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International Development Major is a "Work in Progress"

KATIE ADAMETZ

Houghton College, according to its mission statement seeks to create graduates who will "lead and labor as scholar-servants in a changing world." For some, that changing world is a high school in a small town; for others, working in a therapeutic riding stable is the environment where their talents and passions will allow them to serve others. And yet for others at Houghton, the goal is to reach developing countries across the globe and serve people specifically from other cultures at home in America.

For these students, Houghton has created the Intercultural Studies Department. The webpage for this department explains that students graduating with a degree in intercultural studies will have the opportunities to work in "missions, Bible translation, community and international development, health services, education, relief work, refugee services," and even more diverse contexts. Currently, the department offers two options for majors: Intercultural Studies and TESOL, short for Teaching English to Speakers of Other Languages. Of the several minors available, some of which are Missions, Public Health, and Islamic Studies, International Development, as a concentration, provides students with some of the knowledge and skills necessary to work in fields ranging from the promoting of emerging businesses to the conservation of natural resources.

Until now, International Development

has remained a concentration under the Intercultural Studies Major. Recently, though, the Intercultural Studies Department has proposed that International Development be made into a major. Dr. Marcus Dean, chair of the department, stressed that this change is potential, and that the major itself is "a work in progress."

Even so, sophomore, Moeun Sun, expressed her desire to see the major added, "I have heard about the potential International Development major, and I wish that it could be added in time for me to declare it."

Professor Ndunge Kiiti, intercultural studies, said the major is "timely for Houghton."

"It fits well with Houghton's emphasis on global and local engagement, especially around issues affecting people's lives," Kiiti said. "It would provide a platform to really engage with issues of faith and justice. It would also complement the multi-disciplinary approach to learning by helping students develop a holistic and integrated response to global challenges while recognizing the many opportunities to build on."

The main purpose of transitioning this path of study from a minor to a major is to better equip students who want to go into careers involving development the

necessary scope and breadth of knowledge and preparation to be successful and effective. The Intercultural Studies Department acknowledges that while the concentration was "a step in the right direction," it "has not proven to be a sufficient credential either, mainly because it does not have the status and credibility of a major." In short, the department seeks to create a course of study that will truly provide Houghton's

students with the skills and credibility they need to secure positions that allow them to use their passions for other cultures.

Another aspect of the proposed major will also provide Houghton students with a broader range of knowledge and better preparation for finding their roles in the world. Dean said that "the International Development major requires students to have a second major that must be one of art, biology, business, communication, political science, sociology, or religion."

In this way, students will be prepared with not only a background in "understanding the development context and acquiring the tools and skills for working effectively in that context," but also a practical set of "general knowledge and skills in a specific discipline of particular use in that context." For example, a student majoring in International Development and

Communication will have both the knowledge of how to work with other cultures and the skills to communicate this knowledge to a wider audience and gain support for development programs.

Each of the companion majors adds another dimension to the way in which development works in the world. Biology allows those interested in agriculture or public health the gain the scientific knowledge necessary. Religion provides the basis for Christian missions. And the International Development Major, if created as it has been proposed, will offer even more opportunities than the ones briefly mentioned here.

Ultimately, this new major will not require the designing many new courses or really even affect the current classes already offered in the Intercultural Studies Department. Dean described it as more of a restructuring. And, it would seem, the ultimate goal is "to maximize [students'] preparation for international development work and at the same time tailor it to their individual interests and abilities."

Hanna Kahler, a sophomore studying for a degree in Intercultural Studies expressed that "it seems like a really good idea, and a lot of people at Houghton care about developing nations" and that "the values that Houghton has as a college really line up with an International Development major." She finished with: "It just makes sense." ★



HOUGHTON.EDU

Faculty Lecture Series:

Lisa Arensen on Khmer Cosmologies in Post-War Resettlement

JAIME COLMAN

In the upcoming Faculty Lecture Series, Nekru—"honorable woman teacher" in Khmer—Lisa Arensen will be discussing Khmer traditional beliefs about forest spirits. Her talk is entitled "The Ravenous Ones: popular religion in Cambodia in the aftermath of war."

Arensen conducted her doctoral research on different aspects of post-war resettlement and recovery in Northwest Cambodia. Her lecture will be centered on the changes in continuities of traditional religion in the Reaksmei Songha village and how that helps the Khmer people make sense of their resettlement.

The Khmer people draw from Buddhist and traditional beliefs to understand the world around them. They believe in two spirits—the *prey* and the *srok*. The *prey* are spirits that inhabit

the forest. They are seen as malevolent, cruel spirits. The belief is that the forest is threatening because it holds wild animals, spirits, and ghosts. Then, there are the *srok* spirits, who live in agriculture land and villages—they are good spirits that look after the people. Before the civil war in Cambodia broke out in 1968, people viewed the forest spirits as largely cruel and powerful. Since the last stage of the sporadic conflict died out in 1996, people are resettling into places that were former battlefields, but now have returned to a forested state; a forested state where the prey dwell.

This has caused a new interpretation of the forest spirits and has cultivated a new understanding of spirit-human relations among the Khmer people. After the war, a number of people talked



LUKE LAUER

See ARENSEN page 3

Assistant Professor Lisa Arensen, anthropology

IN THE NEWS / Egyptians Protest the “New Pharaoh”



LUKE LAUER

STEPHEN HILL

Ongoing protests in Egypt have followed a decree given on the 22nd of November by President Mohamed Morsi, granting himself extensive new powers and banning any official contention of his decisions. He has been called “a new Pharaoh” by protesters, though he claims that his actions are simply in an effort to stabilize the country, and will not last

beyond the election of a new parliament.

Morsi met on Monday, November 26, with the Supreme Judiciary Council of Egypt to discuss his decree and attempt to address protests. However, government spokespersons have said that Morsi will not recant or redact any of his claims.

The meeting stemmed from mass protests and outcry which have occurred across Egypt since November 22nd, when Morsi gave his controversial decree. Morsi allotted to himself absolute, uncontested authority on issues regarding sovereignty, banning any official contention of his decisions. He further declared that both the lower house of parliament and the upper house—known as the Shura Council—were free from judicial oversight. Included in the new immunity is the committee currently writing the new Egyptian constitution.

There have been several clashes in Egypt between protesters and the Muslim Brotherhood, who are hailing this decree as a great step by Morsi, who resigned from the Brotherhood when he took office. He was highly-placed within the Brotherhood, and served two terms in the

Egyptian parliament, becoming the head of the Muslim Brotherhood’s political party—the Freedom and Justice party—following last year’s revolution. Before he joined the Brotherhood, Morsi had been a member of the Committee to Resist Zionism—membership which helped engendered fears his election would lead to an Islamist government.

