

JCU ScholarShip

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JOHN CABOT UNIVERSITY

DECEMBER 2018

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Robots Rule.

LETTER FROM THE EDITOR

Dear JCU Community,

The board and I are excited to present to you the last issue of 2018! This year has been one of new beginnings, experimentation, creativity, and a whole lot of growth for The Matthew. We hope that all of this has been reflected in each issue, as well as in the dialogue that has been circulating around them.

We redesigned the newspaper with the intent to accomplish one main priority: to create a dialogue in our international community. As we approach the new year, I look forward to continuing the pursuit of this goal with “hotter” hot topics, increased student participation, and... The Matthew Merch (check our website next year to see what we will have available for purchase)!

Lastly, the board of the newspaper wants to thank the JCU Community for its participation, submissions, and support. We have received an overwhelming amount of positive feedback, and we believe we are on the right track toward cultivating change through the articles, opinions, and creative work we have received from students.

Happy holidays and ad maiora,

Adriana DeNoble
Editor in Chief



THE FACE OF THE MATTHEW'S DECEMBER ISSUE: ROBERTO RONZUCCI

ROLE AT JCU: MEDIA LAB ASSISTANT

FIND HIM IN THE MEDIA OFFICE
NEXT TO THE DIGITAL MEDIA LAB IN
GUARINI CAMPUS!

Holiday Special

What To Do For the Holidays in Rome

By Adriana DeNoble

Staying in Rome over the winter break? Here's a check-list of fun things to do and see over the holiday season!

1. **Take pictures of the lights and decorations around Trastevere.** Piazza Santa Maria features some beautiful lighting decorations around the holiday season. Sit on the steps of the fountain, grab a hot chocolate, and sit in awe of the beauty!
2. **Shop the christmas markets at Piazza Navona.** Pick up gifts for your friends and family (and a couple for yourself as well).
3. **Go ice skating by Castel Sant'Angelo at Grinzing Village.** Skate next to the enchanting fortress and snag

some amazing instagram photos!

4. **Eat festive food like panettone, cotechino and lenticchie.** The delicious panettone is a bread-cake that is traditionally sprinkled with candied orange peels and raisins, however, you can find many variations that mix in chocolate, pistachios, and more! Cotechino is a pork roll that is typically served with lentils and is a traditional meal Italians eat on New Year's.
5. **Attend the Hanukkah Street Party in the Jewish Ghetto.** Head to Via del Portico d'Ottavia to celebrate Hanukkah with a lively street party!



Photo courtesy of JulesB

Guarini Institute Organizes Trip to Ukraine

By Clelia Casciola and Katya Umanets

The Guarini Institute for Public Affairs recently organized a study trip to Ukraine. A group of JCU students, along with Political Science professors Federigo Argentieri and Seth Jaffe, visited the city of Lviv in Western Ukraine and the Ukrainian Catholic University (UCU) from November 1st to 4th. During their stay, they attended four academic lectures about the Ukraine-Russia conflict and engaged in social activities with UCU students.

The first day began with a presentation of UCU by the Director of the International Academic Relations Department. Despite being a Catholic institution affiliated with the Greek Catholic church, UCU has a diverse student body; many students from other regions of Ukraine and with other religious affiliations attend UCU programs.

After the UCU presentation and a campus tour, students participated in the first academic lecture, "The US, Russia, and Ukraine," by Professor Seth Jaffe, who focused on American foreign policy toward Russia, particularly in relation to the conflict in Eastern Ukraine. Jaffe reviewed the period from the end of the Cold War to the present, particularly under the Bush, Obama, and Trump presidencies and pointed out the differences and similarities in these administrations' approaches. Particular attention was given to President Vladimir Putin's reaction to US foreign policy in specific events like the Orange Revolution in Ukraine in 2004, Gadhafi's assassination following the 2011 NATO intervention in Libya, and the 2012-2013 civil society protests that took place in Moscow. As Professor Jaffe underlined, Kremlin foreign policy has been driven by the necessity to protect Russian interests, and Putin has viewed US foreign policy as a threat. This could explain Russia's intervention in the 2016 US presidential elections with the consequent victory for President Donald Trump. In the final part of the lecture, Professor Jaffe continued the discussion about the current outlook of the US toward Russia, the relations between Trump and Putin, the possible consequences of the US role in the ongoing Ukrainian conflict, and the problematic 2014 Crimean annexation.

