

ART OF AFRICA | CULTURE, P. 5

# the houghton STAR

Houghton College's Student Newspaper Since 1909

FROM THE EDITOR'S DESK:  
AMERICA: A CASE FOR HOPE  
| OPINIONS, P. 7

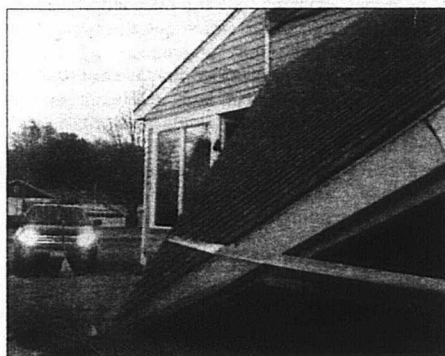
ROTH CELEBRATES 25TH ANNIVERSARY  
| NEWS, P. 3

ARTIST OF THE WEEK:  
GRACE ENGARD | FEATURES, P. 8

Nov. 11, 2011 • Vol. 108, No. 9

WWW.HOUGHTONSTAR.COM

## SUBWAY ROOF COLLAPSES



COURTESY OF SAFETY AND SECURITY

The Subway roof just after the accident.

by MEGAN SPECKSGOOR

Throughout the Houghton campus and community, rumors and speculations have been circulating about the November 6 pre-church "Subway incident" involving a man who swerved off Route 19 and caused damage to the restaurant

neighboring the Houghton campus. Subway manager Debbie Preston neither confirmed nor denied the unsubstantiated belief held by some college students that the driver was operating under the influence of alcohol, but instead communicated the report she was given suggesting that the man fell asleep at the wheel. Preston said the accident occurred at around 5:30 a.m., and she received a call 30 minutes later to arrive at the scene.

According to Preston's recount of the information she received, the driver of the vehicle was transporting three passengers, coming from the direction of Belfast, when he "drove up onto the sidewalk, took out the posts, and knocked down part of the roof." The driver then, allegedly, made it to Burke field with a blown out tire before the car stopped. "As far as I know, no one was injured," said Preston. However, to Preston's knowledge, the driver received five tickets when state troopers appeared on the scene.

The remains of the porch roof were torn down Monday, the day after the incident. Preston said the Subway maintenance crew is hopeful to have the damages repaired by winter, after they obtain price

See SUBWAY page 3

## FACULTY LECTURE SERIES PREVIEW: ELIZABETH ANSCOMBE AND ETHICS



WWW.UNAVES

Elizabeth Anscombe was a ground-breaking philosopher in the mid-twentieth century.

by EMMA HUGHES

Houghton's Faculty Lecture Series continues next Wednesday with Professor Ben Lipscomb, philosophy, giving the third part of the installment with his presentation on Elizabeth Anscombe and her work in ethics.

Lipscomb, who studied Anscombe and her ground-breaking contemporaries during his sabbatical overseas in England last year, intends to present on the highlights of Anscombe's views on ethics, especially as it contrasts with her male counterparts, by illustrating them using some of her academic conflicts.

Anscombe, known for her deeply influential work in 20th century moral philosophy, was among the first generation of women in English-speaking scholarship to engage in the study of philosophy. Until the time of Anscombe and her contemporaries, there were few individual female philosophers in the English-speaking academic world.

Of the four female philosophers Lipscomb studied, Anscombe was the most influential and the first to really draw attention to herself as a critic of the existing views on moral philosophy put forth by her male counterparts. To Lipscomb, Anscombe is of special interest because of this position, though the philosopher's personality was just as outspoken as her views.

"Anscombe was eccentric, rude, and in various ways made herself a stench in the nostrils of those around her, except her close friends," said Lipscomb. "She had weaknesses—she suffered from stage fright for instance—but she had a pugnaciousness and willingness to offend and shock that helped her."

First interested in ethics when her colleagues at Oxford decided to give an honorary doctorate to President Harry Truman, Anscombe was an outspoken voice in the field afterward, advocating that morality is grounded on an expression of human needs and not on disembodied, vague decisions.

See ANSCOMBE page 3

## Woolsey Lecture Series: Robert on World Christianity

by COLLEEN JENNINGS

In a lecture she titled "World Christianity Today: Trends, Challenges, and Opportunities," Dr. Dana Robert spoke at the annual Woolsey Lectures in Theology and Culture about the role of North American Christians in a changing global Christian culture.

As a student at Louisiana State University, Robert was interested in "relationships between what people believe and what they do" and relationships between "doctrines and practices." She was fascinated by student Christian movements and why students would "choose to be missionaries when they could've been business majors" or something that would have been more lucrative.

Robert, who has a Ph.D in religious studies from Yale and teaches World Christianity and History of Mission at the Boston University

School of Theology, has spent the last 17 years in, alternately, Boston and rural Zimbabwe. Her husband grew up in a Dutch-reformed mission's station in Zimbabwe, and the two of them work with Theological Education by Extension in the Masvingo Province, where they have been able to form intimate relationships with the people there.

