

# GOING PUBLIC

## Writing and Publishing the Op-Ed

### HOST

Glenn Michael Gordon, Assistant Director, Undergraduate Writing Program

### FEATURED STUDENT WRITERS FROM UNIVERSITY WRITING, FALL 2018

Julia Angkeow published in *The Baltimore Sun*

Viktoria Dauer published in *The Norwegian American*

Ellie Hansen published in *MinnPost*

Alex Liebeskind published in *USA Today*

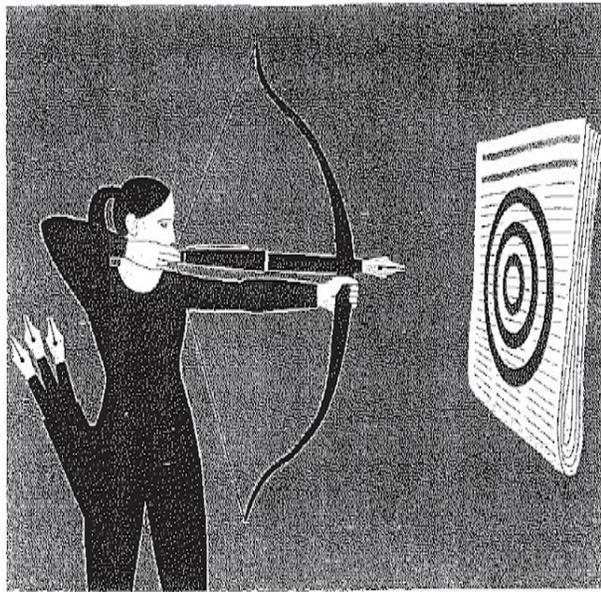
Xan Vessels published in *Richmond Free Press*

Note: These op-eds reflect the views of the student writers, not necessarily that of the Undergraduate Writing Program.

# COLUMBIA

MAGAZINE

## COLLEGE WALK



### Strong Opinions

**W**hat are the consequences if I write something on race at Columbia?" a student asked the panel at a recent discussion titled "Going Public: Writing and Publishing the Op-Ed." The overflow crowd of two hundred undergrads in Schermerhorn 501 was all ears. So was Glenn Michael Gordon '10SOA, the assistant director of the Undergraduate Writing Program at Columbia and the event's creator and host.

The afternoon had been an attention grabber from the get-go. You might have thought that students raised on the Internet would either a) view the traditional op-ed as passé, its power diluted in a sea of opinionated tweets and blog posts, or b) retreat from public discourse altogether,

for fear of nasty comments and forum trolls. Yet the turnout said otherwise, as did Gordon's introductory remark that, since 2011, when the first-year composition class University Writing began assigning op-eds, students have published more than a hundred of these essays, in places like the *New York Daily News*, the *Baltimore Sun*, *USA Today*, the *Huffington Post*, *Army Times*, the *Atlantic*, *Salon*, the *South China Morning Post*, and a bundle of hometown papers.

You might have thought that students raised on the Internet would view the op-ed as passé.

The panel was made up of five sophomores who had taken University Writing the previous semester and subsequently published their op-eds: Madison Cox linked the scarcity of female engineers to childhood gender socialization in her piece for the *Washington Post*; Adam Croxton, a US Air Force veteran who was raised in a Mississippi trailer park, published an op-ed in the *Columbia Spectator* on student debt and being the first in his family to attend college; songwriter Tinatin Japaridze, in the *Moscow Times*, told of how entering the Eurovision Song Contest after the 2008 Russo-Georgian War laid bare her divided loyalties between Russia, where she grew up, and her native Georgia; Kira LeBron, opining in the *Peoria Journal Star*, urged that paper's readership to consider the underlying causes of unrest in Ferguson and Baltimore; and Josef Starc, a product of the oft-criticized Oakland public school system, where teachers were negotiating a new contract, wrote in praise of his high-school education in the *Oakland Tribune*.

"In University Writing, students write four essays, the last of which is the op-ed," says Gordon. "For the first three, you're working on building an argument. By the time you write your op-ed, you've learned to develop your argument and present it within a highly crafted essay."

Gordon had the panelists read parts of their op-eds aloud, and demonstrated the ways in which all the pieces answered the four questions that editors ask when considering an op-ed: Why you? Why us? Why this? Why now?

Gordon, who is the former editor in chief of *Readersdigest.com*, strongly encourages students to submit their op-eds for publication, noting that "the word 'published' still has a lot of cachet." He told the audience: "It never hurts a CV to have publications on it — it shows a level of excellence and striving."