In the afternoon, the JCU group had a unique opportunity to meet a soldier who had returned from the frontline in Eastern Ukraine with updates on the ongoing conflict. Andriy Gergert was introduced by Reverend Petro Terlezkyy (UCU). Previously a veterinarian and now Chief of the 8th battalion of the Ukrainian volunteer army, Gergert has been on the frontline since 2014 when the first volunteer battalions were formed.

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Gergert gave students an overview of the Euromaidan, a civil revolution in Ukraine, and Russia's invasion of the country. Furthermore, he explained the phenomena of volunteer battalions independent from the regular contract Ukrainian army, and gave an insight on the activity of his battalion. The 8th Battalion is focused on deception, intelligence service, and searching for evidence of the presence of Russian troops in Eastern Ukraine.

According to Gergert, Russian troops are easily identified by the unique military communication equipment that other armies don't use; such evidence is collected and sent to international organizations. Given that volunteer battalions are not officially recognized as part of the Ukrainian army, their soldiers are left without salaries, social benefits, or government financial support. Their activity is funded by individual donors and volunteers: one battalion has a monthly cost of around \$30k. Gergert ensured that despite the corruption problem in the country and the lack of support, volunteer soldiers are highly motivated and patriotic as they are willing to fight to protect the unity and integrity of Ukrainian borders. Following, Gergert showed frontline videos filmed by his battalion and shared stories from everyday life on the frontline.

After Gergert's presentation, Rev. Terlezkyy shared his experience about helping the army. Together with UCU volunteers and partner organizations, Rev. Terlezkyy provided military hospitals with beds and medicine, organized fundraising concerts, built mobile laundry and shower trucks, and provided soldiers with binoculars and cameras for night vision.

On day two, students discussed domestic reforms in Ukraine with UCU Professor Andrew Rozhdestvensky (UCU). After having read a case study on the Ministry of Defense, JCU students were asked to evaluate the reforms of Yuriy Husyev, Deputy Minister of Defense, and his team. Husyev found the Ministry of Defense in a state of high corruption and low efficiency. In fact, it was rather a bureaucratic institution not able to react quickly to the challenges of the military conflict – this is why in the first 3-6 months of the conflict, the major support for the army came from volunteers, and not from the Ministry. He implemented changes to internal communication and gained support from volunteers and reform activists from various professional backgrounds.

On the afternoon of November 2nd, JCU Professor Federigo Argentieri (JCU) gave the last lecture, "The EU, NATO and Ukraine" JCU and UCU students,; focusing on the roles that the European Union, NATO and other organizations (like the Organization for Security and Cooperation in Europe, OSCE) have had before and after the end of the Cold War. Professor Argentieri focused on the situation in Ukraine starting from the intervention of the OSCE in the 2004 Ukrainian elections, and the following elections in 2010 that brought Yanukovych to power and marked the beginning of the controversial connections to Russia.

To understand Russia's intervention in Ukrainian politics and the invasion of Eastern Ukraine and Crimea, it is important to analyze agreements like the 1994 Budapest Conference. In this agreement, Ukraine traded its nuclear arsenal for the commitment of the US and Russia to ensure its national sovereignty and territorial integrity. It is also important to keep in mind the unofficial agreement between the US and Russia, where former Soviet republics including Ukraine, would not become members of NATO. According to Professor Argentieri, Putin started being more interested in Ukraine's relations to the West as a consequence of US foreign policy in Iraq, and in the acceptance of the 2008 declaration of independence of Kosovo, which also encouraged Russia's intervention in Georgia.

In particular, Professor Argentieri emphasized how the Kremlin has not been interested in Ukraine's EU membership until 2007. Furthermore, he underlined how the Russian invasion in Ukraine and involvement in the conflict in the Eastern part of the country is a clear sign of the Kremlin's to keep Ukraine as far as possible from any further possible agreement with the US or the European Union.

After the lectures, JCU students got a chance to meet UCU students and, learn about their student life activities, in particular, the projects of Student Government and Student Brotherhood. Together they discussed the current political situation in Ukraine, Europe, and the US, and exchanged opinions about each other's perspectives on different issues. In addition to the meetings in the classroom, JCU students got to spend time with their Ukrainian colleagues in the city center.



