



Hilltopics

why do we still have

hate?

Letter from the Editor

A Troubled and Joyful World

My good friend and *Hilltopics* staff member Daniel Muehring made a humbling and disturbing observation this past week—the flag has been at half-mast far too often this semester. It’s something I had never realized; it’s rather easy, in fact, in the hustle and bustle, the “two exams this week and a paper due tomorrow,” the sometimes mindlessly self-centered and isolated lives we lead as college students here at SMU, to even take a moment to notice the flagpole as we walk by it day after day.

But the other night as dusk was falling I stopped and looked down the Boulevard, the flagpole in my immediate view. Thinking back, I didn’t so much as choose to stop; rather, I had to, pulled in as I was by the intense, grotesque contrast between the stunningly resplendent Boulevard, lit up just once per hundred years, and the American flag at half-mast, sign of the tragedy in San Bernardino, and sign also of one of the most profound sicknesses this country has ever experienced—or perhaps, as many would say, brought upon itself. I knew that what I saw was supposed to be beautiful, but I only saw reason for despair; the perfect symmetry and warm holiday aesthetic of it all was hollowed out by more important realities—dead bodies, mourning families, friends never again to hug one another.

And it was not just the shootings. The plight of refugees from Syria and elsewhere must weigh heavily on us all, as should the larger problems of Islamophobia in this country—recent remarks by the president of Liberty University and Donald Trump should make all people who know anything about history and politics squirm. Issues of racism and other forms of discrimination, as well as questions of the proper limits of speech, continue to affect us—and have had a tremendous negative personal impact on the lives of many people on this campus. And, of course, there are other problems, on all scales—climate change, the deaths of loved ones, personal stress. What it ultimately came to for me that night was a realization that it seems like the many perils of the world are overtaking us, like whatever lead we had starting this great race is precipitously diminishing.

It reminds me of a line by the Polish poet Czeslaw Milosz, from the epigraph to this year’s common

reading, *Station Eleven*: “There is too much world.” Indeed, during this time of final exams and in the midst of such intense national and global conflict, it is easy to feel, like I did that night at the flagpole, that our collective hope is being siphoned away by the forces of evil, conflict, and division that we face every day.

But I do think there is one way, at least, to counter this gradual sucking-away of our collective human energy and strength: *talk to each other*. Let us force these issues out into the open, and when we see or hear something that doesn’t feel right, that makes us or someone else less happy—and especially, less of a person—talk about it with our fellow witnesses of the miracle that is this world and this life. Keep the public conversation going on race—following the very encouraging and productive activity of the past several weeks it seems to have been largely repressed, pushed back into its hideaway in dorm rooms, Perkins Administration Building, and meetings attended by only one group of people, one side of the issue. It is certainly not happening at the flagpole, where it has the chance to make the most immediate impact on those who would oppose the conversation in the first place.

The same goes for all of these issues—let us talk about them in an open way that encourages all voices to enter the conversation. Let us attempt to come to terms with our differences in order to reject hate and divisiveness and come together as one student body, one SMU, one nation. For it is divisiveness and misunderstanding that lead to 14 people killed and 21 injured, flagpoles at half-mast.

And finally, let us not forget either the famous line of Wordsworth—“The world is too much with us; late and soon.” As we wind down the hustle and bustle we have come to know so well, let us have a relaxing respite from our university lives, our jobs, and our more temporary worries, and reflect on what really matters. Let us find it in ourselves to speak out, and speak to each other. Be thankful for our earth and for our fellow man, for the inexplicable gift of being, in this moment, that makes all of this possible. And from all of us here at *Hilltopics*, have a wonderful and happy holiday.

-Kenny Martin

What is Affirmative Action Worth?

by A.J. Jeffries

On December 9th, the Supreme Court takes on the controversial issue of affirmative action in *Fisher v. University of Texas at Austin*.

While I will leave it to you to research the justices' backgrounds, views, and likely votes on the issue, the general consensus is that there is a good chance the Court will strike down UT's holistic review practice, wherein race is examined as one of a number of factors in the admissions process. Based on a cursory examination of the process, it seems to satisfy the requirements handed down in *Grutter v. Bollinger* in 2003, but

that does not mean much. The current Court, with its more right-leaning composition, has reversed a number of the 5-4 opinions handed down during the days when Sandra Day O'Connor was the swing vote. Should they rule conservatively in this case as well, though? Leaving aside Constitutional considerations, as I am not well versed enough to fully understand the nuances and case precedents facing the *Fisher* case, I do not think so. First, let me acknowledge the lens I write through: I am a Caucasian male from a comfortable middle class background, so I am the exact demographic that would "lose out" if comprehensive affirmative action became the norm. While I feel obligated to be transparent about that, I have attempted to evaluate the merit of taking race into account in admissions completely impartially and will render my own "verdict" without regard for how affirmative action could affect me.

As much as this is a tremendously simplistic argument, it seems as wrong to disadvantage students who were lucky enough to be born into comfortable backgrounds as it does that people are born with natural disadvantages. The difference is that we can control the former wrong, and as two wrongs do not make a right, we should not commit it in an effort to rectify society's shortcomings. In addition, I think the mere act of taking race into account when determining college admissions is essentially stereotyping. For example, there was an African-American girl at my high school

who had every possible advantage the world could offer. Her family was extremely wealthy, her parents were educated, and she attended an excellent high school. Then, despite the fact that she did not perform particularly well in high school or on her ACT, she was admitted into Northwestern while many students with better academic records and resumes were summarily rejected. One should not assume, when singing the praises of affirmative action, that it is righting societal wrongs. On the contrary, sometimes in our efforts to fix the world we only unbalance it further.



Weighing in:

Regents of the University of California v. Bakke (1978)—Racial Quotas in admissions are prohibited under the 14th amendment's equal protection clause

Hopwood v. Texas (1996)—The U.S Court of Appeals rules race cannot be a factor in admission decisions

Grutter v. Bollinger (2003)—The supreme court determines race may be considered in admission decisions

Fisher v. University of Texas (2013)—To be determined

Visit www.supremecourt.gov for more information about Supreme Court schedules and decisions.

Want to Succeed? Read a Book.

by Madeleine Case

“History is about who we are and why we are the way we are.”

Or so said David McCullough in the Tower Center Medal of Freedom Student Forum on November 18th. McCullough, besides being one of my dad’s favorite authors, has written eleven history books that have led to more than forty honorary degrees, two Pulitzer Prizes, two National Book Awards, two Francis Parkman Prizes, the Los Angeles Times Book Award, and New York Public Library’s Literary Lion Award. On top of all of this, McCullough received the Presidential Medal of Freedom in 2006, which is the highest civilian award granted to a United States citizen.

I have to admit: it was not David McCullough’s extensive resume that sent me wandering into the forum that Wednesday – it was everything that I had heard my father say about his work. I vividly remember Dad, gripping 1776 in his hand, explaining with bright eyes McCullough’s mastery of the historical narrative, the way he paints history before your eyes.

I’m not really sure what I expected walking into the forum. Excellence, of course, and to learn more about an author I had never read. What I got out of it, however, were not only lessons for history. They were lessons for life.

The moderator of the forum began with a simple question: “Why history?” It turns out that McCullough stumbled upon the history genre almost by accident. Unimpressed with the work that he found about the Johnstown Flood, McCullough thought, “Well, if I don’t like any of these histories, I’ll write my own.” This kind of attitude inspired many of his following works. “Experts have the answers. All I had was questions,” he explained. He told a story in which he walked into the Library of Congress and asked the attendant what the most unvisited section of the library was. His motto, he said, is that he tries to “give credit where credit is overdue.”

But then his discussion turned outward from his works. “High accomplishments are often representative of who we are,” he said, referring to his latest release *The Wright Brothers*. His inspiration for writing on this subject was its often overlooked importance. He reminded the



Photo courtesy SMU

audience that the Wright Brothers never even had a formal education, except the shelves of books that their father instructed them to utilize. They read constantly, voraciously, and this practice developed within the brothers a stunning ability to write.