This comment was in response to the student who asked about the risks of writing an op-ed about race. The student, who was white, posed a hypothetical in which, two years after publishing his op-ed, "I apply for a job at Goldman Sachs and they Google my name and say, 'This guy's a racist: we can't hire him.'"

There was a three-second pause before a wave of nervous laughter welled up from the audience and rolled lightly over the room. Gordon jumped in. "You know what? I think partially there's laughter because it's the laughter of recognition," he said. "A lot of people have anxiety about putting themselves out there — putting a strong opinion out there. And there is some truth to the idea that often your biggest critics are people who haven't even read your op-ed and just react to what they *think* it's about. So I understand the nature of your question."

This Gordon rescued both the audience (from its assumption that the student had just implied he was racist) and the student (from further snickers). He then asked the panelists if they'd like to address the student's concern.

"The onus is on you to have a well thought out, clearly communicated piece, so that it can't be misinterpreted," said Croxton, the Air Force veteran. "If you hold a controversial view, stick to it. But make sure that it's smart. I think if you shy away from something that's controversial, you're not doing yourself or journalism justice."

— Paul Honda

# Tax credits aren't enough to relieve burden of organ donation

By **Julia Angkeow**  
DECEMBER 15, 2018

When I was 4 years old, my grandfather was diagnosed with an aggressive form of hepatic cancer after contracting hepatitis C. He would have benefited from a partial liver transplant but was unable to find a donor match in time to save his life.

In 2017, **Maryland House Speaker Michael E. Busch** received a partial liver transplant from his sister in order to combat nonalcoholic steatohepatitis. After his recovery, Mr. Busch proposed a bill that grants up to a \$7,500 state tax credit to living kidney, liver, intestine, pancreas, lung or bone marrow donors. The Maryland General Assembly unanimously passed the bill in March of this year, and it went into effect in July.

The new law attempts to address the dire shortage of transplantable organs in the United States. According to the U.S. Department of Health and Human Services, there are currently over 114,000 people waiting to receive an organ transplant. Moreover, while 95 percent of U.S. adults support organ donation in theory, only 54 percent are registered donors.

Similar laws have been enacted in at least 18 other states including Arkansas, Connecticut, Ohio, Pennsylvania and Virginia. However, such tax breaks are not enough to increase the organ transplant supply.

In the United States, organ donation is a wholly altruistic act. The National Organ Transplant Act (NOTA) outlaws the sale of organs to prevent the creation of an unregulated organ market and to protect economically challenged people from exploitation.

However, organ donation is not costless to the donor. While insurance covers evaluations to determine donor candidacy, the entire surgical procedure and post-operative care, recent studies have found that organ donors, on average, **pay \$5,000** out-of-pocket for all other expenses. Some pay as much as \$20,000.

Maryland's tax credit only provides partial reimbursement for "qualified expenses," which include travel costs, lodging expenditures and lost wages. The prospect of a slightly lower tax bill thereby does little to incentivize people to donate and to reward donors for their altruism. This is supported by a **2012 study** that reported no significant change in living organ donation rates in 15 states after tax credit policies were implemented.

NOTA should be overturned, as donors should be monetarily compensated to both encourage and reward donation.

Everyone — from the nephrologists, hepatologists and transplant surgeons to the insurers and the hospital at large — gets paid. The recipient acquires a functional organ and an improved quality of life. Organ donors deserve to receive some tangible reimbursement, or at the very least, should not suffer economically for their altruism, as this disincentivizes them from donating.

Donors take considerable risks when donating, and surgical complications may extend hospital stay. Moreover, while recipients tend to feel better almost immediately after a transplant, recovery for donors is comparatively prolonged. Donors are thus left to face costs from lost salaries and in the worst cases, the possibility of losing their jobs.

Incentivizing and rewarding donations will not commercialize the human body any more than it already has been commercialized. Current laws permit donors to buy and sell plasma, sperm and egg cells, and hair. The public accepts that individuals retain the right to use these body parts in accordance with their personal autonomy; this same rationale can be extended to include kidneys, livers and other organs.

A system that directly compensates living organ donors should nevertheless be strictly regulated. No one should view this change in legislation as purely a means to gain financial profit and proceed to donate every organ physically possible.

Under this new policy, potential donors should still undergo the same physical and psychological tests to determine candidacy. They should be fully educated about the risks of donation and their rights as donors to ensure transparency throughout the entire procedure. Furthermore, the United Network for Organ Sharing (UNOS) should still monitor the organ allocation process.