In Monday's chapel service, Robert addressed the new demographics in "World Christianity" that are changing churches and missions. As the number of Christians in Europe declines, and Christianity in Africa and Latin America booms, Robert maintains that Christians in the U.S. must learn to see "diversity in unity and unity in diversity." Robert said that all people are created in the image of God and consequently are "capable of responding to God's call." Therefore, Christians need to learn to "see the face of Jesus," not just in cultures that are unlike ourselves but in "specific faces." According to Robert, unity in diversity "reminds us that Christians must work to create peaceful communities across cultures." While Christians must unite as one Church, it is "urgent that we honor diversity of Christian expression." Robert ended the lecture with the proposition that God is calling us to a bigger vision than our American identities.

Robert opened her second lecture, which took place later that day in the CFA, with more statistics about the growth of Christianity around the world and the increasing number of indigenous churches, as well as the characteristics of World Christianity: a vernacular Bible, "Pentecostal practices"—including belief in supernatural powers to heal and cast out demonic spirits—and the participation of women.

Robert then addressed two challenges North American Christians face in the midst of this World Christianity. The first is the relationship between globalization, diaspora, and the Great Commission. Growing mission movements in countries like Brazil, Nigeria, and China are breaking western dominance of the Great Commission. According to Robert, America sends out the most missionaries, but also receives the most; in 2011 "missions is to and from everywhere."



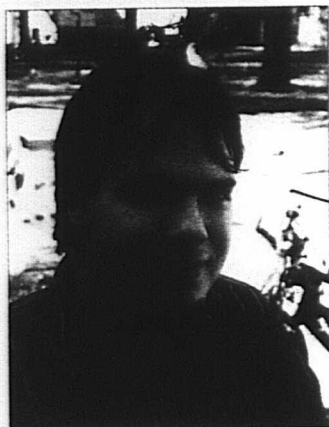
JUNG-HYUN AHN

Dr. Dana Robert spoke in chapel as well as in an evening lecture Monday.

See ROBERT page 3



# SGA / Remember, Remember the 5th of November



by CHRIS CLARK

Many students celebrated last Saturday with a viewing of "V for Vendetta," a film about freedom, revolution, and, at least on one level, about the people coming together to send their government a message: "We have given you too much control. We will no longer sit idly by. We will be included in our government again. It's revolution time."

This comes at an interesting time in the SGA Senate. On November 3, a campus wide e-mail was sent out stating "Have an opinion on the new class schedule? Come to SGA Senate

this week! Let your voice be heard!"

The Senate agenda included some big items, particularly a discussion and approval of the renovation plans for the Campus Center basement and an opportunity for some student feedback on the new class schedule to aid in the writing of an SGA resolution on the issue.

Several senators expected a large group of students, disgruntled by the difficulty of getting lunch between chapel and class three days a week, to come to Senate to speak their minds on changes they would like to see. There was some debate in senate when the idea was first proposed to hold Senate in the recital hall due to the anticipated number of students. "It would be awkward" said one senator, pointing out that the likelihood of students actually showing up was somewhat low. The recital hall would seem "embarrassingly empty" said another senator. Schaller Hall was eventually decided upon as a compromise location—bigger, but not too big.

On the night of November 3, the non-SGA students attending Senate could be counted on less than one hand. It was proposed to postpone the discussion of the class schedule until later in the night in order to allow for any stragglers to leak in. None did.

Eventually, the student feedback began without any students. Senators,

all of whom had discussed this issue in Senate earlier this semester, rehearsed old opinions. One senator half-jokingly suggested that if students don't like the new class schedule they should just "suck it up." Of these 19 elected student representatives, only one said, "Well, a constituent of mine who couldn't make it asked me to say..." There was not a single student sick of "sucking it up" to contradict this.

The ad-hoc committee on writing a resolution regarding the new class schedule proposed a survey be done of students in order to collect student opinion on the issue. One senator privately argued that there was no need to even do a survey, as students already opted for not having a say on the issue. The discussion ended with the general consensus that until more was heard more from the student body, the Senate was unable to proceed.

This lack of student involvement should raise some important questions for us as Houghton students: Do we want the kind of student government that makes choice for us, or do we want to have a personal say in what's going on?

Remember, remember...how many students remember Soulfence? How many students remember the issue with the term "Faith Based?" These were times when students got involved, administrators squirmed,

and changes happened. What happened to that sense of student ownership of the College? What happened to the desire to have student voices heard?

