them. As Bush wisely observed, “Your success as a family, our success as a society, depends not on what happens in the White House, but on what happens inside your house” (3). She realized, and hoped the students would agree, that both family and society need strong, dedicated women. Dreams, ideas, and choices are different for everyone, but each individual is an important contribution to the world. The diversity of women should be cherished so that “your future [may] be worthy of your dreams” (3).

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Standing Firm in Peace in the Storm of Inequality

The America of 1963 was a cesspool of segregation and racial injustice. During this time, relations between whites and blacks were in a state of heightened tension because of racial violence and discrimination. As people struggled in the fight for equality and liberty, marches, rallies, and demonstrations became commonplace. Possibly the most influential leader of these types of movements was a brilliant man named Dr. Martin Luther King Jr. In Washington DC on August 28th, 1963, over 250,000 people gathered at the Lincoln Memorial to hear one of history's most iconic speeches. Dr. King used *ethos*, *pathos*, and *logos* in his famous speech to jumpstart the American racial revolution by inspiring people to love and accept one another regardless of their ethnic differences.

Dr. King was an inspirational and revolutionary man. Gifted with the ability to see the reality of the racial and political climate of his time, he poured hope and encouragement into the hearts of the dreamers who yearned for equality. Reverend King was also a religious man. His love for the Lord shined through his faithful efforts to unite God's people, black and white alike. Driven by the intensity of the racial division in America, Dr. King delivered a speech that deliberately targeted black and white Americans in the southern states and New York, with the purpose of bringing hope to blacks for a brighter future, and encouraging whites to bridge the racial divides within their communities.

As a prominent figure in the African-American community, Dr. Martin Luther King Jr. was an authoritative and credible voice in his community. Because he faced the same struggles as every other black man living in America during that time, the *ethos* in his words was magnified. Many people held him in high regard and took his words as gospel. As a man of the cloth, Reverend King was also perceived as a man with pure motives and sound reasoning. He quotes the Bible to further clarify the essence of equality and his religious beliefs. "I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together" (89). His wise and credible words strongly influenced thousands to follow his footsteps, as they marched through peaceful movements and walked the path of righteousness. Because of his honorable efforts to piece together a broken society, Reverend King was kept in great esteem when it came to the fight for freedom, and his words held significant weight.

Dr. King's speech appeals to the audience's desire for freedom and justice through his expert use of *pathos*. "This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity" (86). Within this context, his use of words such as "light," "hope," and "joyous" resound an optimistic connotation, which point to and celebrate the ultimate victory of freedom. On the other hand, he does not fail to echo a dark and restrictive connotation through the use of words like "shadow," "seared," "withering," and "captivity," successfully creating an oppressive tone to juxtapose with his tone of liberty (86). Dr. King's uplifting tone evoked within his audience a strong desire for freedom. The oppressive tone, however, appeals to the audience's repressed pleas for racial justice. The juxtaposition of these tones inspires people to fight for what they truly desire: equality for all Americans. The intentional and deliberate timing in his delivery contributed greatly to the overall effectiveness of Dr. Martin Luther King's speech.

Reverend Martin Luther King Jr.'s wise words had the power not only to touch the hearts of the listeners, but also their minds as well. Through logic and reason, he urges

victims of racial prejudice to stand firm in dignity, discipline, and peace. “We must forever conduct our struggle on the high plane of dignity and discipline” (87). As in any situation, drawing motivation from bitterness and turning our hateful emotions into physical violence and grudges, do us no good. Dr. King addresses these ideas with thought-provoking words that appeal to the audience’s desire for logical reasoning. “Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. [...] We must not allow our creative protest to degenerate into physical violence” (87). His message is rational and clear: by responding to problems with aggression and resentment, we are adding fuel to the fire and allowing the flames of divisiveness to burn hotter. For in the act of physical force and belligerence, our true intentions become unclear and ineffective, blanketed by hostility and anger. Remaining peaceful yet stern was a key value that Dr. King stressed in regards to the battle for justice, urging all to rise above violence and face conflicts with honorable intent. His constant use of *logos* appealed to the audience's desire for a rational way to bring about peace and equality between all races.