UNOS currently manages organ donation and transplantation using an automated transplant waiting list to match donors with recipients. UNOS is efficient and operates within standard medical criteria; moreover, it does not consider socioeconomic status when prioritizing recipients.

Altogether, this new system will operate under the same conditions as living donation does now, with the added reimbursement to incentivize and reward donors. Such a new policy will be best implemented in stages, one state at a time.

Maryland should consider setting this precedent so that one day, no little girl will watch her grandfather be denied a liver transplant and a second chance at life.

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# the NORWEGIAN american

## Do Norwegians make “good immigrants”?

VIKTORIA KONTANSE DAUER | NEW YORK | PUBLISHED JANUARY 24, 2019

On the EDGE: An opinion column about current issues in Norway and the United States – Join the conversation!



*Photo: Anders Beer Wilse / Norwegian Folk Museum*

*The first major emigration wave came when steam vessels were developed in the 1860s. Steam vessels shortened the travel time considerably and made crossing the Atlantic less deadly. In this picture, Norwegian emigrants are photographed aboard the steamship Hellig Olav (Olav the Holy) in 1904.*

The immigration debate in the United States has reached a boiling point with the U.S. federal government having been shut down since Dec. 22. Donald Trump is threatening

to keep it closed until Democrats agree to the funding he needs to build his wall along the country's southern border.

This whole thing reminds me of one remark President Trump made about one year ago. On Jan. 11, 2018, during a meeting regarding Deferred Action for Childhood Arrivals (DACA, a policy created to protect immigrants who were illegally brought to the U.S. as children) Trump mused that "The United States should admit more people from places like Norway," rather than countries like Haiti.

As a Norwegian living in America, I don't see my country in the news very often. Suddenly, Norway was the leading story of the day. Most of the news coverage portrayed the comment as more evidence of Trump's thinly veiled racist views. Presumably, there was an element of that, but he could have just as easily referenced other predominantly white countries like Canada or Australia. If it was about wealth, Switzerland and Singapore could have been mentioned. Do certain countries inherently produce "better" immigrants?

An article in *The Guardian* asserted that "immigrants are weighed on a scale that buckets us into either the ultra-successful, overachieving good-doers, or the 'bad hombres,' job stealers and welfare loaders." Trump seems to be taking that approach, placing Norwegians in a bucket at the high end of the scale. What was it about Norway that made Trump single it out?

The UN's Human Development Index ranks countries by how well their inhabitants are living—not just by dollars and cents, but with regard to a variety of other factors. Norway, with its extraordinary welfare program, free education, universal health care, high gross national income, gender equality, voter participation, and good work-life balance has ranked No. 1 in 16 of the past 18 years. In addition, Norway has been ranked the happiest country in the world up until 2018. In comparison, the United States was ranked 18th (by the World Happiness Report).

So, could there be truth in Trump's remark? Perhaps Norwegians are simply better, more productive citizens than those in most other countries, and the more Norwegians the United States can bring in, the stronger the country will become.

Raj Shah, Trump's former Deputy Assistant, stated after the meeting last year that, "Trump is fighting for permanent solutions that will make our country stronger by welcoming those who can contribute to our society, grow our economy, and assimilate into our great nation." A "bad immigrant" must then be the opposite: someone who drains the economy by taking advantage of benefits and welfare programs.

Norwegians arguably are doing exactly that: they earn a lot, but they don't work much. Since discovering vast oil reserves in 1960s, Norway has gone from a country of little global significance to one of the largest non-OPEC oil producers in the world, boasting a \$1 trillion Sovereign Wealth Fund. While this has given Norway a reputation as a successful and prosperous nation, high taxes and a lot of benefits are discouraging people from working.

Over 60 percent of Norwegians work part-time. Spending more time in the mountains with their family has become an important part of the Norwegian identity. As one Norwegian told Reuters, “Maybe it’s luck, maybe we earned it, it doesn’t really matter. We have the money to live the Nordic life: go to the cabin, ski, bike, spend time with the children.” “Winning the lottery” has therefore come with some drawbacks; it is breeding a lazy generation.

This indulgent way of living has become ingrained in the Norwegian culture, creating a challenging situation because it is not sustainable. Norwegian labor is getting so expensive that many Norwegian companies are looking abroad for talent, or worse, moving their companies abroad. Salaries have gone up 63 percent since 2000 and unless the country increases its weekly workdays at least 10 percent, Norway will start burning through its oil money. Even though Norwegians are aware of this, they are resistant to change. Thus, Norwegians are arguably “bad immigrants” by the standard of Trump’s deputy assistant. Nevertheless, Trump seems to hold us in high esteem.

