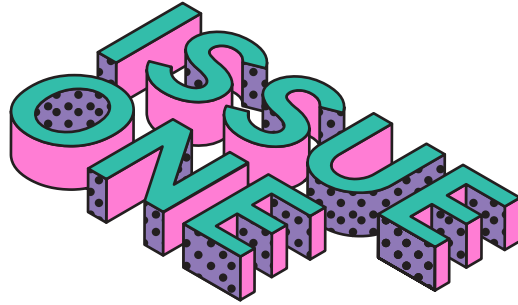


ENEMY

OF THE

PEOPLE



Editorial Staff

The North Central College Chronicle is published once a term by students of North Central College as a forum for providing news, opinion and information of interest to the campus and the greater community.

The views expressed do not necessarily reflect the opinions of The Chronicle editorial board or of North Central College.

On the cover

Artwork by Gillian Young

North Central College
©The Chronicle

Lexi Heinitz

Editor-in-Chief

Jack Plewa

News Editor

Madison Miller

Assistant News Editor

Madeleine O'Connell

Arts Editor

Jordan Bradley

Sports Editor

Gabriella Boyle

Lifestyle Editor

Kailee Santoro

Multimedia Editor

Calli Bicknese

Web Editor

Gillian Young

Design Editor

Noah Cordoba

Photo Editor

Rudy Ruiz

Co-Editor of Vision

Maya Bryant

Co-Editor of Vision

Megan Fickert

Social Media Editor

Grace Klooster

Social Media Editor

Kay O'Donnell

Adviser

Letter from the Editor

With an entirely new staff and a newsroom devoid of everyone I met when I joined the Chronicle two years ago, I had no idea what to expect for our first issue. When we decided to focus on the re-emergence of the phrase “enemy of the people,” we wanted to make it clear that this term is nothing new.

The label “enemy of the people” has been used for centuries to discredit those who have dared to question or take a stand against a powerful group. Today, it is being used by President Donald Trump to delegitimize the media. However, it has been applied to many groups who have gone against the grain.

Through this issue, we wanted to examine groups thought of as society’s enemies. Millennials, feminists, professional athletes, minorities, journalists. Those whose ideas have been condemned or dismissed based on who or what they stand for.

Abstract enemies like natural disasters and social media also come into play. An enemy is no longer just a rival; it is a peer, a mentor, an album you listen to, the people you get your news from. It’s everyone who helped put this news magazine together.

It’s not all serious, though. NCC students also reveal their personal enemies and we explain why that guy in your philosophy class thinks he knows more than you do.

Lexi Heinitz





INSIDE THE ISSUE

6 **Millennial trends**

Madeleine O'Connell

8 **Athletics and activism**

Jordan Bradley

7 **Rebellion and divergence: the evolution of rap**

Maya Bryant

14 **Jeff and the Monsters**

Kelly Romero, Celina Rossi and Kathleen Gruszka

16 **Social media: friend or enemy?**

Stephanie Carlson

18 **It's been a privilege**

Madison Miller



FALL 2018

22

Faces of NCC

Grace Klooster

24

I think you're mistaken, let me mansplain this to you

Gabriella Boyle

26

Natural disasters

Jack Plewa and Megan Fickert

30

Against the grain: rock 'n' roll taking back power

Rudy Ruiz

34

Are media the enemy of the poeple?

Lexi Heinitz

34

Enemies of NCC

Grace Klooster





Millennials are the worst?

Madeleine O'Connell - Arts Editor

Millennials are viewed by some as the generation that is lazy, addicted to vape pens and obsessed with social media, but there's more to them than meets the eye. Some people may not notice that they're working hard to fight for their rights and using the power of the internet to make their voices heard.

Those born between 1981 and 1996 are considered millennials or Generation Y. They're known as the social generation because of their connection to the internet. This is the result of some of the biggest shifts in technology happening during their lifetime. Social media was created and became popular only a few years after millennials were born.

When Apple started to release products, people had to figure out how to adapt to smartphones. Since millennials spent so much time with technology, it became comfortable and the norm for most of them relatively fast.

The development of social media has allowed

the world to connect with people anywhere at any time. This gives them the chance to experience the world without actually traveling. This global awareness contributes to this generation's perceived openmindedness compared to prior generations.

Millennials are getting involved and using their resources to exercise their voices. Same-sex marriage and the LGBTQ community have become more accepted by millennials than any other generation so far.

The Pew Research Center's, "The Generation Gap in American Politics" said, "Millennials have been (and remain) most supportive of same-sex marriage, followed by Gen Xers, Boomers and Silents."

"Millennials see that (there's more acceptance) and they feel like they can voice their opinions because it won't be shut down ... it will be given a chance," said Hannah Paulus, '19.

Those who are supportive use their voices

to fight for their rights. In 2015, same-sex marriage became legal in the U.S. According to a 2015 Pew Research Center survey, “73 percent of Millennials say gays and lesbians should be allowed to marry legally, while just 24 percent say they should not.”

The same commitment has carried over to politics which is driving millennials to get more involved in the elections. Since voting is another way to get their voices heard, the number of young participants has increased in recent years. When it comes to voting, many millennials believe that it will affect their future. “There’s so many celebrities and other important people encouraging us to vote... but it’s also (millennials) own willingness to go vote,” said Paulus.

Influencers can be parents and other authoritative figures, but they can also be celebrities. One of the most popular platforms among millennials is currently YouTube. Creativity has become a big part of this generation. This is where influencers come in. YouTube has been a growing community since 2005 and is now a career for many millennials.

Looking at the top trending videos on YouTube at any time will most likely tell what millennials are talking about. They’re more likely to trust the opinion of someone making YouTube videos than someone of higher power. A 2014 Defy Media study found that “about 63 percent of millennials (respondents 13-24) said they would try a product or brand recommended by a YouTube personality, versus only 48 percent who said the same about a TV or movie star.”

People tend to trust and look up to them because they’re often more relatable than traditional. YouTube is another platform where many millennials may feel their voices will be heard if they can stand out in the huge community of others trying to do the same.

Social media is not only a way to connect with people, but it also gives insight into what’s happening in the world. The pictures and videos being shared are exposing people to

global issues, sometimes encouraging them to get involved. Being able to see the effects of environmental problems such as global warming and pollution has made some adults, especially college students, more aware of what is happening to the earth.

One organization at NCC that encourages students to address social problems is Students for Social Innovation. Since the zero-waste movement is such a big trend among millennials, this organization handed out reusable straws to students as an incentive to cut down on plastic use. Reusable straws are a topic of interest because online, people are seeing the damage happening to the earth. This seems to be motivating millennials to want to change their ways to make a difference.

Reusable straws are just one change individuals and companies are starting to make. “People can have an impact just by changing their individual lifestyles and making people cognizant of their impact is also very potent,” said Reese Richardson, ’19, president of SSI.

The more progress millennials see because of their persistence, the louder they may want to make their voices. They will most likely continue with the pattern of speaking out and serve as models to those younger than them.

Chief research officer at CANARIE Inc., Bill St. Arnaud, was asked by Pew Research Center about his thoughts on the future of the human lifestyle. He said, “Gen Y will maintain this spirit of openness and sharing of personal information. Their enthusiasm may wane more from work and family pressures rather than concerns about privacy.”