The year 1963 in America was considered the epitome of racial injustice. Segregation, violence and discrimination grew rampant as tension between white and black men heightened. Amidst the storm of inequality, a brilliant man stepped forward to lead the oppressed African-American people to freedom and equality. This leader, of eloquence and peace, Dr. Martin Luther King Jr., stood beside his fellow black brothers as they fought for equal opportunity and liberty through marches, rallies, and demonstrations. Through the delivery of one of history’s most iconic speeches and the careful and creative use of *ethos*, *pathos*, and *logos*, Dr. King set the American racial revolution in motion by inspiring people to embrace one another in love regardless of their ethnic differences.

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8 December 2017

Difficult Decision of Abortion

On August 15, 2014, in her article for *The Washington Post*, Janet Harris shows that many declare abortion to be a “difficult decision,” including Hillary Clinton and Planned Parenthood. Harris discourages such language. Providing statistics, she shows that the majority of women who choose abortion have “high confidence in their decisions.” So describing abortion as a “difficult decision” poses a problem for abortion supporters:

It is a tacit acknowledgment that terminating a pregnancy is a moral issue requiring an ethical debate. To say that deciding to have an abortion is a ‘hard choice’ implies a debate about whether the fetus should live, thereby endowing it with a status of being. It puts the focus on the fetus rather than the woman. (“Stop”)

Although many women confidently choose abortion, they blindly make that choice. If more women were scientifically informed about the development of the fetus in the womb instead of just their own “rights,” abortion would be a less confidently chosen solution. Thus I disagree with Janet Harris: abortion is rightly called a “difficult decision” by those who understand the magnitude of the choice because terminating a pregnancy is an immoral act - abortion is killing a human being.

Fetuses are indeed human beings from the moment of conception. At that moment, the sperm and the egg unite to become 46 chromosomes, which is the specific number of chromosomes that distinguishes a human being from a lump of cells. This union of the sperm and egg is called a zygote. Keith L. Moore, a renowned embryologist, writes in his textbook *Before We Are Born: Essentials of Embryology*, “[The zygote], formed by the union of an oocyte and a sperm, is the beginning of a new human being.” Killing an unborn baby at any time after conception is murder. There are many claims that a baby should not be considered human if it is not “intelligent” nor “able to live on its own” nor “fully developed.” However, the argument is invalid: not all people outside of the womb are intelligent, able to live without a mother, or are fully developed. Although the unborn baby is inside the woman, the baby is separate from the woman’s body. Pro-choice women claim, “my body, my choice.” Yes, women choose whether or not to participate in sex or to use contraceptives, but once the egg is fertilized, another human being exists. It is not just her body anymore. The baby has a separate genetic code and often has a different sex and blood type. The baby is inside the woman, but the fetus is a completely different entity.

Even in the case of rape, many women would rather keep the baby than to experience another trauma. Abortion negatively affects the body and the mind. Physically, the side effects of an abortion potentially include abdominal pain, vomiting, damage to female organs, and in rare cases, death. Astoundingly, the psychological effects of abortion are worse. According to testimonials on LifeSiteNews.com, one woman writes, “I felt dirty and worthless It may be difficult to understand but the violence of the rape made much less of an impact on me than the abortion.” Women who choose abortion often experience Post Abortion Stress Syndrome, which includes guilt, anxiety, numbness, depression, flashbacks, anger, and suicidal thoughts. Even years after the procedure, they often wonder, “what if?” They imagine what the baby would be like if they had not terminated their pregnancy.