“You must learn to use the English language,” McCullough implored his audience, “You must learn to write well.”

When asked what his favorite war is, McCullough responded “The American Revolution in my mind is the most important war we ever fought, and it was a study in perseverance.” He underscored the importance of never giving up or succumbing to failure, and remarked that “one way to judge potential leaders is to examine how they handle failure.”

The forum ended with a warning from McCullough about the trend of colleges and universities phasing out mandatory history programs and courses for students. “If we’re fading in our understanding of history,” he said, “that’s a form of national amnesia, and that’s dangerous.”

McCullough’s thoughts are a poignant reminder of the importance of literature, tenacity, and history in an age dominated by business careers and quick solutions. The Wright Brothers never had a formal education, but they had everything they needed in a collection of great books. Good readers make good writers; good writers make good leaders; and good leaders don’t quit when they fail the first time—or even the second or third and beyond.

We're All Mad Here

by Camille Aucoin

We have two simple rules: be respectful, and no clapping. No clapping? Ah yes, my apologies: anything *but* clapping.

After the student activity, the festivities continue with a talk by a distinguished SMU professor on a subject of their choice. Topics of these discussions range across



The raucous sound of banging on tables and stomping feet often fills the packed Scholars' Den conference room at the Mad Hatter's Tea Party. These sounds ring out the celebration of insightful comments, hilarious remarks, and other scholarly discussion.

Senior Paul Lujan summarizes his love for Mad Hatter's with the simple phrase: "nuggets of knowledge and... cookies."

The Mad Hatter's Tea Party, founded by now-alumnus Arnaud Zimmern in 2010, is often described as the biggest nerd party on campus. Monthly, students from every corner of the SMU campus gather to discuss, debate, and enjoy cookies and tea.

"A girl mimicking a small flightless bird, stories of touching David Tennet's face, and lessons on the ease of techno-terrorism: a standard Mad Hatter's event," states senior Kyle Swartz.

Each event features a brief student activity to begin the festivities. Past events have featured a student panel on study abroad opportunities, a debate on the merit of Tumblr outrage, a discussion of the scholastic value of *50 Shades of Grey*, and a brainstorming session on what to do with America's aging population. These student events are witty and packed with humor but also reveal the many talents of our multi-faceted student body.

all fields of study. Previous events have featured talks including "How Our Personal History Affects Our View of History" by Dr. David Doyle, "A Medieval Halloween" by Dr. Stephanie Amsel, and "The Power of Science: Salvation or Damnation" by Dr. Pia Vogel.

The real beauty of Mad Hatter's? The passion for knowledge that fills the room. It is continually inspiring to witness students coming together of their own accord simply to learn. Some topics involve medieval art. Others involve complex computer science. But what bonds every person in the room is a passion for learning and a desire to know more about the world.

So no matter your major, political preference, religious beliefs, height, eye color, or favorite type of cookie, we hope you will come join us for good humor, good discussion, and best of all, delicious cookies.

Mad Hatter's events will resume in the Spring semester.



Can We Censor

*Young Americans for Freedom event
over Student Senate's ability to withhold*

Young Americans for Freedom Responds to Event Criticism

by Grant Wolf and Drew Wicker

Young Americans for Freedom is an organization committed to the founding, Constitutional principles of America. We are a non-partisan organization willing to engage all individuals regardless of their ideological views or position on the political spectrum. Our decision to bring Reverend Rafael Cruz to speak to our organization and to the SMU community on November 12 coincided with YAF's National Freedom Week—a week dedicated to the memory of the fall of the Berlin Wall and the celebration of the freedom we are so fortunate to have here in America. So often today we hear sentiment about everything “wrong” with America; YAF sought to celebrate America's exceptional freedom and prosperity during Freedom Week by titling the event “What's Right with America.” The SMU chapter enjoys a personal connection to Rafael Cruz and given his experience as a citizen under the oppression of the Bautista regime in Cuba, we decided he would be an excellent speaker on what makes America distinct and great.

The purpose of our event was to present the campus with a positive, uplifting message about America and why we should be proud citizens of an exceptional nation. However, when our event's funding came up for a vote in the Student Senate, the session devolved into a two-hour debate, and three separate votes failed to defund our event. A minority of Senators claimed that to allow Rafael Cruz to speak on our campus would be to propagate hate speech, and to give Senate funding to the event would be the equivalent of hosting a Ku Klux Klan rally. These irrational and unfounded statements were made after a Senator presented categorically false mischaracterizations of Reverend Cruz's Christian faith and views on marriage, accusing him of supporting pedophilia and hating members of the LGBT community. The first, regarding pedophilia, took a statement out of context from an interview in which Reverend Cruz argued that if consent was the sole basis for the formation of a relationship (a standard he personally disagrees with), then that would also justify pedophilia if an adult and young boy or girl sexually consented to each other. The second was a poor attempt to paint Reverend Cruz as a homophobic extremist. This is utter nonsense. The mandate of Reverend Cruz's Christian faith

is to love all individuals, even those with whom he may disagree. Further, he did not even address homosexuality at this forum. Even had he done so, he would be well within his Constitutionally guaranteed right to the freedom of speech.



This kind of attempted censorship bears the same nature as the restriction of freedom that Reverend Cruz fled in Cuba. The Constitution of the United States protects the freedom of all Americans to express ideas through speech. No entity has the authority to overrule the First Amendment to the Constitution and arbitrarily decide which speech or views are allowed. Especially at a University, whose purpose is to facilitate free dialogue and intellectual inquiry in the pursuit of truth, no individual should be barred from presenting their viewpoint for academic consideration. The majority of SMU's Student Senators agree. During the debate, one Senator stood up and articulated that if the Student Senate is going to fund speaking events, all views should be allowed to be represented and intellectually examined. Indeed, that is the essence of Freedom of Speech. The individuals who sought to de-fund our event under the banner of “tolerance” demonstrated their hypocrisy in that they themselves were intolerant of Mr. Cruz's views. Disagreement or offense at someone else's viewpoint does not negate freedom of speech. If on a university campus we cannot have open, rational discussion about relevant, real-world topics and problems, then why are we here? Aristotle wisely said, “It is the mark of a truly educated mind to be able to entertain a thought without accepting it.” A university seeking to cultivate a truly educated student population should welcome all viewpoints for students to entertain and consider, regardless of whether they choose to accept them.

Grant Wolf is the Chairman of SMU Young Americans for Freedom. Drew Wicker is the Vice Chairman.

the Offensive?

*featuring Rafael Cruz ignites debate
funding from potentially offensive events*

In Defense of Inclusion: Why I Voted to Defund Rafael Cruz Speaking at SMU

by José Manuel Santoyo

As a student senator, I voted, with much conviction, against funding “What’s Right With America? A Lecture by Reverend Rafael Cruz,” an event hosted by an SMU student-led organization which was approved by a small margin of votes. I did not support the speaker, Reverend Rafael Cruz, whose dogmatic character goes against the principles of inclusion which I advocate for here at SMU. Universities provide platforms for an all-embracing scholarly discourse benefiting students and the surrounding communities. However, giving such a pulpit to an individual who has a record of intolerance for the views of others is counterproductive and causes us to regress as a school that aims for social inclusion.

Some have argued that prohibiting such a speaker would be speech infringement. Several issues refute this claim, and most of all, the Student Senate is clearly not bound by principles of free speech to fund every event request it receives. This event came at a time when there was tension due to racist comments being posted on social media platforms that spoke negatively of black students at SMU. Another issue with the event was the inaccurate biographical information on the Facebook event description, which depicted Cruz as a refugee who ran away from communism when the reality is that he left Cuba in 1957 during Batista’s dictatorship. That information was immediately corrected after a fellow senator and SMU Law student pointed out the discrepancies. Rafael Cruz also once said that gay rights advocates would push to legalize pedophilia after legalizing gay marriage. This statement expresses blatant bigotry and an opinion without substance. Polarizing words only create more division and damage the reputation of those working to foster an all-embracing dialogue instead of indignant conversations and small mindedness. The Student Senate giving student activities money to events like this one is

contradictory to the SMU values statement which promotes “... sincere regard and respect for all SMU students, faculty and staff.” Furthermore, SMU is one of only seven universities nationwide to provide a human rights education that advocates for everyone’s rights and dignity presented in its motto: “There is no such thing as a lesser person.” As an SMU community we should be working to promote diversity, inclusion, and acceptance for the views of others, and most importantly continue to strive for the betterment of our world.