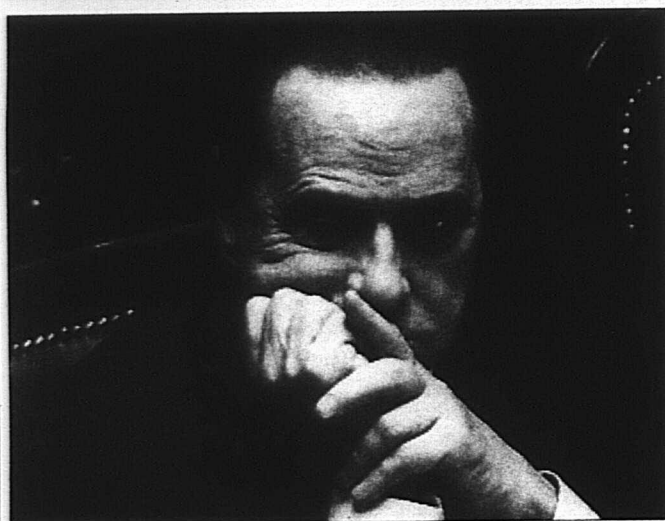
At the moment, people our age are holding protests and "occupying" cities to have their voices heard, yet here at Houghton, we can't even get students to give input on when they have lunch.

It seems a revolution is needed. Perhaps as we remember the 5th of November and squeal in excitement during "V for Vendetta," as V raises an entire people up to take back their governance, we should also remember that we too have a government here at Houghton that affects our lives. Our SGA may not be entirely evil or fascist, but like all governments, it requires the involvement of its people if it is going to truly serve them.

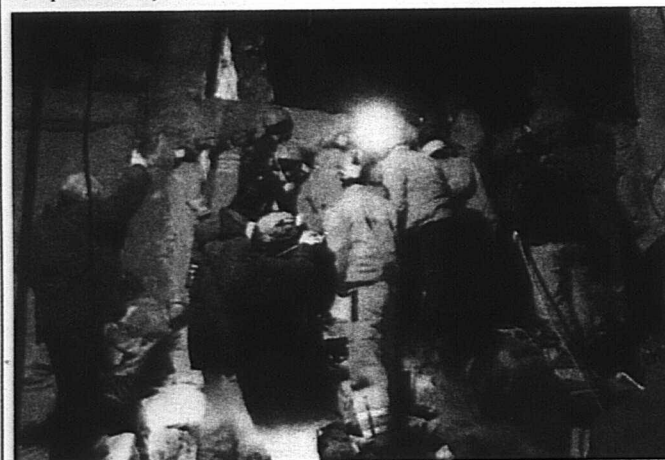
Again, as we focus on our small SGA, perhaps we could also remember Luke 16:10. If we cannot even be trusted to be responsible for our college SGA, how can we be expected to go out and interact as intelligent scholar servants with the governments of nations?

And who knows? If we all come together to make our voices heard, maybe something explosive will happen. ★

## IN THE NEWS

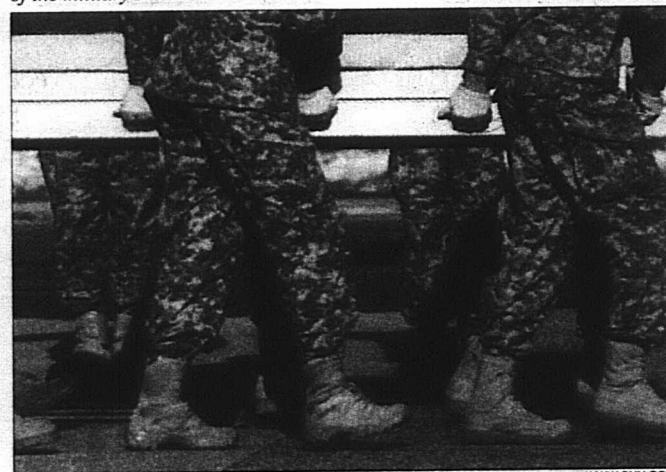


ANOTHER POLITICAL CASUALTY IN EUROPEAN DEBT CRISIS | Italian Prime Minister Silvio Berlusconi pledged to step down last Tuesday if Parliament would pass measures to reduce Italy's debt. Stock levels continue to tumble in the troubled European country.



ANOTHER EARTHQUAKE HITS TURKEY | An earthquake with a magnitude of 5.6 struck eastern Turkey Wednesday evening. At least three people have been confirmed dead with dozens still buried in rubble. The earthquake comes about a month after another killed 600 people in October.

REMAINS OF SOLDIERS DUMPED IN LANDFILLS | Cremated body parts of U.S. soldiers were dumped in landfills as late as 2008. Family members were unaware of the military's actions.



PERSONHOOD MEASURE FAILS IN MISSISSIPPI | A measure to declare a fertilized egg a person, and be granted full rights by law, failed in Mississippi Wednesday.





## Roth Celebrates 25th Anniversary

by DAN SENDKER

This week, Houghton recognized and celebrated the 25th anniversary of Rothenbuhler Hall. Built in 1986 as South Hall, it was named after Hans Rothenbuhler, a cheese merchant and friend of the College, in 2006. On Tuesday, Roth's Leadership Council threw a birthday party for the dorm in Java, complete with live music by Pocket Vinyl, two birthday cakes, a Roth-shaped piñata, "Pin the Bridge on Roth," pool and ping pong tournaments, and a Roth trivia game (Who knew that Professor Routh was an RA in Roth in the 90s?). The Rothenbuhler family was invited to the party but unfortunately were unable to attend. They wrote back, however, thanking the College for the invitation and providing three heaping trays' worth of cheese from Mr. Rothenbuhler's private company, Middlefield Cheese House.

