

What the faith?

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Katella Grand residents relocate after Chapman purchase

Current residents must vacate by May and have the option to move to a complex nearby

Maggie Mayer | Senior Writer
Lou Vanhecke | Staff Writer

Current Katella Grand residents must move by May 2018, following Chapman's purchase of the 399-unit apartment complex for university housing.

Instead of having to find a new place to live, the residents have been offered an alternative: a twin apartment building across the street, which will open in February.

"(Developers) opened Katella Grand with the understanding that they would sell it to an apartment building company, and it was a little surprising to them that (a university) ended up being the leading interest in buying it," said Chapman's Executive Vice President and Chief Operations Officer Harold Hewitt.

Katella Grand residents who want to renew or sign new leases can relocate to Parallel, the twin complex, by June 1, Hewitt said. Both buildings have the same developer, real-estate holding company UDR, but are owned by separate corporations.

Though it may have appeared easier for the university to purchase Parallel because it would have been unoccupied, it was not up for negotiations when Chapman looked at buying Katella Grand, Hewitt said.

Katella Grand residents were notified in a Nov. 6 email from the apartment's management that Chapman was buying the complex, meaning that residents must vacate the building by May 2018.

Mia Villescas moved into a one-bedroom Katella Grand apartment with her fiance last December. She wasn't surprised to see the email because she had heard rumors that the complex would be sold months prior, she said.

Villescas's lease is up at the end of the year, she said, and she will move



JACKIE COHEN Photo Editor

Chapman purchased a \$150 million apartment complex for student housing on Katella Avenue in Anaheim (left). Katella Grand, which has been open for two years, has 399 units and a six-level parking lot. Across the street (right) from Katella Grand, the same company is building a new apartment complex, where Katella Grand residents can relocate.

because she doesn't like the atmosphere at Katella Grand.

"It definitely feels like living in a hotel. There are people constantly around," Villescas said. "I just feel a little old to be living somewhere that is set up like this."

Katella Grand's management declined to comment on Chapman's purchase of the apartment complex.

As of Dec. 2, the Katella Grand complex displayed a "leasing" sign pointing to the leasing office. Parallel complex displayed "soon leasing" signs outside the construction zone.

"The current owners are running a business, (whose) interests they must protect until the sale is final," Sheri Ledbetter, Chapman's director of media and public relations, wrote in

an email to The Panther.

Student response to the possibility of living in Katella Grand has been mixed.

Sophomore psychology major and Sandhu Residence Center occupant Laura Chavez said she is hesitant to sign up for housing at the complex.

"The biggest thing that would keep the apartments from being my first choice would be that there will be a set list of rules," Chavez said. "I could defy the whole idea of being independent."

Chavez would opt to live in a house near Chapman, she said, but would consider Katella Grand residence as a second option.

Unlike Chavez, Sandhu resident and sophomore digital arts major

Mika Henrickson said student housing is key to her Chapman experience and is looking forward to the opening of Katella Grand.

"My freshman year was an amazing experience. I had the opportunity to live next door to the freshman class and I loved it. Now, living in Sandhu, I feel a sense of my freshman year rekindling but the new apartments will give upperclassmen a sense of off-campus housing," Henrickson said. "We can get the same freshman-year energy with living close to our friends. These new apartments will become a huge hit due to the location and the Chapman spirit."

Chapman community reacts to Charles Koch Foundation donation

Emma Reith | Staff Writer

Some Chapman professors were concerned that the university accepted a \$5 million donation from the Charles Koch Foundation. The philanthropic organization has donated millions of dollars to colleges across the nation to create a "talent pipeline" of libertarian-minded students, according to findings by the Center for Public Integrity.

After The Panther's article about the effects of the donation, some students now share a similar perspective as these professors, while others aren't concerned. Sophomore business administration major Charlie Story called the donation "outrageous" and was concerned that the university did not openly disclose information about the donation to students.

"It was advertised as big news when it was the Keck Center donation, or with (Dale and Sarah Ann Fowler) making another donation," Story said. "But because (the Charles Koch Foundation) donated a hefty sum, it was kept kind of quiet – that felt kind of concerning to me."

The school received the donation from the foundation – part of \$15.8 million from multiple donors – to help establish the Smith Institute for Political Economy and Philosophy, which aims to combine the studies of humanities and economics.



GRACIE FLEISCHMAN Staff Photographer

Chapman received a \$5 million donation from the Charles Koch Foundation to help establish the Smith Institute for Political Economy and Philosophy.

"When you go to learn from a private institution, you want to get both sides of political ideology, and, in a way, we do need a second opinion and a second perspective," Story said. "But this is the most skewed way we could learn about the 'other side.'"

In response to the article, both University President Daniele Struppa and philosophy professor Bas van der Vossen, who was hired using the

donations to the Smith Institute, wrote guest columns for The Panther.

Struppa wrote that he communicated with the English department with "full detail" about how the gift had developed.

"Only by sleeping under a stone could anybody claim to be unaware of the funding behind the Smith Institute," Struppa wrote in his column.

Van der Vossen wrote in his column that there have never been any "ideo-

logical expectations or content" in his teachings.

"Philosophers try to formulate the strongest possible versions of arguments on different sides of a debate," van der Vossen wrote. "It's part of our mission to help students better formulate positions, including ones that they hold but we don't."

Sophomore business administration major Danielle Hillman isn't concerned about the donation.

"I trust the university wouldn't take money from someone who was trying to change the mission of the administration's existing professors," she said. "I know these guys are kind of (suspicious) because of their intentions, and what they've said about wanting to change the way students learn, but I think the tangibility of that goal is pretty minimal."

Junior strategic and corporate communication major Lindsey Hill said she didn't know the donation was made.

"I heard about the Smith Institute, and assumed a donation helped make it happen, because that's how it worked with the new school of engineering and new Keck building," Hill said. "This one wasn't really advertised or set up as an announcement to the students."

Turn to page 13 to read Struppa and van der Vossen's columns.

Unwanted contact reported four times in a month

Kate Hoover | Assistant News Editor

There were four reports of unwanted contact on campus within a month, one reported Oct. 31, one Nov. 13, and two on Nov. 21, according to Public Safety.

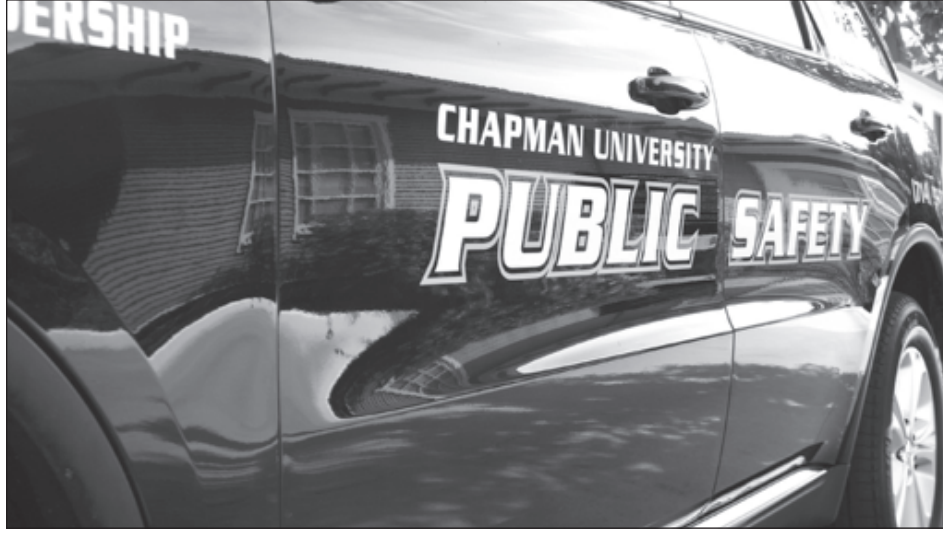
The first incident was a sexual battery reported Oct. 31, when eight to 10 white males ages 13 to 15 approached a person inside Henley Hall, according to an email from Public Safety.

As the victims were entering Henley Hall, one of the males grabbed the victim's buttocks, the email said. The victim pushed the assailants away and left the area, and also reported to Public Safety that there may have been another victim whose breast was grabbed by the suspects, according to the email.

The second incident, which was reported to Public Safety Nov. 13 but took place Nov. 4, was categorized as a sex offense in Public Safety's daily crime log. A person in a residence hall reported that they were touched inappropriately without giving consent, according to Public Safety's report.

In the third incident, someone grabbed a victim's buttocks near Pralle-Sodaro Hall and rode away on a skateboard. The sexual battery was reported on Nov. 21 and took place Nov. 15, according to the crime log. It was not detailed in an email to the Chapman community because it had been reported anonymously a week after it took place, Burba wrote in a Dec. 3 email to The Panther.

The most recent incident of unwanted contact was also reported to Public Safety on Nov. 21, Public Safety wrote in an email to the Chapman community that day. A person affiliated with the university was walking near Wilkinson Hall when they were approached from behind and touched



Panther Archives

There have been four reports of unwanted contact on campus within a month, according to Public Safety.

in the shoulder area by an unknown subject, the email said.

The victim pushed the subject away, and Public Safety was unable to locate him, the email said, describing his behavior as "suspicious and concerning."

The email described the subject as male, about 5 feet 9 inches tall with a "stocky" build and wearing dark clothing with a hoodie over a baseball cap.

The Orange Police Department was notified and conducted a joint search with Public Safety.

Chief of Public Safety Randy Burba wrote in to The Panther that the subject has not been found.

Bayley McKenzie, a sophomore business administration major who was in university housing over Thanksgiving break when one of the incidents reported Nov. 21 took place, said she still feels safe on campus.

"Sexual assaults can happen any-

time, anywhere, and living in fear of (an assault) is no way to live at all," McKenzie said.

Freshman English major Elyse Runkle also said that she feels safe on campus and that Chapman's location in the "small town" of Orange makes her feel safer.

"I think it's great that they send out the emails so that everyone is aware of these incidents. I don't know about other campuses, but I don't think that that's something that is completely universal," said Runkle. "I feel like they're doing a really good job. They have it as under control as much as they can."

McKenzie does not think Public Safety should be doing anything more to keep students safe.

"I think Public Safety does a good job at always being around, especially at night. I'm very thankful for that," she said.

'I don't want any coffee'

Former film executive shares experiences as woman in film industry

Lou Vanhecke | Staff Writer

When Sherry Lansing was the president of 20th Century Fox, she approached a guest to introduce herself, and he mistook her for an assistant.

