

# state press magazine

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the

culture

issue





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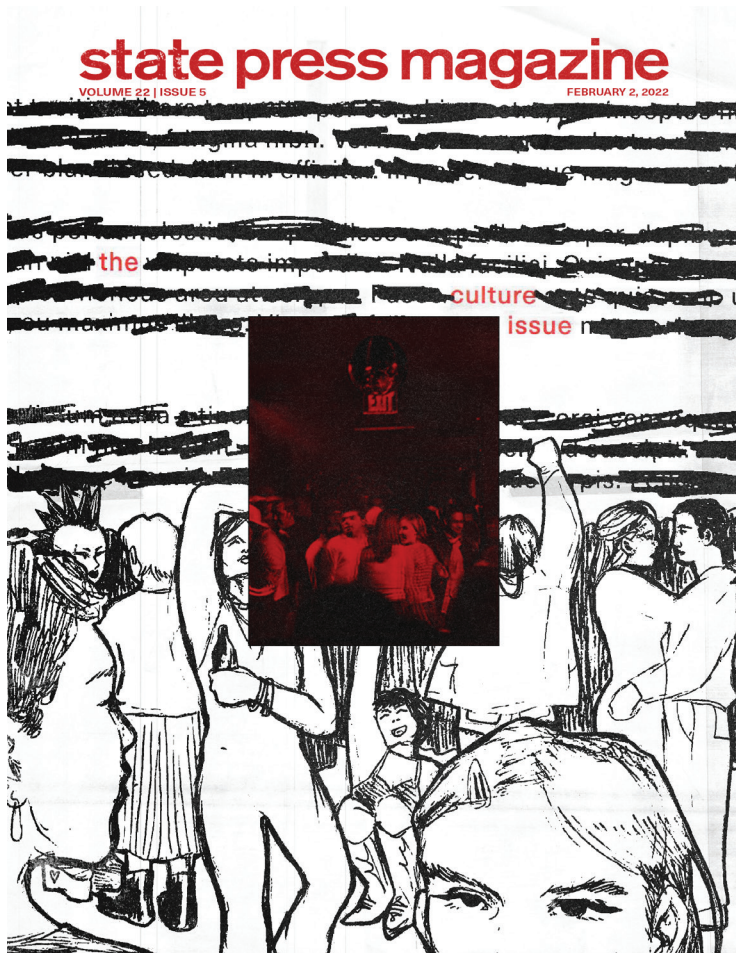


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# state press magazine



COVER BY NICK DEVOR AND BRONSON SOZA

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## Editor's Letter

The culture of ASU and its surrounding community is a multilayered phenomenon. It's the contributions of the eclectic, the taboo and the sensible. In this issue, we sought to cover the campus experience. We dissected hypersexualized media culture and amplified the experiences of those who practice a minority religion. Writers shared poetry and personal narratives, bending the usual parameters to encapsulate an ever-changing University.



# Bridging the gap

One student's experience practicing a minority religion at ASU

by Alexis Moulton

*This interview was edited for length and clarity*

*Hajer Rahee is a junior studying molecular biosciences and biotechnology along with anthropology at ASU. She is also a first-generation Iraqi American Shia Muslim. As a child, she attended small Islamic or Muslim-friendly schools in the Phoenix metro area. Today, she is the outreach director for ASU's Muslim Student Association.*

*On Dec. 8, 2021, an individual unaffiliated with ASU entered Hayden Library's Interfaith Reflection Room and vandalized a Quran, in what multiple student organizations and the ASU Police Department have declared a hate crime. Rahee references this incident during the conversation.*

*Rahee does not speak for all Muslim students and she is often quick to point this out. Her thoughts, ideas and stories reflect the unique experiences of one person: herself.*

**How has your faith been important in your upbringing and now in your life as an adult?**

In the beginning of college, I was really afraid. I mostly stuck with my Muslim friends, people I knew from high school or people I knew from the community.

I came from a strictly Muslim background with mostly Muslim friends. Going to ASU was this big shift to the majority of my peers not being Muslim. You walk into your normal "gen chem" classroom — like 200 students — and you look all around and you see, maybe five people wearing the headscarf.

Now, my view has definitely changed. I've done more to go out of my way and learn about other people. I don't think my faith should restrict me or be this alienating factor between me and other people.

During freshman year, there was this girl, we started becoming friends. We would just talk about our days and whatnot.

One time I mentioned I go to a mosque and she replied, "What is that?"

It was interesting seeing there was someone who didn't know what the Islamic place of worship is. I thought if I mentioned

church everyone would know what it is. But a mosque was kind of foreign terminology to her.

Another time, my classmates and I were all taking turns meeting with a professor and reviewing our exams with him. My Muslim friend went to him after me on another day, and the professor was like, "Didn't I already speak to you?" He had never spoken to her before.

There's kind of this generalization about who Muslims are.

Wearing the headscarf is another alienating factor. Obviously I can't speak for all of the faith, but, as a Muslim woman, when I walk into a room people will immediately assume, "Oh, she's Muslim." When that happens they might immediately think, "Woah, how do you approach this person?"

**Do you feel like you're visible in a way other students aren't?**

Definitely. I wouldn't say that it's a huge outstanding factor. I think there are enough Muslims that it's kind of

Right: Veterans Oasis Park, May 2019, Clary (BetheNour).



just accepted.

But when it comes to talking to people, I can see that they kind of struggle with figuring out how to approach us. People are afraid of saying something or doing something to offend us, so they're really cautious. Then, afterward, it gets awkward.

**Do you feel like that happens with your peers in classrooms? Does it happen with faculty, administrators, even just strangers on the street?**

It mostly happens between peers. Talking to people who are in the same class as you, I think that's the most intimate level of meeting people.

One time I was studying with one of my friends — he's non-Muslim. He was asking questions about my faith. It seemed clear this was his first time speaking closely to someone who practices Islam.

He asked, "So, like, was the scarf forced on you?" I was like, "No, I chose to wear it," and I told him the story of how I started wearing it.

I was pretty shocked to be asked that question. I expected there to be a general sensitivity around it, but I think that's not really the case.

**So, is that an example of the opposite kind of thing, someone not being sensitive at all? Whereas other times people are too sensitive?**

The thing is, I don't want to say he meant to be offensive, but I do believe this was him not really being sensitive to the topic. If you want to be careful how you word something you change the terminology you use.

Another time with a different person, we

were talking and — unprovoked — they were just like, "Doesn't your guys' book say that you should kill all the infidels?"

I mean, I don't even know what to say. I don't think you should ask me about this kind of topic. I'm not really super educated on it.