As the newest dorm at Houghton, Roth has struggled to build an identity for itself, especially when compared to the much older Shenawana Hall. Marc Smithers, Roth's RD since 2009, acknowledges this difficulty, but points out that a lot has been done to foster a unique culture within Roth. "Our dorm identity lies in traditions that are open to the entire campus,"

he said, referring to popular events such as the Roth bonfire, the Roth Treasure Hunt, and Roth's annual Christmas celebration, Rothenyuhler. "We like to welcome others into our fun. We don't only have traditions that are just for us, but traditions that are open for everyone to enjoy."

While it is great to have traditions for the campus as a whole, there are many who want to see Roth's residents be more invested in the dorm for its own sake. Junior Nate Calhoun, President of Roth, sees this in other dorms, particularly Shen. "What's really cool about Shen," said Calhoun, "is that the guys there are naturally inclined to get involved with their dorm without too much prodding. We'd like to see that same kind of excitement in Roth." In looking to the future, Calhoun also hopes to see more interaction between the two dorms in which the focus isn't so much on competition, but simple fun and fellowship among Christian men.

In recent years, Roth's LC and RAs, have worked hard with Smithers to come up with ways for Roth's residents to be more involved in their dorm. This fall, the dorm introduced Rothenquadder, a weekly time for Roth men to take over the quad and play games like Ultimate Frisbee, football, and Houghton's hidden gem: Nalgene Gold. The response to Rothenquadder has been

overwhelmingly positive, and there is a great turnout each week. It's only fair to assume that its popularity will continue into the winter as residents have the opportunity to engage in snowball fights and play the usual summer sports with a snowy twist.

Gabe Jacobsen, current Director of Residence Life and RD of Roth from 2005 to 2009, believes that Roth is in a good position to foster community because of its unique structure. "The layout of the floors and the way they're designed really lends itself to building small communities. You don't have that 'long hall' effect that the other dorms have, and that makes it easier for floors in Roth to be more invested in each other." Smithers agreed but admits the physical layout of the dorm can be "confusing and disorienting to visitors." He also lamented about the small size of the main lounge, which cannot hold as many people as Gillette's lounge or Shen's basement.

A popular part of Rothenbuhler lore is that the building is gradually sinking. According to Jacobsen, however, this is simply untrue. Though Roth isn't moving, the hill itself is, slowly but surely eroding and shifting toward Roth. While the situation is being monitored, Jacobsen predicted it will be decades before anything has to be done about it. ★

## ANSCOMBE from page 1

"Even for her chain-smoking and personality," said Lipscomb, "she was still a good Catholic—supporting just war theory—and wondered how so many smart people—her colleagues at Oxford—could see fit to elect a man responsible for the deaths of innocents [Truman ordered the bombing of Hiroshima and Nagasaki]."

Her research after this led her to realize her colleagues at Oxford held positions on ethics she could not agree with, and this led to the eventual formation and publication of her seminal work, "Modern Moral Philosophy," in 1958.

For the quiet, somewhat obscure academic she began as, Anscombe had a somewhat unexpected, even unprecedented impact on the field of moral philosophy.

Lipscomb will give his lecture at 4:15 p.m. November 16 in Library 323. ★

## SUBWAY from page 1

estimates. In her four years of managing this Subway restaurant and from hearsay concerning the period before she began working there, Preston said this is the first incident of its kind. Although unexpected and distressing, the accident was not life-threatening and the repercussions are being handled. "I'm just thankful no one got hurt," said Preston. "It could have been a lot worse." ★

## ROBERT from page 1

The second challenge is diversity of public theologies. Robert focused on churches in which there have been major disagreements between the U.S. and the rest of the world, such as the issue of ordaining homosexuals in the Episcopal Church. Robert also asked the question, "Does being a Christian translate into economic prosperity?" Ninety percent of Christians Robert surveyed in Zimbabwe believe materialism and consumerism are the biggest threat to the gospel.

Robert then moved on to the opportunities that Christians from North America have: friendship and hospitality. She noted that one of the best things Christians can do for the poor is to "be friends with the poor," because "friendship is about equality." In the book of John, Jesus said there is no greater love than that a man would lay down his life for his friends. With this in mind, Robert stated that intimate relationships with those in need are imperative. Robert also said the Christian community cannot exist without hospitality, stressing the importance of "intentional mission communities." While the call to go out into all the world is important, so is the call to "stay in place and minister to the same people year after year" to make disciples.

Robert ended with a challenge: "Cross boundaries into friendship with others, and in so doing, honor the God who became our friend."