"I walked in and said, 'Hello, Mr. Davis,' and he said, 'No honey, I don't want any coffee,'" Lansing said, prompting a gasp from an audience of 300 in the Folino Theater, where the former film executive spoke about her experiences as a woman in the film industry.

"I turned to him and said, 'No, no, I'm Sherry Lansing,' and he responded to me by saying, 'I see the mistake, I'm here to meet Jerry Lansing.' I let him know that I was indeed the president, and he stood there. Everything with Mr. (Mark) Davis was fine from there."

In an evening interwoven with humor, Lansing shared stories from her career and work as a humanitarian with students and faculty Nov. 29.

"I worked every job in the office, and was finally made an executive," Lansing said. "The thing was, no woman had ever held those positions before."

During the event, which was moderated by The Hollywood Reporter's Stephen Galloway and Dodge College of Film and Media Arts professor Harry Ufland, Lansing spoke about her greatest career achievements and her most significant career downfalls.

"I love 'Beavis and Butt-Head' and MTV," said Lansing, the first female



LOU VANHECKE Staff Writer

Former film executive Sherry Lansing spoke in the Folino Theater Nov. 29.

president of 20th Century Fox.

"People always say to me, 'Sherry, you made 'Titanic,' how could you like that?' But I do."

Lansing, who also served as CEO of Paramount Pictures which produced films including "Titanic" and "Forrest Gump," during her tenure, has been a powerful role model for women pursuing film, said attendee Spencer Kaseff.

"Sherry Lansing is the strongest female in the film industry," said Kaseff, a junior television writing and production major. "What is beautiful about her is that, although she has retired from the industry, she still believes in the power of film."

Kaseff and other attendees admire Lansing's perseverance and success in a male-dominated industry. Although Lansing praised the progress

of women in film, the Center for the Study of Women in Television and Film reported that, from 2016 to 2017, "women accounted for 28 percent of all creators, directors, writers, executive producers, producers, editors and directors of photography."

In addition to telling the audience about her transition from actress to script-reader to executive, the "painful, yet mesmerizing moments" in the editing room and her close friendship with Tom Cruise, Lansing spoke about her work as a humanitarian.

"I have always wanted to give back," Lansing said. "In my mid-50s, my passion was shifting away from film. I lost my mother to cancer, and I became committed to that cause."

Lansing, who formerly sat on the board of the American Red Cross, founded the Sherry Lansing Foundation, which is "dedicated to funding and raising awareness for cancer research, health, public education and encore career opportunities."

Galloway, who wrote Lansing's 2017 biography, "Leading Lady: Sherry Lansing and the Making of a Hollywood Groundbreaker," praised her for her morality, determination and breaking the "glass ceiling."

"As complicated as the world you live in is, women have a very strong voice now, as do men. I am very grateful to the many men who mentored me and helped me along the way. I worked with very wonderful people," Lansing said.

INCIDENT LOG

Nov. 13

A subject reported that they were touched inappropriately without giving consent in the Residence Life area.

Nov. 16

A subject received several "annoying" phone calls in Panther Village.

Nov. 19

An unknown subject has been sleeping outside of private property near the Military and Veterans Law Institute at 343 N. Cypress St.

Nov. 21

An unknown subject grabbed a victim's buttocks and rode away on a skateboard near Pralle-Sodaro Hall.

Nov. 22

An unknown subject removed a bicycle that was locked and secured to a bike rack near the Hashinger Science Center.

Nov. 25

A Public Safety officer observed a subject leaving the area between Henley Hall and the Sandhu Residence Center carrying a bicycle wheel. When officers contacted the subject, he dropped the wheel and ran.

An unknown subject entered and removed property from a potentially unlocked vehicle in the Pralle-Sodaro Lot.

Nov. 26

A subject repeatedly harassed a victim in the Residence Life area.

An unknown subject pulled a fire alarm in the Erin J. Lastinger Athletics Complex.

Nov. 28

A subject damaged a mirror inside Chapman housing at 415 E. Walnut Ave.

Compiled by Kate Hoover from the Public Safety daily crime log

Read the full incident log online at thepantheronline.com

Corrections: The story, "Chapman accepts millions from Charles Koch Foundation, headed by conservative donor" stated that a committee voted to hire the couple as full, tenured professors. However, this specific committee voted only to hire them as tenured professors. This information has been corrected online.

This story misrepresented Patrick Fuery's viewpoint on the hiring of these professors, as it included incorrect information provided by a difference source. The Panther had not contacted Fuery about this issue. The article has been corrected to reflect Fuery's opposition to hiring these professors in Wilkinson College, and the previous incorrect information has been removed online.

This story included incorrect information provided by a source about stretch hires in the English department. The English department has only one stretch hire, not many. The Panther had not interviewed Joanna Levin, chair of the English department. This information has been corrected online.

This article misidentified the Thomas W. Smith Foundation as one of the three founding donors for the Smith Institute. That foundation has donated to the humanomics program at Chapman, not the Smith Institute. This information has been removed online.

This article misidentified which brother economics professor Vernon Smith met in the 1970s. It was Charles Koch, not David Koch.



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What the faith?

Letter from the editor

Over Thanksgiving break, my sister said that she prays for our family every night.

I was raised in a Jewish family. I memorized a Torah portion for my bat mitzvah, light the menorah candles in December and sit through a Seder every Passover. Still, my family's connection to the religion is mostly cultural, which is why my sister's comment elicited a puzzled look from my dad.

"Who do you pray to?" he asked.

"The universe," my sister answered, simply.

Religion is personal, and it means something different for everyone. For my sister, it means praying to the universe, meditating and using healing crystals. For me, it means maintaining traditions, spending time with my family and finding a community of people who share similar values.

In this special issue, "What the Faith?" The Panther explores what religion and spirituality mean on a college campus, and what role they have in the growth and development of young adults – asking questions such as, "How has faith shaped your life?" and "What does faith mean to you?"

We learned that, for some Chapman students, religion can mean being in tune with the earth, practicing selflessness or sharing a meal with family. Some have said that religion provides them with structure, community and happiness. One student said that his religion allows him to take control of his life. Others have found faith through both their religion and sexuality.

These diverse responses confirmed why we devoted half an issue to this topic. Religion is individualistic, yet it is prevalent. As we write in our editorial this week, it can be easy to judge when you don't understand something. Read some of these articles, listen to your friends with opposing views or hang out in the Fish Interfaith Center. Maybe you'll learn as much as I have, and enter the holiday season with a little more knowledge and understanding of other cultures than you had last year.

-Jamie Altman, editor-in-chief

RELIGION

An established spiritual pathway through which a community - with a shared history, practices, beliefs and culture - pursues these spiritual aspects of life.

VS.

SPIRITUALITY

- Gaining peace within, even amid hardship
- Asking and finding answers to the "big" questions, like: What is the meaning and purpose of my life? Is there a higher power?
- Caring about others and finding ways to be involved in community service
- Developing an understanding of all of humanity, including cultures, religions and how we are all connected

Chapman Wicca: not Harry Potter, Satan worship or black magic

Jacob Hutchinson | Sports Editor

When people think about Wiccans, they may imagine devil worshippers or evil witches casting spells, said Ian Policarpio, who identifies as Wiccan and is part of Chapman Wicca, a club on campus.

While some see themselves as witches, belong to covens and read from “The Book of Shadows,” Wiccans neither worship Satan, nor are they witches portrayed in films or television shows like “American Horror Story: Coven.”

“It’s not like Harry Potter. It’s not like, ‘Oh, I’m going to make this potion, boom, stupefy!’” said Kaelyn Witherow, a ‘17 television writing and production alumna, who identifies as Wiccan. “They’re not trying to hex you. They’re sort of just hippies that believe in a little more in the crazier alternative theories of how powerful the mind is.”

At its core, Wicca is a belief in the importance of nature and being in tune with the earth, which includes following the stars and cycles of the seasons, said Policarpio, a sophomore music education major. While there are differences in how Wiccans follow their faith, there are a few unifying beliefs. Including, “An ye harm none, do what ye will.”

“You can do whatever you want, as long as it doesn’t hurt anyone else and it doesn’t hurt yourself,” Policarpio said.

Many Wiccans use sage leaves, meditate and take walks through nature to connect to the natural world.

On a physiological level, Wiccans often prefer ancient natural remedies over painkillers. Policarpio, who said he has obsessive compulsive disorder and anxiety issues, uses herbal tablets given to him by his acupuncturist, in addition to doctor-prescribed medicine to balance his serotonin levels, he said. The tablets help teach his body to produce serotonin naturally, while the doctor-prescribed medicine provides immediate relief, he said.

To prevent sickness, Witherow said she uses herbs, like turmeric and ginger, in pill form and in cooking. Witherow said she became less invested in Wicca – which she views more as a way of thinking than a religion – in college, but still practices Wiccan spells and makes potions.

While some spells do have physical, tangible effects, Witherow said most Wiccan spells are based on intention and mentality.

“If I can get you to believe something, then it will happen,” Witherow said. “You can even go more metaphysical and say (spells work) because of other energies and things like that, or you can also just say it’s because of the placebo effect.”

Some Wiccans believe in the karmic rule of three, though it is unclear why the three is significant, Policarpio said. The rule states that whatever an individual puts out into the world is returned threefold, whether it is good or bad natural energy. However, Adina Corke, a senior English and psychology major, said it is personal, and more about karma than the figure of three.

“It’s like karma on steroids,” Corke said.

These beliefs are cemented in the symbol of the Wiccan pentagram, the upward-facing five-pointed star surrounded in a circle. Often misconstrued to be the Satanist pentagram, which has the star pointing downward, the Wiccan pentagram represents the four elements of life: earth, air, fire, water, with the fifth and top point representing soul or spirit, Policarpio said. The circle, which touches all five points, represents divinity, the energy



Photos courtesy of Ian Policarpio

Ian Policarpio, a member of the Chapman Wicca club, has a personal altar, including the “The Book of Shadows.”



Ian Policarpio

force that connects the elements.

Corke said she wants to dispel misconceptions about Wicca.

“It’s not evil, I think, is No. 1,” Corke said. “I know a lot of people view it as being evil or worshipping Satan. It’s not about black magic and white magic. It’s more about worshipping nature and what’s around you and appreciating it.”

A crucial part of what separates Wicca from other religions is its adaptability. There is no holy text to follow or one correct way to practice Wicca, Policarpio said.

One of the most important Wiccan holidays is Samhain, occurs during the last 12 hours of Halloween, and the first 12 hours of Nov. 1, Policarpio said.

Some Wiccans, like Policarpio, believe that spirits wander freely between realms during that period. Wiccans present offerings to the spirits to show respect.