There's definitely a spectrum of how people react when they encounter a peer who is Muslim.

**How does that make you feel? What does it mean that someone feels comfortable asking you incredibly insensitive questions about religious scripture?**

This is very much just me, but it makes me laugh.

It's funny to me to see that sometimes people are not willing to go out of their way to learn about others. Sometimes they just say what they have already heard. I'm glad I was able to clear up some misconceptions about Muslims to those people.

There's this gap in understanding each other in terms of how Muslims and non-Muslims act.

**What's something that you wish more non-Muslims knew about your faith and your community? What's something that you wish more people knew about you?**

I wish they knew we're just like them, you know? I'm not a completely different entity or something.

I'm not *not* approachable just because I wear a hijab. There's a fear of offending us, but there's also the fear that maybe we're going to do something to them because of previous media representation and whatnot.

I think that's why when people did ask me offensive stuff, I didn't get mad. In a way, they're asking me something that's not really alienating.

They worded it in a way that makes it seem like an everyday question. Yeah, it was insensitive, but it made me laugh that this person didn't feel the need to be sensitive.

I'm not saying everyone shouldn't be sensitive, but I wish people weren't afraid.





**“I wish that people knew that we are just like them, you know? I’m not a completely different entity or something.”**

Seattle, Washington, August 2021, Rana Sarsour.



**People who practice Islam are an incredibly diverse group. Do you feel any aspects of your identity make your experience different from another Muslim person?**

I definitely have a lot of privilege coming from my background. I am Arab; Islam was brought down to Arabs and then spread. So, there's this Arab superiority complex among the community.

At least, within the Muslim community, I'd say I have an easier time getting by ... than someone who is brown or Desi or Black. I think there's a lot of discrimination and racism Black people have to deal with within their own communities, especially religious communities. I definitely recognize I have a lot of privilege.

**What are some of the positives to being part of the Muslim community at ASU?**

I feel like if I was ever going through something — let's say I fell in front of a group of people — I feel like if a Muslim saw me they would immediately come running. If my scarf fell off they'd just drop whatever they're doing and come help me.

We have this unspoken solidarity. We all make sure to look out for each other.

Practicing a minority religion is something that gives me a chance to be more open-minded. I've kind of experienced the short end of the stick compared to

other people.

Also, the school of thought I practice is even more of a minority within the Muslim community. I'm a Shia Muslim. This has given me an opportunity to really empathize with those who don't have the same level of representation as non-minority groups on campus.

**Do you feel safe when you are on campus?**

I would say, yeah.

I don't know if me saying this is also really naive. I've had people tell me to be more careful of my surroundings. I'm someone who doesn't really pay attention to stuff like that. But, in general, I don't feel like my life is in danger. I would say that I do feel safe.

There's been a lot more effort, and I'm talking about within the student body. I think there's been more solidarity between student groups to protect those who've suffered from previous hate crimes or things like that.

**Do you think ASU administration makes the needs of Muslim students a priority?**

I don't think they are making Muslim students a priority. Just in general, minority groups on campus do not get priority.

I'm sure you've heard about what happened in the Interfaith Room. There's a person who walked in, ripped up a Quran

and destroyed the walls and whatnot. It was discovered that he wasn't an ASU student, he was just someone who came into the building and wanted to vandalize.

I think despite the fact that ASU is an open campus, there should be more efforts done to secure the buildings. Anyone can walk into a building at any time unless they're locked.

**So, do you feel like ASU is not doing a good job managing its safe spaces — religious spaces, sacred spaces?**

I don't think I would go as far to say that they're not doing a good job. It's just that there could be additional steps to really make them secure.

After it was discovered that this person was not a student, people were really worried. It made me more aware of how easy it is for anyone to walk into a classroom or other building.

**Is there anything else you want to talk about that I didn't ask you?**

If I should mention anything, it's just that I want to put an emphasis on the need for both sides to come together and bridge this gap between us.

As long as we assume things about the other side, then we are not going to get anywhere.