Morsi, the first civilian president in recent Egyptian history, was elected in June. During the sixteen months between his election and the deposition of prior president, Hosni Mubarak, the country was governed by a military council. Immediately following Morsi’s election, he was in constant disagreement with his top generals, and it was unclear who would become the practical leaders of Egypt.

During the presidential election, the Egyptian military council granted itself autonomy in military matters and complete veto powers over the new constitution. Morsi rejected the decision and then, on August 15th, he dismissed the council at the risk of military coup.

Many in the west feared Morsi would turn Egypt into an Islamist state, but he has done nothing to that extent

thus far. He has displayed a willingness to compromise on significant issues or even redact actions if he deems them too controversial. While he initially defied a military and judicial ruling and ordered the reinstatement of the Islamist-dominated parliament in early July, he backed down in the wake of significant protests. Later, in October, he recanted the firing of a top judiciary official when the action was met with outcry.

Fears that Morsi would be unfriendly or even hostile toward Israel have been soothed through his continued non-aggression, as well as his recent role in brokering a treaty between Israel and Hamas, preventing a possible ground-invasion of Gaza by Israeli soldiers. In addition, Morsi has criticized Iran for supporting Bashar al-Assad’s regime in Syria, and has actively pursued good relations with Qatar, Saudi Arabia, and Turkey. Those three countries are not only regional powers, but are also considered to be more stable and developed.

WORD ON THE STREET

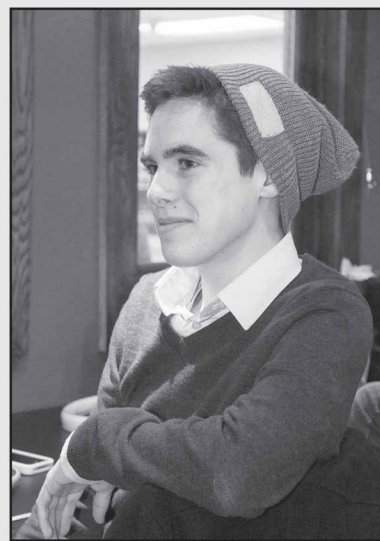
Q: What do you think about the Chapel balconies being closed so early in the semester?

A: I think it's difficult to answer this question without addressing the number of students who have made it a habit to exit Chapel early and about as quietly as a herd of elephants. I am unsure of whether the balconies are closed in response to the growing phenomenon of exiting chapel earlier and earlier. I am sorry for the students who stay for the entire chapel and frequent the balcony. On the other hand, I fully support any measure that influences students to sit through an entire chapel. Leaving early is rude to those actually paying attention, and disrespectful to the speaker; it devalues what is being said.

--Alice Browning, senior



LUKE LAUER



LUKE LAUER

A: I feel slightly irritated, seeing as that was my sitting place of choice. I think it was kind of harsh to close them off. I think the reason they did it was to keep students from leaving early, but people you want to leave are going to leave. They might feel bad about it, but they're going to scan-n-scoot anyway.

--Derek Brooker, freshman

A: I actually just learned that. I think it's a good attempt to encourage participation in Chapel. It seems like a necessary precaution that unfortunately is necessary in the sense that it promotes participation and prevents awkward studying in Chapel by putting you in proximity to speakers and to professors who it'd be embarrassing to do work in front of.

--Bobby Mauger, junior



LUKE LAUER



LUKE LAUER

A: It was kind of frustrating at first on days that I was late and wanted to sneak in, but I like that everyone is more together, not to be cliché and say “community” but it is. It makes it more obvious when people leave early, which I think is a good thing.

--Colleen Jennings, senior

Part 2 of 2: Washington D.C. Nov.13, 2012

A Dialogue on Practical Solutions to End Human Trafficking



ANDREA PACHECO

ALICE BROWNING

I recently returned to Washington D.C. for a conference on Tuesday, November 13. I was invited to the conference because of the connection I was able to form with Christine Dolan and Anne Holladay this summer. Again, like many of my interviews, I met both of these courageous and innovative women because they were “friends of friends” interested in fighting human trafficking. Christine Dolan, U.S. investigative journalist, author of “Shattered Innocence – The Millennium Holocaust,” and former CNN Political Director; Anne Holladay, educator, founder of Trinity Academy; and Charles Black, CEO of Prime-Policy Group, are the founders of the Children in Slavery Task Force. It was obvious throughout the conference that although these professionals worked all over the world and in many different kinds of work they were all deeply committed to their cause and to each other. This invitation-only conference was aimed at educating businessmen and diplomats about the problem of human trafficking in order to give them tools to fight it in their own sec-

tors and to inspire moral outrage at such injustices against human freedom and dignity. The conference was held at Georgetown University McDonough School of Business at the invitation of Dean David A. Thomas.

From my perspective, the conference moved in three phases ranging on a continuum of educating to horrifying. The first phase looked at slavery in the 21st century outlining how it functioned. The second phase looked at how money drives the industry of human trafficking. And finally, the third phase showed how abusive by nature human trafficking is, how it induces violence, and in how specific cases evil intention is the only motivator.

In her opening comments Holladay, a proverbial soccer mom, began by saying that human trafficking will not come to end until everyone owns it as their personal responsibility. This problem will require a “global community” of businessmen, diplomats, and proverbial soccer moms. As Holladay said, “We can no longer depend on charity to bring down this industry. God is building an army to take down this evil.”

Dolan shared about her first interviews with a group of young women who had been sex trafficked and were now returning to their homes in Eastern Europe. They did not understand why Dolan wanted to interview them. They said, “Nobody cares about us...” There are millions of people, men and women, boys and girls, who feel this way today as they continue to suffer domination and abuse by those more powerful.

Dr. Helga Konrad, former Austrian Government Minister, has done much to single handedly create a response against human trafficking in Europe. She repeatedly emphasized that a comprehensive and multi-faceted approach to human trafficking is necessary. All

professionals must be included in the fight against human trafficking. Legislators must create laws that can be appropriately implemented and politicians must work together to give priority to this issue. The only way for this to happen is for constituents to demand it. This is a very real opportunity for us to love our neighbors as ourselves by advocating on their behalf. At the end of the day current rescue efforts and prosecution driven policies are not effective enough. Konrad finished her comments by warning us, “At best we’ve scratched the surface by trying to manage rather than combat this problem.”