Despite knowing that he didn’t believe in God when he was 6, Policarpio said he went along with his family’s “very Catholic” wishes until high school. When he told his parents he didn’t want to attend church because he didn’t believe in God, his mother assumed it was a phase and his father cursed him out in two languages and stormed out of the room.

Policarpio said his mother has become more accepting of his religion, but he hasn’t told his father.

After leaving the Catholic church in high school, Policarpio, who then identified as an agnostic, joined his



Ian Policarpio wears Wiccan symbols to connect with his faith.

friend’s coven.

“Things like ‘American Horror Story’ make you think covens are like a cult,” Policarpio said. “It’s nothing like a cult, at least in my experience. It’s Sunday school for Wiccans.”

However, covens don’t meet on specific days like traditional Sunday school, Policarpio said.

“It’s on your own accord,” Policarpio said. “You learn from whoever is senior to you. It works in the same aspect as Greek life, but instead of a social thing, it’s an educational thing, so it’s like a mentor-mentee relationship and you have this big family, this chain of succession.”

Witherow said she considered joining a coven when she was a teenager, but the idea didn’t have much appeal to her. Due to the niche and individual nature of Wicca, Corke said she hopes to make the Chapman Wicca club, currently a 42-member Facebook group, more inclusive. The members rarely meet due to the individualistic nature of the faith, Policarpio said.

Corke said she attended some Fish Interfaith Council meetings this year on behalf of the club and would like to make it a pagan, rather than solely Wiccan, club.

“Paganism is the umbrella and then underneath you have all these little raindrops,” Corke said. “Wicca is just one raindrop and you’ve got neo-Hellenism and Greek god worship, Egyptian god worship. From what I’ve studied, it really just means anything that’s not Christian or monotheistic.”

Corke’s goal is to make the club open for teaching and celebration.

“I want it to be a place where people can go to spend time on our holidays,” Corke said. “A lot of people have misconceptions about it or they just don’t know as much as they could. I’d like to see each meeting be a teaching moment and less about worship, because worship is very personal in Wicca.”

Students find cosmic connection with crystals

Sabrina Santoro | News Editor

Most people never leave home without the essentials, like their phone, keys and wallet. For roommates Leah Roach and Mandy Jacobs, this includes healing crystals.

“I have a little mesh pouch that I have smaller crystals in,” said Roach, a junior screenwriting major. “I swear it saves my day. If I’m having a really bad day at work and I tuck it into my apron, it actually makes me feel better.”

The history of using gemstones, crystals and other minerals for homeopathic healing and spiritual rituals traces back to ancient civilizations, according to Energy Muse. Associated with the New Age spiritual movement in the 1970s, healing crystals have become mainstream, according to the LA Times.

Some Chapman students collect crystals for healing purposes or simply as decor. Crystals are among the most stable matter in the universe because they have a fixed molecular structure and repeating geometric pattern. Crystals vibrate at a specific frequency and, because they’re so stable, they can maintain this frequency and transmit energy, according to Energy Muse.

Himalayan salt rocks are a popular option among students not only for aesthetic purposes, but because they absorb negative energy and toxins, allergens and irritants in the air when paired with a heat source, according to Energy Muse.

“I have Himalayan salt crystals in my room, and I think it really fits with the vibe of the room, and it makes everything very peaceful. I like everything being calm in there and neutral colors,” said Alexis Rodriguez, a junior news and documentary major.

Crystals and stones claiming to have various healing properties are sold in retailers like Free People and Urban Outfitters, department stores and e-commerce websites like Etsy and Amazon and local metaphysical stores.

Jacobs, a junior film production major, said she became interested in healing crystals last semester when her mom bought her a selenite crystal after hearing it had protective properties.

“I was into astrology, and then I was like, ‘What’s another weird area of interest I can devote my time to?’ and then crystals came up,” Jacobs said.

Roach said she relies on the citrine crystal-which helps bring positivity in all situations, according to metaphysical store Energy Muse-while she works on class assignments.

“It’s supposed to be for studying and concentration,” Roach said. “I always think of it as my homework crystal, so I put it next to my computer while I’m working.”

Crystal healing, which some medical doctors and scientists have referred to as a pseudoscience, according to Live Science, is considered an alternative medicine technique because there isn’t scientific evidence that crystals treat physical or mental ailments. Still, crystals remain popular at spas and as home decor to promote relaxation.

“(Crystals) have healing properties if you think they do, because it’s just like meditating,” Jacobs said. “If you are like, ‘This crystal makes me feel calm,’ then you know it does technically have a healing property because you assigned it that meaning.”

Other ways to use healing crystals are to wear gemstones or carry them around. They can also be placed under pillows and on windowsills to help shed negative energy and ward off illnesses. People can undergo a treatment session, during which a healer, places various stones or crystals on the body aligned with chakra points.

The chakra system originated in



SABRINA SANTORO News Editor

Mandy Jacobs, a junior film production major, cleanses one of her crystals with the smoke of burning sage to refresh its positive energy and healing powers.



GRACIE FLEISCHMAN Staff Photographer
Junior news and documentary major Alexis Rodriguez has a crystal on her keys and another one in her room to help her relax.

spiritual and yogic traditions in India between 1,500 and 500 B.C. The seven major chakras are different energy centers in the body stretching from the base of the spine to the crown of the head, each with a different color associated.

“I always find that I have a really underactive root chakra (found at the base of the spine), which means that I’m constantly nervous, I don’t feel at home in most places unless I’ve nested there for a long time, and I have trouble communicating what I’m thinking,” said Roach, who always carries a smoky quartz crystal with her. “Because smoky quartz is associated with your root chakra, it just helps open up my root chakra a little more.”

Like Roach, Jacobs uses crystals to balance her chakras. She often relies on rose quartz, one of her favorite crystals.

“Rose quartz is all about love, universal love, self-love, love for the earth, love for others, kindness, forgiveness – it’s just like a sweet one,” Jacobs said. “I have a really underactive heart chakra, and I know this because I’m very mean and bitter. So having rose quartz just reminds me, ‘Oh yeah, love.’”

While there is no scientific evidence to support that carrying a rose quartz may help someone fall in love or wearing turquoise stones will help strengthen a friendship, there is some validity to their potential healing powers.

When picking out a crystal, some consider appearance, healing properties or how it physically feels in one’s hand.

Jacobs said she doesn’t feel as attached to the tiger’s eye stones she bought online as the ones she picked out herself. She keeps a tiger’s eye in her bags because it helps bring new opportunities, prosperity and wealth, she said.

“I didn’t pick this one (selenite) out, but my mom gave it to me, so I still do feel drawn to it somehow, but the tiger’s eye, I’m like, ‘This is a rock,’” Jacobs said.

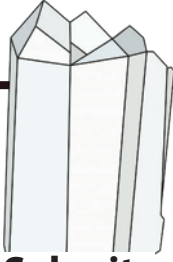
Jacobs cleanses her crystals under the full moon each month to refresh their positive energy. Sometimes, she uses sage smoke if she feels her crystals have a bad energy to them, which can happen if she’s used them too long without cleansing them, she said.

Roach cleanses her crystals by smudging them with sage smoke whenever she cleans her room to remove negative energy from her living space.

“I always have the window open so all the bad energy clears out,” Roach said.

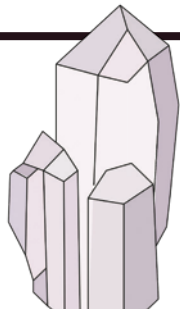
Regardless of whether crystal healing will become scientifically proven or just have a placebo effect on its believers, Jacobs thinks its appeal comes from a potential homeopathic solution to physical and mental ailments.

“It seems like a very feminine approach to self-healing, like nurturing yourself,” Jacobs said.



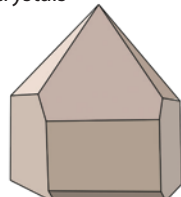
Selenite

- Clears, protects and shields the energy of your body and space
- Unblocks stagnant and negative energy and dispels negative or stuck energy, replacing them with peace, clarity and calmness
- Helps clear, recharge and reactivate other crystals



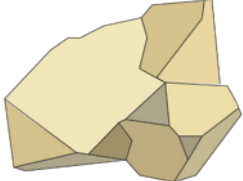
Amethyst

- Works as a natural stress reliever
- Magnifies positive feelings, cleanses the body of negative energy
- Boosts the spirit, encourages spiritual growth and helps you access your true feelings
- Stimulates and balances the crown and brow chakras



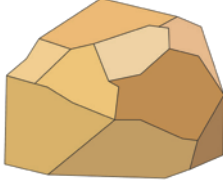
Smoky quartz

- Helps connect you to the energy of the earth
- Keeps your feet on the ground to help you remain balanced in any situation
- Spacy and scattered individuals may become functional and collected with smoky quartz stones
- Stimulates and balances all chakras, specifically cleansing the root chakra for grounding.



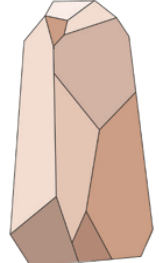
Pyrite

- Symbol for money, prosperity and good luck
- Enhances willpower and motivation
- Helpful in overcoming bad habits
- Increases the power of the third solar chakra



Citrine

- Stone of light and happiness, can improve self image
- Does not hold any negative energy, does not need to be cleansed
- Enhances clarity of the mind
- Helps balance the third solar chakra



Himalayan salt

- Promotes rest and rejuvenation, aids mood and sense of calmness
- Absorbs negative energy, toxins, allergens and irritants in the air
- Cleanses and purifies the energy of any space

Source: energymuse.com

Supporting spirituality and sexuality

Leslie Song | Staff Writer

The Rev. Nancy Brink had been a minister at a church in Omaha, Nebraska, for seven years when she and her former partner decided to adopt internationally. As they finalized the papers for a Vietnamese girl, there was only one thing left to do: tell the congregation that Brink was gay.

Brink, who is the director of church relations at Chapman, grew up Christian and came out to the church in her 30s, before the adoption of her child. While she knew it would be difficult to merge her spirituality with her sexual identity, it was something that had to be done, she said.

"I called the elders together for an afternoon of prayer and discernment and told them (about my sexuality). It was one of the richest conversations and times of prayer I had ever experienced," Brink said.

Brink, and some students at Chapman who identify as LGBTQIA+, find that there are ways to join their gender and sexuality with their faith by finding supportive communities on campus, despite how some people may interpret religious texts.

Alice Premeau, who identifies as a lesbian, is a member of Queer Student Alliance and Chapman Newman, a Catholic fellowship.