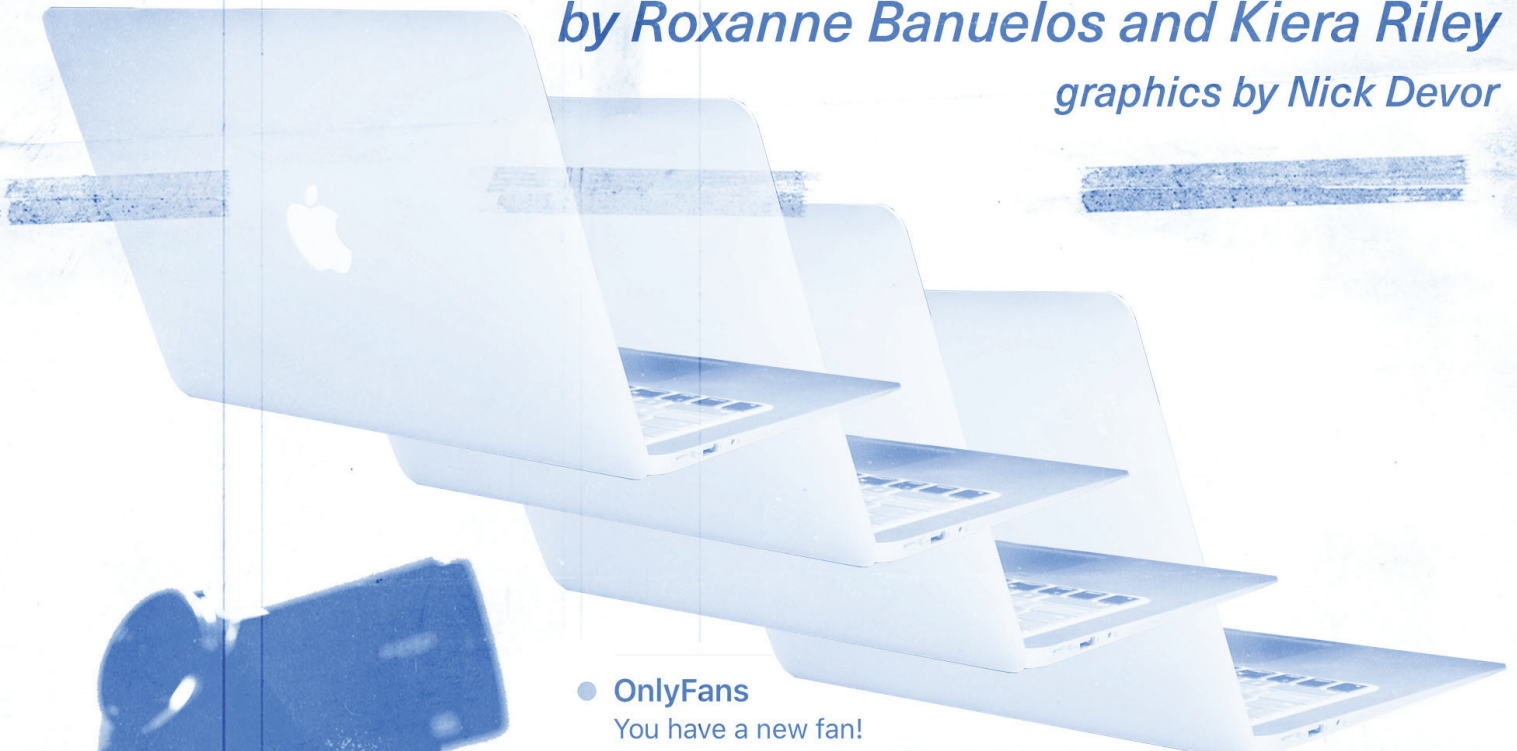




# *an explicit promise*

*by Roxanne Banuelos and Kiera Riley*

*graphics by Nick Devor*



## ● OnlyFans

You have a new fan!

Congratulations!

has just subscribed

to your OnlyFans profile.

Followed f...

## ● OnlyFans

8:15 PM >

You just got a Tip!

BOOM! You just received a tip of \$25.00 from yo

fan, . ©2019 OnlyFans Manage y

## ● OnlyFans

You just got a Renewal!

Good news!

has just rene

subscription to your OnlyFan





## Virtual sex work rises as an avenue for income for university students, but some say the risks outweigh the reward

*\*Source's name changed due to safety and privacy concerns*

**S**he woke up to messages in her inbox, each punctuated with a probing air. “Is this you?”

“Is this really you?”

Her heart sprung into her throat as she navigated to the account screenshotted in the messages.

It was her. But no one could know that.

Someone posted content from her anonymous OnlyFans and her name on a public Instagram for the world to see. Surrendering to the adrenaline, fear and violation, she cleared out her OnlyFans account.

“I wasn’t public about it,” Susie\*, an ASU senior, said. “I am a university student and I would never want my family to find out about it. I saw it as like ‘oh I’m going to make a quick buck and leave.’”

There is an image of virtual sex work plastered across the Internet — one dripping with ease, flexibility, and the promise of an auxiliary income capable of financing both the fundamental and the frills of modern life.

But this image omits the labor required to establish sex work as a viable source of income, the potential danger of losing one’s bodily autonomy through leaks and revenge porn, and a corporate absence of loss prevention for sex workers using virtual platforms.

“It was like my worst fear came true,” she said. “I was playing with fire and trying not to get burned. And then I got burned.”

With crystal clear webcams and high-speed connections, virtual sex work, comparable to traditional sex work, is oftentimes a more viable, accessible option for university students to earn money with their own bodily capital.

While online sex work has seen a boom as a result of technological development and increased sex positivity, many are hesitant to embrace it. Stigmatization of sex workers has permeated all levels of society; sex workers routinely deal with exploitation, discrimination, violence and abuse.

“It isn’t something that I think, at this moment, should be embraced wholeheartedly without more examination of the cost to the students who are doing that kind of work,” Sally Kitch, an ASU professor of women and gender studies, said.

### The webcam

Sex work has long existed in university spaces. But the internet altered who gets to participate.

In 1996, the first camgirl, Jennifer Ringley, began using a webcam to upload images of herself from her dorm room. She recorded 24/7, capturing herself sleeping, studying, stripping and occasionally engaging in sex acts.

The camera offered a “real-time look into the real-life of a young woman.” Ringley soon turned the feed into a paid subscription site, charging viewers for more vulnerable facets of her life. Thus, the birth of a new form of sex work: webcamming.

In 2010, Ginger Banks was a 19-year-old chemical engineering student at ASU when she began working as a camgirl.

After growing up in a strict controlling household, Banks learned more about herself and her sexuality when she moved from her small hometown to attend ASU.

While immersed in campus culture, she was able to explore her sexuality in ways she had never been able to. She soon uncovered a viable way to make money and pay for her education: live streaming explicit images of herself to paying customers through webcamming sites.

Banks felt empowered to take control of her body.

At first, she did not know of any sex workers among her peers. But, when Banks began to open up about her job, she learned she was not alone.

“I started to realize that there were a lot more people out there who did it super secretly,” Banks said. “There were friends I knew in college and we were both doing it and didn’t know.”

Banks realized she had become popular when she saw her photos circulating around



**"It isn't something that I think,  
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the students who are doing that  
kind of work"  
-Sally Kitch**

the internet on forums like 4chan, and she began to make a considerable amount of money from her work.

However, being a sex worker in college put Banks in a predicament.

"I didn't want to continue going to school because I didn't want to deal with the reactions of my peers," she said. "Back then, I was still lying to everyone in my life about my job, so that was just not an option."

Banks eventually quit school. She had carved a place for herself in an industry that awarded her for being herself and gave her the freedom she had been craving.

#### **The whirlwind**

Sites like OnlyFans capitalize on the feeling of freedom and flexibility, allowing anyone over 18 to post their sexually explicit images while setting their own prices and managing their imagery.

Susie started her OnlyFans account in the summer of 2020.

Living at home in the middle of the pandemic, her parents forbade her from getting a job. She wanted some cash, and she had seen OnlyFans creators posting their rather impressive earnings.

"When Beyoncé mentioned it in a song, I was like 'OK, so this is actually a big thing,'" Susie said.



She could work from home and it afforded her flexibility and anonymity. So, she made an account.

Users on OnlyFans pay a monthly subscription fee to access content, sexually explicit or otherwise. The first summer Susie posted on the site, she had around five subscribers.

The next summer, at her peak, she had about 20 subscribers, while still making sure to avoid posting her face or full nudity. But she learned the hard way that posting explicit photos was not as easy as social media made it out to be.

"If you're not constantly pushing it and promoting it, it's not really going to happen for you," Susie said.

Her income also paled against the promises she was sold by popular OnlyFans creators.

"For somebody who doesn't want it to be their main source of income, just enough for a quick buck, I think you can fall for that lie," Susie said. "You think you can make a ton of money when in reality you're probably not going to make that much money."

Over two summers, Susie's gross earnings totaled \$477. She took home \$381, OnlyFans took the other \$96, or 20% of her pay.