When a pregnancy is terminated, a baby - a human being - is killed. Regardless, some people separate abortion from homicide and murder. According to a recent *New York Times* article, in the shooting at First Baptist Church in Sutherland Springs, Texas, police

officers counted 23 dead people inside the church, including an unborn child. If the mother of that unborn child decided to have an abortion the day before, the baby would not have been considered killed, but rather that her pregnancy was terminated. How can the purposeful death of a fetus be both a horrible crime and a government-subsidized solution? The difference between legal and illegal killing of an unborn child mainly relies on the mother. If the woman does not desire to have a baby, abortion legally allows her to eliminate the fetus - sometimes free of charge. It is no mystery why fully informed women find abortion to be a "difficult decision."

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December 8, 2017

Why I Don't Use Spotify and Similar Services

Music is an indescribable force that can change the way we feel, act, or think. When listening to music, millions of people turn to “music streaming services” such as Spotify, Pandora, or Apple Music as their music platform. Essentially, the service is a library of music you can download on your computer or smartphone. The “premium” packages allow subscribers to stream individual songs from a vast music library for a small, monthly fee. But could this phenomenon potentially ruin the music industry? Unfortunately, the average person doesn't know music streaming services severely underpay the artists who use the platforms. Unintentionally, listeners are devaluing music that artists have spent months producing. As a musician myself, I am concerned that if this new technology continues to thrive, the music industry could possibly be ruined forever.

In the digital age, streaming is the new normal. Sadly, there are many shortcomings to this new system. According to a study conducted by The Trichordist website, the average revenue per stream on Spotify is 0.00437 cents. To put it in perspective, imagine if an indie artist released an EP that had five songs on Spotify. If each song acquired 10,000 streams, the artist would receive \$218.50. Now imagine if even 1,000 people bought a physical or digital copy of the EP for \$5. The artist would receive \$5,000. “I actually haven't made any money from Spotify and don't see it as a revenue source,” says professional jazz bassist Nick Tucker, who has produced several CDs along with his brother, Joel Tucker. “In fact, I think numbers will show that Spotify in general isn't profitable for any but the most famous musicians.” Normally music streaming apps offer a “premium” package to access millions of albums for \$10 a month. The main feature of the package is that you can pick the particular songs off albums on the platform's vast library. Even though it may be convenient, music streaming services are destroying the livelihoods of thousands of emerging artists, and it is not going to stop anytime soon.

In addition to not paying artists well, Spotify isn't very fair to its new artists. When I first opened the Spotify app, I was greeted by a home page that contains several popular musicians. Upon searching, I was disappointed to find that there wasn't a section of the home page devoted to new musicians. Occasionally when I was listening, I would find an artist I had not heard before but only a handful of times. Large record labels pay Spotify and other streaming services to have their songs appear on the home page. Although this may sound like a crooked move on Spotify's part, it is a big source of their revenue stream. Without popular artists like Taylor Swift and Ed Sheeran, Spotify and other companies would decline, so they are going to protect their investment at all costs.

If companies like Spotify continue to thrive, will people be willing to pay money for music? With millions of albums on Spotify, there is no need to buy CDs anymore. Although iTunes allows customers to buy digital copies of albums online, Apple Music is gaining in popularity over iTunes and poses the same problem to artists as Spotify. Accessibility comes at the price of ruining a major income stream that artists previously utilized. “I think the music industry is constantly changing,” says Tucker. “For some years after the dawn of iPods and iTunes, many in the industry assumed that physical sales of music would just shift to digital sales. With Spotify, Apple Music, and YouTube, it seems more and more like consumers really don't want to pay for music!” Although Spotify is great for the consumers, it cheats the creators that made the platform famous.

While many might argue that music streaming services are comparable to the radio, the two serve completely different purposes in the economics of music. The radio's purpose is to advertise the album to the masses; Spotify's purpose is to make music accessible to its subscribers. On Spotify, listeners can pick a musician and listen to all the songs of that particular artist. On the contrary, the radio takes more of a general approach and plays all types of artists from the same genre. In the past if someone heard a song they liked on the radio, they would invest in that artist's music. Now, they only have to pull up their Spotify app and listen to the artist, which in turn devalues all the hard work musicians have put into their craft.