Athletics and activism

Jordan Bradley - Sports Editor

For years, world-class athletes have provided us with moments in sports that have made many hearts race, but it seems when an athlete chooses to take a stand for something they believe in, many hearts turn cold.

Activism and social movements have been a part of our history for a long time. Some of the most influential people in society came from being social advocates and have completely changed the course of the world with their voices. With the followers and power that athletes possess, they can have that same role. However, not everyone thinks the same way.

Colin Kaepernick has taken the news by storm and has received public backlash from President Donald Trump since he took office in 2016. Kaepernick is a former NFL quarterback who took a knee during the national anthem to protest the current state of America and the social injustices directed toward the black community.

According to the Sports Illustrated article, "NFL 2017 Ratings Decline Seems like Nothing Compared to the Rest of Television," the TV network's rating declined 5 percent. This came as a result of protests by players and others expressing outrage over Kaepernick practically being blacklisted from the league. Trump called for players to be "fired" via Twitter as well. The league has since taken action to weaken the

effect Kaepernick's protest had when it began to spread throughout the league.


The NFL now fines players for kneeling, which can also result in a penalty for the team. Kaepernick teamed up with Nike along with other athletes such as LeBron James and Serena Williams in August to release an ad that said "believe in something even if it means giving up everything."

Kaepernick continues to be a central advocate within the black community to ensure community members' safety from social injustice. His protest has since spread nationwide among high school and college athletes, many of which are looking to make a similar statement.

NCC lacrosse player Mynk Richardson-Clerk, '20, was one of those who joined the movement and received similar disapproval from others.

"A lot of people didn't understand what the movement was about," Richardson-Clerk said. "I wish people were that offended about police brutality. I wish people were that offended about Laquan McDonald being shot 16 times...I wish they were that offended as they were when someone took a knee during an anthem."

She also described how the constant desire by the public for athletes to stay silent can be seen as dehumanizing. "You get these athletes



“Athletes who exercise their free speech rights through peaceful protests (are) central to American values.”


in here to play these sports, but you want to take away their voice and their freedom,” said Richardson-Clerk. “You want them to just play for you, which is why this act of defiance and speaking out is so important.”

This act of defiance has proven to be influential to the communities. There is LeBron James’ “I Promise School” which, according to The LeBron James Family Foundation, will provide AP curriculum with STEM, hands-on, problem-based learning that is open and free to underprivileged children in his hometown of Akron, Ohio.

Kaepernick started the “Know Your Rights” campaign that instructs minorities on how to properly interact with law enforcement in order to keep them safe in case of injustice. Not to mention, there are millions of dollars that countless athletes contribute to charities around the world.

Political science professor Dr. Alyx Mark talked about the positives and negatives of athletes being involved in social movements and why some may want them to stay silent.

“Athletes that have celebrity status can help bring attention to a cause,” said Mark. “However, celebrity involvement may complicate the activities of the movement, because in order to fit into the movement, the celebrity might alter the message to fit their



own goals. This could be problematic for the ultimate goals of the movement.”

While this may be true in some instances, it does not take away an athlete’s right to speak their mind, something even our current administration tends to struggle with. Trump has called Kaepernick’s protest “disrespectful to the flag and the country” on Twitter. Fox News anchor Laura Ingraham told James to “shut up and dribble” after he criticized Trump on a sports talk show.

“Athletes who exercise their free speech rights through peaceful protest (are) central to American values,” Mark said. “We have the freedom to speak out when we disagree with policies or the actions of our government, and should respect those who choose to exercise their First Amendment rights.”

Showing no signs of slowing down anytime soon, many athletes are continuing to express their free speech. This has created a lasting impact. There is hope that more will come out of their shell in the future.

“I want to see more athletes stepping up,” Richardson-Clerk said. “You can either step up and use that platform or you can fall into the status-quo and do your job, but I feel that it’s so demeaning to come into a sport and just be limited to that.”



Rebellion and divergence: the evolution of rap

Maya Bryant - Acting Co-Editor of Vision
Graphics by Gillian Young

From The 2 Live Crew to Lil Wayne to Kendrick Lamar, rap music has been growing and evolving for generations.

Beginning in the 1970s at New York ghetto block parties, according to National Public Radio's World Cafe, hip-hop and rap music made a statement by "isolating percussion breaks of funk, soul and disco songs, and extending them." Performers would recite rhymes and entice the audience to interact with the speaker. Today's concept of rap is not much different. A single performer or group spits out a few rhymes about whatever topic they wish to address to a listening audience.

What started out as a block party performance turned into an internationally known genre. DJ Kool Herc is considered the very first official rapper, born out of the rhythm and poetry that began in the late '70s. What followed was a landslide of new artists performing music that was catchy, poetic and focused on feeling good and having fun.

Artists such as Grandmaster Flash and Melle Mel were what laid the ground work for newer artists to come forward with different beats and flows that keep changing the genre.

"It's something that I like to listen to before games, or just when I want to get excited about something," said Page Desenberg, '21. "It just really pumps you up and makes you ready to take on anything."

While it may be head-bopping and fun, rap music often tells a political or social message. In the '80s and '90s, rappers used their albums and singles as social platforms to argue racial and economic disparities in black communities.

According to AllMusic's biography of Run DMC, the rap group led the way in performing politicized rap, creating music that focused on the hardships of



Courtesy photo

black people living in the projects and slums of urban society. It was at this time that rap started becoming a rebellious genre.

Public Enemy became a hip-hop powerhouse in the late 1980s, with several hits including “Fight the Power” and “Bring the Noise.” They are considered one of the most controversial rap groups of all time because of their radical ideas about protest and revolution.

N.W.A were one of the founders of “gangsta rap” and their anti-police messages—even a song titled “Fuck the Police” in 1988—led to controversy surrounding relations between white cops and the rap group in the 1990s. The FBI even got involved, sending an angry letter to the group’s label, Ruthless Records, about the implications of the song.

Another artist at the time, Ice-T, with his group Body Count, released a song about literally killing police titled “Cop Killer” in 1992. This caused a flurry of police departments all over the country to demand the song to be pulled from distribution, according to Vice Noissey’s “Nice Song, What’s It About?” series. The band eventually agreed with their label to remove the song, but the impression remained.

These rebels paved the way for the symbol

of hip-hop rebellion to become gangster rebellion.

Rappers such as Sir-Mix-A-Lot and Tupac Shakur became mainstream with songs like “Baby Got Back” and “California Love.” People were fascinated and entranced by these beats and mixes that blended different genres together, making hip-hop a more diverse kind of music.

As more diverse sounds started exploding throughout the black community, a more diverse type of rapper also started developing in mainstream culture. “Nerdy rap” started making an appearance later in the ’80s and ’90s, with artists and groups such as Vanilla Ice and The Beastie Boys. These rappers took their image as the oddballs seriously, inciting a different kind of rebellion: rebellion from the gangster rap that was becoming embedded in the hip-hop community.

Eminem brought an interesting blend of gangster and nerd rap to hip-hop when he entered the scene in the latter half of the ’90s. The Missouri slum native created his own controversy with his abusive and seemingly misogynistic lyrics.

There are several Eminem songs that explain different ways (it is unknown whether these

are metaphorical) that he beats and rapes women. His single, “Kim,” details the fictional murder of his ex-wife. Feminists were outraged by the hateful words that Eminem spewed in his music, however, the artist continued to say hateful words against women throughout his whole career.