Knowing what she knows now, she's concerned about how the site seems to prey on younger, vulnerable people.

"They target younger people with less money. There's kind of a promise. You can live the life you want. You can make as much as you want," Susie said. "People only see the good. You don't really see the ugly

until you're actually in it."

After Susie's photos leaked online, she swore off OnlyFans.

Despite taking precautions to distance herself and creating an anonymous persona, she still fell victim to doxing — instead

ible, it is important to remember how intertwined it is with criminal activity that preys on poor and marginalized individuals, Kitch said.

Exploitative situations impact marginalized people and communities more than they do on people with resources and other opportunities, Kitch said.

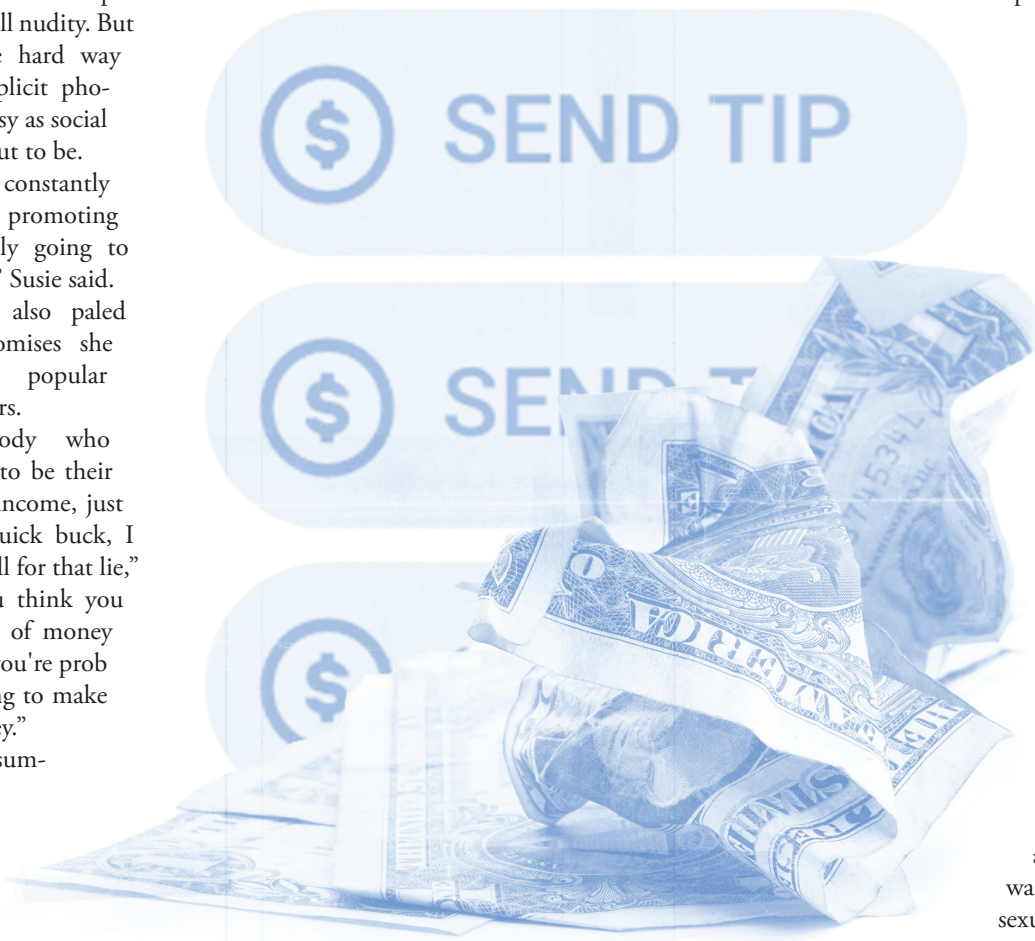
In the 21st century, we are more capable of sexual expression than ever before, but with every freedom comes consequences, Kitch added.

Along with having to deal with reactions from her peers, Banks had to grapple with her family's reaction. Her father, ex-stepmother and two siblings no longer speak to her because of her job. Now, Banks is an activist for sex positivity and tries to spread knowledge and awareness to her 339,000 followers on Instagram.

Despite the drawbacks to sex work, over the past decade, there has been a huge shift in tone toward the profession and sexuality as a whole.

Joris Van Ouytsel, an assistant professor at the Hugh Downs School of Human Communication and an expert on digital media and sexuality, said hypersexualized media culture can be very positive because it "opens up a whole new range of how relationships can be and disrupts the standard heteronormative expectations around relationships."

But on the other hand, Van Ouytsel said, it can also put a lot of pressure on sex, sexuality and relationships.



of her name prominently displayed next to photos meant to be nameless.

"I just think it's kind of a trap," she added.

#### **The world**


As sex work becomes increasingly vis-



**"It ruined my trust. In everyone, in the site that people subscribed. In everything."  
- Susie**







“People learn about sexuality and relationships from the media,” he said. “It sets some kind of pressure and expectation for how to behave in relationships.”

Van Ouytsel’s tips for sexting or posting explicit photos online are to ensure your head, or anything else that can be identifiable like tattoos, birthmarks or backgrounds, is not in the photo. He also stresses to never post anything under pressure.

Susie said platforms like OnlyFans need to take responsibility in protecting the privacy of their content creators.

She believes OnlyFans should put safeguards in place to

prevent screenshots and avoid leaks like her own, as well as more transparency in their policies.

Others put the responsibility on their educational institutions to ensure a safe place to connect with personal sexuality.

Durham University in England offers an educational program ensuring students who are engaged in sex work do so safely. Though the program saw some backlash for “legitimising a dangerous industry,” the university stands by its decision.

Devils in the Bedroom at ASU adopted a similar mission of support. The club focuses on sexual health and wellness, as well as giving students different tools they may need in order to be sexually autonomous, Thea Eigo, media communications director for the club, said.

The club promotes sex positivity and the ability to have open honest conversations about sex in whatever way feels comfortable, whether you choose to have sex or not, Eigo said.

Eigo began exploring their sexuality in college, like many others.

“In our society, sex as a whole is really taboo and a lot of people don’t think it’s OK to talk about in honest and open ways,” they said. While ASU does provide services like STI testing, treatment and contraceptives through health services, Eigo believes ASU, or any institution, is not as open about sex as they need to be.

“Universities and institutions really shy away from having conversations about sex when they should be opening up that space,” they added.

Susie hopes conversations around virtual sex work would allow for those debating starting an account to weigh all the options. Though she does not necessarily regret her time on OnlyFans, in many ways she still feels changed by the experience.