Senior Beth Larter said that although she felt the lecture had merely skimmed the surface of all that Robert had to say, it was a "good basis" for people to "pick out some of the issues and do further research on their own." Junior Wes Vardy, an Intercultural Studies major, said the lecture was "informative," but it was only a "snapshot of deeper issues." He said one night was not enough time and thinks "the Woolsey Lectures should be a week long so they can be more in depth." ★

## Houghton's Persistence Rates Released

by EMMA HUGHES

The recently released Houghton persistence rate from Spring 2011 to Fall 2011 is 92.48%, indicating a strong number of Houghton students returning for the next school year.

Persistence rates, which refer to the total amount of college students returning, help to indicate the amount of students who have withdrawn from the College in the meantime. Students who withdraw choose to end their stays at an institution for any number of reasons, such as health issues and medical needs, financial circumstances, or in order to transfer to another school.

At Houghton, the strong persistence rate is a reflection of the College's push to identify and aid those students considering to withdraw. As Diane Galloway, Student Transitions and Advising Counselor, said, this energy is one of Houghton's strengths. "Houghton is a place where we put a lot of energy into identifying students who need help," said Galloway, indicating that professors and staff aid in this process. "We have offices geared solely towards working with these students."

Another side to college persistence rates is transfer students—there are students transferring out of Houghton, along with about 50 to 60 students transferring into the College each year from a number of different schools.

According to Jeff Kirksey, Dean of Admission and Reten-

tion, the common causes of students transferring out of Houghton are very much across the board. "The first reason is usually financial," said Kirksey. "Financial aid is very proactive in dealing with this. Lot of students don't realize they can get more help if their financial state has changed from the time they first filled out the FAFSA. That's why our policy is that the office of admission and retention meets with every student considering transferring, but usually the underlying reason is everything from interpersonal relationship issues to academics."

Kirksey, again, pointed out Houghton's proactive stance in helping struggling students and said Houghton has a solid system in place to help them. "It's an advantage of being at a smaller community," said Kirksey. "Faculty are very good in pointing out students to the College who may be considering transferring."

The backgrounds of incoming transfer students are eclectic. "Students come from a wide range of backgrounds," said Galloway. "They come from community colleges, and public and private schools. Some lived on their own, others lived with family, and some lived in residence halls."

For these students, the process of transitioning into life at Houghton is another priority of the College's. Later this semester, Houghton will be putting together a focus group with this year's transfer students and will attempt to identify ways to make the transition to Houghton more helpful.

For Houghton transfer students Kelly Ormsby and Shawn Gillis, juniors, this focus on the transfer process is somewhat mixed. "Transferring in was great. The Admissions Office was very good and very prompt in responding to mailings and questions," said Ormsby. "It is different, having gone from being on my own to having rules here, and the things they had the transfers do for orientation were things that they already knew and didn't need."

For both Ormsby and Gillis, the fact that Houghton accepted all of their credits from their community colleges was great. According to them, the overall experience was smooth. Smaller parts of the transition, however, were somewhat off-putting. "As far as negative things at Houghton: during the first week at Houghton, when all the orientation stuff was going on, the transfers were blown off and forgotten," said Gillis. "They'd say things addressed to 'freshmen' and tack on 'transfer' when talking during orientation."

The benefits of attending both community college and Houghton are still significant. "The biggest benefit between [Corning Community College] and Houghton is learning things from a Christian perspective from the professors," said Gillis.

Similarly for Ormsby, being in a group of people with the same sort of purposes and goals is what attracts her. "The biggest benefit for me is being in class with people who are motivated and have similar backgrounds," she said. ★

WEAN OFF ON COLD STORIES?  
SEND LETTERS TO THE EDITOR TO HOUGHTONSTAFF@GMAIL.COM



# Encore Tackles Ambitious "Anna Christie"

by BETH LARTER

This week marks the premiere of Encore's production of "Anna Christie," under the direction of senior Hannah Carter. Eugene O'Neill's four act play opens in a New York bar where a lively and highly intoxicated older couple are clearly regulars. The man, freshman Courtney Smalt, is Chris Christopherson, the captain of a coal barge who speaks with a drunken and slightly absurd Swedish accent. The woman, freshman Victoria Bachman, is just plain absurd. Through their ramblings, a story emerges of a daughter that Christopherson has not seen since she was five years old. Anna, freshman Emily Laura Maynard, now 20, has been sorely mistreated by life and seeks her father's help to get the rest and retreat she needs. The audience becomes aware of what kind of work Anna has been doing within the first act, but her adoring father remains unaware, believing that she has been working as a "nurse girl." To further complicate the plot, after Anna is convinced to join her father on his barge for some "fresh air and open water and sunlight," an Irish sailor named Mat Burke, senior Eric Weber, is pulled from the ocean by the crew of the barge. Mat, believing Anna to be a "decent girl" falls in love with her and proposes within 15 minutes. The last two acts follow Anna's and Mat's growing relationship.

The play is, at least on the surface level, rather "unHoughton" in its subject matter. There is alcohol, promiscuity, a bit of "sailor language," and at least one drunken fight.