The 2000s rap scene is when the genre started to “mellow out,” and become more unified in both sound and content. Artists such as Lil Wayne, Jay-Z and Ludacris started to create one solid idea of what it meant to be a rapper.

Spending lots of money and getting a lot of girls, the “fuck bitches, get money” mentality, started to become a trend among artists. 50 Cent and T.I. talk about “ghetto life” and how hard you must be to live on the streets.

This became the new ideal for several young adults, and social justice anthems took a backseat to materialistic pleasures.

Desenberg noted that as “society changes, our perception of what is rebellious changes. Newer rap is so much more aggressive than older rap. Old rap is much more relatable and easier to understand.”

As rap continues to grow into the 2010s, more social issues are being addressed. This can be found in Childish Gambino’s “This is America,” a commentary on police brutality in the U.S., or Logic’s single titled with the suicide hotline, aimed at shedding light on teen and young adult suicide.

There are still “mumble rappers,” rappers that can hardly be understood without a lyrics sheet in hand like Lil Pump, Future and Young Thug. These artists still follow the material view of gangster rap.

However, as more social issues arise, diversity in the rap community will also rise. Desenberg said, “I think that because social justice is becoming more prominent, we will see more diverse songs and lyrics



Jeff *and the* MONSTERS



Comic by Kathleen Gruszka



Comic by Celina Rossi



Comic by Kelly Romero



Social media: friend or enemy?

Stephanie Carlson - Contributing writer
Graphics by Jasmine Pomierski

Over 3 billion people, roughly 40 percent of the world's population, use social media at least two hours every day, according to BBC News' "Is social media bad for you? The evidence and the unknowns." With social media taking up nearly 10 percent of our everyday lives, is it doing more harm than good?

At some level, social media is virtually unavoidable. Studies have shown that it is bound to have some negative effects no matter the use or intention.

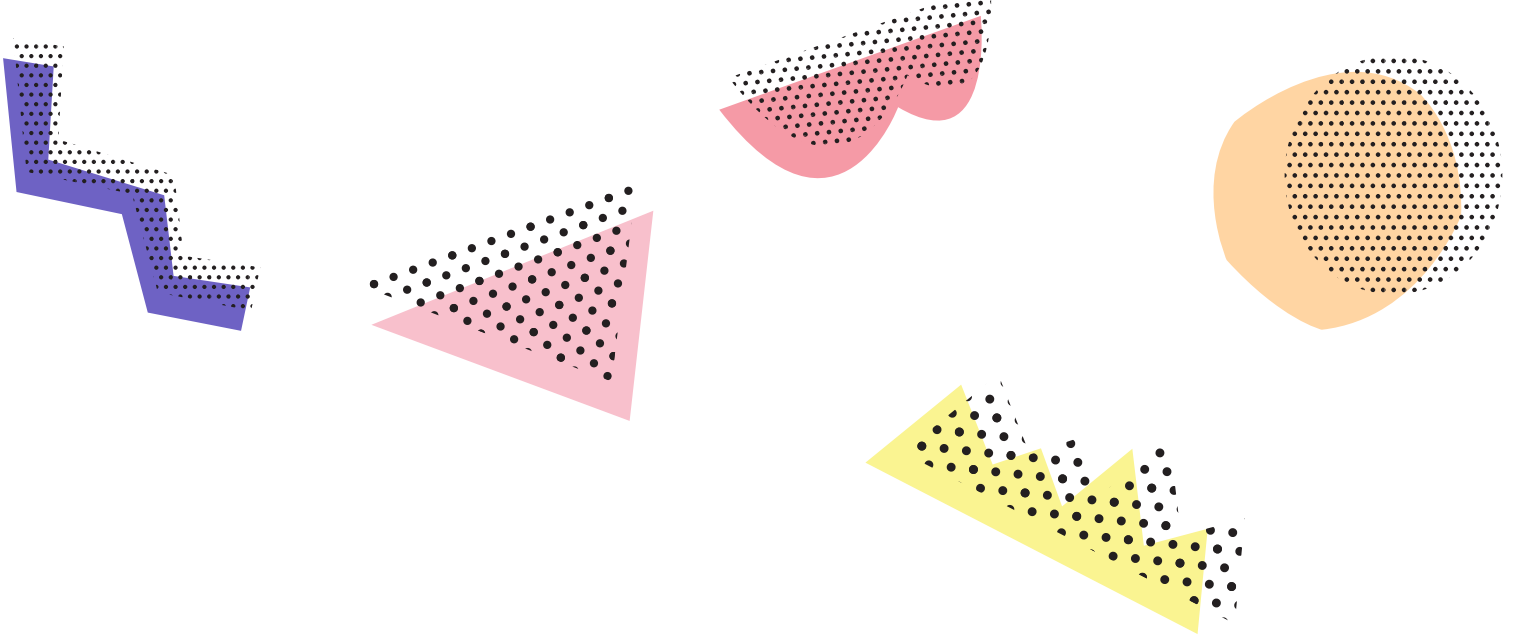
"I worry that we spend more time interacting with digital screens than real people. When that happens, we lose empathy and compassion for each other," said Dr. Karl Kelley, professor of psychology and neuroscience.

Social media itself may not be the underlying issue, but the way that people use and perceive it may be the cause of social media negativity.

A November 2016 article posted on Psychology Today by Azadeh Aalai said that "one of the most common responses we have as Facebook users is to socially compare ourselves with others. Social comparison can be positive or negative for our emotional well-being..."

Often, social media is used as a judgment tool. People tend to judge others based on their social media profiles without ever having met them face-to-face. In doing so, people compare their own reality with others', often promoting negative perceptions.

Given the global reach of social media, it is also easier to



spread misinformation or fake news. Fake news is more common and increasingly harder to unmask due to a lack of media literacy in the public. As a result, misinformation may be widely believed or reiterated again and again through the media.

Often, “we subject ourselves to only information that we feel comfortable with,” said assistant professor of communication, Michael Blight.

By doing so, people often create a barrier between what is perceived to be truth and what actually is truth. People follow what they see in the media often because they are comfortable with the information and it solidifies their own beliefs.

The set agendas of the mass media “along with our subjective reality, shape the world and the way that we perceive it,” said Blight. He explains that people often align their own subjective realities with the set agendas of the mass media which creates their own perceived idea of how the world works.

“So, when we talk about individuals going out of their way to find information that solidifies their pre-existing beliefs,

it’s very much in line with selective perception,” said Blight. People tend to seek out information and news sources that align with and fuel their own beliefs. For example, most people who voted for Hillary Clinton, are “often not tuning into ‘Fox and Friends’ every morning to get their news.”

“We purposefully choose which accounts we want to follow. My algorithm that is generated every time that I log onto one of these sites, is going to be posts from the people I follow, the things that they like or retweet, which further perpetuates whatever belief system that person or page has forwarded onto me,” said Blight.

People choose who they follow and what type of information they see based on the belief systems of those people.

“Social media is not the problem; this issue is how much we use it and what we believe,” said Kelley. “I worry that too many people spend too much time on social media and start to believe everything that they read. This is when it becomes a problem.”

It's been a privilege

Madison Miller - Assistant News Editor
Graphics by Gillian Young

The privilege to be white, to be male, to be heterosexual.