Defining a “good immigrant” by evaluating someone’s background or culture is a futile endeavor. Strong societies are built on strong communities, made up of citizens with equal opportunities who feel connected to one another and have a desire to contribute to the greater good. Trump’s America First policy, by withdrawing America from the world and building walls at the borders, will not preserve a strong America; it will create more desperation abroad, more illegal immigration, and feelings of alienation among those immigrants, breeding weak communities and a fractured society. American interests would be best served by engaging with the world, working with developing countries to improve living standards so that the immigrants who do come to America do so not simply to escape undesirable situations, but as a choice made with an eagerness to call a new place home.

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This article originally appeared in the January 25, 2019, issue of *The Norwegian American*.

# MINN POST

## COMMUNITY VOICES

*Community Voices features opinion pieces from a wide variety of authors and perspectives.*

*(Submission Guidelines)*

## The most surprising way to honor rural gun culture in 2019? Gun control

By Ellie Hansen | 01/07/2019



REUTERS/George Frey

Even hard core gun enthusiasts should support basic restrictions, like registration and background checks — which we don't have — because they aim to ensure Minnesotans use firearms responsibly.

Since the Parkland, Florida, mass shooting on Valentine's Day last year, state governments have passed **more than 50 new gun laws**. Minnesota isn't one of them.

Tim Walz, who will take office as governor today, supports gun control — he didn't used to. In a *MinnPost* article in September, Walz is **quoted** explaining that he shifted his stance because of rising gun violence. Walz also says his fellow rural Minnesotans see gun control as less “urgent” than urban residents because of rural gun culture.

Walz is right. I'm a college student from Walker, a small town, where perhaps unlike the Twin Cities, guns are part of growing up. I'm here to argue that while we're not all gun-crazy, this year rural Minnesotans urgently need to reconcile our gun culture with the need for gun control.

## **Symbol of individual responsibility, self-sufficiency**

I was 10 years old when I learned how to shoot a gun, spending quality time with my father in northern Minnesota. Here, rural gun culture is ubiquitous and not strictly conservative — I come from a long line of gun-owning Democrats. Instead, rural Minnesotans like guns because we value self-reliance above damn near everything else. The ability to hunt and provide meat for our families is an enormous source of honor. Guns are a tool. They're also a symbol of individual responsibility and self-sufficiency.

But our values contrast sharply with those of people like Parkland assailant Nikolas Cruz. Last year, Cruz entered his high school with **an AR-15 assault rifle**. He fired rounds into the **hurricane-resistant windows** — his target was not a pine tree, like mine, but his fellow classmates. He killed 17 people.

Mass shooters like Cruz pervert guns as rural Minnesotans see them, using them to kill and maim innocents — and Cruz' betrayal of our values is hardly an exception. According to the Gun Violence Archive, in 2018 alone there were **340 mass shootings in America, and 14,596 people died from gun violence**.

And therein lies the tension surrounding gun control for rural people. We see guns as an individual honor and responsibility. But that no longer matches our reality of mass shootings that harm large groups of people. That is not to say that rural people are callous. My community, of course, is devastated by mass shootings. Many support measures like background checks, and some even back banning bump stocks and high-capacity magazines.

## **The 'slippery slope' argument**

Too many, however, espouse **the National Rifle Association's “slippery slope” argument**: the fear that if we let our government implement basic gun control, we'll be stripped of our weapons — in our minds, left utterly defenseless.

It is entirely natural for my community to defend rural gun culture. However, we are mistaken if we believe that gun control advocates want to take this away. The NRA's argument that gun control supporters want to take all guns has been **proven false**. People who support gun control do not want to strip the rights of the individual — they want to protect the collective, children and communities, from violence from people who misuse guns.

Seen this way, gun control actually aligns with rural values. Even hard core gun enthusiasts should support basic restrictions, like registration and background checks — which **we don't have** — because they aim to ensure Minnesotans use firearms responsibly. In other words, how we know guns should be used.

We can even support banning assault weapons. An assault rifle cannot shoot a deer to feed your family. It *can* kill and maim **hundreds of people**. If a gun cannot fulfill its proper purpose, but can cause unimaginable tragedy, why should we support its legality? The idea that we must defend all guns in order to defend those that are useful is a fallacy.