"There is a lot of drinking in the play, and it looks ridiculous," said Maynard. Though there is something strange about seeing a bar scene at a Houghton play, it is the strength of the characters and their ultimate redemption that make the play worth watching. The play is "a story of redemption," said Maynard. "Even though [Anna's] completely awful, and Mat Burke has his own problems—everyone in the play has problems—in the end, everything is redeemable."

The direction in the play seems to be entirely lacking until Anna shows up. From that point on, she becomes

the emotional focus of the play. Her struggles to move away from her past and overcome her bitterness toward men move the play through a series of otherwise disconnected shifts in setting and time.

The most challenging aspect of playing Anna Christie for Maynard was "definitely how bitter she is. She's very layered, I mean [I am] trying to portray to the audience how bitter and hardened she is, but also that she has this

sweet, loving side to her." As the play progresses, Maynard said the audience sees the different masks that Anna wears, for her father and for Mat. Eventually, in the climax of the play, those masks come off.

It's a very emotional play, with little comic relief. For Maynard, this was both the greatest strength of the play and the most challenging aspect of it.

"It's really an intense play," she said. "Everyone needs to be on top of their

game."

This was an ambitious play for a Houghton cast, filled with difficult accents, strange characters, and a wide range of emotions, but it's the actors' full absorption into their characters that makes it a success.

"Anna Christie" will run 7 to 9 p.m. tonight and tomorrow night in the CFA Recital Hall. Tickets are \$3 and may be purchased during mealtimes and at the door. ★

turkey drive

Donate to provide a local family with a Thanksgiving turkey.

Donate at Residence Hall Desks, Welcome Center, & Campus Store.

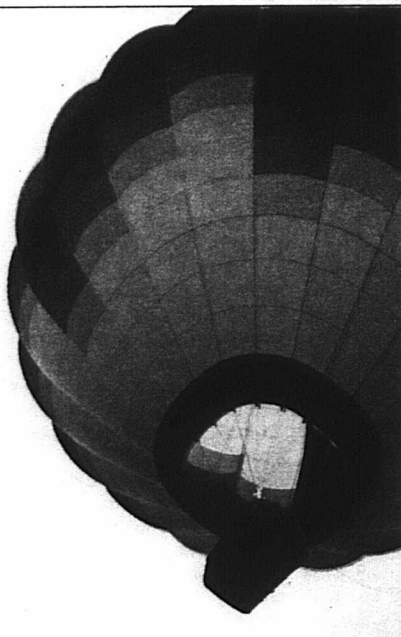
Class with the highest donation total will decide who Dr. Brittain will appear as in chapel on Monday, November 21.

happy Thanksgiving

## THIS week IN PICTURES



Anya Jones '12



^ A balloon recently launched at Letchworth State Park near the second falls. Letchworth is a short drive away and never fails to provide beautiful scenery. Sometimes I take advantage of its proximity by sitting near the falls with friend doing my Houghton homework. Shawn Gillis '13



^ An unfortunate car owner is unaware that he has been double-pranked by two different groups of people. Make that three: security also. We should have a music building tunnel auto show more often.... Maribeth Olsen '13

Enter our biweekly photo contest by submitting to [HoughtonStar@gmail.com](mailto:HoughtonStar@gmail.com)! Please include photo credit and a brief description.



# AFRICAN ART SHOW: OPENING TONIGHT

by MONICA MESITE

As I walked into the "Africa: Arts and Crafts" exhibit, I immediately felt a sensation of serene otherness. The feeling of being immersed in history combined with the smell of old wood was a lovely welcome into the Ortlip Gallery. Samples from Charles Hudgins' collection of African art include pieces from Nigeria, Tanzania, Zaire, Congo, and Sierra Leone, to name a few. Instead of the bright, vibrantly-colored art I expected before viewing the show, I saw several detailed wood carvings using shells, beads, and grass as embellishments. Several masks, helmets, bowls, and figurines caught my attention as I wandered through the gallery. Materials used in the exhibit include clay, ivory, cowry shells, bronze, textiles, beads, raffia, paint, and most commonly, wood.

The late Charles Hudgins began collecting art in 1989. His original collection included over 800 pieces. Professor Gary Baxter, art, knew Hudgins personally.

"Charles recognized an ability within African sculpture to convey meaning and emotion through a language of abstraction and symbolism, in much the same way Picasso observed and appropriated the visual power of African art at the beginning of the 20th century," said Baxter.

Hudgins left the collection to Houghton after his passing in June 2011. Interim Gallery Director Sally Murphy explained that the art department "asked an appraiser...to help us decide which pieces were of some value or interest. In the end, we decided on about 110." She added that the pieces come from a broad range of time periods, including contemporary pieces (i.e. a large bowl from Tanzania in Baxter's personal collection).

"The oldest piece is an Egyptian mask which dates back to the time of Christ," said Murphy.