From politics to economics to sexual assault accusations to daily life, privilege is at play.

According to Matthew Krystal, associate professor of anthropology, the way we view privilege comes with how we construct race.

“We believe in a notion of race that has no biological backing to it. But it’s still really important because we still believe it and our society is built around it,” Krystal said.

Race and privilege are constructions. Some of these constructions are ingrained in cultural presence; it takes a movement to repair.

Recently in the media events and movements associated with the Brett Kavanaugh hearing, the MeToo movement and the continuing discussion of Black Lives Matter explicitly seen in the Jason Van Dyke case reflect something about society’s privileges.

Mynk Richardson-Clerk, ‘20, the president of Mosaic, said the concept of privilege is all about people and what they feel like they need to think about. At NCC, she noticed, a lot of white students and professors don’t have to think about specific things. So while she and her roommate, who is also black, were thinking about the Van Dyke case, others had the luxury to not to have to.

“White privilege is all about choosing to think about things,” Richardson-Clerk said. “Privilege isn’t that you have problems or issues, it just means that there are certain things you would never have to face because of the color of your skin.”

The World Population Review’s 2018 polling suggests that Naperville’s population is 73 percent white.

But do numbers and demographics make a difference for the display of privilege? For Ibrahim Mahamane, ‘19, co-president of the Black Student Association, Naperville is about as privileged as it comes.

“Naperville is the epitome of privilege,” said Mahamane. “People say we live in a bubble.

Anything not familiar to us is a shock. We are ethnocentric in our own Naperville culture.”

Given NCC’s location, it’s probable that the privilege can be seen in daily campus life. For example, Mahamane explained a situation in which his class was discussing police brutality. A classmate felt personally attacked and left the room because he felt like one race can’t be blamed for all the things that are happening.

The past few years have begun to change the perception of male power and has caused the conversation on consent and power to change.

Recently, the finger is pointed to those in high-level power positions.

In 1991, Supreme Court Justice Clarence Thomas was near the end of his hearing when a former worker by the name of Anita Hill came forward with allegations of sexual harassment in the workplace. This situation has been compared to Kavanaugh’s for some notable similarities. However, Kavanaugh being a white man and Thomas being a black man brought up the issue of race.

“Kavanaugh’s situation I think is important to compare to Clarence Thomas,” said Mahamane. “When he was accused, the way he answered the senator’s questions compared to Kavanaugh was different... It’s a very specific type of privilege that is only afforded to rich white men.”

Both Clarence and Kavanaugh had similar emotional reactions and indignant tones during their hearings, however, the way these instances have been reflected upon suggests a difference.

“What’s different is race, obviously, but the era of the MeToo movement... in our current climate of having these conversations about sexual assault makes it a little bit different,” said Ginger Jacobson, visiting assistant professor of sociology. “The added layer of whiteness gives an elevation to the type of privilege.”

When it comes to addressing unchecked privilege, it starts with being challenged. With privilege left unchecked, it can cause repercussions in the future.

The famous Stanford Rape case in which Brock Turner sexually assaulted an unconscious woman on campus and then received a lenient sentence is still a reference point in the discussion of white privilege. While Turner, white and with a well-off family, is given lenient sentencing for his sexual assault crime, other individuals that aren't white often suffer a more severe form of punishment.

According to the United States Sentencing Commission, black men who commit the same crime as white men serve sentences that are nearly 20 percent longer.

This leads to the discussion of how socializing young men or college-age men is impactful down the road and how the conversation with males is shifting.

"Is Brock Turner a younger version of Kavanaugh? Is this what happens when this kind of privilege goes unchecked?" said Jacobson.

Privilege needs to be addressed and challenged from those facing it to make a difference. Those in control of the system also have the power to make a change.

"The solution has to come from the system and the people that actually know the game and how to control the system," said Mahamane. "But, they are the ones benefitting from the inequality."

While conversation is the start to change, the exposure and awareness of real-life controversies are ideal.

"On campus, we've had instances of alt-right propaganda, so that's been a teachable moment for people to talk about how this relates to race, to privilege, to oppressed groups and things like that," Jacobson said.

Beginning to talk about privilege and race is the start of the conversation. People with

privilege, despite being the ones benefitting from the system, can create conversations.

Picking up traction last year, the MeToo movement and its conversations are still in effect. As powerful men are being challenged in how they exercise their power, victims are creating a culture of awareness.

Some people, however, may not know where the sexual assault awareness conversation started. "The MeToo movement was started by a black woman and this is a thing that a lot of people don't know," said Richardson-Clerk. "It kind of got taken over by white women and they became the face of the movement. Historically, I think white women have been a group that is tried to be protected, but black women are seen as loud and aggressive."

White privilege as a concept does not change, however perceptions and challenges of it are continuously changing. So while society recognizes the mistakes of these rich white men, are there any repercussions?

"The MeToo movement showed us that these white men even when they are proven guilty are given lenient sentencing," Mahamane said. "If someone of the minority is even accused, they are given intense sentencing."

The threat from events like the MeToo movement, the Kavanaugh hearing and the Brock Turner case have on white privilege and calling out male heterosexual privilege suggests a new understanding of these ideas. However, Jacobson said, when there's a threat to the dominant group, policies can change so this economic, cultural threat can be lessened.

"There is a rising of nationalistic groups coming together to protect what was once considered 'great.' So talking about Make America Great Again, meaning bring America back to a time where we were not challenged as whites, as privileged people," said Jacobson.

**“According to
the United States
Sentencing
Commission, black
men who commit
the same crime as
white men serve
sentences that are
nearly 20 percent
longer.”**

faces of nice rebels



Kayla Weddington, '22

“There’s been times — especially in high school, my senior year. I was kinda done with school and really cocky, I had a car and a driver’s license and I would lie about where I was going a lot — not that I was going to bad places, just like, (my parents) don’t want to know that I’ve been on a three-hour car ride to Indiana just to go to a national park or whatever. Is that rebelling?”



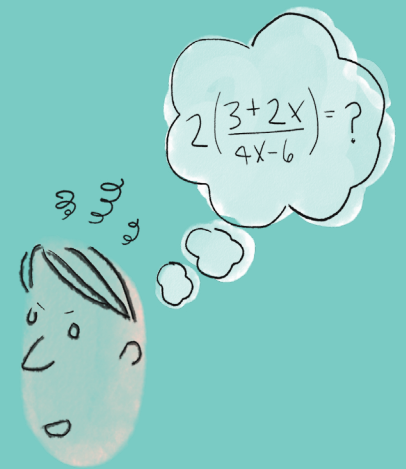
Kyla Lewis, '22

“I was part of my high school’s SCORE program, which helped special needs’ kids and they got no support at all, whatsoever. And it just really bothered me, it’s something that’s a personal issue for me. So I would write emails to my high school principal about how we need to be doing more to help them and stuff like that, and he would be like ‘Oh, I love that we have caring students!’ and just ignore it from there.”



Jake Elkins, '20

“I stood up to a math teacher once in high school, -cause he didn’t teach us anything. And I told him ‘You’re not teaching us any of this stuff!’ and then he yelled at me and I was like ‘Yes, sir.’”