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December 13, 2017

Social Media: The Bad Uncovered

For quite a while now, social media has been all the rage and, if you ask me, I do not see why. Many social media were created as a way to connect with family and friends and enjoy some harmless fun, but that has changed over the years. Many people make the mistake of putting something on social media or sending something through social media only for it to blow up in their faces in the worst way possible. As Jeffrey Rosen astutely observes, "The Web Means the End of Forgetting," which is easily one of the most verifiable statements I have ever heard. Once you put something out there, it can never be taken back, contrary to what we may believe. Unfortunately, far too often social media are used as ways to bully people from behind a screen and share too much personal photos and information about yourself. Social media has also been a catalyst for procrastination and distraction.

Cyberbullying is a very real and growing social problem and every day more and more people participate in this insidious cruelty. Cyberbullying is the use of electronic communication to bully a person, typically by sending intimidating or threatening messages. It can also be seen as sending out personal information about another person, whether it be true or not. I have been a victim of cyberbullying on the infamous Facebook. During high school, I had met a guy and started chatting with him on social media, and eventually discovered that he was in a relationship. His girlfriend had seen our messages and decided she would send me a few of her own. Receiving such threatening and demeaning messages can really hurt a person. I was restless that night as all the threatening messages she sent to me ran crazy through my mind. Would she really do those things when she saw me? I did not sleep well for weeks on end because I was so terrified. Anyone with a social media account can be bullied over the internet. Just being a part of social media can put you at risk. Like any other form of bullying, cyberbullying can cause increased feelings of sadness and fear, changes in sleeping and eating patterns, thoughts of suicide and many other side effects.

Every now and then, there is one girl out there who decides to send a risqué photo of herself to her boyfriend or someone she thinks she can trust, and ultimately, she ends up seeing just how wrong she was. A few years back, I had a friend in high school who decided it was okay to send photos of herself in the shower to a friend. The next morning, my social media feeds were ablaze with the photos of my friend, whom I thought had better sense. Needless to say, she was humiliated because everyone she knew had seen them. She was known as "That Girl" for quite some time. This situation did not only affect her, but it affected me as well. My peers started to think that maybe I was sending risqué photos as well because we were friends. The famous quote, "Birds of a feather flock together", came to mind. These incidents may not only happen to you, but to your parents and friends as well. Of course, you could imagine that her mother had plenty to say about this. She is in her first year of college now and, up to this day, she fears that someone she meets will find those photos. The temptation to send such photos would not be so high if not for social media.

Way too often these days, we quickly drop everything just to check our notifications. It does not matter what we were doing. The urge to keep updated on what's going on is simply too great. Such is the power we give to social media. I personally do not need any help when it comes to procrastination because I was born with a natural talent for it. I am

sure we all would rather sit around and scroll through Facebook than doing actual work or study. It just seems easier, and a whole lot more fun, to chat with friends. I find it very hard to keep my phone out of my hands when doing homework, and even now I am scrolling through my Snapchat Stories. I have missed many homework assignments and study sessions because I was too distracted by social media. There is no way to sugar coat this. Social media is a BIG distraction, and if we do not get a handle on how much time we spend on it, we will never get anything done.

Social media is not a necessary evil. We can live our everyday lives without it. We could avoid the dangers of cyberbullying and keep safe from widespread humiliation. We could also get a thousand more things done than we would normally. Social media does more harm than good.

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Can History Reveal Truth About the Present?
An Archival Research Essay

There has been a long standing relationship between the church and school for many years. In my own childhood, I attended a private Christian school which worked very closely with the Church as well as in the educational system. Because of this relationship, there have been both benefits and challenges for the separate parties involved. In a collegiate setting, often it is hard to find a successful blend of both liberal arts knowledge and Biblical knowledge. It can also be hard to build a good relationship between the administration at the college and Church leaders as there are often conflicting views.