José Manuel Santoyo is a refugee, a Human Rights student at SMU, and a community leader who was recently nominated for the Dallas Morning News “Texan of the Year.”



More about SMU Student Senate, their policies, and their procedures can be found at smu.edu/Orgs/StudentSenate

Karly Zrake: Recipient of Santos Rodriguez Fellowship

by Alexander Marroquin

Note: This interview has been edited for clarity.

Karly Zrake, a current second-year student double majoring in Human Rights and Anthropology, has been involved in her community since a young age and continues to be highly involved at SMU. She is a Dedman College Scholar, a member of the UHP, a member of Alpha Chi Omega (where she has been elected to the 2016 Executive Board), and a Peer Dialogue Leader for Virginia-Snyder Commons. Based on her passion for the activities she participates in, it is clear that she is dedicated to her beliefs—and that she is very deserving of the Santos Rodriguez Memorial Scholarship.

Santos Rodriguez was 12 years old in 1973 when the police came to his Dallas home, handcuffed him, and placed him, along with his 13-year-old brother, in a squad car for questioning. The brothers were suspects in a vending machine burglary of less than \$10, and in order to get information from the boys one of the officers played Russian roulette with Santos, supposedly thinking that he had emptied his gun of all bullets. He had not, and Santos was shot and killed. He was proven innocent of the burglary charges and the officer served only part of a 5-year sentence. The incident sparked riots and galvanized members of Dallas's Latino community to fight for their civil rights.

Karly Zrake sat down with me to reflect on the fellowship and the civil rights issues that we continue to face today.

How do you feel as the first person to be honored with this scholarship?

I feel absolutely honored and blessed to be the first person to receive the Santos Rodriguez Memorial Scholarship. I know there were many qualified applicants, and I feel so grateful to have been selected and, most importantly, to have the opportunity to spread Santos's story.

What do you hope to accomplish through your Human Rights major?

Ever since I was in kindergarten, I knew that I wanted to serve others. I sought to promote equality and understanding, and to be a voice for those who did not have one. As I have progressed in my education, I have realized that I want to educate others and help create a



new generation of human rights advocates, and I know that my Human Rights major will provide me the skills to do just that.

“Racial inequality is still prevalent in our society and... racially motivated injustices do happen and are happening at this point in time.”

How do you hope to further the cause/mission of the scholarship?

A large reason for the scholarship is to raise awareness about Santos Rodriguez and memorialize his name and story. I hope to further this cause by educating the public about the horrific injustice that ended his life and altered his family's life forever. I think it is important to raise awareness in our generation especially. Because

Santos was murdered in 1973, many people our age do not know his story, despite the fact that it happened right here in Dallas.

Do you feel you have witnessed any changes in the way people were treated then compared to now?

Unfortunately, Santos’s situation is presenting itself again in the tense race relations in our country. I truly believe that the past repeats itself, just in different forms and with different oppressors and oppressed, and that to permanently stop these injustices, we need to recognize the past and learn from our mistakes.

What do you hope is something we can all take away from incidents like these?

Incidents like these occur all too often and the fact that they continue to present themselves undermines the lives of the victims. I think it is important to realize that racial inequality is still prevalent in our society and that racially motivated injustices do happen, and are still happening. I truly hope that in the near future, people will begin to treat their fellow humans as people and not as some sort of foreign beings. Diversity is honestly a beautiful thing, and if we could respect that in one another, we would become so much more worldly and well-rounded, and the world would be a much more peaceful place.



Santos Rodriguez

The Santos Rodriguez Memorial Scholarship was established to celebrate the life of Santos Rodriguez by providing other young people with an opportunity that he never received—the opportunity for a college education. SMU was chosen as the school to receive this scholarship because it is one of the seven institutions in the nation to offer an undergraduate degree in Human Rights. Hilltopics congratulates Karly on her accomplishments and on her newest honor.

UHP in the Spring

by Camille Aucoin, UHP Office Coordinator

As the semester comes to a close, we at the UHP hope that your studying for finals is going well!

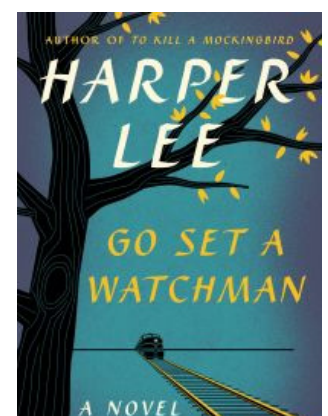
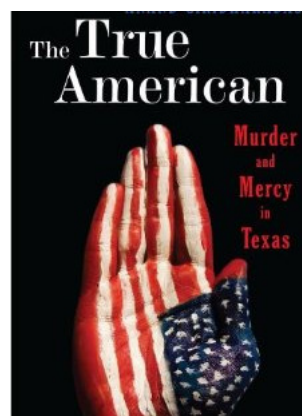
In the Spring, the UHP will continue to host a variety of exciting events. Our first order of business will be book discussions for the two books handed out at our November Book Giveaway, *Go Set a Watchman*, by Harper Lee, and *The True American*, by Anand Giridharadas. Please join us for discussions over these two intriguing books!

If you received *The True American*, you are invited to dinner with Rais Bhuiyan, the subject of the book! Look for an email early in the Spring semester with more details.

Additionally, look forward to the launch of the new online version of *Hilltopics*, which can be found at hilltopics-smu.wordpress.com, coming this week! The

website will feature an exclusive interview with SMU’s new provost, Dr. Steven Currall.

Be sure to look out for more UHP opportunities like field trips to the symphony, lectures, discussions, and more! From all of us at the UHP, have a wonderful break, and best of luck with the start of the Spring semester!



On Being a White Ally for Racial Justice

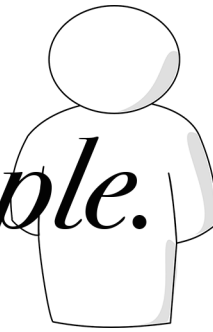
by Kayla Finstein

Hello, white people. Yes, I'm speaking to you, as one of you. Yes, this is an article about race that is being specifically directed at you! Listen up.

Most of us are probably aware that people of color have different kinds of life experiences than we do—namely,

2 Recognize yourself. Sometimes, we might go on the defensive and argue that we, as white individuals, did not cause slavery or racism. We separate ourselves from our ancestors. We say, "It's over. I'm not involved." Yet, often, people of color want white people to put themselves against a backdrop of white supremacy.

Hello, White People.



those based in racism. Some of us have read about things like police brutality, terrorist attacks, crime statistics, immigration, all kinds of social inequities. The list goes on.

In dark moments of anger, sadness, hatred, and fear, white people sometimes feel at a loss for what to do or say. We may believe racism isn't our issue, or maybe we feel like there's nothing we can do about it. We might even feel guilty, or remain silent out of fear that we'll say the wrong thing. Sometimes, we might even go on the defensive. There are clearly times when we feel like we just don't know how to be an ally for people of color in an ever-changing world. So for all of you who mentally agreed with what I just wrote, and for all those who didn't, here are some tips on being a white ally for racial justice.

1 Recognize others. Every person of color has a different lived experience. Each has a different identity that affects the way they live and how others treat them. Hear them out when they speak. Nobody knows their own experiences better than them. Listen more than you speak. Understand how different their daily lives and thoughts are. What do they deal with that you never have to think about? Examine your privileges. Do not dismiss words and terms you don't know; just because you've never heard of a "microaggression" doesn't mean they don't exist. You are not here to negate anyone's experience.

They want us to imagine ourselves as part of a group that has, and continues to, perpetuate inequality and racism. It's true that no one white person "caused" racism—but recognizing white people's failures, as a whole, toward people of color is a great step. Recognize how this system has treated and affected you. Refer to #1.