JCU Professor Jaffe (second from left) and Professor Argentieri (fourth from right)

Missing and Murdered Indigenous Women on U.S. Reservation Land

Based on a paper written for Politics of Gender course

By Maggie Vlaj

The 2017 film *Wind River* starring Elizabeth Olsen and Jeremy Renner tells the story of the rape and murder of a young Native American woman on the Wyoming Reservation Wind River. Although the heart-wrenching movie is best known as a murder mystery or thriller, its narrative is not very different than reality.

Wind River is known for extremely violent crime and poor living conditions. According to 2016 statistics, its life expectancy is 56 years old (14 years less than Iraq's); crime is between five to seven times the national average, and high school graduation rates are only slightly above 30% (Wyoming Vital Statistics; The World Bank).

The last still of the film *Wind River* reads as follows: "While missing person statistics are compiled for every other demographic, none exist for Native American women" (*Wind River*).

Compared to other ethnicities, Native American women are disproportionately affected by violence, with nearly 40% of Native Americans experiencing sexual assault or domestic violence in their lifetime, as stated by the U.S. Department of Justice. According to a study from the Indian Law Resource Center, Native American women are murdered at 10 times the national average, so when women first go missing, it is common to automatically assume that they are dead).

However, Native American women are also the least studied demographic in the U.S. There are no statistics available as to how many indigenous women are missing or murdered, despite the fact that the numbers are available for every other demographic.

One of the few studies on Native American communities was performed by the Department of Justice in 2010. The study found that more than 80% of indigenous women have experienced violence, with more than 50% having experienced sexual violence. Among the victims of sexual violence, 96% of women and 89% of men have "experienced sexual violence by an interracial perpetrator."

Albeit seemingly record numbers, these must still be considered as underestimations, since accurate statistical analysis is difficult, due to the rural areas and the common fear of victims to share their abuse. Nonetheless, rape is so prevalent on reservations that

it has nearly become an indigenous woman's rite of passage.

Besides sexual assault, there is a phenomenon regarding Missing and Murdered Indigenous Women (MMIW). MMIW are statistically invisible, but the estimates are assumed to be much higher than other demographics of women. A rudimentary study performed under the Violence Against Women Act found that between 1979 and 1992, homicide was the third leading cause of death among indigenous women. Among those murdered, 75% were killed by family members or acquaintances.

One of the greatest obstacles in solving issues

law enforcement often reach despicable measures, and the justice system has failed Native Americans. On the Swinomish Reservation in Washington, a 30-year-old man raped a 13-year-old girl after secretly pouring alcohol into her soda. Despite a DNA match and several witness statements, federal courts dismissed the case. After the case was moved to the tribal courts, the man only served one year in jail, as it was the maximum time for rape under tribal jurisdiction.

Without delving too deep, the unequal difference in jurisdiction and lack of resources available to tribal authorities has led to rampant crime on reservation land, and the crimes committed by non-natives are often uncharged.

Until legal changes took place in 2013, non-natives committing crimes on reservations could oftentimes only be charged if caught by the tribal police. If the criminal was outside of the reservation territory, and given that the crime was not a felony, the tribal police held no authority and the victims saw no justice (U.S. Department of the Interior: Indian Affairs).

For serious crimes such as felonies, the Justice Department takes responsibility as prosecutor,

but according to data, only half of the murder investigations and only two-thirds of sexual assault cases see conclusions with files charged. Additionally, federal courts dismissed 67% of sexual assault cases from reservation areas, according to the U.S. Government Accountability Office.

In the past, some programs had been implemented in attempts to solve the problem. While they served as a symbolic role in the relationship between the U.S. government and indigenous communities, they were short-lived and had little effect.

The uncollected data on Native American women and the sexual violence they experience, combined with the rampant drug abuse, alcoholism, and violence on reservations poses a serious risk to indigenous peoples, both men and women.



Photo courtesy of Crosscut

within Native communities is the difference between tribal and federal laws and regulations. Native American tribes are considered sovereign but are protected by the U.S. In this special relationship, tribes possess what is called "tribal sovereignty," but the communities of reservations are limited by both federal and local law.