Commenting on the frequent use of



ANDREA PACHECO

Charles Hudgins left his art collection of over 800 pieces to Houghton College after he passed away this past June; a select few are exhibited in the current show.

wood as a medium, Baxter mentioned that "in some parts of Africa, wood is considered a living material, figuring prominently in creation mythology. For these reasons, wood is the preferred material for creating the human form." These alluring and intricate textures tempted me to commit the cardinal sin of touching the figurines (don't worry, I resisted). The style represented here was incredibly distinct from the Western ideal of African art.

Looking at these pieces, I wondered about the stories behind them. I could imagine the masks, the drums, and the helmets being used in storytelling and dances that would intrigue the audience for hours. This helmet would be used in an initiation dance; this drum would be used to tell the story of a hunt. I was swept into my mind's depiction of the different cultures using these beautiful works of art.

For those like myself, unfamiliar with the stylistic symbolism of African art, Baxter reassured me "the symbolism used by African sculptors is an unfamiliar language to anybody who hasn't learned to speak it. For example, the folds of skin around the neck area of [a certain type of] mask are understood by every member of the Mende culture as a depiction of prosperity and health. Yet to the outsider, this excess of skin seems grotesque or puzzling." ★

Two figurines that demonstrated this unfamiliarity were carvings with the titles "King" and "Queen." In contrast to the thrones, regal robes, golden scepters, and crowns a westerner might associate with these titles, these figurines were plain and almost nude, with no expensive adornment or bright colors. The style and slight disfigurements were unusual to my eyes, yet utterly beautiful in their oddities. Even though the exhibit may seem foreign, it is a vast collection of unique and timeless art.

The opening reception for "Africa: Arts and Crafts" is from 7 to 9 p.m. tonight in the Ortlip Gallery, and the show will be open for viewing until January 25.

## Were You Aware?

by RENEE ROBERTS

Do you think the requirements for graduation are somewhat intense? In 1926, beyond academic accomplishment, in order to graduate from Houghton, students had to successfully swim the length of the swimming pool, affectionately referred to as "the Bathub." The pool was located in what is now the basement of the Campus Center.

## FIELD HOCKEY

by CALEB MARTIN

This year's field hockey team knew from the start they had a tough schedule in playing not only other NAIA schools, but also Division I, II, and III teams. With some shoes to fill and kinks to work through, Coach Rachael Snelgrove pushed her players hard and encouraged them to give 100% day in and day out with various drills, sprints, long runs, and games.

"She was always encouraging us to push ourselves and to be mentally tough," said sophomore Jenna Newcombe. "We only had 13 players so we had to be in the best shape of our lives. I think our hard work paid off."

Snelgrove provided a "word of the day" before each game for the team to focus on and strive for, such as "character," "poise," "explosive," and "perseverance." The team also placed its focus on becoming a unit, praising God through the wins and losses, and shining the light of Christ to everyone they encountered.

"Referees came up to our coach on numerous occasions to commend us for our good sportsmanship," said junior Sierra Mitchell. "They really seemed to appreciate it." As team Chaplain, Mitchell set up a time once a week for the team to meet and have devotionals together. The team was challenged weekly to deepen their personal faiths and to strive to exemplify Christ on and off the field. At the end of every game, the girls prayed and sang a worship song to witness to the opposing team. Senior co-captains Ashley Daigler and Jillian Watts organized team activities and opportunities to build the team as sisters in Christ.

"We really focused on unity this year, because we knew the closer we became off of the field, the more it would be translated to our game play. It definitely showed," said Daigler.

The Highlanders had several big wins throughout the season. They beat Mansfield University 4-1 at home for the first time in Houghton field hockey history and beat Oswego in overtime after losing to them earlier in the season. They also had a seven game winning streak in which they outscored opponents 16-4. They ended their season with a post season tournament in Newport News, Virginia, where they played Christopher Newport and Liberty University. This was the first and last time Houghton field hockey would play Liberty, a Division I team. The team ended their season with a 9-6 record.

Junior Ashley Engle had a total of seven goals and nine assists while goalkeeper Hillery Duman had a total of 30 saves for the season. "I believe our team found a number of different successes throughout the season and left a legacy to be remembered for years to come," said Snelgrove. "Overall, I am proud of the end result in that our team grew closer together on and off the field and continues to strive to put Christ first in everything we say and do. I have never coached such a unified team before, and our record definitely speaks to the strength of this team. I feel truly blessed to have been part of this team and this 2011 season."