Anderson University is one of those colleges that was founded by the church as a Bible training school in 1917. The theological seminary was all that existed back at the creation of the school, but in the summer of 1928 the school expanded, adding a liberal arts degree as an option for students (Callen 82). However, during the 1930's the college experienced some of its greatest hardships. The great economic depression was sweeping the nation, and opposition from Church of God leaders about the liberal arts college created tension on the campus.

This tension between administrators of the school and leaders of the Church created uncertainty for the student body. I researched this time period and found some information in a book about Anderson University history. The author, Barry L. Callen, describes the apprehension that the church leaders felt at adding the liberal arts college in the first place (Callen 86). However, Callen inserts that President John Morrison and Dean Russell Olt were strongly convinced that it was the best thing to do for the college. They were both very liberal in their thinking which could be a reason for their strong push to expand the college, even though they would receive pushback from the Church of God.

An artifact from the University archive collection that documents this discordant period of time for the school is an article in a newspaper called *The Broadcaster*. This newspaper was specifically written by and for the Anderson College and Theological Seminary, which suggests that its audience would be concerned with the controversy. The date on the newspaper is January, 1934, which was right after the Ministerial Association assembled at the mid-winter business session. The author gives an account of the unanimous decision made by the association to close the liberal arts college and provides commentary on that decision.

No author is listed, and at first I found this confusing. I couldn't imagine why an individual wouldn't want to take credit for his or her writing, especially if it was published in a newspaper. Upon further consideration and reading of the article, I inferred that maybe the author wanted to remain anonymous. The content of the text is advocating to keep the college alive, which is an opinion contrary to the leaders of the church, so I could understand why the author wouldn't want his or her name to be published. I also know that the author was a pastor in the Church of God because the article contains stories of his or her dedication to the church. I believe that the author's purpose in sharing this information was to provide credibility to the reader and to show the reader that his or her opinion was valid.

On the very last page of the newspaper, there is a list of the consequences of the liberal arts college closing. Nine consequences were listed, but number six was the most interesting to me. It says, "the good name of the Church of God and her institutions here in

Anderson would be ruined beyond repair.” The language used here is what intrigued me to begin with. It is very dramatic in my opinion, and somewhat oversimplifies the problem. Many different perspectives should be considered here. Saying that the good name of the Church of God will be ruined because the administration considers closing one portion of the school is an overreaction to the conflict.

It is also very interesting to me that the content in this article reflects how loyal and connected the institution was to the church, even though the two parties were quarreling at that specific time. Reverend James Fox, who was on campus during the 1950's, says that the connection to the church was very strong. Voicing a similar attitude as the one expressed by Reverend Fox, the author of the article in *The Broadcaster* uses language such as “the glorious Church of God” and is very careful to make sure that he or she does not offend the possible church leaders that will read this newspaper. In my experience as a student at Anderson University in 2017, I don't find that same connection to the Church of God at all. If anything, AU is one of the more liberal Christian colleges that I toured and considered attending.

In my pursuit of more information, I return to James Fox who offers his opinion about the Administration during the time. Morrison and Olt were very liberal influences on the school and are responsible for advocating to the church on behalf of the world with its ever changing and progressive standards. Ann Smith, who was a student around the same time as James Fox, says that during that time there were so many different kinds of people on campus, and they were not necessarily going to seminary to eventually work in the mission field. I think this shows the progress that was made during the years following the depression and all of the controversy around closing the liberal arts college.

When asked about her thoughts on the importance of artifacts from the past in order to help us understand the present, Smith said that they have incredible value. She touched on the importance of connectedness and how it can affect the life choices an individual makes. Then those life choices can affect the coming generations and the cycle repeats. Artifacts represent our roots; they tell us where we came from and how our ancestors lived. They help us understand the good parts of life and the hard parts too. We can learn from others' stories, and we can even learn from our own story.