3 Become uncomfortable. Educate yourself. America, and the world, has a rich history filled to the brim with instances of white people creating and perpetuating systems that disenfranchise, lower, and negatively affect people of color. When you begin to see that these systems are in play, continue to dig deeper. Ask the tough questions about our dark past and see how dark our present still is. Comfort and complacency do not produce change. You cannot be an ally without being uncomfortable with our systems, our governance, our behavior, our laws, our biases, our society.

4 Speak up, but not over. You have a voice and a platform to speak about racism and inequality. So do many people of color, who have been speaking out about their lived experiences for a very long time. Their voices must be heard. Speaking OUT is acceptable and desirable, but speaking OVER people of color is not. You are not here to drown them out, even if you're saying the same things they are. Silence is complacency and complicity with racism. Let your voice be heard, but not at the expense of other's.

5 Be aware. Be genuine. Engage in honest discussion with yourself and others. Hold others accountable for every word and action, but do not let mistakes and slip-ups define you. Being an ally isn't easy and will require your moral strength at all times. Work to identify your personal privileges within your race, class, gender and sexual identities, socioeconomic status, education levels. Foster inclusiveness, meet others' needs, form a coalition of allies, and educate others. Be critically self-aware; self-examination is of utmost importance to personal growth and to becoming a better ally. In all things, serve as a companion to people of color in the struggle for racial justice.

So white people: pay attention. Don't let this issue pass you by because you weren't aware, or because you feel that it doesn't affect you, or because you don't know what to say. It's certainly never too late to ask what you can do to help shape a peaceful and prosperous future, in America and around the world. There is no better time than now.

Achúcarro Proves Power of Restraint, Humility

by Kenny Martin

If you missed the Meadows Symphony's performance this past weekend, you should be, quite simply, kicking yourself. Joaquín Achúcarro, beloved professor of piano in Meadows and world-renowned concert artist, gave a performance of Beethoven's 4th concerto that will go down as one of the finest Meadows

This is where Achúcarro is a model to us all—he plays with an intense degree of humility despite his fame and musical authority. Indeed, his respect and admiration for the composer, the music, and the art as a whole is immediately self-evident as soon as he sits down at the piano.



performances of the year. Achúcarro played with a level of subtlety seldom heard; many concert-goers may have in fact complained that he played too softly. This is a misguided judgment, for Achúcarro played loudly when he needed to, but only then, and was never percussive—traits of immense wisdom and a true understanding of how to really play the piano. Overall his playing proved the power of dynamic restraint to create a consistently warm and clear tone, and most importantly to let the music itself do the talking rather than the pianist.

The orchestra was for the most part crisp, clean, and expressive, though occasionally it should have been softer in order to match the soloist. This reviewer couldn't stay for the second half of the program, but the MSO undoubtedly proved itself more than capable in its rendering of the Brahms Fourth Symphony. It has been a wonderful season and we should all be looking earnestly forward to the Spring.

Letter to the Editor

Many people were concerned by the recent promotional advertisement for a Greek party fundraiser for Boys and Girls Club of America at SMU which featured a picture of an African American rap star with a large gold chain protruding from his teeth and money and naked women reflected in his sunglasses. The description of the picture by itself is highly offensive, but not because it portrays an African American. Rather, it is offensive because it promotes a party held on a college campus that is religious in nature and has a diverse cultural population. The picture does not represent the image that parents, teachers, and administrators want this college campus to represent. That the image is also racially offensive is a secondary issue, but a good example of cultural illiteracy in schools and businesses today.

What is an issue and concern is that young people who represent America's best and brightest (and only a small portion of students) find "thug" representation exciting and cool. A pop star's music is stimulating and promotes a party atmosphere, but is this the kind of atmosphere our children enjoy? It is frightening to think their minds are so jaded that the idea never occurred to them that the image is offensive, on any level.

I'm sure that after being reprimanded and inciting negative national attention, the students in question are remorseful and apologetic. Their goal apparently wasn't to offend anyone, but to promote interest in a fundraiser with the best of intentions. Sadly, the children's club won't benefit from those good intentions.

Instead of blasting the event organizers for their lack of sensitivity—which clearly is not the case, given the nature of the reason behind the party—alternative suggestions would be a better solution to a volatile situation. All organizations could benefit from cultural sensitivity training. Isn't this type of training a hot issue in corporations all across America? It should be.

America is full of immigrants from countries all over the world. Many people pouring into the country are well-educated, and can speak and write English fairly well. Their skills allow them to procure jobs in corporate business and other venues based on experience. It is imperative that cultural training be incorporated in all businesses, to improve communication and inter-relationships among employees.



Photo courtesy SMU Daily Campus

College campuses are no different. Students from across the world come to America for their education, particularly to schools with high educational value. SMU is highly ranked nationally and has a global interest. Corporations seek students from the SMU campus as interns and employees. What better place to begin education about the many cultures represented in our country today than in our schools?

The gross negligence of sensitivity by the Greek students can be used as an example to benefit all students. Cultural training programs are an essential part of education that should not be ignored. Students need to be prepared to work in careers alongside many diverse cultures, and appropriate communication is the key to their success.

Present and future teachers need immediate training on culture, and in some cases, English as a second language, to equip our young children for future careers and life among a diverse and blended country. Without such training, more situations will occur that negatively setback any positive relationships and achievements already accomplished. Such breaks in cultural relationships have already occurred here at SMU.

Let the SMU community set the standard for good cultural relationships and education programs. The lives of our students, teachers, faculty, and community can greatly benefit from a partnership in cultural studies and information that increases awareness, and our ability to thrive and grow together as a nation.

Best Regards,

Diana Miller

B.A., Master of Liberal Studies student at SMU

Shifting Perspectives: Islamophobia and Christianity

by Cecilia Weigman

Cannibalism, homophobia, and worshipping the Pope are all accusations that I have received as a Roman Catholic. Granted, while these are some of the more extreme judgments I have come across, they are still upsetting and, frankly, untrue. However, even though I belong to a group that has faced its share of phobia and ridicule, I cannot even begin to imagine how Muslims must feel in today's society, especially here in the United States.

The American culture reeks of these putrid ideas that Muslims are terrorists, are anti-feminist, and are

wearing a hijab as a sign of female oppression or why people continue to look at others from the Middle East as undercover terrorists when so many acts of aggression against American citizens have been performed by white Christian people.

Now, I am not trying to delegitimize Christianity. In fact, I am attempting to prove that most Christians in the United States do not identify with these terror groups. As a Catholic Christian, I feel no connection to these atrocities, or other accusations I have come across, because I know that deep down my religion does not



somehow less than the average American citizen. Yet, I think we fail to recognize that most other religions, specifically Christianity, have engaged and still do engage in their own forms of "terrorism." For example, Christians raided the Holy Land during the Crusades with the initial rationalization that they were trying to keep routes of pilgrimage free from Christian persecution, but then ended up looting and pillaging the surrounding areas.

Furthermore, in America, the specter of Christian terrorism has arguably committed more crimes against American citizens than has Islamic terrorism. The Klu Klux Klan terror group, for example, has historically used different means of terrorism to spread its hate message, including "[l]ynchings, tar-and-featherings, rapes and other violent attacks on those challenging white supremacy," according to the Southern Poverty Law Center. And according to the Anti-Defamation League, "[Klu Klux] Klan groups tend to be overwhelmingly Christian (often adhering to the racist and anti-Semitic Christian Identity sect), reflecting the Klan's more traditional origins." Also, the Westboro Baptist Church has contributed to this Christian terror campaign through acts of aggressive protest against homosexuals and war veterans. So I fail to understand why the American culture continues to see anyone

teach those things. Likewise, most Muslims, like most Christians, do not associate with or even believe in the same principles that groups like ISIS so strongly advocate. So why does this country continue to view Muslims through a filter of terrorism?

Terrorism, in any form and from any belief system, is evil. The people who commit acts of terrorism are doing evil things. But just as Christianity is not evil, despite the fact that some Christians commit evil acts, Islam is not evil, nor are Muslims.