Nick Sensley, former Chief of Police, Northern California, has traveled internationally to work with law enforcement on the issue of human trafficking. He helped the audience to think about people as labor-saving devices by describing a product that was highly profitable, adaptable, broken, refashionable, smart, conceivable, recyclable, retrainable, and easily disposable, etc... People are naturally resilient. They find the strength to survive even when their lives have been taken from them. The nature of slavery today may or may not include literal chains and shackles, but it is bondage. If a cage can be put around a person’s psyche. If they are broken to the point where they believe they no longer have any options, they are totally controllable.

Joseph D’Souza, founder and president of Dalit Freedom Network (India) spoke from personal knowledge as an Indian and with confidence from personal experience. It has been repeatedly claimed that there are approximately 27 million slaves in the world. D’Souza said this estimation is ridiculous when there are 100 million people in India alone that are affected by human trafficking. He spoke out against

caste categorization saying it was nothing more than, “socially imposed slavery,” and he challenged us by asking, “If you want to speak out against slavery, why haven’t you spoken out against the caste system?” D’Souza is not interested in rescue efforts, but prevention models. The Dalit Freedom Network has built and maintains 170 schools and has therefore “rescued” 23,000 children who will never be trafficked.

Finally, the last presentation was given by Kevin Laws, U.S. Immigration and Customs Enforcement (ICE) officer. Laws seeks out potential pedophiles and sexual abusers via the internet by posing in various social media websites as a young girl or as a father or grandfather looking to pimp out his kids. Laws shared the transcripts of a number of conversations he has had with various pedophiles and perpetrators. The abuse was focused on children, it was harsh, and it is much more common than we would like to think. Laws has followed a number of cases ranging from sadism, sexual abuse against toddlers and infants, to cannibalism. It was real, factually presented, and absolutely horrifying.

Even after all I have studied about the nature of abuse that goes hand in hand with all kind of trafficking situations, I also felt nauseated. The next day driving home I found myself asking the Lord in earnest, “Why? Why do people do this to one another? What can be gained by inflicting such deep pain on another?” This conference confirmed for me that everyone has niche to fill in anti-human trafficking efforts. Whether you are a student, a professional, a mom, a prayer warrior, this is not just a passing issue. For many, it is a matter of life or death and these are our brothers and sisters. Our entire world is already involved in this degradation, therefore, so are we.

ARENSEN *from page 1*

about how the conflict had affected the prey spirits and left them vulnerable, just like the Khmer people. By projecting their human experience on the spirit world, this was one way of making sense of a postwar world. With this, the original belief that the prey spirits are malevolent has shifted.

Now, people believe if they ask the spirits to take pity on them, the prey will let villagers use the forest to supply their basic needs because the prey understand the moral necessity to survive. And survival will only come through turning the forested land into agriculture land. The new belief is governed under the idea that the forest spirits will “punish greed, but respect need.” Drawing from Buddhist and traditional beliefs, the Khmer don’t believe things happen randomly or by chance. Karma and upset spirits help to explain bad happenings. People are powerful actors in how the spirits govern their lives.

With the war-weary Khmer people resettling in the forest that has been traditionally regarded as dangerous and

threatening due to such temperamental spirits, is there hope for them? The Khmer draw their hope from another spirit world called the saccang. The saccang are regarded as human-like forest dwellers. They live in what the Khmer see as the forest, but belong to an alternative world that is full of bountiful orchards—Eden-like. They like are moral and hardworking fairies. The saccang only reveal themselves to good people. It is thought that the door to this other world does not open as much now because people have become morally compromised since the end of the war. Local interpretations of the saccang show hope for what villagers can morally become again. Everything that happens in this Eden-like world holds out promise that the Khmer world could be better.

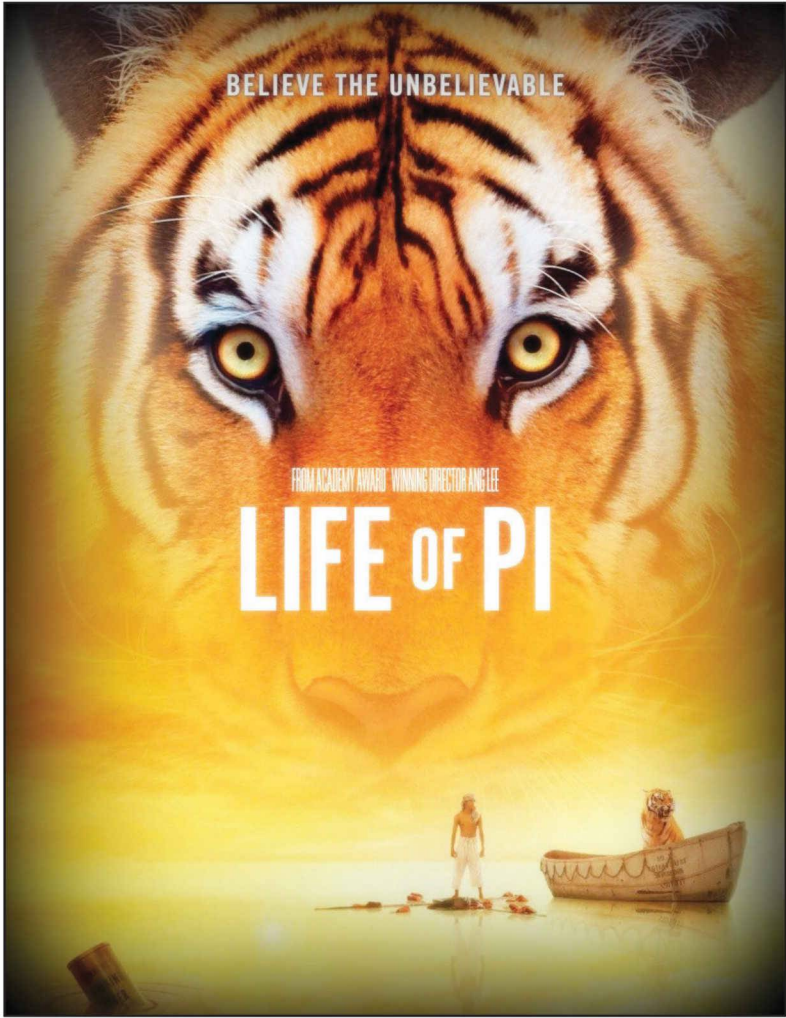
Arensen will unpack this complexity of local cosmologies in the resettlement of Reaksmei Songha village, framed under the larger question of: how does war affect belief?

The lecture will be held Thursday, December 6 at 4:15pm, in Library 323.★

Want to write for the *Houghton Star*?