The story of Anderson University is one that can be useful in examining how the school functions today. It does not surprise me that there has been a push and pull between conservative and liberal beliefs even back in the 1930's because I see it on campus today. Students are beginning to push the limits and blur the boundaries between right and wrong or good and bad. This may be a consequence of the progressive nature of our society, but it helps to know that students on this campus have been concerned about the same kinds of issues for a long time. People will always be arguing about who is right and wrong, and this is amplified by adding religion and moral values into the mix. I also think that the church and educational system will always be in conflict with one another. Fortunately, college students are encouraged to think on their own. As Ann Smith said, we are all on a journey with our own unique story which leads us through each day.

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Spotify Royalties Explained

Imagine waking up one day to see that your favorite album had been removed from Spotify. This is exactly what happened to Taylor Swift fans on a dreadful day in 2014 when Taylor and her team decided to remove her whole discography from Spotify. Taylor stated in an article in *Time Magazine*, "I didn't see that happening, perception-wise, when I put my music on Spotify. Everybody's complaining about how music sales are shrinking, but nobody's changing the way they're doing things." Taylor believed she was not being properly compensated for her music through the royalties they were paying her. Taylor and her team therefore took a stance against Spotify and the music industry by removing her music from Spotify. However, many artists will not remove their music from Spotify like Taylor Swift did. Artists and songwriters must be paid the royalties they are owed in a timely manner.

Artists have had a problem with Spotify's royalty system since they launched in 2008. As Spotify nears its 10th Birthday they are still struggling to find a royalty system that artists, labels, and Spotify themselves agree with. Before we discuss how Spotify attempts to pay the royalties artists and songwriters are owed one must define what a royalty is, the types of royalties, and who receives the royalties. A royalty is a payment to an artist or songwriter for each copy of their work that is sold or used. A mechanical royalty is a royalty that is paid to the songwriters for a physical or digital copy of the recording. For the songwriters to be paid the royalties they are owed, the company that wants to distribute the song to the public has to obtain a mechanical license. A mechanical license is for the composition itself. A performance royalty is a royalty paid to the artist for the right to perform or distribute the song to the public. In order for the artist to receive the performance royalty, the company has to get another license. This license is for the sound recording itself. For Spotify to distribute the music to the public it needs a mechanical and performance license.

One controversy that has recently emerged is between Bluewater Music and Spotify. Bluewater Music is publishing company who recently sued Spotify accusing them of not acquiring mechanical licensing for thousands of songs in their catalog. This means that songwriters have not been receiving compensation for their songs being distributed to the public via Spotify. The Harry Fox Agency is the nation's leader in rights management and collector and distributor of mechanical licensing fees on behalf of music publishers like Bluewater Music. Harry Fox's records show a discrepancy between Spotify's records and their records. This shows that Bluewater Music is right in their claims against Spotify.

Spotify has had difficulty of keeping track of all the people that need paid for one song. Spotify recognizes this problem and, when paying the right holders for distributing their music to the public, there are multiple people that need to be compensated. Many songs have more than one songwriter. Therefore, all the songwriters and the artist themselves need to be compensated. One of Spotify's problems is that it is extremely hard to keep track of all the people that need to be compensated. People commonly do not receive compensation for their music being on Spotify. In response to this problem, Spotify recently acquired blockchain company Mediachain Labs. Mediachain Labs has a technology that supposedly encrypts songs with the songwriting data to help keep better track of who needs to receive compensation for each song. This technology may be able to help make sure people are paid but does not account for the artists and songwriters only making

between \$0.006 and \$0.0084 per a stream, which then has to be divvied up between the artists and songwriters. The artist's menial cut then has a percentage taken out of it by their label and manager. Some artists do not have a label or manager so they get to keep all of their menial cut. The amount paid, however, is not paid per a stream but is paid from a percentage of all songs played by Spotify premium users. This amount paid is from a blanket license that Spotify acquires to have the all of the music from a PRO in their directory. Spotify uses a complicated algorithm to come up with how much an artist is paid. I sat down and did a basic hand replication of what the algorithm decides.