## **Respect and protection**

I learned to shoot a shotgun when I was 10. But I also worry about my brother, and the potential for a mass shooter to attack his high school. These facts are not in tension with each other, as they might seem. We can respect and promote rural gun culture while protecting our communities.

Rural Minnesotans know that guns are a symbol of independence, a means to obtain food — *not* weapons of mass violence. In 2019, we must recognize gun control for the urgent issue it has become, support legislation that ensures people who own guns are qualified, and withdraw support from weapons that can only be abused. In other words, to protect our communities, and our gun culture, we can and must support gun control.

*Ellie Hansen is from Walker, Minnesota. She attends Columbia University.*



OPINION

## Celebrate 'Crazy Rich Asians,' flaws and all. It has redefined Hollywood and being Asian.

Alexander Liebeskind, Opinion contributor Updated 1:09 p.m. ET Jan. 4, 2019

*Yes, 'Crazy Rich Asians' commits cultural appropriation. But it's also a cinematic triumph and the momentous step forward the industry needed.*



In "Crazy Rich Asians," from left, Michelle Yeoh, Henry Golding and Constance Wu.  
(Photo: Sanja Bucko/Warner Bros. Entertainment via AP)

Given the polarized racial climate of our society, it is all too easy to pick a side. “‘Crazy Rich Asians’ is going to change Hollywood. It’s about time,” reads the headline on Karen K. Ho’s [optimistic article](#) for *Time* magazine. She extols “the first modern story with an all-Asian cast and an Asian-American lead in 25 years,” and she’s not wrong.

But then again, neither is the opposite take. “For some viewers, ‘Crazy Rich Asians’ is [not Asian enough](#),” Mike Ives counters in *The New York Times*, citing descriptions of the film as “problematic” and “oppressive.”

We laud this movie as a cinematic masterpiece and disregard its defects, or we point out its faults and discredit its significance as a culturally revolutionary film. Now that the dust has settled, and "Crazy Rich Asians" has been [nominated for two Golden Globe awards](#), we mustn't overlook the insight the film grants us if we don't reduce it to a good-bad binary.

We all know cultural appropriation is bad. Before I was capable of understanding what the words meant, I knew they were dirty.

The sentiment was everywhere. My elementary school teachers showed me villainized photos of rice-farmer Halloween costumes, warning us of the insensitive bigots we could inadvertently become if we weren't careful. My Cantonese mother imbued me with a visceral aversion to Oriental-theme parties, which threatened cultural erasure by perpetuating stereotypes that all Asians are the same.

These lessons served me well. I implicitly knew that cultural appropriation should be avoided at all costs, and I was also aware that it could happen by accident. I understood the offense many took when Scarlett Johansson was cast as lead Motoko Kusanagi in the live action version of the Japanese manga "Ghost in the Shell," and the way it potentially trivialized Asian culture to a movie theme while suggesting that Asian actors and actresses themselves are less than desirable.

When "Crazy Rich Asians" hit theaters several months ago, I was similarly disgruntled. I gasped at the outdated, Confucian, misogynistic stereotype the film perpetuated by suggesting that powerful Asian women must sacrifice their careers, and frowned at the cherry-picked dumpling parties and mahjong games that threatened to reduce Asian culture to a means of entertainment. Under the false guise of economic profitability, the film homogenized the term "Asian," supplanting sub-Asian diversity with a myopically fair-skinned, wealthy, British-accented version.

## 'Crazy Rich Asians' makes Asians seem sexy

Yet no offense was taken. Instead, Asians and non-Asians alike overlooked these deficiencies, labeled "Crazy Rich Asians" a cinematic triumph, and declared it the momentous step forward that the industry so direly needed.

To my surprise, I largely agreed.

In case you haven't heard enough about the #OscarsSoWhite cinematic environment in which we find ourselves, "Crazy Rich Asians" is monumental. The Academy of Motion Picture Arts and Sciences was more than [92 percent white](#) as recently as 2016, and the last full-Asian cast took place a [quarter-century ago](#).

The film turns Singaporean society to an opulent potpourri of food, cars and glamour, making Asianness seem enviable in the process. In fact, in glorifying the Asian romance between Nick Young and Rachel Chu, "Crazy Rich Asians" actually makes Asians themselves sexy.

# Cultural appropriation and celebration, too

In certain respects, "Crazy Rich Asians" certainly does commit cultural appropriation, and we must be prepared to acknowledge that. Yet if we stubbornly degrade it as a failure to embrace Asian culture, we lose sight of the unprecedented wave of Asian popularity that it has catalyzed, redefining our perception of Asianness in and outside of cinema. Cultural appropriation and cultural celebration, despite popular opinion, are not mutually exclusive.