“It ruined my trust,” Susie said.

“In everyone. In the site, in the people that subscribed. In everything.”











# The exclusivity problem

At a University priding itself on whom it includes, some students feel Barrett, The Honors College creates divisions

by Alexis Moulton

Photos by Alex Gould, Illustrations by Bronson Soza, Graphics by Nick Devor.

**T**hough ASU's favorite claim to fame may be its staple "#1 in innovation" title, the University also cites national renown for something else: Barrett, The Honors College.

Boasting the tagline of "gold standard of honors colleges," Barrett is advertised as a "model for excellence to rival Stanford, MIT and the Ivy League." However, despite its self-avowed prestige, not all students hold a positive opinion of The Honors College.

When Morgan Dunn, an out-of-state student, first applied to ASU as a music performance major, she had no interest in honors programs. But after Barrett offered to pay for her flight to audition for the School of Music, Dance and Theatre, she began to reconsider.

"I first came in with no bias. I didn't know much about it, just what they had told me. I thought it was pretty cool," Dunn said. "I quickly noticed the atmosphere wasn't what I had expected."

During her freshman year, Dunn began to feel disconnected from her peers and the honors environment. By the end of her sophomore year, she had dropped out of Barrett completely.

Ema Angulo Rodríguez attended Central High School in Phoenix, a school with nearly a 93% minority and 92% economically disadvantaged student body. She did not have the option to leave Arizona and was drawn to Barrett because she wanted the best education possible in the state.

"I was freshly new to the country. I did not necessarily have a solid idea of what college is supposed to look like," Rodríguez said. "I just wanted to go to a good university."

Though she was initially waitlisted, Rodríguez was eventually accepted into Barrett. She described her freshman year transition to life in The Honors College as a "complete shift" from her upbringing.

"Looking back, I think I didn't really know what I was signing up for," Rodríguez said. "And if I was to become a freshman again, I wouldn't sign up for Barrett."

Dunn and Rodríguez are not alone in expressing these sentiments. The r/ASU subreddit is filled with students criticizing or regretting joining The Honors College, and media coverage of Barrett's fee policies and long-term career benefits has frequently been controversial.

But for some students, Barrett's asymmetrical relationship with the larger campus culture is its greatest flaw. At a University that publicly prides itself on inclusivity, diversity and collaboration, Barrett may have an exclusivity problem.

## Building prestige

Initially named "The University Honors College" at its founding in 1988, the honors program took the name "Barrett" in 2001 after a \$10 million endowment from Craig and Barbara Barrett. Over the next 20 years, The Honors College would transform into

the sophisticated program it is today.

In 2003, Mark Jacobs, previously an administrator from Swarthmore College in Pennsylvania, was hired as dean of Barrett. In 2015, Jacobs wrote that he shared a vision with President Michael Crow to create "a high quality honors college" with "many of the characteristics of a top private residential college."

In 2009, the \$140 million Barrett Complex opened on ASU's Tempe campus, offering a gated residential experience exclusively for honors students.

By 2020, nearly 7,000 of ASU's more than 60,000 undergraduates — excluding online students — were enrolled in Barrett.

There is no official ranking of honors programs in the U.S., but Barrett spokespeople typically cite positive reviews from Inside Honors, an honors college guidebook project created by writer John Willingham.

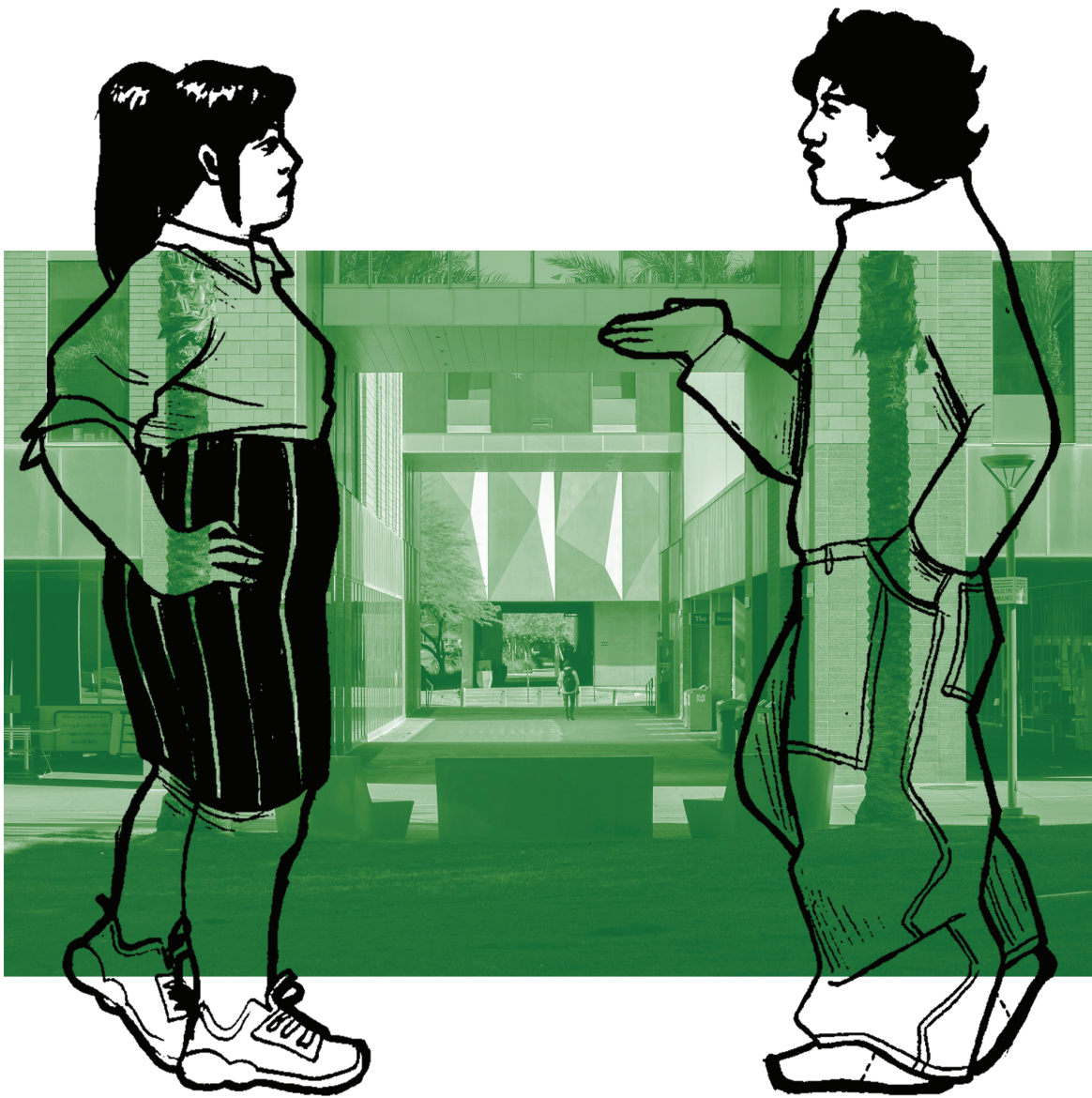
Barrett's tagline, "widely considered the gold standard," is a quote from writer Frank Bruni citing Willingham in a 2015 New York Times opinion editorial. Some of Barrett's advertising attributes this quote directly to the paper without mentioning Bruni or Willingham.