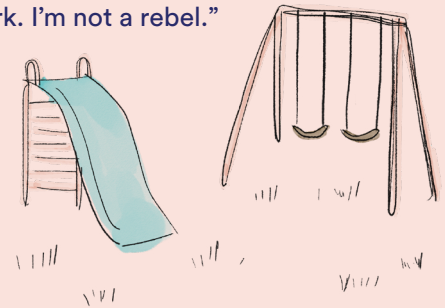
Matt Hehl, '20

“When you try do something to better a thing that you’re a part of. You try to do something nice, and sometimes the people who are above you in that situation are like ‘No, that’s dumb, we’re not doing that.’ Even though in your mind it makes perfect sense. So you say screw it, and do it anyway.”



Bridget Adams-King, '19

"I walked out of my house one night to the park. I'm not a rebel."



Richard Wilders, professor of mathematics

"I was about 12; I stopped getting ready to go to church class. I kept asking questions and they kept not answering them."



Linh Phu, area hall director

"Yeah, I've been through a few protests. After the 2016 presidential election, I participated in the Women's March. I was in grad school, and there was a march that went from the campus (University of Nebraska Lincoln), and we marched toward the capital, and I was very fortunate to be a part of that. Over the summer, I went to the Families Belong Together protest, and I'm really excited to participate in the Women's March tomorrow" (Oct. 13).



Sarah Bender, '20

"This happened 15 years ago: I went to a small private school, and we had this thing called 'teacher for a day.' There was this kid named Zack who won 'teacher for a day' in kindergarten. We needed to line up for something, and our actual teacher had stepped away for a second, and this kid Zack said 'Since I'm the "teacher for the day," I'm in charge. Let's run around the school.' So he led a group of me and 10 other kindergartners, just running around the school, and we all got in trouble. And that was the best time I ever rebelled."



Querron Smith, '22

"I'm often rebelling against a school system that puts stereotypes on me — that I'm a troublemaker, or that I don't do my homework, when really I usually get straight A's. So, rebelling against stereotypes."



I think you're mistaken, let me mansplain this to you

Gabriella Boyle - Lifestyle Editor

Have you ever had an opinion on a topic, but you weren't able to express your thoughts because a male who felt they were more knowledgeable on the topic continued to talk over you? If you have then you've experienced "mansplaining" in a way.

Today, you hear about women's marches, the MeToo movement and protests against the current government. All of these events are connected by one thing, feminism. Feminism is "the theory of the political, economic and social equality of the sexes," as defined by Merriam-Webster dictionary.

Feminism and situations women face in their day to day lives connect people from all different backgrounds and unite them. One instance that can connect some females is the occurrence of mansplaining. The word mansplaining stems from the article "Men explain things to me" by Rebecca Solnit.

Solnit wrote, "Young women subsequently added the word 'mansplaining' to the lexicon. Though I hasten to add that, the essay makes it clear mansplaining is not a universal flaw of the gender, just the intersection between overconfidence and cluelessness where some portion of that gender gets stuck."

The assumption that feminism and mansplaining are an attack against the male gender is often made, but Solnit challenges that thought process in her article. The feminist movement is viewed in different ways

by those who are in support of or are against the movement.

Is our society men versus women? When people hear "feminism," the word "anti-men" comes to mind. The negative connotation that follows the word feminism is often questioned when the word comes up in conversation.

Shimer Professor Ann Dolinko described how in her classes she views feminism as including both men and women, that it isn't one group in particular. Dolinko explained how it isn't what a man can do for a woman but instead focuses on how a man can start changing and working on himself.

The perspective that men are the head of the household and women are home keepers was at one point the "American Dream." However, over time that dream has changed. In today's society, there are more men staying at home while women are taking on more significant roles in the workforce.

Dolinko explained the stereotypical ideologies that are associated with feminism and masculinity. The idea that a man is not allowed to be gentle and caring holds back our progressiveness. Feminism is a way to successfully challenge patriarchy and sexual assault.

Constantly challenging the ideas behind our stereotypical concepts of men and women has changed the conversation that people have experienced moving forward.

“Is your husband around?”

“You don’t understand,
you’re not a guy.”

“This is a man’s job.”

“A man knows best.”

Adjunct Theater Professor Julane Sullivan has noticed changes within the past couple of decades. “Owning my own business, I don’t feel like I am talked down to or over by people as much anymore but 25 years ago it was a different story. My vendors used to ask me ‘Is your husband around,’ or they would try to explain different parts of the business aspect to me because I own a costume shop they thought I was only good with the costumes and makeup,” Sullivan said.

The idea that a woman doesn’t know how to run her own business is something that many women have faced and struggled with. This relates back to the original idea of what a woman was supposed to do when the American Dream first started. Having to push those boundaries and stereotypes is something many men and women have had to face.

The idea that feminism will end once women have equal pay and equal rights doesn’t include the overall vision of feminism. Dolinko described how feminism covers more than just equal pay — it relates to the overall treatment of everyone.

“I think patriarchy is very connected with treating our planet with disdain and we often call her mother nature and what do we do, we abuse her, we rape her, we pillage her and I think it’s a similar way that we treat each other,” Dolinko concludes.

The feminist movement comes across as intimidating and excluding men from the overall picture. That image can be intimidating and twist what the main purpose of the movement truly is.

Taking strides toward a more progressive time where women and men can be accepted for who they are is a topic that is consistently talked about. With our current political atmosphere, some fear those steps taken forward might start to go backward.

“Without a doubt things can be headed back to how they were. I see that at my shop, with how people are treated in particular how some of my younger employees are treated because they are mostly female. I think in our current political atmosphere women are having to take this sort of back seat and I find that very frightening,” Sullivan said.

The fear of women being forced to take a back seat and having their voices silenced is a current hot topic. The silence of knowledge, of opinions and of the beliefs of women is where the conflict with mansplaining comes from.

“It’s 2018 and it’s time for power, baby. It’s time for female,” said Sullivan.

Natural disasters

Jack Plewa - News Editor
Megan Fickert - Social Media Editor
Graphics by Jasmine Pomierski

“I do not believe in natural disasters, I believe that all disaster outcomes are the product of human choices.”



More than 3,000 people died in the 1906 San Francisco earthquake. More than 150,000 people were killed in the 2004 Indian Ocean earthquake and tsunami. Nearly 2,000 people were killed in Hurricane Katrina. Society is no stranger to disasters and they have existed as long as Earth has existed.

Natural disasters interrupt society and tear everything apart, devastating countless lives throughout human history. But is this a case of man versus nature?

There has been controversy regarding whether many disasters can truly be considered “natural.” Some have concluded that “natural” disasters are just disasters, while the hazards are considered natural.

The Global Network of Civil Society Organizations for Disaster Reduction (GNDR) states that “a hazard only becomes a disaster at the point where it interacts with society. So whereas hazards are natural, there is nothing natural about a disaster.”

Hurricanes, tornadoes and tsunamis are all natural phenomena that are hazardous, but only become disasters when they interact with society. Just like the philosophical thought of a tree

not making any sound if it falls in a forest without people around, a natural phenomenon doesn’t create a disaster if nobody is there to be affected by it. Therefore, it can be said that disasters are not natural events, rather societal.

“I do not believe in natural disasters,” said Dr. Erin Bergren, an assistant professor of environmental studies specializing in disaster research. “I believe that all disaster outcomes are the product of human choices ... We tolerate a lot of inequality in our society, and that inequality plays out on the ground in terms of differential disaster impacts.”