Even though my life experience is different coming from another faith tradition, I can sympathize with those whose religions modern society invalidates and ridicules. Of course my religion does not teach cannibalism, homophobia, or the Pope as an authoritarian dictator, but does modern society always see it that way? Of course not. Similarly, Muslims face stereotypes and prejudices, arguably on a far greater scale. From my perspective, having one's religion judged so hastily and crudely without a chance to defend oneself is demeaning and invalidating. No one should have to undergo this undignified treatment, especially in a country that preaches freedom of religion with a fervor rarely seen in other countries of the world.

The Great Irony of the Liberal Support for Identity Politics

by *Fairooz Adams*

From the American heartland to the nation's elite universities, a new wave of student activism is sweeping across college campuses. Calls for racial and social justice have swept up many of the country's institutions of higher learning. Alleged racial incidents at Yale and the University of Missouri this year and instances of blatant racism at Oklahoma University last year have set in motion the movement for social justice at a fever pitch. And who could disagree with the stated objectives? The desire to create a more just



and balanced environment in our learning institutions is something that we can all rally around. Young college-aged liberals in particular have embraced the movement to create socially hypersensitive utopias on college campuses.

At Mizzou, the movement was successful in forcing the resignation of the university president and became notorious for attempting to deny a journalist access to a public space. Yale students harassed and bullied professors who believe that adults should be able to wear whatever Halloween costumes they want, and Princeton protesters occupied the office of the university president and demanded that President Woodrow Wilson's name be removed from buildings. In all cases, the demand for restrictions to be placed on free speech was a centerpiece of the protests. At Yale, the vehement reaction broke out after a professor very respectfully questioned whether the university should really be setting guidelines for what adult university students should wear for Halloween costumes. The anger was largely directed at the professor and her husband's disregard for creating a "safe space" on campus where fragile university students are protected from the smallest of slights lest they undergo searing trauma. At Princeton, the students who occupied the

university president's office demanded, amongst a whole host of other measures, "a public conversation... on the true role of freedom of speech and freedom of intellectual thought in a way that does not reinforce anti-Blackness and xenophobia," as well as a specially designated site at the university for African Americans. Even at SMU, the movement has produced a list of demands for changes to be made to the curriculum and for the percentage of minority students and faculty to be greatly increased.

A major grievance from the social justice movement is against "microaggressions," which are alleged racial or other types of slights made, whether consciously or subconsciously, against a person from a marginalized group. Depending on the speaker, an otherwise innocuous comment can be considered a "microaggression." All white Americans must necessarily self-flagellate for the sins of their ancestors, and certain groups of people cannot say certain things just because of their racial background. The movement for social justice on college campuses has much appeal, especially amongst the more liberal members of the student body. This is laughably ironic. Liberalism is about universal rights that all human beings are entitled to, not the low, illiberal tribalism that has gripped the social justice left in America. In this version of "liberalism," or as Sam Harris and Maajid



Nawaz have aptly named it, the "regressive left," rights are determined by group identity. Identity politics are all important, and rights are a zero sum game. Only through the denial of the majority's freedom of speech and other rights can minorities hope to seek equality. This deadly and corrosive ideology flies in the face of American values and the Enlightenment ideals that

have directed our nation toward creating a more perfect union. The scourge of identity politics has failed in its efforts to create a more just society. The social justice movement has succeeded in using guilt to gain “allies,” but at the same time it has alienated many others.

Amongst a host of other issues, one of the tenets of this movement is the desire to defend fragile minority communities against “cultural appropriation.” This is what the two professors at Yale ran afoul of when they questioned the university’s place in setting guidelines for adult Halloween costumes. Cultural appropriation represents the idea that it is inappropriate for people from different groups to integrate or experiment with cultural modes or features with which they did not grow up. Never mind the fact that some level of cultural exchange is inevitable in a pluralistic society. This desire to prevent any sort of cultural exchange amounts to a desire for a kind of cultural apartheid. The absurd

“ The social justice movement has succeeded in using guilt to gain ‘allies,’ but at the same time it has alienated many others. ”

principle categorizes people into boxes and places barriers within which they can live. It strives to make us separate but equal, where the accident of birth limits people’s freedoms and assimilation is evil. Depending on the racial or other distinguishing features of a speaker, he or she must self-censor. Even if speakers choose not to censor their speech, their argument, due to the accident of their birth, will be rendered invalid.

I have witnessed the absurdity of this firsthand on the SMU campus at an event called “Community Conversations: A Dialogue About Racial Insensitivity,” in which African American students and others came together to discuss problems affecting the community. Many of the complaints were very true and valid. One of the issues raised was the low level of black enrollment at the university. A Hispanic American student stood up to address the problem, telling those gathered that there just aren’t enough qualified minority students. That is true. Underrepresented minorities, specifically African and Hispanic Americans, are often confined in poorer neighborhoods and trapped in a cycle of poverty due to a history of discriminatory policies over decades. The poverty and the resulting poor schools create a

vicious cycle that has made it difficult to churn out high caliber minority students and lift minorities out of the lower classes. This does not mean that Hispanic and African Americans are less capable than others, but it does mean that poverty and inadequate resources have prevented many minorities from achieving their full potential. Instead of recognizing this fact, one of the event organizers dismissed the speaker, saying, “we CAN learn,” insinuating that the speaker had suggested that Black Americans are incapable of the same level of intellectual achievement as others. The speaker’s only crime was that he failed to point out the history of discriminatory policies and stated only the present picture we see today—that the lack of resources means that too many talented minority students fall through



the cracks and that there is a dearth of competitive Hispanic and African Americans as a result. But what he said sounded remotely critical, and so his very valid point was considered unacceptable. This kind of hypersensitivity brought us no closer to addressing root problems, but left us complaining about issues that the university cannot control.

The assault on free speech on college campuses, which is driven largely by corrosive identity politics and the authoritarian desire to impose infantilizing restrictions on adults, is illiberal to its core. Free speech and rational discourse are how our America has made substantial progress, not by attempts to limit human freedom and chastise those with controversial opinions. Designating rights based on the accident of birth seeks to recreate the idea of separate but equal, which leaves a lot of room for abuse. And just as separate but equal was not right after the Civil War, it will not be right again. Both liberal and conservative Americans alike must reclaim American values and universal rights. Only when we are able to respect the freedoms of all Americans and engage in rational discourse will we succeed in our goal of creating an ever more perfect union.

La Casa De Alba: A Treasure Trove Tucked in the Meadows Museum

by Blair Katherine Betik

Stepping into the second floor galleries of the Meadows Museum feels like stepping into a cavern filled from floor to ceiling with precious stones. Treasures from the House of Alba: 500 Years of Art and Collecting can be bundled into a singular all-encompassing word used in the first gallery of the exhibition—splendor. The color and the sheen of painted canvas and tapestry and other decorative works form the splendor of the old and prestigious Alba family's private collection, which has been delicately transported from the palaces of Liria, Las Duenas, and Monterrey in Madrid, Seville, and Salamanca, respectively, to the walls of 5900 Bishop Boulevard for visitors to feast their eyes upon.

The first room of the Treasures from the House of Alba catapults museum-goers into a time line of a history rich in more ways than one. The Alvarez de Toledo family, upon which the original dukedom of Alba was bestowed, has origins that can be traced to 1262 CE. In 1430, Gutierrez Alvarez de Toledo, archbishop of Palencia, Seville, and Toledo, received the manor of Alba de Tormes, beginning a ducal line that would hone great power—political, religious, military, and cultural.

As museum visitors stride through the collection that has been developed over half a millennium, the gaze of the fine dukes and duchesses of Alba will follow them. When the cyan skies of a pair of Ribera's oil on canvas landscapes confront the visitors, the magnanimous form of a grand duke is behind them, watching over his family's collection. As one peruses medieval illuminated manuscripts, Fernando Alvarez de Toledo, 3rd Duke of Alba, has a stern gaze on the same page as the viewer.