Send an e-mail to:
editor@houghtonstar.com

God and Survival in the Pacific



Promotional poster for Life of Pi

KATHERINE BAKER

Pi Patel is the younger son of an Indian zoo owner. Due to political unrest, Pi’s father decides to ship his zoo animals overseas to be sold. The family is given passage on the cargo ship along with the animals, and they plan to move to Canada for a fresh start. When a violent storm hits and the ship sinks in the middle of the Pacific Ocean, Pi is the only survivor, that is, the only human survivor. He is in fact sharing a lifeboat with a Bengal tiger named Richard Parker, which is dangerous to say the least.

This is the unbelievable premise for Yann Martel’s best-selling novel *Life of Pi*, which director Ang Lee recently adapted to 3-D film. I almost didn’t see the movie in 3-D due to the price, but the special effects were definitely worth the extra cash. Clearly it would be difficult to film a live tiger for the movie, so Richard Parker is brought to life through digital animation. As Bill Westenhofer, the visual effects supervisor, told Mekado Murphy of the *New York Times*, “We didn’t want our actor to get eaten.” I was wary about the animation as I was going into the theater, but I forgot that Richard Parker wasn’t real as I watched his digital form pacing and roaring on screen. In fact, such uncertainty about what is real and unreal is one of the themes that is explored in *Life of Pi*.

Just like the novel, the movie has a slow start that may not be grabbing to all viewers; Pi is a highly religious individual with a hunger for spiritual discovery that the entire audience will not necessarily share. The first time I picked up the novel I couldn’t get past the first few chapters, but after a couple

years when I set out to read it again, I was quickly hooked by the incredible account of Pi’s trials. Despite the slow beginning, the filming for the movie is beautiful and the story soon picks up.

The account of Pi’s trials has a lot to live up to; in the beginning the audience is told that it “will make you believe in God.” Pi has a strong belief in God, but one religion is not enough to contain his faith. Some would consider Pi to be eccentric: although he was first a Hindu, he has also embraced Islam and is a devout Christian. Pi even thanks Vishnu for introducing him to Christ. While other children are preoccupied with games and friends, Pi is consumed with prayer and spiritual disciplines. His father warns him, “If you believe in everything, you will end up not believing in anything at all.” As Murphy suggests, this criticism is perhaps well-founded and can be applied to *Life of Pi* as a whole.

The story of Pi’s trials on the open sea with Richard Parker focuses on more practical problems than religious pluralism. Pi must not only learn to survive while stranded on a lifeboat in the middle of the Pacific Ocean, he must avoid becoming Richard Parker’s dinner. Even though Pi is living in close quarters with a Bengal tiger and must have a relationship with him out of necessity, it is a breath of fresh air that Pi wisely never attributes human characteristics to Richard Parker. As incredible as this premise is, I promise that Lee will have you believing Martel’s captivating story through his breathtaking shots and special effects.

Lacrosse Fall Ball

AMANDA IRWIN

Houghton is offering lacrosse as a varsity sport this year, for the first time in its history. The athletic department has been expanding as a part of the shift to NCAA Division III, and other recent additions include baseball and softball as well as men’s and women’s golf.

Men’s lacrosse coach Josiah Snelgrove said that the addition of a contact sport “only made sense,” and Houghton chose lacrosse because it is a popular sport in this region.

Right now the lacrosse teams are in the midst of Fall Ball. This is a time for off-season training with an emphasis on helping those who have not played in the past as well as breaking any bad habits experienced players may have. Josiah Snelgrove said he is making sure to focus on the fundamentals.

This training includes 16 practices, about three a week over a five week period. It is a vital time for athletes because once Fall Ball is over they will be on their own until February 1 when preseason training begins. Between Fall Ball and preseason training players will still be able to connect off the field through informal workouts.

A unique aspect of the upcoming lacrosse season will be the inclusion of many athletes who have never played the sport before. Some of those new to lacrosse are dual athletes, and both Josiah and Rachael Snelgrove, the women’s lacrosse coach, agree that their experience is beneficial to the teams. Not only are these players athletic and already accustomed to the demands of a college sport, they are also ready to learn and to rise to meet the challenge of acquiring new skills.

Those who are returning to the sport have the opportunity to take on a leadership role and to offer encouragement to teammates. Sophomore Nicole Mason said, “I am so excited to be a leader for the girls who haven’t played before.” Mason also said she is excited to see how the women’s team will improve and adapt during the first season.

Freshman David Steves, who played lacrosse in high school, said that “patience is a big part of being on the team.” He said that understanding the importance of supporting his teammates has played a large role in his Fall Ball

See LACROSSE on page 5

Houghton Pops

ISABEL SANDERS

If I asked you to name one film composer, I would receive various answers. Howard Shore. Hans Zimmer. But I imagine the most popular answer would be John Williams. If you don’t know the Star Wars theme, remedy what ails you and watch a Star Wars movie immediately. Drop all schoolwork and go! I would start with the original trilogy.

If you know exactly what I’m talking about and love John Williams then get ready to have a small dance party. The Houghton Pops Orchestra will present ‘A Tribute to John Williams’ tonight at 7:30 p.m. in the Wesley Chapel. Not only will the orchestra be playing selections from *Star Wars*, they will also be playing pieces from *Jurassic Park* and *Superman*, all films Williams is famous for.

But Kevin Dibble, current musical director and conductor of the Houghton Pops, explained that he also wanted to include “some pieces that may not be as well known but are just as beautiful and worthy of performance.” He said he hopes that “this concert will allow people to enjoy the music that they know and love, while engendering a love for more of John Williams’ music.”

The Houghton Pops Orchestra, founded last spring by Robert Martin, gave a smash hit opening performance of Irish and Scottish music called ‘Hearts of the Highlands,’ complete with bagpiper and dancers. The Recital Hall was packed that evening, and I, for one, certainly couldn’t stop smiling and tapping my foot.

The Pops Orchestra provides a relaxed environment for anyone, non-music majors and music majors alike, to gather weekly for fun music making. Sarah Hopler, a violinist in the group, said that the orchestra “has been a much needed stress reliever for me at the end of a long Monday.” If you are interested in joining Houghton Pops in the spring, email Robert Martin.

I invite you to attend the second Houghton Pops Orchestra concert, ‘A Tribute to John Williams,’ this Friday. Join in with the fifty performers, Kevin Dibble, and assistant conductor Nathaniel Efthimiou as they and you celebrate a beloved composer who, after six decades of film composing, is still creating some of the most recognizable themes in American film history.