"I didn't realize I was gay until two years ago," said Premeau, a freshman graphic design major. "I never had much of a problem (with being gay and Catholic). I know some people think that (being gay is) against my religion, but I don't really think it is."

When Premeau came out two years ago, many people were accepting, she said.

"Even my Catholic friends know

that I'm gay, and they don't really care. I told my youth minister and he was completely fine with it. I was so lucky," Premeau said.

Although Premeau knows of people who sacrificed their faith for their sexual identity, she reaffirmed both aspects of her identity by meeting people who are also religious and gay, she said.

"I noticed that a lot of people that I meet in the queer community identify as agnostic, and a lot of people I know were raised Catholic, but when they found out that they were gay, they just stopped being Catholic. I'm one of the few people who actually held onto (my religion)," Premeau said.

Through Catholic groups, Premeau found support for her sexual identity. Because of her spirituality, she is more compassionate and accepting, which helped with her coming out, she said.

However, Zephone Lew, a sophomore business finance and economics major, couldn't preserve her faith in Catholicism after coming out as a lesbian, she said. But rather than lose her spirituality completely, Lew said she changed her perspective on religion.

Lew attended a Catholic high school and grew up in a family that is part of the Seventh-day Adventist Church.

She secretly dated her first girlfriend during her senior year of high school,



IAN CRADDOCK Staff Photographer

The Rev. Nancy Brink, who identifies as gay, serves as a counselor for LGBTQIA+ students at the Fish Interfaith Center. Brink came out as gay to her congregation in Omaha, Nebraska, in her 30s.

she said.

"I felt like I couldn't come out to anyone because I thought they wouldn't accept me, and I was afraid I would be kicked out of my high school," Lew said. "I was afraid that people I loved would not talk to me or respect me after I came out, because the environment we were in was very anti-gay."

Lew came out as lesbian a year ago and considers herself a Christian, but she's no longer involved with the church, she said.

"When I went to college, I kept fighting with myself because I didn't know how I could associate myself as being gay when I was still a Christian," Lew said. "During my first year of college,

I realized that people confuse religion with church. Religion and church are two separate entities, religion being one that you practice between you and God, and church being one that you practice in a community with others who practice your same religion."

Brink and Lew agree that some church members use the Bible to criticize queer people or other marginalized groups, which can result in homophobic interpretations.

"In the culture discussion about LGBT issues, the general objection comes from religious people, and they base their arguments on the Bible," Brink said.

One house, two holidays

Kali Hoffman | Staff Writer

Growing up in a multifaith household can mean more than just receiving extra presents on holidays. For some students, being in a family with varying views on spirituality makes defining their own ideology difficult, but it can also provide unique insight.

Sophomore integrated educational studies major Jiva Jimmons said that finding a balance between her father's Catholic and her mother's Hindu beliefs grows more difficult as she gets older.

"When I was younger, I was just like, 'I'm doing things, going to havans, celebrating Christmas,' but now that I'm older, I feel like I have to pick a side. I still do both (Hinduism and Catholicism), but it doesn't always feel right," Jimmons said.

Thirty-nine percent of people who got married between 2010 and 2014 married outside of their faith, compared to 25 percent between 1970 and 1979, according to the Pew Research Center. As it becomes more common, some Chapman students said they celebrate more than one religious holiday.

For Jimmons, the best way to reconcile her family's differing beliefs was to create her own religion by selecting pieces from each that resonated with her. She said she connects more with Hinduism because of its emphasis on karma and reincarnation, but "subconsciously" shifts her beliefs, depending on which family members she is around.

"I don't know if it's guilt. I don't

know what it is, but I feel bad sometimes, because some people do believe completely in one side or the other. By only believing in the parts I like, I feel like I'm discrediting their beliefs," Jimmons said.

Other students have no problem combining their family's religions.

Though it took sophomore public relations and advertising major Hadley Childress a while to come to terms with her Jewish and Christian beliefs, she now confidently identifies as both.

"(Growing up), everyone around me was very Christian, and I was the only Jewish kid. In my family, we had our own values and morals. I could choose my own spirituality as I got older, which was different than everyone around me," Childress said.

Childress, whose mother is Jewish and father is Christian, said her parents celebrate both religion's holidays.

"My mom loves Christmas because she grew up in an Irish Catholic neighborhood. She used to go to church because nobody else in her town was going to temple, and what else are you going to do on a Sunday in a small town in Massachusetts?" Childress said. "We make a point to celebrate both (Jewish and Christian) holidays, though, because it's important for my mom to instill in us the values she learned from her traditions."

Unlike Childress, Jimmons doesn't always have an easy time accepting all aspects of her family's religion.

"For Thanksgiving, we do a prayer, but I just stand there because I don't really have an attachment to it. Like,



Photo illustration by JACKIE COHEN Photo Editor

In the U.S., 39 percent of newlyweds between 2010 and 2014 married outside of their faith, according to the Pew Research Center. With this change, some students in mixed-faith families celebrate multiple holidays.

'amen,' whatever," Jimmons said.

Although Jimmons and her father sometimes squabble over her less-than-enthusiastic embrace of Catholicism, she said her mother's only concern is that she chooses to eat meat, unlike her other Hindu family members.

"I find it hard to not eat chicken in this day and world. I gotta feed myself. My mom's friends went to India and talked to their guru because they ate McDonald's fries not knowing McDonald's uses beef products to cook them. But I'm like, '(expletive) that.' I eat McDonald's all the time,

how many times do I have to go to India?" Jimmons said.

Some students have both parents and siblings who hold varying beliefs. Sophomore integrated educational studies major Nora Vartanian's family includes a variety of religious beliefs, but she said they have no problem accepting each other's views.

"I really appreciate that we can have conversations about religion, and that we are supportive of each other. We have our disagreements, but at the end of the day, we respect each other," Vartanian said.

Spirituality meets religion

Emiko Kaneoka | Staff Writer

Every week, the Wallace All Faiths Chapel hosts students of diverse religions and cultures. Religious symbols and materials can be brought in for worship, but are not permanent fixtures. It's a space that reflects the religious diversity on campus.

Even though Chapman is not a Christian college, 44 percent of its undergraduate students identify as Christian, which includes Roman Catholic, Orthodox, Protestant and other Christian denominations, according to data provided by Jen Ruby, assistant to the dean of the Wallace All Faiths Chapel.

Of 7,020 undergraduate students, there are 10 Sikhs, 65 Hindus, 77 Buddhists and 82 Muslims. These students make up 3 percent of the undergraduate population, but they represent diverse religious communities.

"Chapman really cares about diversity and helping other students to learn about Sikhism," said Nikki Purewal, a sophomore news and documentary major. "I feel really welcome because, even though there aren't many Sikh students, Chapman still cares."



Photos by IAN CRADDOCK
Staff Photographer

Sophomore news and documentary major Nikki Purewal wears her "kara" bracelet every day to remind her of her faith.



Freshman graphic design major Christian Ledezma keeps his prayer beads in his dorm room.



Photo courtesy of Ashna Shah

Junior biological sciences major Ashna Shah identifies as a "laid-back" Hindu.



Sophomore political science and economics major Muhammad Karkoutli chose to be a devout Muslim.

Sikhism

Growing up as a Sikh, Purewal was taught to share with others. She visited the "gurdwara," or Sikh temple, with her family often. But it took a trip to India for Purewal to see how her faith continues to shape her life.

Purewal traveled with other Chapman students for the "Religions of India: Diversity and Dialogue" course in January. In a documentary the students made about their trip to India, they portrayed a Sikh concept called "seva," which Purewal defines as the belief in sharing with the community and volunteering selflessly.

"The students were really appreciative of 'seva,' and I never really thought anything of it because I'm so used to the concept," Purewal said. "But hearing what the other students said about 'seva' made me realize that I need to incorporate it in my daily life."

College has helped Purewal explore her faith and the Chapman Sikh community, she said. Purewal volunteers at the SikhLens Film Festival, hosted at the Dodge College of Film and Media Arts annually, she said. This festival includes entries from Project "S" scholarship recipients, who travel abroad to learn about the Sikh religion through documentary filmmaking. Purewal appreciates that Chapman hosts this event annually, and continues to educate students about Sikhism with the SikhLens Foundation, she said.

The Leatherby Libraries are home to a study room that contains a Sikh exhibit, which includes the major tenets of the religion and a traditional turban, which Purewal said makes Sikhs stand out, and sometimes makes them targets of discrimination. Purewal's father and brother wear turbans and are always stopped for extra screenings at airport security, she said.

"Sikhs look very different and have a hard time fitting in the U.S.," Purewal said. "But we should use that difference as an advantage to educate people about our beliefs."

Buddhism

During a family trip to Mexico when Christian Ledezma was a toddler, his family was forced to spend a night by the border when their car broke down. Their hotel room gave them not only a place to sleep, but also their first glimpse into Buddhism.

After reading a book on Buddhism from the hotel room drawer, Ledezma's parents — who were raised Catholic — began to explore this new religion. Since then, the freshman graphic design major was raised as a Nichiren Buddhist in Soka Gakkai International (SGI), a worldwide Japanese Buddhist network. Ledezma's religion has taught him the importance of taking control of his life and finding happiness, he said.

"It's about empowering yourself and giving (yourself) the tools to polish the mirror of your own life so that you're able to be happy and spread that happiness to other people," Ledezma said. "It's not magic or anything."

This religion often mystifies Ledezma's peers, and many people think that all Buddhists are Asians and bald monks, or that they all pray to a "fat guy," Ledezma said. However, he said that Buddhism is a much bigger concept.

"People should understand that it's more of a practical philosophy than a religion where you're praying to a god or deity," Ledezma said. "It's all about you in your own life, and how you apply it daily."

A friend ostracized Ledezma during his senior year of high school when he found out that Ledezma is gay, he said. He was hurt by his reaction, but used his faith to process the pain into understanding, Ledezma said.

"If I wasn't Buddhist, I don't know how I would've been able to get through that. I would've blamed them and been more angry than I was," Ledezma said. "My religion helped me to have compassion for them and try to understand their perspective."

Hinduism

Ashna Shah identifies as a "laid-back" Hindu. The junior biological sciences major understands the basics of Hinduism from her childhood Sunday school classes. But for her, the Hindu Diwali celebration in October is synonymous with "lights, good food, sweets, family getting together and gifts" more than its real meaning — to celebrate the triumph of good over evil, she said.

Shah does not practice Hinduism at Chapman, but her faith allows her to be open to other religions since Hinduism is "pretty out there" by comparison, she said. When Shah went on the same travel course as Purewal, the group visited the Golden Temple in Amritsar, India — the most holy "gurdwara" in the world.