At a time when Hollywood is trying to change, this proof of coexistence could not be any more pertinent. While the #OscarsSoWhite movement speaks to a lack of representation, it simultaneously illustrates a decisive awareness and calls attention to progress that can't be ignored. Last year's "[Black Panther](#)," for instance, paralleled "Crazy Rich Asians" in its attempt to revolutionize cinematic representation and cultural norms.

On a less dramatic scale, "[If Beale Street Could Talk](#)" (which opened last month) and "[Miss Bala](#)" (opening Feb. 1) constantly question the cinematic portrayal of culture. We can either swallow our qualms about cultural appropriation and accept it as a necessary evil, or we can negate the potential of film to redefine cultural norms in the same way "Crazy Rich Asians" has.

Even when the excitement over "Crazy Rich Asians" fades, its redefinition of cultural appropriation will remain critical. Let's not forget this nuance during awards season.

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# Richmond Free Press

## Richmond's 'devaluing of black history'

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12/28/2018, 6 a.m.

By XAN VESSELS

Mayor Levar M. Stoney recently posted on Twitter that he was “pleased” to receive a petition seeking to rename the Boulevard after Arthur Ashe Jr., the accomplished black tennis player and Richmonder. He shared this endorsement as a photo of a proposal written by a Columbia University student and the author is correct: There is no better time than the present to introduce black figures into post-Confederate spaces. Despite rich legacies from both, Richmond has had a contentious relationship between its black history and its Confederate history. And today, it still goes unreconciled.

While a great deal of Richmond area history is derived from the Civil War and Reconstruction, its black history is equally monumental — from the establishment of Virginia Union University by the slave wife of Robert Lumpkin, to Richmond's integration of black students into all-white Chandler Junior High School, to extensive development made by some of Virginia's first black architects, largely in Jackson Ward.

What's disappointing is that, despite the abundance of black history, for most Richmonders, this historical awareness is almost entirely optional. Historically black neighborhoods go largely unacknowledged, and what monuments to black history that exist actually exist in areas obscured from the average citizen's eye.

On the iconic and highly traveled Monument Avenue, only one of the statues is of a black person — that of Mr. Ashe, which was placed 22 years ago. The others, most of which were placed more than 100 years ago, are of Confederate war generals.

Even at an educational level, we seem to eschew black history. Richmond's tribute to Maggie Lena Walker, the first woman to charter a bank in the United States, now comes in the form of an exclusive public high school. Once a haven for black students, Maggie L. Walker High School was shut down for many years before being expropriated and turned into a regional Governor's School in 2001 that is now majority white.

This is no small issue. It's representative of a broader problem, that of a systemic devaluing of black history. It affects all Richmonders, both white and black. Black

history is not taught in public schools beyond obligatory February touchpoints, and residents aren't shown the history of black Richmond in their respective spaces. At the crux of the issue of Confederate memorabilia in Richmond, in an area with such rich Confederate and black history, why is it that the history of white Richmond be the only thing heralded as late as 2018?

I have witnessed how the protection of Confederate figures has roused my white peers into racism against black students and how the presence of such statues has maintained the ideology of white supremacy. I see how the diminutive regard of black history emboldens white supremacists to organize in Richmond and elsewhere, including in Charlottesville, where a young woman was killed during a white supremacist rally in August 2017. I also see the profound psychological effects on my black peers being told their history doesn't matter. I have witnessed them quit sports teams and transfer classes because of harassment from pro-Confederate classmates who knew little about the South other than the legacy of the Confederacy.

Though we can critique Richmond's numerous statues of Confederate war heroes, we can't do this without acknowledging that most of these tributes run through an area entirely segregated from black Richmond, i.e., Monument Avenue, with houses ranging in value from \$500,000 to \$3 million. Even real estate valuation feeds into the mindset that Confederate history is the only important history of the Richmond.

At any rate, if we were to rename the Boulevard, the question of access and visibility to the nearby black community is still up in the air.

While Mayor Stoney has an obligation to commit to the amelioration of systemic oppression in Richmond, i.e. statues, education, legislation, black Richmond has an obligation to commit to advocacy. This advocacy requires being vocal and visible, not just in gentrified spaces or through legal or political channels, but spaces that are seemingly reserved for white, moneyed positions. We must show our faces in Short Pump, Stony Point and the like and don't let ourselves be silenced.

*The writer is a Hanover County native who is studying for her undergraduate degree at Columbia University.*