According to Bergren, much of the burden of disaster preparedness falls to state and city planning. Many preparation laws or guidelines seem to ignore problematic notions, such as allowing the building of houses and establishments upon floodplains. With a number of disasters appearing in headlines lately, it becomes clear what a human impact has on the level of devastation resulting from a calamitous event.

Bergren said that those most impacted by a storm like Hurricane Matthew are the most poor people living in the least stable



housing. She believes that we have made the choice to tolerate substandard housing and income inequality that results in unnecessary human suffering.

“We tolerate people living in housing that doesn’t stand up to an earthquake or a flood or a tornado or a hurricane and then we’re surprised when they die,” she said.

Bergren also cautions against placing blame upon those who choose not to evacuate in these events. This may include not having a means of transportation or a place to stay, not being able to take their pets with them or being reluctant to leave behind infirm family members.

“Those are not reasons that we should hold against people...they’re vulnerable in

these extreme situations and these are levels of social risk that we tolerate as a society.”

Looking past the notions of how we socially situate ourselves within harm’s way comes to another human-made issue: climate change. Human influence over environmental changes has drastically altered the way so-called “natural” disasters even begin to manifest in the first place.

Bergren said that, “Disasters are unnatural on multiple levels.” Beyond choices in preparedness and prevention the lasting effect upon the hydrological cycle means that hurricanes, droughts, floods and tornados are increasing in severity based on human impact.

Assistant Professor of Political Science, Dr. Alyx Mark said, “All disasters are political due to what they require of our political leaders.

“Disasters become ‘political disasters’ when the public perceives that our politicians are not doing enough to help with regards to mitigation, preparation, response and recovery.”

Disasters are also not considered natural because people create them or are the cause of them. For example, at the University of California, Berkeley, the football stadium was built directly over the Hayward fault line that could potentially lead to future disasters.

Hurricanes have intensified immensely in the last few years due to climate change.

“Disasters become ‘political disasters’ when the public perceives that our politicians are not doing enough to help with regards to mitigation, preparation, response and recovery.”

Hurricanes thrive off of warm atmospheric temperatures and rise in sea level, both of which are things that have been caused by human influence and carbon emissions. The intensity and severity of Hurricane Florence and Hurricane Michael can be blamed on human caused climate change and bureaucratic indifference.

The New York Times’ “Decimated by Hurricanes, Rural America Needs Our Help” stated “If we stopped building houses next to the ocean, we wouldn’t have these problems.” By moving away from the coast and relocating, the number of people that would be displaced due to damage and danger would decrease and money would be saved.

By not permanently leaving disaster-prone areas, people will inevitably be revictimized by the eventual re-emergence of the hazard, turning it into a disaster. Mark said that people

who lack resources are likely living in a place where the risks are unknown because no one has prepared for it and no one has informed these people of the possible dangers of their location.

“If we have people in positions of power who cannot make these types of investments in preparation or mitigation, I find it difficult to imagine a world where the government would provide the resources to allow people to move somewhere safer,” Mark said.

“The government should allocate more resources to preparing for disasters and mitigating the effects of disasters,” Mark said.

The background of the entire page is a repeating pattern of stylized cassette tapes. Each cassette is depicted in a vibrant, slightly tilted perspective. The main body of the cassette is a light pinkish-red, with a yellow label area in the center. A dark blue horizontal band runs across the label, featuring a small yellow star on the left and right sides. The top and bottom edges of the cassette are a darker shade of pink. The overall aesthetic is retro and energetic.

**“They had
seen evil in
the world
and decided
to voice
their rage.”**

Against the grain: rock 'n' roll taking back the power

Rudy Ruiz - Co-Editor of Vision
Graphics by Jasmine Pomierski

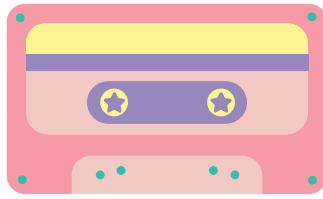
In 1978, Victoria Park was the venue for Rock Against Racism: a do-it-yourself festival in London where thousands gathered to rally against the National Front, a far-right political party. The party sought to spread its message of fascism and nationalism during the latter half of the 20th century. The opposition to this message did not go unnoticed.

The emotions from the crowd's perspective translated into energy to the bands that played. One of those bands was the Clash, an up-and-coming punk group from London. Lead vocalist Joe Strummer was regarded as one of the most prominent figures in the U.K. punk scene.

Despite their fame, Strummer and his bandmates were just people, even off stage. They had seen evil in the world and decided to voice their rage. The following they had throughout the late 1970s spoke to the mutual dissatisfaction with the status quo, yet the band's rejection of celebrity status was seen as a refreshing change of pace from rock legends of the decade.

The punk subculture grew to have its own reputation as rebels and troublemakers. Given their appearance of mohawks, ripped clothing and sneering attitudes, it would have been easy to vilify those who went against the grain.

These bands were above all artists. Yet it was seen necessary to shut down those who expressed their anger publicly through art. The easy answer would be fear of change or anything that appeared remotely different.



As music continued to evolve, it seemed inevitable that artists would write and perform songs that went against what was already established. Maybe that was the point of it all. “Rock ’n’ roll has always pushed boundaries,” said Dr. Stephen Caliendo, professor of political science.

Although, as Caliendo said, certain boundaries came at a price when crossed. Elvis Presley was well-known for gyrating onstage and was loved for it. Yet the predominantly white audiences paid no mind to the overt appropriation of African American musical styles. Their focus was shifted more toward the new and presumably controversial.

“Rock ’n’ roll, in all of its iterations, is inherently designed to push against tradition,” said Caliendo. “Regardless of the form that tradition takes on, feathers are bound to be ruffled.” The dynamics of age are also worth noting, as youth often seeks to uproot outdated aspects of society.

Prior to the 20th century, religion had seemed to lose the control it once had over past followers. Bill Demain’s, “The devil wears headphones” says it’s likely that conservative religious figures sought out a scapegoat for the loss of devotion. The easiest one was a rock