"Even though I'm not Sikh, I felt like I was connected with some sort of entity. Most of the class felt it was the most commonly spiritual experience of the entire trip," Shah said.

The group also visited the Ganges River in Varanasi, India. Shah was shocked to see the river's pollution, but could still appreciate its sacred nature, she said.

"People throw ashes into the river, they do laundry and they bathe in the river. It's really polluted," Shah said. "Still, if my grandparents die, they would want their ashes put into the Ganges."

While Shah does not know many Hindu students at Chapman, she sees several Americanized misrepresentations of Hinduism, like bindis worn by non-Hindus at Coachella and "color runs" mimicking the celebration Holi, she said. Shah wants people to understand the sacredness of Hindu gods instead of appropriating them, she said.

"You see Ganesh, the elephant god, on tapestries or T-shirts. Gods aren't meant to be worn on T-shirts," Shah said. "You don't see people wearing T-shirts with Jesus on them. It takes away from the significance of it."

Shah appreciates that each god can be worshipped for different reasons, and that Hindu groups may worship varying gods, she said.

"Each god has a different purpose. There's a god of wealth, a god of education, or a god of defeating obstacles. It's very specific to what you're going through," she said.

Islam

While Muhammad Karkoutli had no choice in the hair or eye color he received from his parents, he had one optional inheritance: his devotion to Islam.

"My parents never forced anything on me. They just told me that their religion is Islam, and that I could follow it if I want," Karkoutli said. "They gave me a lot of freedom to decide for myself, which I appreciated a lot. It was from my understanding that I accepted it."

The sophomore political science major is an observant Muslim and the president of the Muslim Student Association at Chapman. Karkoutli prays five times a day and uses the Fish Interfaith Center's prayer room.

Despite his responsibilities as a college student, Karkoutli makes time to practice religion because it provides a "semblance of meaning, structure and community" in his life, he said.

"If I have a crazy day with two midterms, I can go into the Fish Interfaith Center prayer room and pray," Karkoutli said. "It's a great way to be in the present and reflect on the greater picture about why I am here on earth. It's a way to stay grounded."

Through the Muslim Student Association and the global Muslim community, Karkoutli found a sense of religious community, comfort and belonging, he said. Last summer, while at the John F. Kennedy International Airport in New York, he asked an employee where he could pray. The man was surprised by Karkoutli's question, but politely pointed him to a quiet place, he said. Later, the employee selected Karkoutli to be moved to first class on his flight.

"All he asked in return was that I pray for him and his family, because he was Muslim too," Karkoutli said. "Wherever I've been around the world, there's always Muslims there, and they always look out for you."

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It's all in the cards: Students connect to their spirituality

Tyler Miller | Staff Writer

While Quinton Capretta does not follow any particular religious or spiritual system, he believes that reading astrological signs and tarot cards can map out someone's life, and can empower people in the same way religion does.

"(The cards are) not a plan, so you do with them what you will. I've always been taught that you have a sense of free will and choice in whatever it is you do," Capretta said. "But both of these systems give an individual the ability to think that they have control over what's around them."

A deck of tarot cards consists of 78 different cards, each possessing a unique allegorical representation, according to Merriam-Webster. After selecting a set number of cards — typically three each for your past, present and future — a psychic reader can interpret of the cards for fortune-telling purposes.

For some Chapman students, astrological signs and tarot card readings are a way to explore their own concept of spirituality. While opinions on the legitimacy of these methods vary, students have found benefits, such as serenity and guidance, through in these mediums.

Like religion, Capretta said that having faith in psychic readings can be a positive or negative experience for anyone.

"It's hard for me to say whether it's a waste of time or not," Capretta said. "If I asked you, 'Do people get a tremendous benefit from believing



Photo illustration by JACKIE COHEN **Photo Editor**

A deck of tarot cards consists of 78 different cards that reflect the past, present and future. Some students use the cards to empower themselves in the same way others use religion.

in Christianity?' many people would say yes. But some people might feel very bad about the choices they make in respect to their belief system, and it would constantly leave them second guessing. So it's up to the individual."

For Jane Gore, a junior integrated educational studies major, tarot cards are a way to observe how fate and introspection intersect with spirituality.

"It's intriguing to think about how fate could play out in the cards, and I think it's spiritual within itself for a person to say, 'I'm looking for these answers' when selecting the cards," Gore said.

People can learn how to trust them-

selves by both interpreting and having their tarot cards read, Gore said.

"It's very personal," Gore said. "It's all about understanding yourself, so that when you read, you can trust in what you're doing. Intuition and trusting in yourself play an essential role in that, and for me, that is a big part of spirituality."

Sonya, who did not want to provide her last name, is a psychic reader from the Witch Next Door, a "magickal" supplies and clothing shop in Anaheim that offers psychic readings. She received her first deck of tarot cards from her grandmother when she was 11 years old, she said. Sonya views

her ability to interpret tarot cards as a result of inner spiritual work. She said that she meditates, eats healthy and exercises to get in the right mindset, which can make her readings more accurate.

"My spirituality is everything," Sonya said. "I don't have a day where I don't do meditation. It keeps me balanced, and it keeps me more empathetic (toward) people. I meditate now, not to just give a person a reading, but to give them advice. I can tell them that bad things are happening, but that doesn't help if I can't tell them how to avoid it, so meditation is much more important than my knowing how to read these cards."

For Annie Acosta, a freshman business administration major, reading horoscopes through her natal birth chart allows her to unearth truths about herself. A natal birth chart is an astrological chart taken from the exact time of an individual's birth that analyzes the positions of the planets in relation to the astrological houses, according to Self Growth.

"Whether you believe in astrology or not, there is always something you can find out about yourself by reading your natal chart and seeing what you do resonate with," Acosta said.

Acosta, who identifies as a progressive Christian still seeking her exact spiritual views, said that religion and astrology can co-exist.

"My spiritual beliefs and my reading of natal charts can go together," Acosta said. "I don't treat this as a religion. It's more of a pseudoscience."

Raised religious: Some students change beliefs in young adulthood

Maggie Mayer | Senior Writer

This holiday season marks the first year that Jill Jeffries will decorate a Christmas tree. She had her first birthday party when she was 17, and has never gone trick-or-treating.

"My parents live in fear of the witnesses, because they can come by your house," the sophomore psychology major said. "We can't put out Christmas lights."

Jeffries was raised as a Jehovah's Witness. This branch of Christianity does not celebrate holidays or birthdays, and emphasizes biblical teaching, she said. Her family members have gradually separated themselves from the church since Jeffries was a young teen, but it wasn't until she came to Chapman that she solidified her beliefs, as she now identifies as a Christian.

About one in four millennials are not affiliated with any religion, as found by the Pew Research Center in 2010. They are less involved than any other age group in the U.S., and they are more likely to disaffiliate with religion altogether than identify with a new faith, according to the study. Because of the way she was raised, Jeffries said she doesn't see herself participating in organized religion again.

For 20-somethings today, religious identity has evolved from an inherited label into a more personal choice. Jeffries said there is an irony to her situation, because she was raised very religious, but never felt the spiritual gain that is supposed to come with it.

"I have a lot of anger toward my religion, with how it herded people. And when you're born into it, you're conditioned," Jeffries said. "I've never felt religious until I've been able to do it on my own."

Though never involved in a specific church, sophomore integrated educational studies major Sean Barnett was



Photo illustration by CATIE KOVELMAN **Staff Photographer**

One in four millennials are not affiliated with any religion, according to the Pew Research Center. This can make it difficult for students when they go home to their families, who may be more religious than they are.

raised with a Christian set of beliefs. Now that he is in college, he considers himself agnostic.

"I wouldn't say I'm completely against religion, but I'm not really for it either," he said. "I feel like a lot of times, people use their religion as an excuse to justify their actions or thoughts."

Studies have found that, as the number of people with college degrees increases, religious involvement tends to decline. In 2017, the Pew Research Center found that American adults with college degrees tend to be less religious overall, but that this statistic doesn't hold true for Christians. About 71 percent of U.S. adults identify as Christian, and this proportion, on average, is the same in both less educated and more educated populations,

according to the center.

This is the case for freshman film production major Jessica Tuttle, who was raised Christian and was required to attend mass at her private high school.

Although her family was never part of an organized church, Tuttle said that her faith has strengthened since she came to Chapman. There have been aspects of the college atmosphere, like partying and drinking, that made her turn to her faith. She described one instance when she thought a higher power might be telling her something.

"I really felt like I wasn't a fun person because I didn't drink, and one night, my roommate came over with her friend, and I had to take care of them (because they drank too much),"

she said. "I feel like it was God telling me, 'Jess, you are fun, this is just not your type of fun.'"

Tuttle said she doesn't want to be tied down by some of the rules that come with organized religion, but she does identify as Christian on a personal level.

For Jeffries, whose upbringing made her the black sheep among classmates celebrating holidays, she said she is excited for this new chapter in her life. She said college has made her more confident in her Christian beliefs, and her family can have a unique holiday experience.

"A lot of the holidays is just spending time with your family, and we never had that," she said. "We're developing new traditions because we've never done it before."

A letter to my Muslim friends



Olivia Harden
Opinions Editor

I grew up Christian, with strong Catholic roots. Although my family left the Catholic church when I was still in elementary school, we still practice traditions and observe some aspects of

Catholicism. I spent plenty of time at church, Bible study and youth groups growing up, and I attended mission trips and summer Jesus camp. Religion gave me morals, balance, peace and community, things that a kid growing up and finding herself absolutely needs.

I had several friends who differed in ethnic, religious and economic backgrounds, but this didn't happen intentionally. Diversity wasn't a factor that determined my friendships when I was 14. But I appreciate that, through that diversity I could learn about the value of sharing cultures.