LUKE LAUER

Houghton Pops Orchestra’s debut performance

Mason and Fitzgerald are to be Semester’s Final Coffeehouse Act



LUKE LAUER

Mason and Fitzgerald practice together for their performance

MEGAN SPECKSGOOR

Tuesday, December 4, Java welcomes to the stage returning musician Aaron Fitzgerald and first-timer Nicole Mason. The vocalist/guitarist duo plan on including in their repertoire songs by The Fray, Bob Dylan, and Mat Kearney, among other artists. Also in their set list are a number of original songs, written by Aaron and Nicole individually but collaborated upon harmonically.

Fitzgerald is a senior double major in art and communications and performed at Java last year with some of his housemates. He and Nicole have both been playing the guitar since junior high school, but it has

been less than a year since they’ve been making music jointly. “We just got bored,” said Fitzgerald, “so we started playing together once when we were hanging out.”

Fitzgerald initially pursued music at the request of his parents who are both experienced instrumentalists, having played gigs in places like New York City. However, what began as appeasement eventually developed into personal enjoyment. “[After a while] I started doing it for myself, because for me it’s the most emotional of the arts,” said Fitzgerald, who finds pleasure in the “groove” and the “soul” of the music.

His musical palette is eclectic, his tastes varied. “I listen to everything,” said Fitzgerald. However, as far as

his preferences for performance are concerned Fitzgerald likes to strum “covers by singer/songwriters” and “turn pop or R+B into something more mellow.” Fitzgerald is anticipating the excitement of playing for his peers and “just jamming a bit.”

“It’s more fun when you have an audience,” said Fitzgerald. “When I play by myself there’s a sort of melancholy that’s replaced by joy when I play for others.”

Mason is a junior art major with a minor in communications and has a history of playing in the worship band at her home church. Though she has never performed at a coffeehouse, she is eager for the opportunity.

“I’m excited to see what it’ll look like,” said Mason. “It looks fun and relaxing and it’s nice for the people listening.” Mason added, “I’m hoping to provide that kind of atmosphere for the people in the coffee shop.”

Though Mason and Fitzgerald’s favorite artists and styles of music overlap at times, Mason deviates in that her preferred genres are worship, acoustic, and indie. For Mason, music is more significant and stirring lyrically than audibly.

“I like how lyrics relate to life on a personal level,” said Mason. “Everyone can interpret lyrics in their own way, no matter what the message. You can give your own perspective on subjects and express yourself through that outlet, which is different than other mediums.”

Fitzgerald and Mason hope to use their music to create a “chill” and “relaxed” ambiance while incorporating intricate harmonies that provide pleasant “background” sound for Java-goers. Their coffeehouse begins at 8:00pm and will run until around 10:00pm.

Things to Do

KATHERINE BAKER

The next time you find yourself in Buffalo, be sure to stop by some of the many buildings designed by the significant American architect Frank Lloyd Wright that the city has to offer. I was able to do this on one of my most recent trips to the city, and it was quite enjoyable.

I grew up in the North Hills of Pittsburgh, so I am already familiar with Wright’s work since he designed a nearby house known as Fallingwater. The house is such named because Wright incorporated a waterfall in the design, and it has been designated as a National Historic Landmark.

I was excited to see more of Wright’s work, and it was not a let down. I reserved tickets online for a tour of the Martin House Complex, and they were definitely worth the \$10 spent. Our tour guide was well-informed and interesting, and the house itself was a work of art. The picture doesn’t come close to doing it justice.

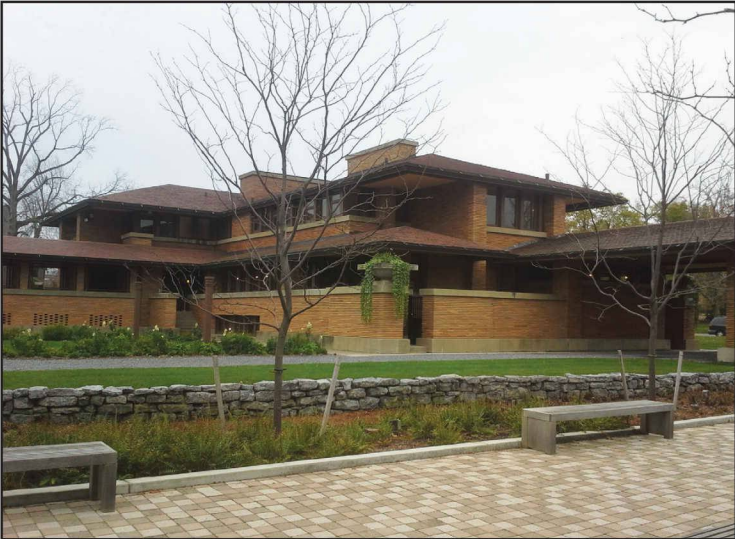
The Martin House is considered to be one of Wright’s

greatest works, and it is currently in the process of being restored. The adjacent Gardener’s Cottage was also worth a gander, though the tour did not take us inside.

I had only been planning to visit the Martin House, but after the tour our guide suggested stopping by Wright’s Blue Sky Mausoleum and his Fontana Boathouse. On a whim I decided to follow her advice, and I am glad I did.

Needless to say, the boathouse was the most beautiful of its kind that I have ever seen, and it also had a great view of the water. The Blue Sky Mausoleum was only minutes from the Martin House, and it was nestled near two small lakes in a huge, beautiful old cemetery called Forest Lawn. It was a very serene setting, and I sat for a moment in quiet contemplation.

These are not the only Wright works in Buffalo; especially noteworthy are Graycliff, the Heath house, and the Davidson house. Before visiting any of these buildings be sure to check online for tour times and ticket prices.



KATHERINE BAKER

Frank Lloyd Wright’s Martin House Complex

LACROSSE from page 4



LUKE LAUER

The Highlanders practice during Fall Ball

experience.

One of the goals for the start of the men’s and women’s lacrosse seasons at Houghton is to be competitive participants within the Empire 8 Conference. Many of the other teams that the Highlanders will be going up against are established and well ranked. Josiah Snelgrove said that “a realistic goal would be to hopefully win half of the games we participate in.” That goal will be more in reach with the addition of experienced spring transfers.

Along with being competitive, Rachael Snelgrove said that she hopes “each player will pay attention to the

game as individuals and give 100% in order to help the team be successful during the season.”

Having lacrosse as a school sport will be new and different for many Houghton community members, and Mason said it will be “interesting for spectators to see the variances between men’s and women’s lacrosse.”

Senior Tyler Kempney, with 11 years of previous lacrosse experience, said that he wants the community to “realize [lacrosse is] not brutal at all if it’s played right; it can be full of finesse, even beautiful.”