While Barrett's marketing campaigns embrace comparisons to small competitive universities — even describing The Honors College as an "oasis" within ASU — Crow's public messaging has criticized exclusivity in higher education.

In a 2019 Washington Post op-ed, Crow







**“People perceive students from Barrett as being very elite, full of themselves, toxic or entitled . . . I never felt like I fit in, to be honest.”**

**-Ema Angulo Rodríguez**



declared the “exclusivity-obsessed mindset in U.S. higher education is an unproductive and subversive force,” arguing “higher education is too important ... to be held hostage to exclusivity thinking.” While ASU boasted an 88% acceptance rate for the Fall 2020 semester, Barrett keeps its acceptance rate off of its “facts and figures” page.

Nicole Greason, a Barrett spokesperson, said Barrett’s aims do not conflict with Crow’s anti-exclusion stance.

“I think that Barrett is consistent with the value of inclusivity by how it admits students of all backgrounds and of all interests,” Greason said. “Barrett does not exclude students for any reason.”

### **Contrasted lifestyles, demographic disparities**

One of the first things Rodríguez said she noticed about Barrett was a lack of diversity. A native Spanish speaker and Venezuelan political refugee from Midtown Phoenix, Rodríguez had not spent much time in primarily white institutions prior to coming to ASU.

“It was such a stark difference going from Central High School to Barrett because everyone around me was very white,” she said.

To this day, Rodríguez believes she was one of only two Latine students in her freshman dorm in the Barrett Residential Complex. Dunn had a similar experience.

“I could only remember maybe seeing like three or four (Black people), and one of them was my CA,” Dunn said. “I remember stressing that to my Barrett advisor.”

Demographic statistics obtained from Barrett appear to confirm Rodríguez and Dunn’s sense of racial disparities between The Honors College and ASU’s general student body.

**“My freshman year was when I first realized that a lot of institutions that I wanted to be part of were never meant for me. They were set up for wealthy white people and I just happened to be able to carve a place for myself in those spaces.”**

While ASU’s general demographic data is easily accessible through its website, Barrett-specific data is only available by request, according to Greason.

In 2020, African American or Black students made up 4.3% of the University’s undergraduate student body but only 2.1% of Barrett’s. Additionally, 26.2% of ASU undergraduates identified themselves as Hispanic but only 18.8% of Barrett students did.

As a whole, Barrett is generally whiter than ASU’s larger student body. According to the same data set, 46.6% of ASU undergraduates are white in comparison to 54.9% of Barrett students.

Dunn knew of Black student organizations at ASU but did not feel their presence within Barrett. Throughout her time in the Honors College, she struggled to find people who looked like her, had similar backgrounds or shared similar values.

There are also likely significant socio-economic class disparities between Barrett and the larger University.

In 2020, 31.9% of ASU undergraduates were first-generation college students, but only 12% of Barrett students were. In parallel, one third of the student body were Pell Grant recipients, whereas 18% of Barrett students were Pell Grant eligible.

Both Dunn and Rodríguez believe these factors have an impact on Barrett’s student culture. Rodríguez said she thought most students “were from very rich high schools.”

“People perceive students from Barrett as being very elite, full of themselves, toxic or

entitled,” she said. “I never felt like I fit in, to be honest.”

Rodríguez thinks another contributing factor to some Barrett students’ feigned superiority is the Barrett Complex itself. She pointed to The Honors College’s exclusive dining hall and housing; gated communities and private meeting spaces act as physical obstructions between honors students and the rest of the University.

“It’s as if ASU wanted to set students apart,” Rodríguez said. “Like ‘ASU students are great, but Barrett students, those are the best. Those are the ones that we need to protect. Those are the ones we need to keep safe and we need to give the best things.’”

In her sophomore year, Dunn changed her major to sustainability and decided to move off campus. She also decided to withdraw from Barrett, seeing little benefit to her academic future and career.

“Being away from that environment shed more light on things that I didn’t really like about it,” Dunn said. “Things that made me feel uncomfortable but didn’t realize I felt uncomfortable in the moment.”

Rodríguez also lives off campus now. She decided to remain in Barrett solely for the opportunity of completing a senior honors thesis which she believes will be important for her graduate school applications.

### **What’s in \$1,000?**

Any racial or socioeconomic disparities between Barrett and the greater University would likely stem from a multitude of

factors. Wealthier, non-Black, non-Latine students are more likely to have flashy resumes from well-resourced high schools and are more likely to attend selective colleges in the first place, according to The Brookings Institution.

But some barriers to honors enrollment may be perpetuated by the University itself.

Barrett charges its students a \$1,000 semesterly fee. The fee was criticized when first implemented in 2006 at \$500 per semester — half its current rate — and remains controversial today.

“There are different reasons why students would choose not to attend Barrett, but we hope that the fee is not the reason...” Greason said. “If there’s a student that has a need and cannot afford the fee, there are funds available that they can apply for.”

Barrett also operates some of the most expensive housing and dining options on campus. In 2021, the cheapest option for Barrett freshman-eligible housing on the Tempe campus was in its shared-room, shared-bathroom setup at \$9,090 per year. Comparatively, the cheapest option for the same setup for non-honors students was at Palo Verde for \$6,840 per year. For Barrett students opting to live on campus, their only option for the first two years is in Barrett housing, unless they file for exemption.

The average meal plan rate was \$2,146 per semester compared to Barrett’s \$2,765 per semester average.

A written statement from Barrett claimed the Barrett dining hall has “better food” and the complex’s housing is of “higher quality construction,” justifying higher price tags.

Rodríguez believes much of Barrett’s fees and housing policy are designed to make the University more money and potentially in-

crease The Honors College’s exclusivity.