The masters of politics and war, the Dukes of Alba, are coexisting with the artistic masters in this collection. The greatest European artists are gracing the walls of Meadows thanks to these leaders. Peter Paul Rubens, Titian, Vincent van Gogh, Bartolome Esteban Murillo, Gustave Courbet—art lovers, these names will make your breath catch as you stand, unassuming, in the heart of Highland Park, Texas.

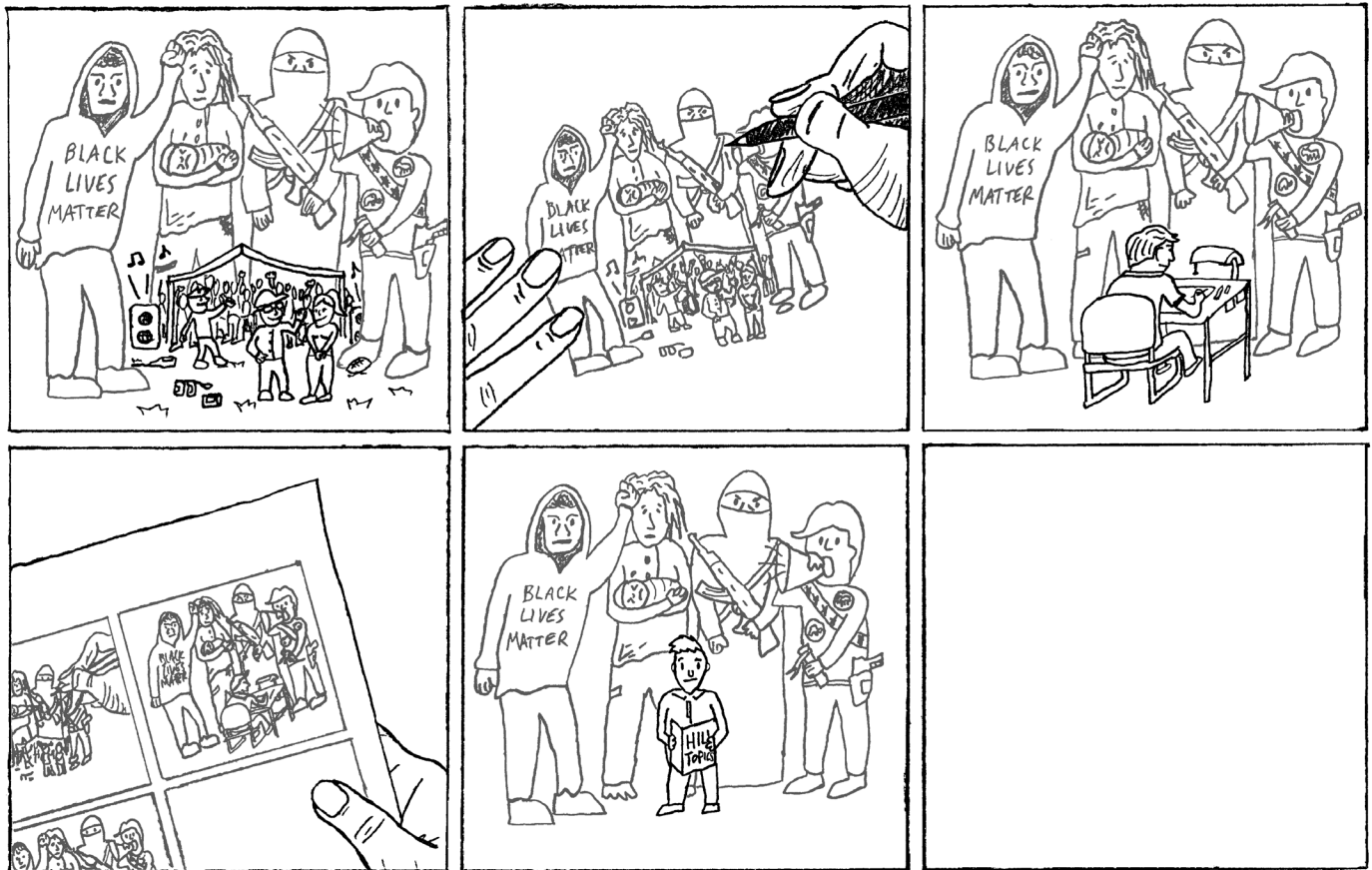


Hanging from the Meadows Museum's walls is secret, Spanish poetry—masterpieces dripping with decadence, many of which have never before been publicly displayed outside of Spain prior to this exhibit. Five hundred years of growth have built this opulent collection, five hundred years of power, prestige, and precious workmanship. This is a collection like none other, and it leaves Dallas January 3, 2016. Go, and indulge in emerald, sapphire, and pearly hues. Go, and be immersed in five centuries of splendor.

Visit http://www.meadowsmuseumdallas.org/about_Alba for more information about this exhibit.

Comic Relief

by Andrew Oh



AO

Marshall Scholarship Offers Opportunity for Unique Graduate Work

Are you interested in completing graduate work in the United Kingdom? The Marshall Scholarship grants full funding for two years of graduate study at any British university. For those students looking for a unique way to complete graduate work in an amazing environment, be sure to consider applying for this amazing honor!

If you are interested in applying for the Marshall Scholarship, visit marshallscholarship.org to learn more or contact SMU's director of National Fellowships and Awards, Kathleen Hughley-Cook (khughley@smu.edu). Interested juniors should begin the application process now!



I've Been to the Hilltop: Why #BlackAtSMU May Be an Answer to Dr. King's 1966 Speech on Campus

by MacKenzie Jenkins

Almost 50 years ago on April 3rd, 1968, Reverend Dr. Martin Luther King, Jr. gave his final sermon entitled "I Have Been To The Mountaintop." Of all of Dr. King's sermons and speeches, "I Have Been To The Mountaintop" resonates most profoundly as I continue to learn of his history and legacy. This speech was a charge to America and the world to take action on peace instead of talking about it, to help out all those facing injustice or whose lives feel threatened. However, Dr. King gave SMU and Dallas a similar charge that we have yet to take up. On March 17, 1966, Dr. King spoke to the SMU community in a speech titled "We Have Come a Long, Long Way but We Still Have a Long, Long Way to Go."

With recent events on college campuses regarding race and policy change, Dr. King's speech could not be any more relevant. Here at SMU, the #BlackAtSMU movement has joined other campus conversations on voicing their concerns, demands, and hope for change. As a student of color on campus, I understand the challenges facing minorities and believe that universities could take steps toward addressing the concerns of students. With the 50th anniversary of Dr. King's speech



**{ Are we making any
real progress in race
relations? }**

really haven't changed? With these questions, here are my thoughts on #BlackatSMU.



Photo courtesy SMU

to SMU approaching, we, as SMU students, faculty, and staff should ask an important question: "Have we made it to the hilltop?" If Dr. King were to come to SMU's campus today, would he see world changers? If Yik-Yak and other social media were present during his time, would it surprise him to see that thoughts and feelings

Over the past several years, the United States has faced issues that mirror its dark, gloomy past of racial inequality. With the election of an African-American president, some believed that we had reached the dream Dr. King envisioned. However, that hope would soon fade away with an event in Sanford, Florida. Police brutality became the topic of conversation, hash-tags signaled a movement, and millennial youth became the agents of change. The murders of Trayvon Martin and Tamir Rice seemed to echo the spirits of Emmett Till and Jimmie Lee Jackson. My grandparents told the story of the 16th Street Baptist Church bombing that killed 4 young girls in Birmingham. The story I will tell my grandchildren is about the Charleston Nine who were massacred at Emmanuel AME church.

For the African-American community, it seems we have taken one step forward while taking one step back. So now, to my SMU colleagues, I call on you to think on the words Dr. King gave in his "I Have Been to the Mountaintop" speech: "If I stop to help this man, what

will happen to me? But then the Good Samaritan came by, and he reversed the question: ‘If I do not stop to help this man, what will happen to him?’ That’s the question before you tonight.” As students voice their concerns, are you more willing to criticize them or listen to them? To tell college students to grow thicker skin is contradictory to the majority of students whose skin has been weakened by the harsh winds of racism. Instead of telling others to grow thicker skin, I sit back and wonder if you could grow a bigger heart or an open mind. SMU students carry the task of being world changers, but we cannot be world changers until we make it past the hilltop. Our journey to becoming to world changers starts here—will you answer the call?

out of the frustrations of poverty, out of the frustrations of being left on the periphery of life, pushed out of the main stream of life. Out of the heaving desperation surrounding their days, they often end up seeing life as a long and desperate corridor with no exit sign.”