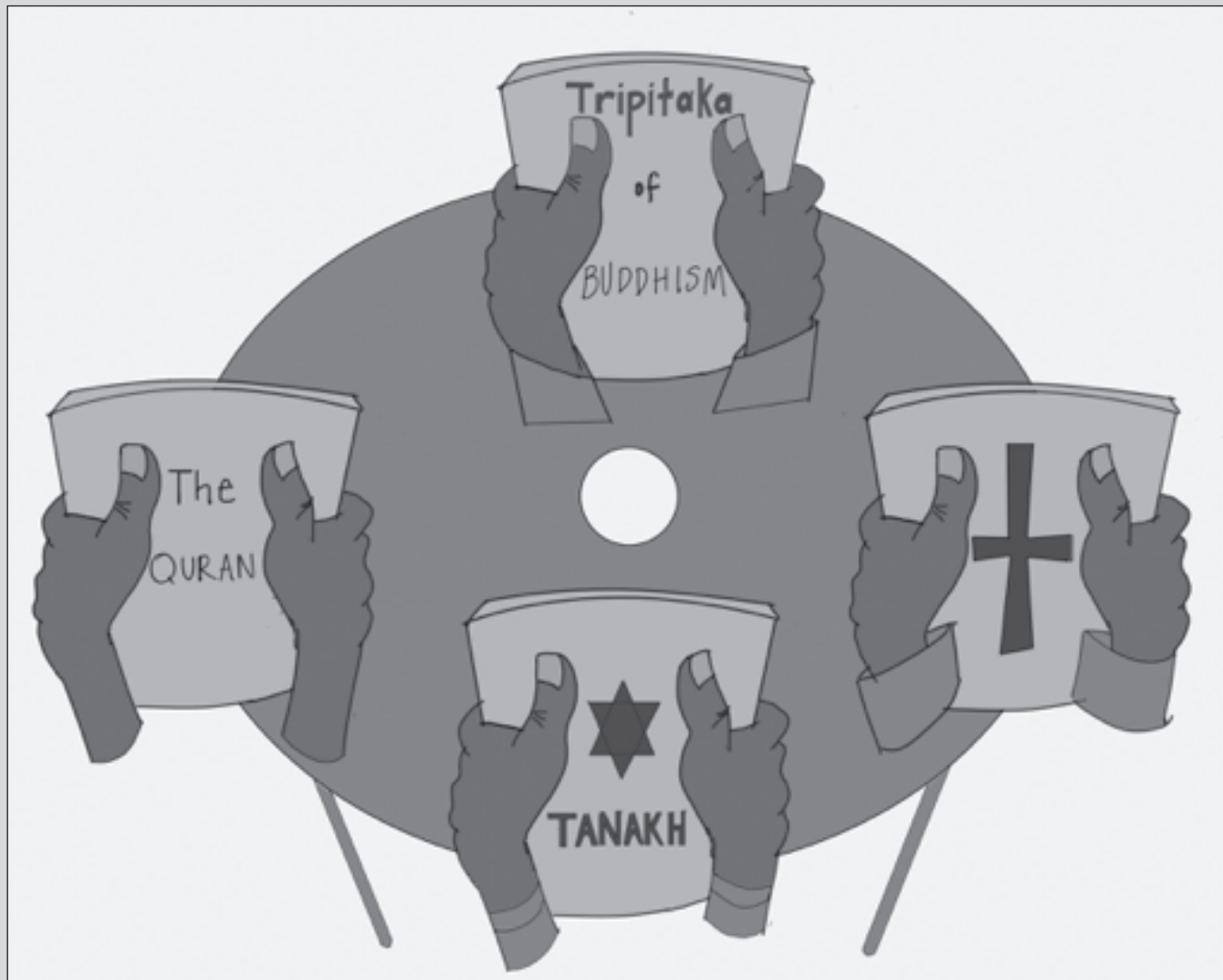
One of my closest friends was Muslim. I am thankful for her generosity in sharing her culture and experiences, as she grew up Pakistani in a small conservative town. She taught me how to pronounce her sister's name correctly. For prom, she practiced henna on me, working diligently to make the lines thin and clean. At her graduation party, we gorged on samosas and other staples of Pakistani cuisine. Not once has religion ever caused a strain on our friendship, and, for that, I am grateful. In return, I've shared my family's traditions, such as why I observe Lent and the Advent calendar, and the differences between Catholicism and Christianity.

But it's not enough to be appreciative. We must look out for our Muslim friends. The number of Islamophobic assaults committed in the U.S. last year surpassed the number of assaults that occurred in 2001, the year of 9/11. In 2016, there were 127 reported victims of aggravated or simple assault, compared with 91 the year before and 93 in 2001, according to the Pew Research Center. Another Pew study from 2014 revealed that 62 percent of Americans don't know a Muslim, which can make it easier for many Americans to demonize Islam. And President Donald Trump's inflammatory comments haven't helped.

When Trump placed a travel ban on seven predominantly Muslim countries in January, my heart ached for my Muslim and Middle Eastern friends. I got involved in Chapman Students Against Xenophobia, and was able to really hear what my peers around me feared, but also what they needed. More than 400 people gathered in the Attallah Piazza on Feb. 1 to protest the ban. As a result, Muslim students on campus became much more visible to me.

Humans have a tendency to fear what they don't know. The most important thing we can do is listen. We can't stop Trump from making inflammatory comments about Muslims. But we can educate ourselves and reach out to our friends when they need help. Christianity taught me to "love thy neighbor." It's a simple concept, but it's worth reminding yourself to practice it.

EDITORIAL



Illustrated by Meghan Noyes

Have faith in religious differences

The Panther Editorial Board

Although Chapman has roots with Christian churches, it has evolved since the university's founding over 150 years ago, with the addition of the Fish Interfaith Center and the Wallace All Faiths Chapel in 2004.

While 44 percent of Chapman students consider themselves Christian, the student population practices a variety of faiths, including Islam, Judaism, Hinduism, Buddhism and Sikhism.

Having many religions on campus can provide diversity in thought. But religion doesn't have to be something people agree on, and at Chapman, it's easy to expose yourself to different religious backgrounds.

College is a time when people find themselves, and religion and spirituality can help students form their identities as they enter adulthood. Religion can provide a community in college, and even if students don't become religious, religion or spirituality often provides values, morals, a support system and structure that can carry into the rest of adulthood.

Spirituality is essential to students' lives, according to Spirituality in Higher Education, a seven-year national study through UCLA. "Assisting students' spiritual growth will help create a new generation who are more caring, more globally aware, and more committed to social justice than previous generations," according to the study.

Spirituality can be defined as finding peace and answers to the "big" questions, such as the meaning of life or a higher power, and some people choose to go through this journey using organized religion, according to the Fish Interfaith Center.

Chapman makes it easy to explore different religions and your own spirituality with resources provided by the Fish Interfaith Center and the Cross-Cultural Center. Every Saturday and Sunday, the Cross-Cultural

Center hosts a prayer room from 10 a.m. to 10 p.m. because the Fish Interfaith Center is closed on weekends.

Throughout the week, the Fish Interfaith Center offers services for different religions, including an open labyrinth walk, meditation sessions, mass and Shabbat. There are 19 religious and spiritual student groups on campus, from the Chapman Skeptics to the Sikh Student Association.

While exploring new religions, or those that are different from your own, there may be ideas with which you disagree. It shouldn't be important to convince the people around you to agree – religion is a personalized experience. Differences in religion should be celebrated, rather than looked at as negative or dividing.

There are many differences among religions that can lead to conflict, like how we dress, or the food we should eat. But there are also common themes that encourage people to do good – religion can lead people to rediscovering their internal moral compasses.

Many religions, like Buddhism, Christianity, Hinduism, Judaism and Islam, have forms of nonviolence and peace as part of their traditions, and have been pillars for many nonviolent movements, according to a study by the Institute for Economics and Peace.

It can be easy to disregard other people's religious beliefs if you don't share their beliefs, or even write off other religions as "wrong." Instead, try taking some time to explore the Fish Interfaith Center's resources and open yourself up to other beliefs. You may find it helps you appreciate other religions as well as your own. By taking this time at Chapman to get in touch with your own spirituality and learn about other beliefs, you may find it leads to a more peaceful, well-balanced life.

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Have a question, comment or idea? Contact us at thepanthernewspaper@gmail.com.

Nothing dark in the support for the Smith Institute



Daniele Struppa,
president of Chapman
University

I was pleased to read what was a fairly good, balanced representation of the differing views that faculty have on the Charles Koch Foundation gift. However, I want to make sure readers of *The Panther* are familiar with how the gift came around, because some of the statements attributed to my colleagues are, at a minimum, misleading.

In 2010, two of our colleagues, Bart Wilson and Jan Osborn, developed a new course in humanomics. The course had great success and an elective course was added in 2012 at the request of students. Wilson and Osborn then sought the support from the faculty senate to expand the offerings and possibly develop a minor. The review from the Long-Range Planning Council was extremely positive, and the senate asked me to support the project.

It was at this point that professors Vernon Smith, Wilson and Osborn had additional conversations about building a program that would allow our

students to pursue inquiry across disciplines and points of view. As students asked for more humanomics classes, these professors realized that they needed more faculty to make that happen. They then sought the support from the Charles Koch Foundation. As a result, they received a significant grant from the foundation (as well as from other donors).

At no point has the foundation asked Smith, Wilson or Osborn to alter their project, modify their intent or hire anybody in particular. From the beginning, this has been a faculty-driven project, and in fact, a very high-quality project.

We agree that we all have “a problem when money corrupts the university,” but this statement has no relationship with the situation at hand. The Koch money supports a faculty project, not the other way around.

This is not the first time that Chapman has made requests for funds from the Charles Koch Foundation. As with any source of funding, we sometimes succeed, and we sometimes fail. But in all cases, the discussion has always been on our terms. We tell the foundation what we would like them to support, and it decides whether or not it likes the project.

I will repeat what I wrote to the chair of the English department, Joanna Levin, in September:

“Chapman University has not and will not accept donations that require the university to hire faculty dictated by the donor. Nor would we ever agree to engage in research whose outcome is predetermined by any donor. This would not only violate IRS regulations, but more importantly, would vio-

late our commitment to the institution’s intellectual independence. Most of you have known me for

“**Only by sleeping under a stone could anybody claim to be unaware of the funding behind the Smith Institute.**”

more than 10 years, and you have been witnesses to my curiosity, intellectual engagement and openness toward faculty holding diverse viewpoints. No amount of money will change Chapman’s commitment to this approach, and I believe that my actions over the last 10 years speak louder than my words can.”

Finally, I will address the issue of transparency. One faculty member interviewed by *The Panther* makes it appear like the origin of the funding had been kept a secret. This is laughable. I announced the gift and its origin last November, when the gift was received, and then again in the spring. Most importantly, I communicated with the English department and its chair with full detail about how the gift developed, and the topic of the Koch funding was explicitly discussed during the search process for the new provost. Only by sleeping under a stone could anybody claim to be unaware of the funding behind the Smith Institute.

The Smith Institute and academic freedom



Bas van der Vossen,
philosophy professor

On Nov. 13, *The Panther* published an article focusing on Chapman’s new Smith Institute for Political Economy and Philosophy, and the role of external donors in establishing this institute. The piece suggests that Smith Institute professors may be hired to further libertarian ideas.