“It’s a barrier for low-income students to access honors education,” Rodríguez said.

Greason said Barrett does not “exclude students based on their socio-economic status,” and that the honors college is “always looking to be inclusive.”

“It’s an ongoing effort,” Greason said. “It’s something that we’re always engaged in and that we feel is an extremely important part of what the Honors College is doing.”

But according to Rodríguez, Barrett has a culture of exclusivity which undermines the exact values the University espouses in its charter: ASU is “measured not by whom it excludes, but by whom it includes and how they succeed.”

“I think the existence of Barrett is contradictory to the charter,” she said.

Today, both Rodríguez and Dunn remain somewhat distant and indifferent to their experiences with Barrett. They are confident in their academic abilities with or without The Honors College.

And for Rodríguez, Barrett’s exclusivity problem is only part of a larger culture of institutional elitism in America today.

“My freshman year was when I first realized that a lot of institutions that I wanted to be part of were never meant for me,” Rodríguez said. “They were set up for wealthy white people and I just happened to be able to carve a place for myself in those spaces.”





**"Today, both Rodríguez and Dunn remain somewhat distant and indifferent to their experiences with Barrett. They are confident in their academic abilities with or without The Honors College."**



# The campus

by Sam Ellefson

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swollen heels wrapped up in knit socks  
I tread down the mall  
twisted ankle  
broken spine  
the red light shines in too  
bright I shield and smile and work toward something larger, larger  
than me and us and you and him and her and them

working double  
triple  
I smile  
twist the pinky  
finger the ring  
take a sip baby

nodding off to the humming, the vibrant  
crooning of the frogs and the beetles and the flies  
shortened residency

I offer you this and ask for nothing

nothing

in return except

for something  
something slight and sweet

grounded stomping barefoot  
cold concrete  
blistered soles swoon and croon and shake me  
but I'm smiling



gleeful indignation corners lustful flight  
and hugs the boy with all its might

words fester like a ruby red rash  
turn the heat up more  
crocodile tears for the poor temptress  
weeping latitudes caress the delicate  
trickle up my hooked spine  
and fall down like rain

the blaring boredom beats the bare bones of the boys in the backyard  
don't run too fast you'll slip you'll  
let it run loose  
you'll tear through

perched among the fickle timestamps  
flirt with the stagnant clock  
inside this hearth is a dearth of flame  
stifled embers emitting flakes of pale ash  
cotton clad chair creaks and cradles  
supporting introspection and flight

january leaves flutter onto my  
feeble shoulder twinkling persists  
vagrantly and subtly  
subtly bemuses  
inflicts  
as the tension mellows  
unevenly



Illustrations by Bronson Soza

# A world away

University programs assist international students in their transition; some fall short

by Jiyun Lee

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**B**ack then, everything was difficult. Getting a visa, opening a bank account, speaking with my roommate, making friends, finding a place to live, obtaining anything I needed to live and adjusting to American culture were all more difficult than I had ever envisioned.

I am an international student. I've been in Arizona for about 13 months now.

After attending Hongik University in Korea for two years, I transferred to ASU with dreams of studying communication and understanding schools of thought I had never been exposed to.

I thought if I studied in the U.S., I would have gained new experiences my home country could not offer.

I quickly learned those experiences would not be easy.

Everything here was different from the Korea I lived in; everything was challenging for me and made me feel increasingly frustrated and depressed.

One day, I went to open a bank account. I sat in my dorm room and watched videos on YouTube to learn how to go through the motions.

The terminology used here is different from what I knew, and I didn't understand the American banking system. I used an online translator and dictionary to open a bank account, but instead of feeling some form of relief, I was consumed by further frustration.

I always wanted to ask for help, but I didn't know who to ask or how, so my life in America was full of suffering and loneliness.

Most of my roommates were also international students; there was a language barrier, so I could not get proper help from them even if I wanted to.

My roommates and I tried to understand and help each other, but there was a limit to how much we could support each other because of our different cultures and ideas. None of us knew much about American systems of any sort.

In the end, after much effort, most of the difficulties I encountered were somehow solved. But if I had received the help from someone who knew the U.S. well, I would have been able to solve problems more easily.

I am not alone in my frustration.

Despite the long stretch of sea and land between the two countries, the U.S. is home to one of the highest number of Korean diaspora.

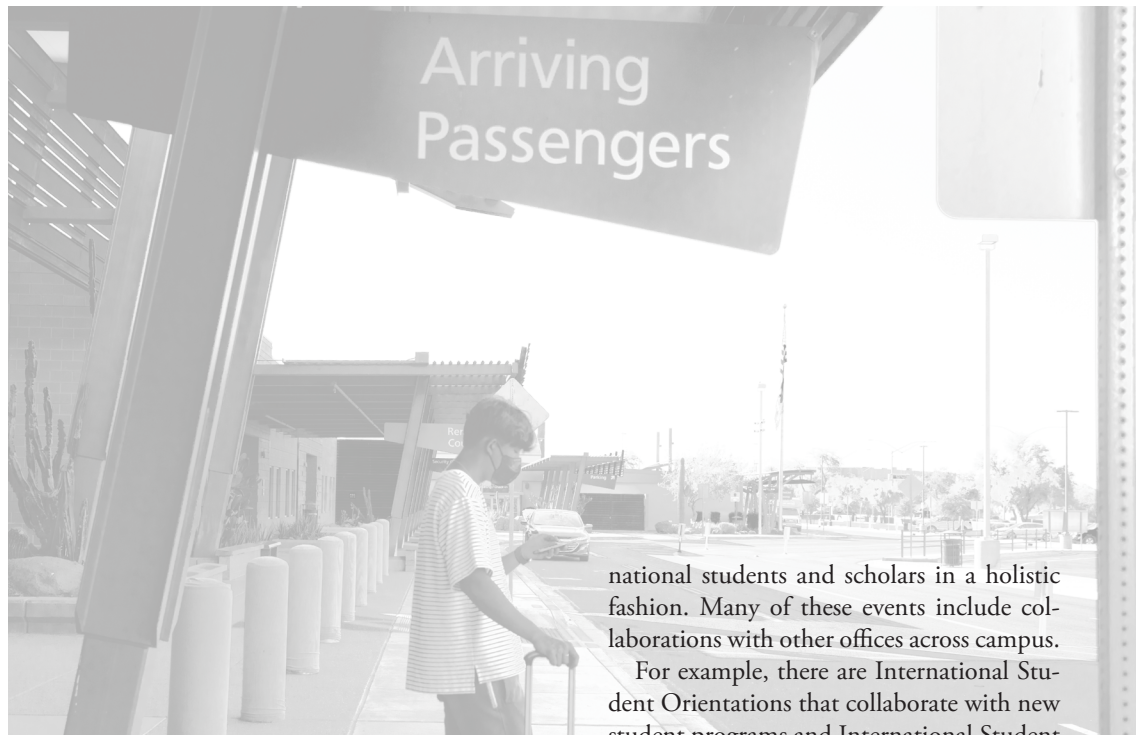
And now, international students from 130 countries are studying at ASU.