4 “I know there are those who would say the days of demonstrations are over. I wish I could be as optimistic. As long as injustice is around, it will be necessary to bring that injustice to the surface. As long as you have consciences that will allow themselves to doze and go to sleep, it is necessary to do something to sear the conscience, to dramatize the issue, to call attention to it.”

“Not only have we come a long, long way, we still have a long, long way to go before the problem of racial injustice is solved in our country.”

With that, here are Dr. King’s words to SMU:

1 “The one that I get over and over again as I journey around our nation is the question whether we are making any real progress in race relations. It is a poignant and desperate question on the lips of thousands and millions of people all over this nation...I would say that we have come a long, long way in our struggle to make justice a reality for all men, but we have a long, long way to go before the problem is solved.”

2 “I may leave you the victims of an illusion wrapped in superficiality. So, in order to tell the truth, it is necessary to move on and say not only have we come a long, long way, we still have a long, long way to go before the problem of racial injustice is solved in our country. Now I need not dwell on this point. We need only turn on our televisions and open our newspapers and look around our community. We see that the problem is still with us.”

3 “I need not remind you of the dangers here. There is nothing more dangerous than to build a society with a large segment of people in that society who feel they have no stake in it, who feel they have nothing to do. These are the people who will riot. And in spite of the pleas for nonviolence, they often fall on deaf ears

5 “You certainly can’t be telling us to love these people who are oppressing us and who are killing our children and who are bombing our churches. And I always have to stop and try to explain what I mean when I talk about love in this context. You know that even his church didn’t help him out to clarify his views too much on that problem. And so he ended up being taught something that he grew up believing. And so you, out of love, stand up because you want to redeem him and the object is never to annihilate your opponent but to convert him and bring him to that brighter day when he can stand up and see that all men are brothers.”

*The transcript to Dr. King’s speech can be found online at
<https://www.smu.edu/News/2014/mlk-at-smu-transcript-17march1966>.*

Safe Spaces Stifle Intellectual Development

by Elizabeth Ridgway

Growing up with overprotective helicopter parents and surrounding ourselves with trigger warnings, current college students—and more broadly, Millennials—are labeled as hypersensitive by older generations. In contrast to the Free Speech Movement of 1964, when college students fought to have their voices heard on current events like the Vietnam War, college campuses today tend to police speech to protect those who might be offended. In light of the recent events at the University of Missouri, is there a place for what has been termed the “safe space” in the twenty-first century?

Perhaps safe spaces have a place somewhere—but college campuses are not that place. While racism, sexism, and all other forms of discrimination are never appropriate in any forum, safe spaces do not prevent marginalization; rather, they inhibit dialogue on campus, breeding misunderstandings by shaming some out of clarifying their confusion and discouraging others from participating in a rational debate in which to contemplate controversial issues. Safe spaces, instead of stimulating a clash of ideas, serve to encourage clashes of identity.

Together, we are SMU—a group of individuals coming together from different cultural, socio-economic, and geographic backgrounds. Your background should neither validate nor invalidate your ideas. Only a dangerous space, where ideas are exposed, challenged, and questioned, will enable us to develop our thoughts, explore other perspectives, and critically examine our conclusions. Adam Shapiro, a student at Columbia University featured in a controversial New York

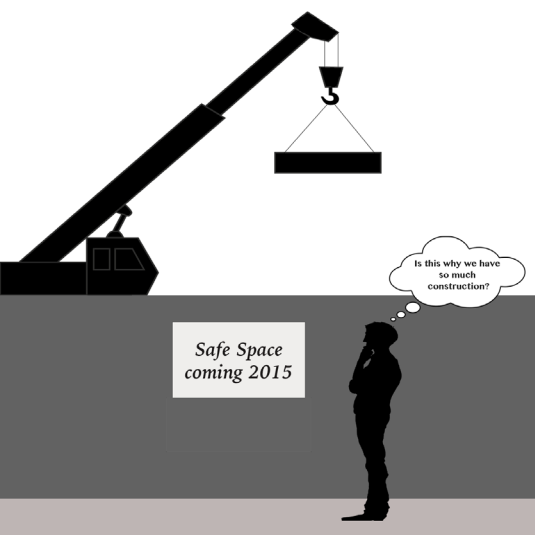
Times article by Judith Shulevitz regarding safe spaces earlier this year, protested firmly against them, asserting that he would make his dorm room a “dangerous space.” As he argues, “I don’t see how you can have a therapeutic

space that’s also an intellectual space.” Are we willing to hazard the chance that others have potentially valid ideas, even if those ideas contradict our most deeply-held, personal philosophies? When we dehumanize those who disagree with us and fail to seek to understand other paradigms, we divide ourselves; we begin to see others not as individuals but as adversaries and opponents. If we can remove our focus from ideology or identity and rise above cultural stratification, we will expand our horizons and become more informed citizens.

There is no place for maltreatment of any individual on the basis of identity, and some may attempt to misconstrue this opinion piece as an excuse for hostile, belligerent, or disrespectful behavior toward minority groups, or as a jibe against political correctness. Political correctness is often used as a pejorative term, but it is a concept that deals directly with respect for those who differ from us. Every space on campus should be a place of courtesy, consideration, and civility, but it’s important to distinguish between those characteristics and the censorship in the name of sensitivity that dominates safe spaces.

We are all at SMU, and while we all have different experiences here, the mere ability to attend an institution of this caliber is a privilege we all share. There is also no place for narrowing our perspectives to exclude and mute those who either have differing opinions or look to clarify and question an issue. College is about intellectual growth, both inside and outside of the classroom. The social atmosphere of a university should reflect the intellectual rigor that is present in directly academic settings. In any volley of ideas, coherent and respectful discourse is of paramount importance. Conversations require questions—when those questions can’t be asked, the conversation closes.

If we are cognizant that others have valid ideas, take the time to consider the significance and merit of them, and then perhaps rethink or adjust our own perspectives as



a result, we can be assured that our ideas account for all facets of an issue to form well-constructed, thoroughly developed arguments based purely on reason, not emotion.

As Judith Shulevitz wrote in a New York Times op-ed earlier this year, “While keeping college-level discussions “safe” may feel good to the hypersensitive, it’s bad for them and for everyone else. People ought to go to college to sharpen their wits and broaden their field of vision. Shield them from unfamiliar ideas, and

they’ll never learn the discipline of seeing the world as other people see it.” The concept of safe spaces as we currently know them is incompatible with the objective of a college campus. As SMU students, let’s unite to foster an environment of respect and regard as well as open-mindedness instead of cocooning ourselves—and, by extension, our ideas—in a facade of safety. To create an optimal learning environment, college campuses need to develop a compromise between mutual respect and willingness to engage intellectually.

Give Me Your Tired and Your Poor

by Blair Katherine Betik

Note: This article originally appeared in The Odyssey Online. It has been slightly modified here.

On Thursday, November 26, hundreds of Americans were sitting in wood-paneled formal dining rooms, fork and knife in hand. In front of them was a 14-pound turkey or a huge ham ready to be devoured alongside stuffing, canned cranberry sauce, and freshly baked rolls. In their kitchens sat their grandmother’s freshly baked pumpkin pie, covered until dessert time. The hum of the TV reverberated into the dining room from the den as footballs were passed in huge, steel stadiums with thousands of fans roaring, betting, and painting themselves colors. It was hearty, this Thursday. It was warm, friendly, communal, and special. For Americans.

For Syrian refugees, there was no wood-paneled formal dining room. There was no chance to choose between a 14-pound turkey or huge ham, and there was no cranberry sauce, canned or otherwise. No Syrian refugee cared about roaring for or betting on or painting themselves in honor of football. They were too busy holding their loved ones that still live to their chests, hoping that some country will let them sleep, eat, and live.