I am mentioned as an example of

a professor who was hired for this reason using money from an external donor. Students who read the piece might believe that my classes are ideological in nature, or that certain political views are being promoted. I want to make it clear that this is not true. There is not, and never has been, any

ideological expectations or content in my teaching. Philosophers try to formulate the strongest possible versions of arguments on different sides of a debate. It’s part of our mission to help students better formulate positions, including ones that they hold but we don’t.

“**There is not, and never has been, any ideological expectations or content in my teaching.**”

There are legitimate questions to ask about the role of external money in the academy. In the article, our colleagues express a concern for academic freedom. I share their commitment. There are no expectations of me to incorporate specific ideas, topics or even themes in my work. Academic freedom is an unassailable good.

But academic freedom is not only for professors. It’s for students, too. I am worried that students who read the article will worry about expressing their views in class. This would do real damage to our educational mission at Chapman. All students

should feel safe and free to express their views.

The classroom needs disagreement. It’s the lifeblood of education. Only when students (and professors) challenge each other, can we learn which ideas are best, which can withstand scrutiny and when we should change our minds. That’s the point of having a university. We cannot survive conformity.

It is true that I hold libertarian ideas, although I’m far from a “standard” libertarian, if such a thing exists. I favor open immigration, I worry about excessive state power, police brutality and the war on drugs, and I believe that market economies generally make people better off, rich and poor. But none of that should really matter. I am a philosopher first, and a philosopher’s job is to seek the truth, following the arguments wherever they might lead.

As a teacher, I want to help students do this, too. The point of a university education is for students to learn how to make up their own minds, how to reason correctly and how to evaluate evidence for and against different views. We offer different ideas, arguments and make the best cases for and against them. I’ll listen to you, and I’ll challenge you. But I will do so using arguments. Together, we’ll try to figure out what’s right and true. And what you end up believing is, well, up to you.

There’s more to gun control than your Facebook indicates



Olivia Ducharme,
senior creative writing major

On Nov. 5, many news outlets and social media sites were covered with #PrayforTexas, eerily similar to six weeks ago when we were hit with #PrayforVegas. But, unlike after the Vegas massacre, I didn’t cry; thanks to Facebook users, murder and domestic terrorism in the U.S. have become desensitized.

In Sutherland Springs, Texas, a First Baptist Church was in service when a white male in his mid-20s opened fire on both adults and children, according to CNN. At least 26 have died from the sustained injuries, up to 14 of which were children, launching the numbers to the highest toll of children involved in a massacre since the Sandy Hook Massacre five years ago. 84 people have died as a result of both men in Vegas and Texas opening fire at events and places that

are generally considered safe.

Both men are white, American citizens and obtained their firearms legally. We see it happen every time: People flood Facebook feeds with “thoughts and prayers” before heading back to their everyday lives, which they can do, because they weren’t the ones cowering under pews or jumping over barricades, wondering if they would live or die.

In the days following each shooting, I open my Facebook to see post after post with the same sentiments. “Eliminate guns. Now.” or “Defend the Second Amendment!” Most articles that make it to circulation also seem to maintain the same content about the shooter, the victims and the aftermath. There is an almost interchangeable nature to these massacres, which can numb the catastrophe. It’s time we step away from our screens and discuss what we can do preventatively, both at federal and local levels.

It would be easy to spit my liberal antics about gun control, stricter background checks and that we shouldn’t be able to purchase guns at somewhere as common as Walmart – but that wouldn’t change anything. Instead, I’d be written off as someone with an agenda. President Donald Trump has already called the Texas massacre a “mental health problem,” but lumping people who are mentally ill with murderers is sadistic. As a result, I stayed away from Facebook on Nov. 5.

We can take to Facebook to scream about the

federal government’s policies, and the gun owners will try to cling on even tighter to their firearms. “We need them to protect ourselves against the crazies! How will we defend ourselves?” seems to be the constant response. However, I believe that Las Vegas would have resulted in even further damage had there been gunfire from both sides. And when it happens again, Facebook will continue to light up with hashtags, “thoughts and prayers,” and temporary frames for our profile pictures. We’ll get inundated with photos of the murderers, and the victims will be in the spotlight for a day.

The argument was never meant to be about guns, but the value of human life. The issue is not gun ownership, but the lack of background checks in different parts of the country, along with open carry policies. This only increases the number of massacres we experience every year.

On the other hand, the Port Arthur Massacre in Australia in 1996 left 35 people dead – and the gun laws were immediately made stricter, according to NBC. As a result, citizens are unable to purchase automatic and semi-automatic firearms and rifles without justified reasoning. There have been zero mass shootings in Australia the last 21 years, according to the BBC. Perhaps it’s time for us to look away from our Facebook home screens, and instead turn to other countries for help with preventative action against gun violence.

Men's basketball wins fifth straight

Natalie van Winden | Senior Writer

The men's basketball team has yet to lose this season, bringing home two more wins this week against West Coast Baptist College and La Sierra University. Chapman beat West Coast Baptist without much resistance, but fought against La Sierra Dec. 2 to win by one point.

"Our energy was really high," said junior guard Josh Mendoza about the La Sierra game. "The bench's energy definitely helped us keep believing and fighting till the end."

Mendoza said La Sierra came out "hungrier" than Chapman, because the team had already beat them in the first game of the season, Nov. 16.

"We just didn't play hard. We gave up easy baskets on defense and weren't playing smart with the ball on offense," he said. "That was probably the worst first half we played all season, and I think everybody knew that."

Chapman picked up the momentum after halftime and fought to win the game by just one point.

"(During halftime), we talked about having self-pride on defense and playing with better effort," Mendoza said. "We also talked about being smarter on offense because we had a few turnovers in the first half."

Led by a second-half three-point barrage, the men's basketball team also won on Nov. 28 at West Coast Baptist College. The 90-75 win was Chapman's highest-scoring game so far this season.

"It's a good win for us," said junior point guard Reed Nakakihara. "It's a good learning experience as we continue to get better and realize every single game is not going to be easy."

While Chapman never fell behind in the game, the team saw a 12-point first-half lead disappear during the second half. West Coast Baptist tied the game twice in the second half.

"(Coming into the game), we knew we were the favorite, and that kind of hurt us," Nakakihara said.

"We didn't come out with enough energy, but it's a good game for us to learn from and keep getting better."

The turning point came when Mendoza hit three straight three-point shots in the second half, giving Chapman a nine-point lead. Despite playing 16 minutes – eighth among the 12 Chapman players who played – Mendoza led the team with 23 points, making six of his seven three-pointers during the second half.

"My role is to be a shooter, so the first thing I do is look for an open shot," Mendoza said. "I haven't gotten to play a lot up until this point, so this was my chance to make my mark for the team and try and bring some type of spark."

Chapman players are still acclimating to the new roster this season, feeling out the patterns of its teammates and new team members, Nakakihara said.

"We just have to take it day-by-day, and focus on the small steps and the big picture will come along. We're all starting to get more comfortable playing alongside each other," he said.

This need is especially apparent when it comes to defense, Nakakihara said.

"I think we just need to be more consistent with it," he said. "We have flashes where we are pretty good and then there are times where we're struggling on the defensive end and that's unacceptable."

Chapman will play its first conference game at Pomona-Pitzer College Dec. 6.



Panther Archives

Freshman center Reed Smith posts up against a La Sierra University defender in Chapman's 82-67 win Nov. 16.

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Men's basketball sees improvement



Jacob Hutchinson
Sports Editor

The men's basketball team has seen vastly different results in the last two seasons. Two years ago, the team was crowned the Southern California Intercollegiate Athletic Conference (SCIAC) champion on the heels of then-freshman guard Cam

Haslam's standout season.

Haslam led the SCIAC in scoring, with an average of 19.5 points per game, winning D3Hoops.com National Rookie of the Year and SCIAC Athlete of the Year.

Last season, Haslam played only six games after suffering a meniscus injury. He was sidelined for the rest of the season and Chapman finished eighth out of nine SCIAC teams. Without Haslam, the team often relied on then-junior forward James Taylor, who averaged nearly 14 points and six rebounds per game.

Neither Haslam nor Taylor are playing this season.

This begs the question: Who will take on the scoring load for Chapman?

So far, the backcourt has been led by senior guard Rob Nelsen and junior point guard Reed Nakakihara. Nelsen leads the team in scoring at 15.4 points per game and is second in rebounding with 6.2 rebounds per game. Nakakihara is second in scoring, at 13.4 points per game.

In the frontcourt, Taylor's absence left a void. So far, freshman center Reed Smith has filled it, averaging 11.4 points per game on 54.4 percent shooting. He leads the team with 7.4 rebounds per game.

Early on, the team is clicking. Chapman has opened its season with five straight wins, four of which came by 15 points or more. Chapman shoots nearly 50 percent from the field and 41.1 percent from three-point range. But the team has 10 freshmen, according to Chapman Athletics, and that lack of experience can often manifest itself on defense.

After Chapman's first home win Nov. 16, head coach Mike Bokosky said the team's issues aren't offensive.

"Playing defense and rebounding the ball (are things we need to work on)," Bokosky said. "We're anemic in those things, and it's just toughness and a willingness to do it. Everyone can score points, it's about who works on their defense."

Chapman allowed roughly 66 points per game in conference in each of the past two seasons, but its scoring dropped from 74.1 points per game to 61.6 last season. Opponents' field goal and three-point shooting percentages also rose by more than 3 percent in conference games.

That regression, coupled with the team's hot start, makes predicting this season's outcome difficult.

Women's soccer also started this season with five straight wins after a SCIAC final appearance last season, but the team went on to finish last in the conference.

Early non-conference games are often poor predictors of SCIAC performance.

The team's biggest problem last season proved to be scoring, but in its first nine non-conference games, it averaged 75.7 points, more than its conference scoring average in its title-winning season. Last season's scoring issue didn't present itself until the conference season began.

Still, Chapman's undefeated start is promising. Stringing together five wins – including a one-point away win – to open the season on efficient shooting will provide a confidence boost to a roster of mostly underclassmen.

While there is always the possibility that early momentum wanes, this team looks to have the talent to compete for a playoff spot, and, at the very least, finish higher than its eighth-place ranking last season.



Panther Archives

Junior psychology major Nicole Fouts practices for the tennis team on the new tennis courts next to the Marion Knott Studios.

Tennis coach hopes to court title

Jamie Altman | Editor-in-Chief

It was 1990. Will Marino, a member of the California State University, Bakersfield tennis team, was playing in a title-clinching doubles match on Chapman's courts.