If Spotify has 60,000,000 paid users and each user is paying \$10 Spotify has \$600,000,000 to disburse between all of the record labels. The record labels only receive 60% of the subscription amount which is \$60,000,000. Artist X's record label makes up 0.001% of the plays for the month and the record label gets \$3,600 for all of their artists whose music was played. Artist X's music comprises only 0.1% of the music played for the record label that month. Artist X's music only made \$3.60. But the artist does not receive all of that money. They only receive 8% of the \$3.60 which is \$0.288 cents. The artist only receives this 8% because in the artist's recording contract that rate was set. Some artists get more and some get less depending on how they negotiated their contract. But that's not Spotify's fault. It's Spotify's fault that the artist only made \$3.60.

This figure does not account for when there is more than one songwriter. But see how these people are making nearly nothing off of their streams? Due to the labels thinking they are not making enough from streaming, they have pulled digital streaming rights from a PRO. The labels then went to Spotify and negotiated a streaming rate themselves. Soon that system failed because legally they can not take away digital streaming rights from a PRO without pulling all of the rights. Due to this, most labels went back to the old royalty system. However, there were a few rebels that pulled all of their rights from the Performing Rights Organizations which has made it nearly impossible to license any of these artists' music.

Soon if we are not careful all artists/labels are going to pull all of their music rights from PRO's and do licensing internally at a label. But where does that leave small independent artists who do not have a label? How are they ever going to receive compensation for their music being performed or played? Eventually, the PRO system is going to collapse and taking with it thousands of jobs and not to mention the money that artists will lose from that. So how are artists who are already struggling to make ends meet going to keep above water when no one is paying them when their music is played? Thousands of artists are currently not being paid because people are not reporting when songs are played and it's just going to get worse if the PRO system collapses. If and when the system collapses, it will be all Spotify's fault.

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Deans of Men and Women Yearbook Page 1931

Yearbooks are priceless opportunities to look at the past and see how a school has grown and changed over the course of its life. As I was looking through Anderson College's yearbook, *Echoes*, a page on the deans of men and women caught my eye. This page provides insight into the roles of the deans during the Great Depression era, and allows us to examine some differences in the lives of students at Anderson College during the Great Depression and now at Anderson University in 2017. While in the past we had a dean of men and a separate dean of women, present-day Anderson University has transformed the roles of the two deans into the roles of dean of students and resident directors in a way that provides the same care to students in a more effective manner for a larger university.

The artifact that I chose to examine and evaluate from the archives is a yearbook page from the 1931 edition of Anderson College's yearbook entitled *Echoes*. The page is about the dean of men and the dean of women. There is a black and white portrait of each of them, and underneath their portrait is a description of the person. The dean of men, Otto F. Linn, is described as "universally loved" due to his "rigor... softened by a great heart of kindness." The dean of women, Julia Lindell Linn, is described as having "endeared herself to many" by her "attentive ear of sympathy" ("Deans of Men and Women").

While at a glance this artifact may seem to provide nothing more than a glimpse at two individuals who used to work at Anderson College, it provides much more information about life at Anderson College than meets the eye. From the fact that there was a dean for men and a dean for women, we can assume that the divide between men and women in college was very pronounced, much more pronounced than it is today. We can also assume, based on the fact that both paragraphs mention the deans as "sav[ing] the day" for a rule-breaker or being a "counseling intermediary" between a rule-breaker and the student council, that the student council had a disciplinary role in the school, and that they would choose punishment for rule-breakers if one of the deans did not step in ("Deans of Men and Women").