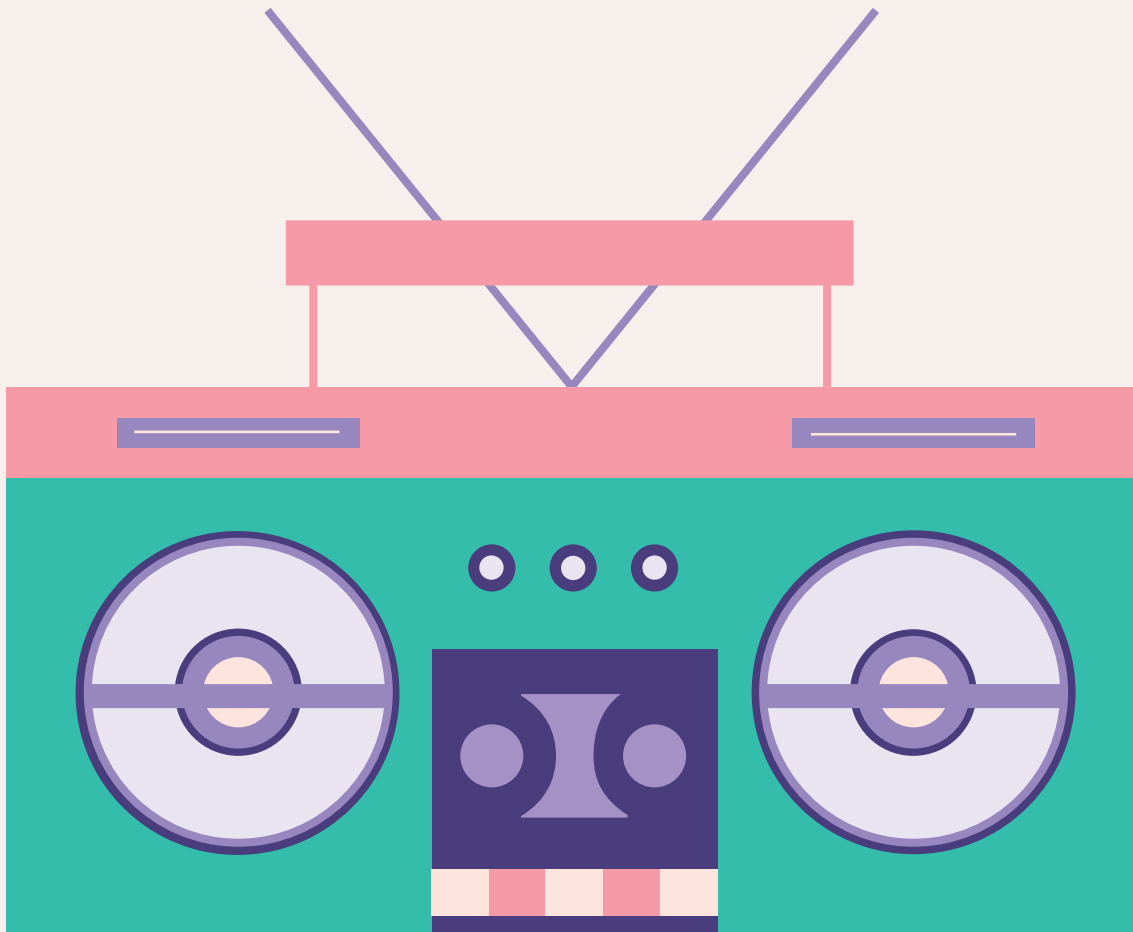
genre that emerged in the 1970s.

In Pitchfork’s metal video series, the psychedelic rock era was born out of the 1960s and metal was associated with the brutality spreading from the West Coast to the Nordic areas of Europe. The genre also became associated with a certain aesthetic of black clothing, unruly hair and studded accessories. It wouldn’t take long for one conservative viewpoint to condemn the genre.

Jacob Aranza, a Louisiana pastor, wrote the 1983 book titled “Backward Masking Unmasked.” The technique of backmasking, when a message is recorded backward intended to play forward, was at the forefront of Aranza’s warning of Satanic messages being spread in rock music specifically.

Bands such as Led Zeppelin and Black Sabbath and even Hall & Oates were thought to be corrupting America’s youth with their records. Whether intentional or not, the idea of messages being spread subliminally was enough to get parents worried about the evil message music was spreading.

As Caliendo said, “They are art forms designed to be looked down up by those in power and excite those who are disadvantaged by systems and institutions that wield power.”



Are media the enemy of the people?

Alexis Heinitz - Editor in Chief
Graphic by Gillian Young

Sick. Dishonest. Gutless losers. Fake news media. Enemies of the American people.

Journalists have nearly always been criticized by the public, politicians and presidents. This has been the case ever since the printing press was invented in the 15th century. The media exist to report on and question the government, to hold those with power accountable for wrongdoings, so naturally, they are bound to make people uncomfortable.

However, President Donald Trump has been an outspoken critic of the mainstream media and this has led to a shift in the way they are perceived. Perhaps most notably, he has brought back a phrase loaded with historical context to condemn journalists: enemy of the people.

The phrase started out as the title of a comedic play and was later used by war revolutionaries, dictators, communists and various political and military leaders such as Adolf Hitler and Joseph Stalin, who popularized it during his reign over Soviet Russia. This phrasing has varied over the years, but it has kept the same general meaning:

An enemy of the people is someone who questions or goes against a powerful figure or group and must be shut down and brought back into compliance to ensure said power's rule. In this instance, it is the media who negatively cover Trump and his administration.

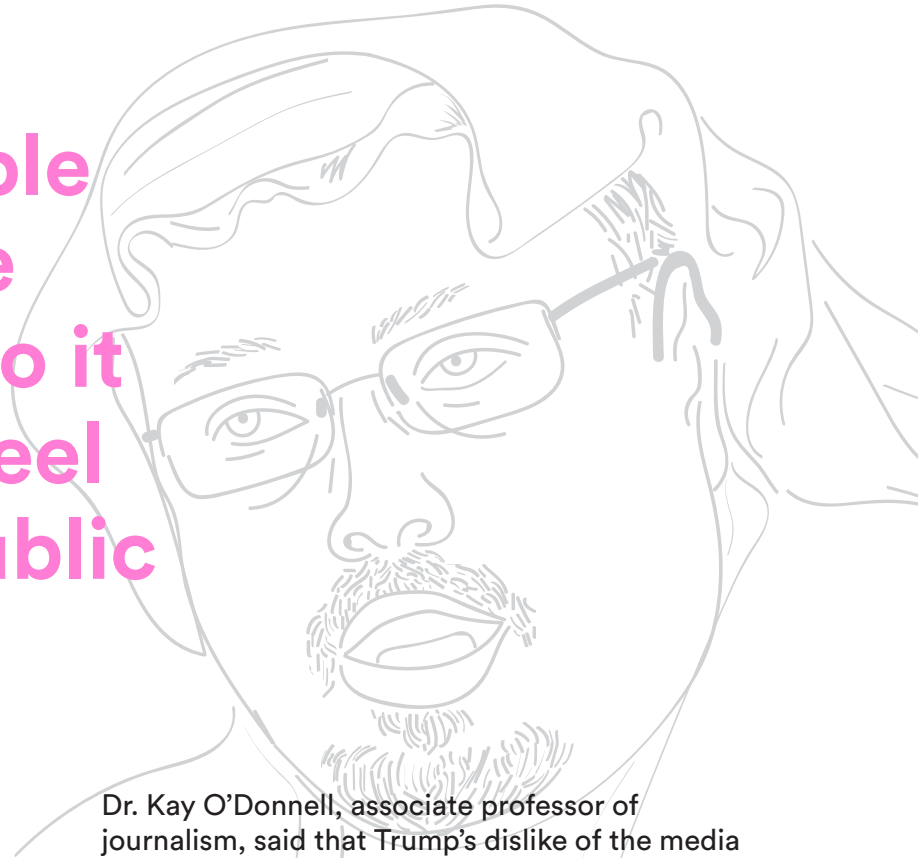
“I think in the journalism profession having someone call you out like that is a badge of honor,” said Dr. Sabryna Cornish, assistant professor of journalism. “You have made the leader of the free world nervous and he knows he can't get away with stuff — we're going to call him out on it.”

Trump is by no means the first American politician or president to criticize the media; however, he may be one of the most persistent. Cornish pointed out that former president Richard Nixon frequently dismissed the media just before the Watergate scandal broke. “(The Washington Post) knew they were doing their job right, they knew there was something there and it changed the course of history.”