It was the final match of the season, and the two schools, which were in the Division II California Collegiate Athletic Association conference at the time, were tied at four. A victory would qualify the winning team to compete nationally, and it was up to Marino and his partner to beat the third-ranked Panthers, he said.

At the time, Chapman's courts were relegated to a far corner of campus, and were so small that students had to walk off the courts, through a parking lot and into the Student Union to use the restroom.

To most people, a 27-year-old tennis match in shoddy facilities would barely register. To Marino, the experience is impossible to forget.

Nine years later, Marino was hired to lead the Chapman men's and women's tennis programs.

"Who would have ever thought I'd be at Chapman?" Marino said. "It was ironic that years later, I get hired to coach for Chapman on those same courts. The court that I clinched my victory on, court two, I kept that as my court. I used to teach there, and I always wanted to play on it because it was my lucky court."

Now, 18 years into his coaching career, Marino sits in his office at the newly designed \$7 million Lastinger Tennis Center, complete with 1.75 acres, seven tennis courts, home and visitor locker rooms, and most importantly, its own toilets.

It's a little before 10 a.m. on a Tuesday and the courts are quiet, except for a group of about five men and women practicing. Marino arrives wearing almost head-to-toe Nike apparel – from his hat to his socks – except for a long-sleeve "Chapman tennis" T-shirt. For the next 10 hours, he won't leave the area.

"It's a long day," Marino said.

During the offseason, Marino teaches an hour-long physical education class that begins at 10 a.m., then a private lesson until lunch. The women's team practices from 1 until 3 in the afternoon, followed by the men from 3 to 5 p.m. Afterwards, there are more private lessons until 8 p.m.

While this schedule only lasted for three weeks in the fall, it will pick up again for the entire spring semester.

Marino isn't fazed by his nonstop schedule – he knows what it's like to work long hours.

From 1999 to 2005, Marino served as the director of tennis at Ridgeline

Country Club in Orange while teaching private lessons at Chapman. He would start his day at 8 a.m. at the country club, head to Chapman at 1 p.m., then go back to the country club from 6-10 p.m.

It was at this country club where Marino met his assistant coach, then 4-year-old Jimmy Fernandez. Marino mentored Fernandez through clinics and summer camps, and years later, approached him about coaching together.

Still in his office, Marino smiles and waves at players – who simply call him "Will" – as they come and go from the facility.

For someone who works 10-hour days, coaching a pair of teams with losing records can be discouraging. Last year, the men's team went 5-15, the women 3-16. In six of the women's team's matches, the Panthers failed to win a single game.

"It's hard," Marino said. "The last few years have been tough because we didn't have the facilities and we were off campus. It took a toll. I was losing players, and it was hard to fill teams up."

But junior Nicole Fouts, who has been on the team since she was a freshman, stuck around.

"He tried to keep us positive," Fouts said. "He would bring music to the courts, small stuff to keep it fun and make sure that even when we're losing, we're still having a good time."

But Marino knows talent when he sees it. In 2010, a young woman in his beginner physical education class caught his eye. The student, Jenna Ford, had no training or previous experience, and when Marino approached her about joining the team, she was hesitant because of her commitment to Chapman's Dodge College of Film and Media Arts, Marino said.

"You're good enough," Marino told her. "Don't worry about what the other girls think. You're going to help us win."

Since Chapman is a Division III school, Marino understands that academics can be a higher priority than tennis. Because of this, he said he doesn't coach like a drill sergeant. "Will tries to push us," Fouts said. "He wants to improve your game. But he's not super strict to the point that nobody would want to come to practice."

Instead of focusing on the teams' records, Marino said he tries to put the friendship first.

"To get to know the players, especially freshmen, sometimes, it can take years," Marino said. "I chat with them during practice, during off-time. I get to know their family life, meet their parents when they come



Photo courtesy of Larry Newman

Head tennis coach Will Marino coaches from the sidelines.

to games."

When Marino learned that Fouts was struggling financially, he helped find her a work-study job of washing the courts after practice, and also assisted in getting her a tennis coaching job, Fouts said.

For sophomore Raven Hampton, Marino made an impression when she visited Chapman in high school, because he was honest about the program.

"A lot of coaches (at other schools) have on this huge smiling face," Hampton said. "Will said, 'Here's what I ask of my players, I think you'd be a good fit.' He didn't sugarcoat anything."

Marino also doesn't sugarcoat his goals for the team. Despite the losing records, Marino aims to win a championship within five years.

"I've done everything else," said Marino, who lives in Tustin with his 2- and 4-year-old sons. "Winning a championship is the last thing."

He's even played against – and lost to – his tennis idol, Pete Sampras, at a tournament in Arizona in the summer of 1989.

"He steamrolled from there and became one of the best players in the world," Marino said. "Yeah, he was good, but I didn't think he was that good to win the U.S. Open. But with tennis, you're able to gain confidence quickly."

This is the same confidence that Marino tries to instill in his players, even after they've left Chapman.

"I had a student here who graduated in 2005 who took all my classes in tennis," he said of Nick Thomas. "After a three-year period, he left, and then he called me to say that he wanted to get better at tennis. He's still taking lessons from me."

Brady Hoskins: fighting through the pain

Junior two-meter defender played full season with meniscus tear

Natalie van Winden | Senior Writer

Before this season, Brady Hoskins hadn't played a full season of water polo in his college career. Every season, the junior two-meter defender has dealt with a new injury, often forcing him out of the water.

During his freshman year, Hoskins lacerated his spleen and spent most of the season in the intensive care unit and on the bench, he said. By his sophomore year, he was ready to get back in the pool – until he herniated a disk in his back.

The third time wasn't the charm for Hoskins this season. He felt his knee pop during a game this year, and the initial pain only intensified. He'd torn his meniscus, a potentially season-ending injury. However, Hoskins played through the injury for the entire season.

"There have definitely been a few occasions when I thought about taking a break from water polo, when I woke up and couldn't get out of bed," Hoskins said before the season ended. "But, you know, there is only a week and a half left (in the season), so I want to finish it off, finish a complete season finally."

Hoskins fulfilled his goal and played through his meniscus injury, until the water polo season ended on Nov. 17 in the Southern California Intercollegiate Athletic Conference semifinals against Whittier College.

"He's an athlete. Athletes, we do (fight through the pain) sometimes," said head coach Eric Ploessel. "Back in the days when I was playing, concussions weren't as big as now, and we played with concussions and through broken hands. Sometimes, that's what we do, because we love the sport. We don't want to be out. It hurts us."

Hoskins didn't think he would be able to play through the pain without a little help.

"It's pretty painful," Hoskins said. "Luckily, you get enough adrenaline from the game – you don't really feel it too much. Plus, our athletic trainers are phenomenal and they are doing a lot to keep me in the game."

Ashley Raciak, a certified athletic trainer at Chapman and Colin Bernstein, a graduate student assisting with the athletic training department, worked with Hoskins while he dealt with his injuries, Hoskins said.

"You almost have to forget about it and tell yourself you're not injured," Hoskins said. "It definitely affects me in the water, because you use your legs so much in water polo. Playing with one leg is not ideal. You can kind of feel it, but you have to keep telling yourself it's only 32 short minutes."

Hoskins said that he plays for his team and for his family, but his ability to get through a game doesn't come without sacrifice. Throughout college career, Hoskins's pain tolerance has increased, he said.

"I just try and strengthen the ligaments and the muscles around my knee, but other than that, it's all just playing with the pain tolerance," Hoskins said.

Hoskins's injuries have affected team members, because they had to sometimes practice and play without him – a "key" player – Ploessel said.

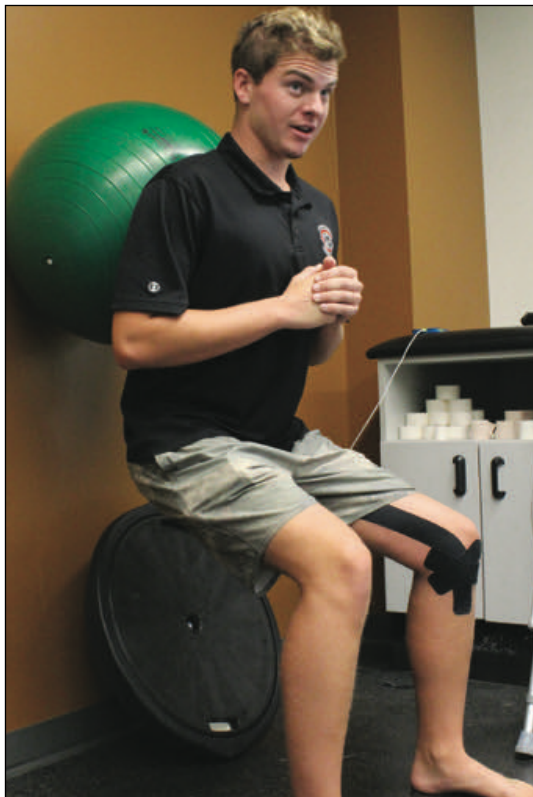
"We've just been dealing with it for the past three years," Ploessel said. "Sometimes, I've kept him out for a game or two just to give him extra rest, so he's not playing every single game."

Hoskins was first introduced to Chapman by his older sister Emmy, a '17 alumna. He said it became an obvious choice when he was looking at schools.

"I just fell in love with the school, to see how close-knit the team was awesome to me," he said.

Still, Hoskins's injuries have made his college experience less than ideal. Getting to class from his house on crutches can take 30 to 40 minutes, but it is something he has learned to deal with, he said.

"I wouldn't change my experience," Hoskins said. "I think it's honestly the team, you have this real sense of brotherhood, especially on our team. I know I'm going to be friends with these guys way past college."



IAN CRADDOCK Staff Photographer

Junior two-meter defender Brady Hoskins does physical therapy for his torn meniscus in Chapman's trainer's room.

“
I thought about taking a break from water polo when I woke up and couldn't get out of bed.

- Junior two-meter defender Brady Hoskins



Panther Archives

Junior two-meter defender Brady Hoskins looks toward the goal in Chapman's 11-10 victory over Redlands Oct. 25.

SCOREBOARD

Women's **Basketball**
Chapman 69 UC Santa Cruz 53

Men's **Basketball**
Chapman 90 West Coast Baptist 75
Chapman 71 La Sierra 70

Key: Bold = Chapman, winner listed first

UPCOMING GAMES

Women's **Basketball**
Dec. 6 vs. Pomona-Pitzer 7 p.m.

Men's **Basketball**
Dec. 6 @ Pomona-Pitzer 7 p.m.
Dec. 8 vs. UC Santa Cruz 7 p.m.

Key: Bold = in-conference game
*= Playoff game # = at Redlands