The authority of reservations, known as the tribal council, holds primary jurisdiction but has far less authoritative power. This is not only due to the functionings of the law, but also due to the lack of resources held by tribal councils.

Former U.S. attorney Troy Eid noted Colorado's lack of consistent protocol in missing persons reports. Eid noted that "some offices may simply write down the information or may not record it all" (Pember).

The inconsistencies and carelessness of state

See where JCU students have traveled over the Fall semester!



London, England (photo courtesy of Hope Kubinak)



Berlin, Germany (photo courtesy of Micayla Mirabella)



Paris, France (photo courtesy of Julia Guimarães)



Split, Croatia (photo courtesy of Isha Mandal)



Portofino, Italy (photo courtesy of Polina Nasanova)



Bovec, Slovenia (photo courtesy of Guilherme Souto)



Venice, Italy (photo courtesy of Chryssi Soteriades)



St. Gallen, Switzerland (photo courtesy of Ale Palacios)

Forging a Melting Pot

By Julian Franco



I don't really understand what the problem is, I'm only appreciating the culture.

The bindi for me signifies respect and honor. It's a symbol of strength and love. It's not just a dot on my forehead.

Photo courtesy of KITKQ

Firstly, and most importantly, an article could never fully explain the complexity of cultural appropriation. It is a divisive issue with origins that are rooted in the colonial era. Though it is not a happy tale, I implore any reader to research those origins.

To keep some sort of objectivity, here are a couple of essential wrongs of cultural appropriation from both sides of the matter:

- A) Firms profiting from a minority group without due recognition nor compensation
- B) Sounding the alarm whenever we see someone who culturally appropriates

Both of these wrongs emerge from the same issue: misunderstanding each other in a globalized context. The first fails to openly acknowledge the contributions of the people it gains inspiration from. Yes, there is a clear violation when businesses profit from the designs of the socially marginalized. However, in a complex way, this brings the issues of socially marginalized people to the forefront.

The latter is a subject suited for millennials: whistle blowing for matters that serve merely as a distraction to our everyday lives. We make issues out of issues that largely do not impact us directly. Whenever we criticize others for their lack of cultural sensitivity, we are solely observing what lies before us and making an issue out of it.

The question then becomes: what do we want to see in a globalized environment? Is it people staying within their sub groups? Dividing ourselves based on our skin color, or even what we wear or how we speak? Or is it an environment full of cultural exchange and fusion? Ultimately, accepting the fact that we are only going to become more mixed and that giving and taking from each other is a natural part of migration.

To paraphrase the words of Chimamanda Adichie, let's shake off the notion of a single story. Shake off the misconceptions of cultural appropriation by learning from your colleagues. Let's appreciate each other as opposed to creating even more lines to divide us.

"Boys always tell me that they love Latinas. What they don't realize is that they don't love Latinas. They love pornography and something different in bed. When they ask me out on dates, they ask me if I speak Spanish and when I tell them that I don't they seem disappointed. In reality, they are disappointed because I won't call them 'papi' in bed. When they ask me to be their girlfriend,



Photo courtesy of Yocelyn Flores

I want to say that I have a lot going on in my mind, much more than the width of my hips, and it is something that they do not want to get themselves into."

- Adriana DeNoble
The Reality of Racism in America

Read full piece on ThoughtCatalog:
thoughtcatalog.com/adriana-denoble/2017/09/the-reality-of-racism-in-america/

Questions Concerning Cultural Appropriation

By Anonymous



How To Do Thanksgiving Makeup That Has Nothing To Do With The 566 Federally Recognized Tribes

1,140,206 views

68K 2.5K SHARE SAVE

The Cambridge Dictionary defines cultural appropriation as “the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture”. The major controversy around cultural appropriation in society is centered around the second clause to this definition; the “especially” that keeps the line blurry between appreciating a culture that isn’t your own and appropriating it . Particularly in the United States, non-POC (people of color) have been “borrowing” staples from other cultures for quite some time: Eminem has worn durags, Beyoncé has dressed as a Geisha, and Victoria’s Secret models have worn Native American headdresses with feathers that graze their lace-covered “bombshell bras.” Those who aren’t outraged by these circumstances have defended them with the statement: That’s not fair! Why can’t I appreciate cultures I’m not a part of?