Domestic Violence and the Church



LUKE LAUER

SARAH JACOBY

This past week I was sitting with a group of women who were gathered to talk about women's issues in regard to the church. The particular topic that we had chosen was violence against women, and while our conversation ranged over a variety of subjects, one of the more sobering moments of the evening came when we began to discuss how we had seen issues of domestic violence addressed in our churches.

See, we ran into a problem: when looking at the evangelical community's response to violence against women, there really isn't much to say.

It's actually a rather curious thing; a section of the Church that is so vocal on issues such as the myriad evils of pornography and abortion is quite literally silent when it comes to domestic violence. After the discussion that evening, I asked multiple students if their home church had ever explicitly spoken to the issue of domestic violence, but all of them said that their churches only approached the issue peripherally, if at all. No one had ever heard a direct, verbal statement within their church that violence between partners is wrong. Now

think about it: if you grew up in a conservative evangelical congregation, you've probably heard your senior pastor preach pointed sermons against divorce and homosexuality, your youth pastor wax eloquent about the dangers of pre-marital sex and teen drinking, and your Sunday School teacher stumble through a curriculum that warned against money, popularity, and profanity-laced music. But did anyone in your church ever explicitly tell you that it is never acceptable to hit your significant other? Did anyone ever explicitly tell you that it is never acceptable for your significant other to hit you? Domestic violence—a form of abuse that can be physical, verbal, sexual, or emotional—is left untouched by the church, while the women and men who are experiencing such abuse are left alone in the struggle to respond to a devastatingly complex and frightening situation.

The church's oversight in directly addressing this issue could be justified by arguing that the message against domestic violence is inherent in Christian teaching. Doesn't the mission to promote peace and justice through Christ-like love naturally imply that abusive relationships are wrong? Doesn't it imply that if someone we love is hurting us, we have the power and the right to get outside help? Respect and mutual service are so engrained into the message of the Gospel that it's understandable for the church to overlook a direct, verbal condemnation of this issue, since that condemnation is clearly contained in the teachings of the Christian faith.

Yet statistics do not bear this argument

out. According to the U.S. Department of Justice website, one in four women and one in seven men have experienced domestic abuse as an adult, and recent evidence suggests that these numbers remain consistent for the Christian community. This means that a quarter of the women in your church have been or are currently in a physically abusive relationship, and there is a large possibility that they have never been directly, verbally told by a leader of their church—whether through curriculum, public teaching, or personal conversations with pastoral staff—that domestic violence is sinful in the eyes of the God and his Church. Instead, they are expected to rely on the unspoken implications of the Gospel to lead them

A section of the Church that is so vocal on issues... is quite literally silent when it comes to domestic violence.

through one of the most intense personal crises that a person can endure—the terrifying transformation of a lover into an enemy.

Let me state my point concisely: domestic violence is an explicit social problem that deserves an explicit response from the church. If the evangelical community does not rely on the 'implicit message of Christianity' to convey its opinions on abortion, homosexuality, or prayer in schools, it is absurd that evangelicals would rely on the 'implicit message of Christianity' to address a problem that affects over 25% of the population of the United States. Our silence is more than curious—it's disturbing. Even more than disturbing, our silence is destructive to both the abusers and the abused that populate our churches and communities.

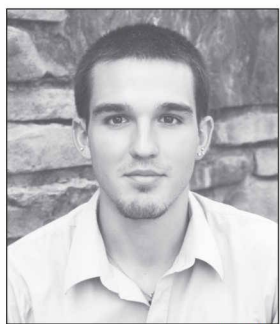
But there are ways to break this silence.

In 1994 the U.S. Congress passed the Violence Against Women Act, a piece of legislation that improved criminal justice and community-based responses to domestic violence, diminishing the rate of intimate partner violence by 67% (VAWA Facts, whitehouse.gov). Yet VAWA, which has been reauthorized without difficulty for the last 18 years, was obstructed in April due to added protections for Native Americans, undocumented immigrants, and members of the LGBT community. Regardless of personal opinion, one thing should be clear: a person's legal status, sexual orientation, or ethnicity should never disqualify them from the human right to personal safety. Indeed, the commitment of Jesus Christ to serving the marginalized members of his society leaves us with no doubt that we are called to impart the same service to the marginalized members of our own society. One way of breaking the church's silence on domestic violence is to let your political representative and your Christian friends know that you want VAWA to move forward.

Another way to break the silence is to speak out against domestic violence within your church and increase recognition of the issue. Whether it's campaigning for accessible resources or for a youth group discussion, voice the necessity of an explicit response to domestic violence that offers the opportunity for the empowering light of Christ to enter into a situation characterized by darkness and stifling silence. ★

Sarah is a senior Humanities & Religion major

Ex Mea Sententia / Understanding the Roots of Contention: Part 1 of 3



LUKE LAUER

ANDRE NELSON

When I first moved to Houghton, I had come out of three years in an inner city school in South Dallas. When I arrived on campus I remember hearing multiple comments about how I "talked, looked, and acted black." Though these comments weren't necessarily intended to be degrading to the black community, the unintended implication of this statement were that this culturally negative behavior was directly equated with a particular race.

Political correctness has been slowly emerging in our society. By political correctness, I specifically mean the avoidance of forms of expression that exclude, marginalize, or insult various people groups. Recently there has been an increasing pushback against political correctness. Many have come to regard it as a great disease in this century, stating that it reeks of Orwellian thought police, and intended to strip us of our right to free speech. Though most ide-

ologies, when taken to an extreme, have the potential to become detrimental, it would be seriously misguided to claim that political correctness represses civil rights any more than laws against aggravated assault.

There has always been an interesting relationship between language and race, ethnicity, and sexuality. At some point in our lexicon it came to be understood that to be Asian was to be nerdy, and to be black was to be cool. Something that is lame is gay, and something that is stupid is retarded. Describing something with feminine qualities means that it is weak and inferior, etc.

A list of examples could go on forever.

The relationship between language and race, ethnicity, and sexuality leads to dangerous ideation which translates easily into hateful action. An excuse often stated

for the usage of these terms goes something along the lines of, "stereotypes exist for a reason." No matter what reasons there are for the development of various stereotypes, they cannot be justified in light of the injustice from which they have grown and the injustices that have followed.

According to a release by the FBI, in 2010 47.3 percent of hate crimes were motivated by a racial bias, 20.0 percent by a religious bias, 19.3 percent by a sexual orientation bias, and 12.8 percent were motivated by an ethnicity/national origin bias. These

were the singular acts of hatred. Worse yet is the fact that in the 20th century alone there were 5 mass genocides, each one resulting in the slaughter of over a million people. Furthermore, we cannot forget the fact that not all deaths are caused by others; many suicides result from hate speech. According to a study from University of New Hampshire, "There is a significant difference found in suicide rates among heterosexual and homosexual youths between the ages of fourteen and twenty-four; suicide ideation and attempts are both increased among homosexual youths."