What did you discuss at your dinner table?

Did you talk to your favorite cousin about the Kendra Scott earrings you want for Christmas, or the fact that 12 million Syrians have fled their homes because of conflict? How many times

were you asked by your aunt if you had a boyfriend? How many times did you ask her why she supported a presidential candidate who refused three-year-old orphans refuge in America?

“Give me your tired, your poor, your huddled masses yearning to breathe free.”

That’s what the base of the Statue of Liberty reads. It does not say “give me the Christians, the whites, and the minorities who want to go to med school.”

Our Lady Liberty beckons the huddled, cold, and war-stricken; the orphaned, widowed, bloodied, and broken. Why do we as active citizens permit our leaders to cast the ones Lady Liberty welcomes to the side?

In his photo series “Where the Children Sleep,” photographer Magnus Wennman captures the helplessness of the nearly 2 million children that have fled their country since 2011, searching for places to rest their heads and attempting to escape the nightmare of real life. The series is a clear testament to the suffering of others and reminds us of our failure to help alleviate that suffering.

America is the land of the free and home of the brave. Let us welcome those who seek freedom and open our homes to those who are brave enough to start anew.



SMU and Race: Why the Story Isn't Over

by Hope Anderson

Early in November, the Embrey Human Rights Program honored several first integrators of Southern universities and colleges at the Opening Doors ceremony. The four men and women seated on the panel transformed the idea of 'racial integration' from a historic factoid into a vivid reality. These courageous panelists and other first integrators paved the way for racial diversity on campuses across the South throughout the Civil Rights era. Defying decades of segregation, these students transformed their campus environments as they challenged college administrators and students to recognize human dignity.



Student rally, courtesy SMU Daily Campus

I wish that could be the end of the story. Don't we all want some kind of utopic conclusion where acceptance triumphs over prejudice? A society where skin color and ethnic background no longer leave students ostracized at universities around the country? In reality, this integration panel took place only days after SMU's own debacle over racial insensitivity. The 'Ice Age' party and horrendous GreekRank posting from late October both underscore the entrenched reality of bias on our beloved Hilltop. Racism can't be relegated to the 1960s or simply viewed as a remote problem at campuses like the University of Missouri. As one panelist reminded me in her concluding remarks, we have grown "actively disengaged" from the ethical struggle that early integrators fought so hard to advance. Through apathy and silence, we give in to the status quo. We let micro-aggressions, informal segregation, and our fear of discomfort win.

By remaining complacent about racism on SMU's campus, I was a participant in the problem. During my first two years at SMU, I saw little fault in the white-washed circles with which I surrounded myself. At times, I joked about the lack of racial diversity, but didn't recognize the people that this hegemony hurt. I noticed how few students of color were admitted

into most Greek organizations, but told myself that it couldn't change. Because I'm not a minority student, I convinced myself that I shouldn't speak up or publicly show that I cared. I've written about racism and social segregation in my classes. I've got the 'head knowledge.'

But if professors brought up the GreekRank post or Ice Age party in class, I suddenly found myself very quiet and uncomfortable.

The story doesn't have to end this way. Over the past few months, a series of mentors and student leaders have pushed me to consider my role in this broken system. Through silence, we contribute to the racism that corrodes the good character of SMU and

other universities. But we can also change. We can become active participants and shape a different campus culture as we learn to speak out and trade apathy for long-term involvement. This isn't an overnight process. The reality of racial bias on our campus will likely challenge us for semesters and even years to come. So our commitment has to outlast the challenge. To those of you who came to November's town-hall meeting, Black Out event, or various campus dialogue on race relations, thank you for supporting justice. But this is just a beginning. At 'bid day' next January, will we see a commitment to increased racial diversity among our campus' various Greek chapters? We may need to have hard conversations about race and privilege with our professors, parents, and classmates but are we willing to challenge our friends about the apathy, jokes, and silence that often limit our sense of justice? Are we a community that will ask the hard questions, get involved in the movement, and deepen our understanding and respect for one another? If so, then we're one step closer to being the World Changers that we promised to be and one page closer to writing a new ending for the story.

MINORITY REPORT

SMU EDITION

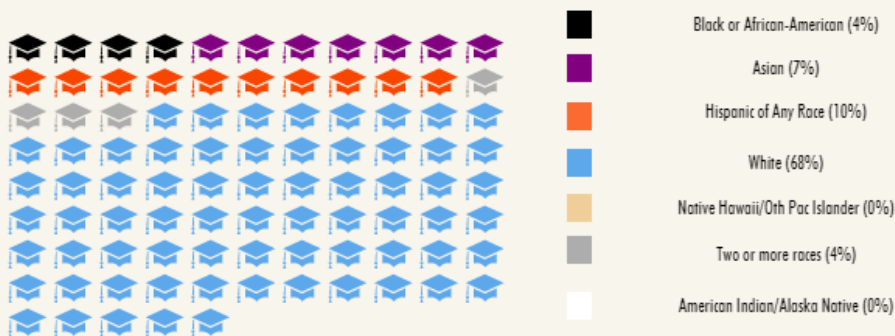
SMU has claimed to be putting diversity as one of its primary goals - but do their words match up with the statistics from undergraduate enrollment?



COLOR BY NUMBERS

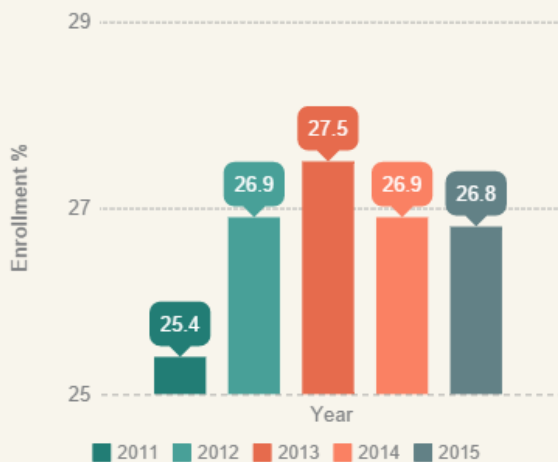
Source: the Office of Institutional Research at SMU 2015-2016 First Year Student Demographics

RACE/ETHNICITY OF CURRENT FIRST-TIME UNDERGRADUATE STUDENTS

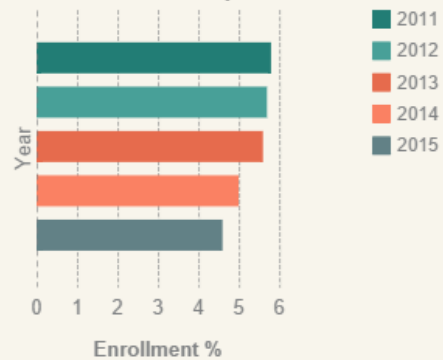


ENROLLMENT OVER THE YEARS

Total Minority Enrollment



African-American/Black Enrollment



What does it mean?

SMU's total minority enrollment percentage has hovered around 27% for the past few years. African Americans have experienced a slight decrease in enrollment while other minority groups have seen little to no increases.

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Composed by Terisha Kolencherry and Daniel Muehring

"So
going through

recruitment is **10x**
tougher as a **black woman** and

you will have to work harder than other white,

"American fraternity
and sorority life is one of both

Asian, Hispanic or foreign
women"

deep racial
segregation and
inequality"

"The new freshman class at
SMU consists of just **52**
black students
this fall—which doesn't even

"Approximately **96**
percent of
the membership of
traditional white
Greek-letter organi-
zations are composed
of white members
today."

register **1**
percent

on the overall student
population scale."

These quotes were
pulled from a
screenshot taken
by Layla Gulley of
a post on
GreekRank, a
website containing
information about
Greek life across
the nation. An
anonymous sorority
member at SMU said
these awful things
about women of
color.

#BLACKATSMU

"People can deny and act like the
houses are
flooded with black girls, but they
aren't"

Cover by Stejara Dinulescu



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