This artifact is important to our understanding of Anderson University because it provides a glimpse of the division of men and women in the university setting and prompts us to learn more about the role of the dean and why it was necessary at the time to have a separate dean for men and women. During the Great Depression, young people were no longer able to base social standing on wealth alone, and so turned to dating to determine where they fell on the social ladder. A woman's social standing was based on how many men asked her out on dates (and how many she turned down), and a man's social standing was based on his clothes, car, and ability to pick up women. This new system of rating brought new competition into the dating scene. Naturally, this increase in dating culture led to an increase in physical displays of affection. In order to curb this, men and women were kept as separate as possible. Colleges were so concerned with the physical implications of the dating culture at the time that they "enacted strict in loco parentis (in the place of parents) rules in an attempt to control the sexual activity of youth" (Horn 330). Deans of men and women were important because they were a way to assure that men and women were kept separate, and to ensure that students were following the proper conduct for their gender (Horn).

Deans of men and women were also important because men and women were held to different standards of etiquette, and having separate deans allowed for the men and

women to be held to the standard appropriate to their gender. Men, for example, were expected to pull a woman's chair out for her in the dining hall and replace it after the meal, allow women to be served first at mealtimes, allow women to precede them through doorways, lift their hats when meeting women or elders, carry women's packages for them, and offer their seats to women. Women had fewer regulations regarding interactions with the opposite sex, but were not allowed to wear nail polish, and were expected to dress modestly. Students of both genders were expected to keep their rooms tidy, be respectful (especially in the dining hall), do nothing but listen attentively in lectures, and avoid borrowing money. With all of these specific behavioral expectations, it is evident that having separate deans for men and women was very necessary ("Rules of Etiquette").

This yearbook page is important to Anderson University history because it provides insight into the deans of men and women, and allows us to look into how colleges treated men and women in the Great Depression, and how the rules were enforced. In the paragraphs on the yearbook page it says, "before the Student Council needs to act in a case of infringement of its regulations, the Dean of Men frequently saves the day," and "Mrs Linn is the counselling intermediary between the offenders of the rules of Sunset Hall and the arm of student council" ("Deans of Men and Women"). Based on these two sentences, it can be concluded that the student council was responsible for determining punishments for students that broke rules, but that the deans of men and women were able to step in and could counsel a student and guide them to the right path rather than have them be punished by the student council. Professor and Mrs. Linn were more than just the deans of men and women; they were important and caring figures who helped their students when they made bad choices. As mentioned previously, they were both loved by their students due to their kindness and sympathy. Their roles were very important to the running of Anderson College, but have since changed to different but equally important roles.

In modern day Anderson University, we no longer have separate deans for men and women. We now have a dean of students who is in charge of all students, and resident directors that have taken up part of the role that the deans of men and women previously had. This shows that Anderson University has changed since the Great Depression. Due to the increased student population of the school, there is not just one person in charge of men and one person in charge of women. There are resident directors in each dorm that take the nurturing and mediating role and ensure that students are safe and following the rules of the university, and there is a dean of students that plays the disciplinary role and is responsible for examining infractions of university rules and distributing appropriate punishment.

At first glance, this yearbook page from the 1931 edition of Anderson College's yearbook, *Echoes*, seems to hold little information; in fact, it seems to be only two pictures of minimally important people with short, sugar-coated descriptions underneath. However, this artifact provides serious insight into what life was like for students at Anderson College during the Great Depression, and the roles of the deans of men and women at the college. We can make significant inferences about the responsibilities of the student council and the deans of men and women based on the information provided below the photographs, and can learn more about the artifact by looking at other sources and artifacts from the same time period. The information we learn from the artifact and related sources allows us to examine how student life at Anderson University has changed since the Great Depression, and in what ways it is similar. We need to use the information we have about the roles of the deans of men and women to evaluate the support systems we have for students at present-day Anderson University, and improve upon them in order to provide a safe and productive learning environment.

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