Maintaining that the racial and chauvinistic remnants of our language are "merely cultural" and thus should not be seen as offensive is wrong.

Obviously, it would be impossible to legislate hate. "Thought police" remains a fictitious element of a yet-to-come Orwellian world, but once the gap between thoughts and words is bridged, it is a quick and easy jump to accepting hateful acts, and then to committing them yourself.

When looking at crimes such as rape, there is a clear progression in the perpetrator from looking at soft porn, to looking at hardcore porn, to committing sexual acts, to rape. Similarly, hate creeps into our vocabulary in seemingly innocent ways. We say our friend is acting black. By associating his behavior with a particular race, we are insinuating that there is something defective about his behavior and, in turn, that

particular race.

This association sets in subconsciously, leading to deep-set beliefs about that race. We begin hearing statements like the one Derek Vinyard makes in American History X, "One in every three black males is in some phase of the correctional system. Is that a coincidence or do these people have, you know, like a racial commitment to crime?" And from here the jump to committing actual hate crimes is relatively small.

I'll never forget the innocent comments I heard time and time again my freshmen year at Houghton about how I dressed "black." What those that made the comments were not realizing is that by making even these seemingly innocent comments about race was in fact passively accepting dangerous ideologies while disregarding the complicated socio-economic and historical reasons for why these particular stereotypes developed around this groups.

Political correctness is not an attempt to strip us of our right to free speech. Maintaining that the racial and chauvinistic remnants of our language are "merely cultural" and thus should not be seen as offensive is wrong. In light of our history of slavery, genocide, sexism, homophobia, and discrimination against the disabled, we should be more conscientious of the terminology we use and what it says about those around us. ★

Andre is a senior communication major

FROM THE EDITOR'S DESK / A Necessary Dialogue for Progress



LUKE LAUER

KATHERINE BAKER

Do you believe in moral absolutes?

Do you believe abortion is wrong? Does God believe in moral absolutes? Will you vote for pro-choice or pro-life candidates in the coming election? These were the questions posed to all cafeteria patrons on inserts distributed by the L.I.F.E. (Life Is For Everyone) Club during election season. These are highly politicized questions, to say the least. Most people, including myself, believe in moral absolutes, but that does not mean that they chose to vote for a pro-life candidate. I am going to say something that may be shocking to some of you: not all Christians vote pro-life.

Concluding that the Bible condemns abortion as murder does not provide a clear-cut answer as to what public policy Christians should promote concerning abortion. In

addition, a pro-life stance seems contradictory when paired with support for capital punishment or a position against gun control laws. Why can't we talk about these political gray areas on campus and have an open, multi-sided debate? There is no problem with having a pro-life voice on campus; however, this position needs to be balanced with pro-choice arguments, and that is not happening.

LGBTQ issues on campus have received similar treatment, and ignoring valid alternative Christian viewpoints is wrong. There are Christians who identify as gay and lesbian, and some of them are on this campus. There are also Christians who consider themselves straight allies, and there are entire Christian denominations, such as the Episcopal Church and the Presbyterian Church (U.S.A.), that ordain gay and lesbian ministers. Many more denominations allow people who identify as gay or lesbian to be members of the church, and some denominations, such as the Evangelical Lutheran Church in Canada, even permit pastors to preside at marriages for same-gender couples.

Marriage equality is clearly not an issue that the Church agrees upon. In fact, there is no consensus on whether or not homosexuality is actually a sin.

Even though Houghton is a Wesleyan school, it welcomes students from all Christian denominations, including those who, like me, grew up in the Presbyterian Church (U.S.A.). The Statement of Community Responsibilities that every Houghton student, regardless of denomination, must sign reads, "We believe that scripture clearly prohibits certain acts, including... engaging in sexual relations outside the bonds of marriage (including premarital sex, adultery and homosexual behavior)."

This statement leaves no room for argument, but when the variety of stances taken by different Christian denominations are taken into account,

there clearly is room for argument. And just as we need an open, two-sided debate about abortion, we need an open, two-sided debate about marriage equality and the ordination of gay and

lesbian pastors.

There are times at which Houghton has done a wonderful job of presenting two different sides to an issue, and this is what we must aspire to when it comes to abortion and LGBTQ issues. For instance, in the fall of 2011 Houghton hosted two back-to-back chapel speakers who presented two different solutions to poverty and hunger. Barbara Metzler, author of *Passionaries*,

spoke on October 12, 2011 about how leaders of volunteer organizations can change lives.

Ron Sider, a Christian theologian and social activist, criticized the hands-off approach to government that leaves care for the poor to individuals, religious groups, and private charities. He argued instead that the government has a significant responsibility to care for and empower the poor. Sider said in chapel on October 10, 2011 that it is blatant injustice for politicians to "balance the federal government on the backs of the poor... slashing effective programs that save millions of lives in poor nations around the world and produce enormous opportunity and empower poor Americans in this society... These same politicians want to give more tax cuts to the very wealthy people who have seen their incomes grow enormously in the past 20 and 30 years even while poor Americans are losing ground."

What is significant about these chapels is that two different approaches were presented to students, and the variety in Christian opinion and debate was addressed. I hope to see this happening more at Houghton in the future. ★

Katherine is a senior psychology & sociology major

Letters to the Editor

Dear Editor:

I want to thank Prof. Aaron Sullivan for his efforts to address some common misconceptions about natural selection in his November 15 lecture, and The Star for covering it. There is little doubt that science illiteracy is a root cause of widespread confusion, rampant among Christians and non-Christians alike, about the relationship between the results of the sciences and theistic belief. Improving understanding about both the nature of science and what scientific theories do and do not claim is indeed at "the crux" of the issues involved here. But also at the crux is widespread philosophical and theological illiteracy, again among both Christians and non-Christians alike. The fundamental questions pertaining to the relationship between science and worldviews (like theism and naturalism) are not themselves scientific questions, but philosophical and theological questions. Few Christians are sufficiently articulate about the theological stakes associated with particular scientific research programs to be taken seriously by (often equally inarticulate) non-Christians. Nor do they tend to have a firm grasp of the nature and limits of scientific method (beyond the fact that it involves a lot of tedious lab work), or of the philosophical issues involved in the integration of the results of the sciences into a com-

The mission of the Houghton Star is to preserve and promote the values of dialogue, transparency and integrity that have characterized Houghton College since its inception. This will be done by serving as a medium for the expression of student thought and as a quality publication of significant campus news, Houghton area news, and events.

prehensive world and life view (which have to do with the method rather than the precise content of the sciences). Deep, rigorous thinking about scientific method is what the philosophy of science is all about.