There are two main problems with this statement. The first is in the word “appreciate,” because it masks the word appropriate with a similar sound and a positive connotation. The second, and most prominent, is the ambiguity around what is considered a respectful love for another culture and taking advantage of it. Society has been bombarded with the question: is this cultural appropriation?

Is Ariana Grande’s spray-tan cultural appropriation? Is what I’m doing cultural appropriation? As described by Nadra Kareem Nittle, “in the United States, cultural appropriation almost always involves members of the dominant culture (or those who identify with it) “borrowing” from the cultures of minority groups” (www.thoughtco.com). Once again, there is an abundance

of ambiguity around the topic of appropriation. People are confused by the words “almost always,” and ambiguous quotation marks around the word “borrowing.” If almost-always is the majority taking from the minority, does the “almost” include minority-cultures borrowing from majority cultures in the term

cultural appropriation? What almost-always does is give more ammunition to the majority to continue taking advantage of different cultural practices because it doesn’t assign responsibility to anyone. Society can no longer cushion white people by saying “sorry, you cannot dress up as a Native American on Halloween; BUT you can probably get away with this questionable thing that might be considered appropriation!” Society needs to expect minorities and the appropriators to engage in a dialogue that outlines what is respectful, what is loving, and end the problem of misunderstanding simply by talking about it.

What is needed to end a divisive culture of taking and stealing is clear communication of what is respectful and what is demeaning. There must be an end to the safe-word “borrowing”; replace it with “exploiting.” There needs to be an end to wearing another culture as a Halloween costume; replace it with dinners in communities of different ethnicities who share food from the cultures that shaped them. There needs to be an end between the feud of “merry christmas” and “happy holidays” and replace it with celebrating holidays with families of other religions. Cultural appropriation can no longer be a word that people throw at one another or avoid completely; it must be discussed to trump the divisiveness.



creative voices

The blessed dark

by Marilù Ciabattoni

Last night,
I dreamt
Of you and I,
Dead bodies
Lying on each other.
The sky is beautiful
Even when
It's angry.

Paint me
On the road:
Crimson glass
On canvas.
Inspiration,
Like stars,
Disappears
In the daytime.

Show me,
Marvelous
Goddess,
Show me
How to build
A heart.
Holy night,
Come for me,
Own me,
Marry me:

Marry me
In my black dress,
Touch me
In my ripped
Stockings,
Kiss me
In the pale
Twilight
Before leaving,
Lead me
Into the dark.
The blessed
Dark.

A Black Ocean Full of Mermaids

By Eleonora Papotto
Thoughts were swimming
Inside my head.

Calling me to lose my mind
Shouting silently my name.

Seductive mermaids
Long hair full of thorns.

Colorful, sharpening tails
You will never see their eyes.



Photo courtesy of Chryssi Soteriades

What a threat I am to myself!

By Eleonora Papotto

I get sad for thousand reasons
Believing that a blank page
And dark ink
Will save me
From my own reasons.
But, as long as I stain the paper
My sadness increases, expands
It touches every corner of myself.

What a threat I am to myself!
I write to kill my sadness
But it turns out
That it actually cures me.
Maybe I am a masochist,
I enjoy the taste of a missed happiness.
Indeed, I love
How the ink stains a blank page
As we still have control
Of what to ruin.



Photo courtesy of Adriana DeNoble

Her Name

By Fabio Semeraro

Her hair like pure gold,
so shining, so rich
Her lips like lava,
so burning a kiss
Her eyes like darkness,
far deeper than night
Her smile like sunshine,
a morning's delight

Her voice like a siren's,
Ulysses would lure
Her scent panacea,
of all ills the cure.
Her figure like silk,
so slender and thin
Her poise of a queen,
no girl's ever been

Her grace like rainbows,
so precious and rare
Her beauty like life,
so vast and unfair
Her true appearance,
concealed to the eyes
Her true persona,
a muse in disguise

Her presence a blessing,
the heart's only bail
Her sighting a mirage,
an old fairytale,
Her company on earth,
of passion the root
Her love the apple,
the forbidden fruit

Her many wonders,
I remember all
Only her name,
I cannot recall