The Trump administration has created a new vernacular surrounding the media: fake news, alternative facts, corrupt, disgusting, lying terrible people. These words and phrases have already become ingrained in everyday discourse surrounding the media, so much so that many people just brush them off.

However, it is unusual that the president routinely turns reporters away from press conferences, dismisses their reporting as false and uses catchphrases like “fake news media” to discredit their profession. In 2018, according to an August poll by global research company IPSOS, 29

“All of the people I know who are journalists ... do it because they feel like it’s their public service.”



percent of Americans agreed that “the news media is the enemy of the American people.”

Does this mean that Trump’s deflection of the media is working? His fake news label tends to land on stories that do not portray him positively. By making the media out to be the enemy, he is influencing the way the public may view them. To Cornish, this is an offensive strategy.

“All of the people I know who are journalists ... do it because they feel like it’s their public service,” she said, noting that, contrary to popular belief, there is little pay or fame in journalism. “They do it because they feel that is a role that is super important so people can get the information they need to make decisions in a well-informed way.”

“The whole point of the media is to figure out what’s going on in the government and to call people out on things they shouldn’t be doing,” Cornish said. “So how does that make you an enemy of the people?”

Cornish is not sure if it is intentional or not, but she notices similarities between Trump and others who have used this phrase.

“One of the first things that dictators want to do is to have control of the media,” Cornish said. “That’s the best way to control the information that people get, so people can only get what that dictator thinks is relevant.”

Dr. Kay O’Donnell, associate professor of journalism, said that Trump’s dislike of the media differs greatly from when he was first starting out. “It’s the ultimate hypocrisy because if you look at his background, he has sought the attention of the media from his very early days as a businessman in New York. He has always understood the power of the media and wanted as much attention, as much as he could get of himself out there, and he knew the only way he could do it was through the media.”

Now, however, Trump actively tries to shut it down any time there is negative coverage of him. Whether it is Twitter rants about the dishonesty of the press or calling individual reporters names (“low I.Q. Crazy Mika,” “Psycho Joe,” “Sleepy Eyes Chuck Todd”) Trump has forged a new narrative about journalists.

“I think that the dumbing down of journalists and reducing them to a catchphrase or nickname and not focusing on the work they do is discrediting,” O’Donnell said. “I think some of them may start using it as a badge of honor.”

While journalists have been able to withstand the criticism and name-calling, a more dangerous threat has begun to increase: the targeting and harassment of the press.

O’Donnell pointed to the recent murder of Bulgarian reporter Viktoriya Marinova and

“According to global research from the Committee to Protect Journalists, 67 journalists and media workers have been killed so far in 2018, 262 journalists were imprisoned in 2017 and 61 journalists went missing between 2016 and 2017.”

Mexico’s ranking as one of the most dangerous countries for journalists as well as the escalating situation around the death of Washington Post columnist Jamal Khashoggi.

Khashoggi was murdered in the Saudi consulate in Istanbul, Turkey on Oct. 2. Initially, Saudi officials said that he left the consulate alive. On Oct. 20, after weeks of differing explanations, the state admitted that Khashoggi died in an altercation.

However, on Oct. 25 the story changed again. Attorney General Shaikh Suood bin Abdullah Al Mo’jab said the killing was premeditated and carried out by a group of men with ties to Crown Prince Mohammed bin Salman.

Multiple investigations are still underway, but as this situation unfolds journalists must face the fact that their work can be dangerous. Khashoggi, an outspoken critic of the Saudi government, often wrote about this. In his final column for the Washington Post, “What the Arab world needs most is free expression,” he discussed the dangers of living in a country where the government silences the media. The power of his words in this piece are intensified now more than ever.

“When you see spikes like this, of violence against journalists ... you need to watch

that it’s happening in places other than your backyard because it’s showing a shift of other rulers seeing that the power of the press may be getting too strong in their country and this is the way to rein them in,” O’Donnell said.

According to global research from the Committee to Protect Journalists, 67 journalists and media workers have been killed so far in 2018, 262 journalists were imprisoned in 2017 and 61 journalists went missing between 2016 and 2017. While this field has always had an element of danger, the current climate and rhetoric surrounding the media have changed things.

“It used to be being a journalist was never a job where you had to worry about ‘Are people going to come into my newsroom and shoot me?’” Cornish said. “That wasn’t really your biggest issue; your biggest issue for the past few decades was ‘Am I going to get sued?’”

While neither the June shooting at the Capital Gazette newspaper in Annapolis, Md., or the violent threats made against the Boston Globe in August are a new sort of attack on the media, they come at a time when the victims have been referred to as enemies.

“If I say ‘you’re my enemy,’ you understand it

is a bad thing,” Cornish said. “Saying enemy of the people puts media in a different context and I think allows people to behave in specific ways than they might not if that phrase weren’t being used.”

This is not to say that people are only acting out because of what the current administration is doing. “There’s a long history of irate citizens coming in to the local paper and wanting to hurt people or shoot people, it’s just not a new thing,” O’Donnell said. “It just kind of goes with political and social tides.”

She is surprised that there have not been more problems, but also believes that social media serves as an outlet for people who are frustrated with the media. “They can vent some rage and some ugliness and hate there and feel like ‘OK I’m done’ and not have to go down to the local paper and throw a rock through the window.”

This is something that has happened at several newspapers O’Donnell has worked at. “It’s unsettling but it happens,” she said. “People write in every paper and every news organization across the country, something is written every day and someone’s not gonna like something.”

On a smaller scale, people are simply just unsure of who to believe. When the president of the United States is saying that the news is fake and that journalists are the enemy, but the media are saying otherwise, tension begins to build.

“I think it’s definitely weird in this country now where you see a lot more people with very strong opinions about things and a lot more arguments about that,” Cornish said. “That’s a great thing to have for democracy. We want discourse from all sides but as far as changing opinions or changing how

those things are used, we may be stuck for a couple years.”

There is no definitive way to correct the narrative around the media. In fact, it is likely that this will go on until the next administration enters the White House and the rhetoric begins to fade away.

“I don’t think it’s a bad thing to shake people up in the journalism world,” O’Donnell said. “I’ve read several reports that there are more young people going into journalism ... same thing happened post-Watergate and that gives me hope that people do see the value of it.”

Enemy of the people or not, journalists work to serve the people and that is something that cannot be denied. “I don’t believe any journalist who’s doing the job correctly with an ethical compass is (the enemy of the people)...it’s just the exact opposite,” O’Donnell said.

“I have not been on a Pulitzer Prize-winning team or written award-winning headlines, but I look back on all of my years, whether it’s editing copy, taking transcriptions from Central-American correspondents, writing a cutline, being involved in news budget meetings, I look back on all of that and know that I helped to shape and provide good information, what our community needed to know on a certain day and the next day we got up and tried it again,” she said.

ENEMIES OF NCC

Grace Klooster compiled this list of responses by the NCC community.

Ka

my

Fear d

country music

University of

self doubt My brain
flat earthers overthinking
Indiana my GPA
squirrels apple store
traffic cones God
classes not growing
the walk from Kimmel the devil
ufman food Men
y roommate
epression the cloud
The hill in front of Res/Rec Bigots
c Lack of sleep
f Michigan Louisville, KY

We've got issues.
ncclinked.com