-Chris Stewart, Professor of Philosophy



Submit letters to the editor:

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2012-2013



LUKE LAUER

JAKE VOGAN

by way of my work
I recognize who I was
and who I will be

Jake is a sophomore pursuing a Bachelor of Fine Arts degree in applied design.

ARTIST OF THE WEEK



Intercourse, black and white film photographs



Rape, black and white film photographs



Alone, digital images



Item, digital images

ACROSS

- 1. MUSLIM WOMAN'S HEADS-CARF
- 6. FOUND ON A KEYBOARD
- 9. *WHAT MOMMY GAVE SANTA
- 13. IDEALIZED IMAGE
- 14. BEATLE BRIDE
- 15. "SATURDAY NIGHT FEVER" MUSIC
- 16. YO-YO MA WITH A CELLO, E.G.
- 17. LIKE SASHIMI
- 18. TEAM EVENT IN TRACK
- 19. *"AWAY IN A _____"
- 21. NUMBER OF FOOTBALL PLAYERS ON FIELD PER TEAM
- 23. ZEUS, E.G.
- 24. DOG PEST
- 25. BOOZER
- 28. RED CROSS SUPPLIES
- 30. LIKE TINKERBELL
- 35. ABSENT SOLDIER
- 37. LIKE CIVIL WAR REENACTMENT BATTLE
- 39. *"____ BABY"
- 40. DOWN IN THE DUMPS
- 41. UP AND ABOUT
- 43. TRANQUIL SCENE
- 44. OFFICIALLY ALLOWED
- 46. HOKKAIDO PEOPLE
- 47. CALM BY DECEPTION
- 48. LIKE THAI CUISINE, E.G.
- 50. EYE AMOROUSLY
- 52. BRO'S SIBLING
- 53. USED FOR DRYING
- 55. INFLATED FEELING
- 57. CREAM CHEESE ON A BAGEL, E.G.
- 60. *PIPE SMOKER
- 63. FICTIONAL CEMETERY DWELLER
- 64. BE IN THE RED
- 66. IN AN UNFRIENDLY MANNER
- 68. *SEEN WITH SANTA
- 69. *GIVEN NAME OF FAMOUS CROONER
- 70. RANEE'S WRAP

- 71. BLOUSES
- 72. OTTOMAN OFFICER TITLE
- 73. HEAVY WALK

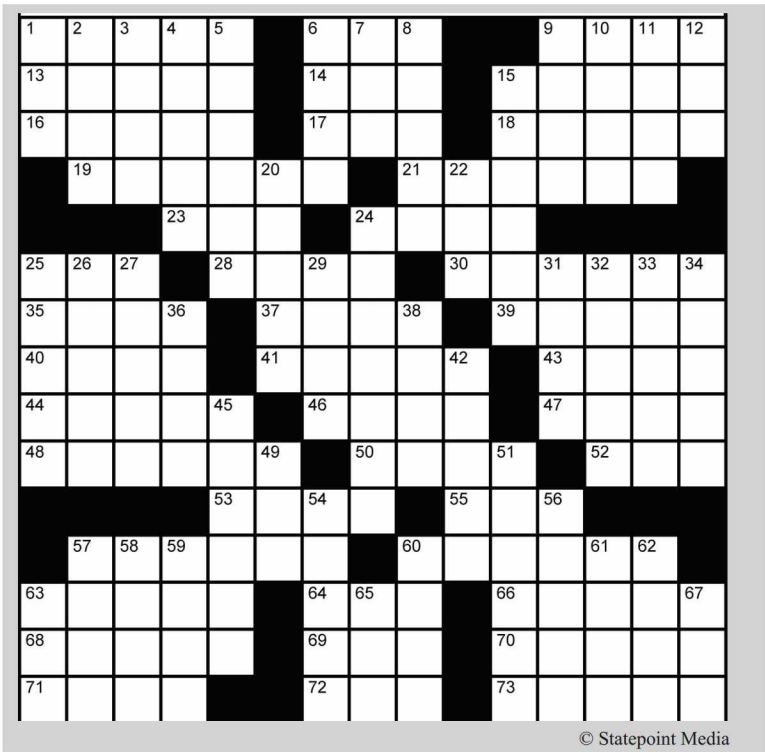
DOWN

- 1. THAT GUY
- 2. MOSQUE V.I.P.
- 3. CUP OF JOE
- 4. MATURING
- 5. DOUBLE-DRUMS
- 6. MILLIMETER OF MERCURY
- 7. RNS' ORG.
- 8. B IN IBS
- 9. CHICKEN ____
- 10. ____ OF MAN
- 11. PET OR CAT
- 12. ____ SAUCE
- 15. *"I'LL BE HOME FOR CHRISTMAS, IF ONLY IN MY _____"
- 20. SWELLING
- 22. *"MELE KALIKIMAKA" WREATH
- 24. DISSENTING CLIQUE
- 25. *"SANTA BABY, SLIP A _____ UNDER THE TREE, FOR ME"
- 26. YOUNG HOOTER
- 27. OFTEN DESCRIBES LUCK
- 29. PARKS ON A BUS

CROSSWORD: HOLIDAY SONGS

To enter a drawing for a **free Java drink**, bring your finished puzzle, clearly marked with your full name and CPO, to the *Star* office in the basement of the Campus Center by 6PM on WED 12/5.

Last week's winner was **SARAH REX!** Your Java card will be sent to you through campus mail.



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- 31. JACK AND JILL'S WATER JUG
- 32. RIVER IN INDIA
- 33. CREDIT CARD READER WRITING TOOL, PL.
- 34. *THEY ARE DECKED
- 36. WITH LITTLE FAT
- 38. *WENCESLAS' TITLE
- 42. OLDEN DAYS DISCIPLINARY TOOL
- 45. PROBABLE
- 49. JASON BOURNE'S ENEMY
- 51. ALTRUIST'S OPPOSITE
- 54. PARKINSON'S DRUG
- 56. GROUCHY MUPPET
- 57. USED TO FRIGHTEN SOMETHING AWAY
- 58. PARTNER OF CIRCUMSTANCE
- 59. GOES WITH EGGNOG, PL.
- 60. GREEK SALAD CHEESE
- 61. NOVICE
- 62. ORIGINAL MATTER
- 63. GREENWICH TIME
- 65. TAIL MOVE
- 67. UH-HUH