## Existing pillars

Among ASU's efforts to listen to and assist international students is the International







## "I am not alone in my frustration"

Student and Scholarship Center — or ISSC. The center regularly sends emails to international students to try to assist in their transition, but many international students, including myself, pass up this help unknowingly amid so much change.

According to Daniel Hoyle, the director of the ISSC, center staff work to facilitate and support the success of international students while they are in the U.S.

The center's core goal is to ensure the compliance of inter-

national students and visiting scholars with the Department of Homeland Security and U.S. Citizenship and Immigration Services, he said. The center works to assist these students with academic integration, cultural adjustment issues, leadership development and any other support they may need.

The center supports international students in communicating on a daily basis through services such as a walk-up counter service, phone calls, emails, live chat and appointments. The ISSC also offers a variety of activities to support international students and scholars from around the world.

These programs aim to support ASU inter-

national students and scholars in a holistic fashion. Many of these events include collaborations with other offices across campus.

For example, there are International Student Orientations that collaborate with new student programs and International Student Engagement, success at ASU conference, ASU's global leadership academy, global peer mentor program, first-year global connections, international scholar fall festival and more.

Students are encouraged to share their experiences through surveys and interactions. As the staff learn more about their experiences and needs, they work directly with students to design processes and programs to support their experiences and help them achieve their goals at ASU.

ISSC has staff members proficient in 20 languages, including Arabic, Chinese, Japanese and Korean, to provide translation services for them.

### **Student experience**

The help most international students get from the ISSC is visa-related. International students receive a student visa, F-1, when they come to ASU, and they receive information and assistance on this visa.

When international students return to their home countries for vacation, they need to renew their visa documents and I-20 information when they return to the U.S. If they do not renew, international students face many disadvantages, including not being able to return to the U.S. to study at ASU.



International students must apply for Optional Practical Training, or OPT, to work in the U.S. after graduation. Both processes can be done with the assistance of the ISSC, which includes advising on what documents and preparations are required to apply for OPT.

However, many international students are unaware that such a program exists, and in some cases, they are not informed of the need to stay on track with immigration requirements.

Gon Cha, an international student majoring in global management, participated in ISSC's first-year global connections meeting. Cha reminisced about the opportunity to meet students of all backgrounds and mentioned a close friend whom he has maintained a relationship with even now, three years later.

He added the event not only allowed him to make friends but also helped him to understand the cultures of different countries.

Yong-ho Seo, an international graduate student majoring in computer engineering, has participated in a similar conversation program hosted by ISSC in the past.

The program was a one-hour event where he could freely communicate and talk with domestic and international students. He said he took part in the program last fall for a semester, but due to isolation brought on by COVID-19, he did not have many opportunities to speak with native speakers.

During the semester, thanks to this program, he's been able to relieve a lot of fear around speaking English.

According to ASU English instructor Erik Johnson, for international students, learning English can be quite challenging. Most international students have studied English for many years prior to their arrival at ASU, but the quality of the English language programs they attended varies greatly.

Even with the very best language programs, if there are not enough opportunities to practice English, progress will remain slow and challenges will persist.

Most students are quite nervous about these challenges when they arrive at college in the U.S.; this can cause them to avoid discussions and conversations in English both in and out of the classroom.

Sookja Cho, an associate professor of Ko-

rean and comparative literature at ASU, said, in terms of grammar, Korean and English have very different forms.

"Because different cultures have different ways of thinking, the Korean language has developed around verbs, and English has nouns and prepositions," Cho said. "Therefore, in order to learn a language and to use it properly, it is necessary to understand the culture."

Cha was very satisfied with the ISSC program, but he said he also wanted the ISSC to do more.

He said that he would like the ISSC to host more active programming. For example, he said he wished that the ASU's ISSC would have a program where the U.S. could feel a little more familiar to them, such as introducing international students to festivals where they could feel the U.S. or introducing football to them by going to see a game together.

Cha said he came to America when he was in middle school and had a lot of trouble adjusting to American culture at the time. So, he thought that such a program was necessary for other international students to adapt well to the U.S.

Many international students, myself included, moved to the U.S. to study, unaware and underprepared for the culture shock to come.

When I first came to America, I was reluctant to converse in English. I spoke nervously, reluctant to express myself.

Eventually, I was able to improve my English and make friends who created an environment receptive to my growth. There is much more to learn, but every history lesson and cultural experience adds richness to the way I communicate.



Photos by Hyeon Jung Yun





# Student Media Housing Fair

March 16-17, 2022

Memorial Union/Cady Mall

Tempe Campus

10 a.m. - 2 p.m.

Are you looking for a place to live?

Come to the Fair!

The bi-annual ASU Student Media Housing Fair features services that can assist with your transition to off-campus living. Representatives from a wide range of residential communities and businesses on and off campus will be available to answer your questions. Come by for free food, giveaways, & more!

Visit <https://offcampushousing.asu.edu> to search for off campus housing listings.



Join the ASU Off-Campus Students Group on Facebook to connect with other ASU students.





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is for those  
*called to care.*

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- Pharmacy
- Physical therapy
- Nursing
- Occupational therapy
- Physician assistant

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Effective November 2, 2021, Creighton University Health Sciences Campus – Phoenix has been granted Candidate for Accreditation status by the Commission on Accreditation in Physical Therapy Education (CAPTE), 3030 Potomac Ave., Suite 100, Alexandria, Virginia 22305-3085; phone: 703.706.3245; email: [accreditation@apta.org](mailto:accreditation@apta.org). If needing to contact the program/institution directly, please call 602.812.3131 or email [jameslynskey@creighton.edu](mailto:jameslynskey@creighton.edu). Candidate for Accreditation is an accreditation status of affiliation with the Commission on Accreditation in Physical Therapy Education that indicates the program may matriculate students in technical/professional courses. Achievement of Candidate for Accreditation status does not assure that the program will be granted Initial Accreditation.

The OTD program is accredited by the Accreditation Council for Occupational Therapy Education of the American Occupational Therapy Association. Learn more at [acoteonline.org](http://acoteonline.org).