## SPORTS RECAP

### WOMEN'S SOCCER:

SAT 11/5

vs Point Park Univ. - W 3-0

Season Record: 16-3-1

### UPCOMING GAMES:

SAT 11/12

vs. Roberts Wesleyan @ 1PM

### MEN'S BASKETBALL:

#### UPCOMING GAMES:

FRI 11/11

at Notre Dame College @ 7PM

TUE 11/15

vs Morrisville State Univ. @ 7PM

### WOMEN'S BASKETBALL:

#### UPCOMING GAMES:

SAT 11/12

at SUNY Canton @ 2PM

SAT 11/5

at Liberty Univ. @ 3PM

All information from  
<http://athletics.houghton.edu/>



# The Dangers of Kitsch, and of Mindlessly Judging It



ANDREA PACHECO

by ALICIA GARDNER

Kitsch. The word was born in the late 1800s among the art markets in Munich, Germany, describing "cheap, popular, and marketable pictures and sketches." The early use of "Kitsch" was by the Munich Bourgeoisie of "old money," who used to defame the taste in art of those from "new money." Kitsch has become popular, similarly, in its comment on works of art, and according to Webster's dictionary, is "something that appeals to popular or lowbrow taste and is often of poor quality or tacky."

In a general sense, I would propose that "kitsch" is the product of taking something that has worth or beauty or goodness to it, and blowing

it out of tremendous proportion while simultaneously filtering its rawness and grittiness, so that it becomes overpowering and loses the wholeness of the original intent.

If we define the word this way, and if we can expand the definition outside of artistic terminology and use it as an existential philosophy, I believe that we can call our Christianity "kitsch."

Christianity has become something of industry; we have become a consumer religion. We go to Christian rock concerts dressed in "Pick Jesus" shirts, rock out like fan-girls, and label ourselves "Jesus Freaks." We parade our faith around like mindless automatons, giving the world another option of brand to buy into. It is not uncommon for us to take pride in our "community," where we, having it so together and being of one mind, love everyone and are "just like Jesus." But what a false piety this is. We prance around communicating to the world that "I love God, but mostly God loves me. I have no flaws, I don't struggle, and I certainly don't stumble." This kitschiness wraps Christianity in a plastic-coated bundle of happiness.

But can't you see the problem with this, my dear brothers and sisters? Where is the suffering of Christ? Where

is the promise of trials and difficulties? Where is the painful authenticity of silence that God often answers us with? We are committing the greatest offense by giving into the belief that things are super duper when the truth is that there are people on campus and in our "perfect bubble" who are hurting, who are suicidal, who feel like the Leper. Living as a Christian is not

Living as a Christian is not a pleasant party, a coasting ride through life - not if we are living it right, that is.

a pleasant party, a coasting ride through life—not if we are living it right, that is. I believe that in our denial of the pain, difficulty, and slip-ups that our humanity causes, we are guilty of the "kitsch" that "excludes

everything from its purview which is essentially unacceptable in human existence" (Milan Kundera). We must deny this kitsch we have developed and onto which we have learned to cling. I urge you to see the harm in this potentially self-centered, easy Christianity and be wary of a "poster Jesus," of a Christian culture, of the feel-good worship music, of accepting all Sunday school answers. Jesus was a prime example of one who did not try to appeal to the cultural norms and reassure happy people, but instead sought out the out-casts, the lepers, the tax collectors, and Samaritans, never becoming shallow in his lifestyle. If we are to show what Christianity really

is, we cannot appeal to complacent pious people while being oblivious to the pain and difficulty of the workmen, the widows, and children. We must resist "kitsch!"

But here is the setback: what are we doing when we place the labels on one another? We become the old-money bourgeoisie who snub one another, and that's not the point either. Even if the "other Christians" are guilty of mass producing "kitsch," we hurt ourselves and we hurt the Church and we bite the hand that feeds when we cast judgment. We need to stop our theologically cynical selves in our tracks and remember that these things we may label "kitsch" are not inherently bad. We need to recognize the grace that is given to those who earnestly seek God. So perhaps that sermon may be theologically off a bit, perhaps that song may be a little too "me-centered," or that worship leader is trying to provoke a certain emotion; despite this superficiality, the participant may know God more because of it. After all, if we examined ourselves honestly, every form of Christianity throughout history has failed to succeed in getting it right. Why would Christ have met us in human form and been understanding with our lack of understanding if not to show us some grace in our silly ideals? We need to extend grace upon one another, the "kitsch," and the judges. We are not enemies.

Alicia is a junior religion major

## The Penultimate Word /

### Shame-Based Morality and the Destruction of Grace



ANDREA PACHECO

by ELISA SHEARER

Shame is probably a necessary human construct. Publicly noted punishment (whether sitting in the corner in grade school or sitting in prison; the essence is in many ways the same) motivates humans fairly efficiently, history has proved.

When the desire to do good isn't enough to prevent us from being destructive or taking advantage of someone, shame can be impressively effective. Humans use it on their children—an 18-month-old might not understand the exact reasons why she shouldn't take her brother's candy, but parents generally save the ethical explanations for later and settle for simple admonition—the communication that the little girl is being "bad." This works much better than trying to

explain to children and to crowds the long-term and possibly spiritual benefits of virtue.

Shame is a tactic that has been misused for the sake of morality since, I would venture, humans existed, but it is a misuse. A possibly necessary evil: shame seems to be necessary as a tool, especially for maintaining large societies, where long-term goals must be held by whoever is in power. Where our logic and forethought and concern for the common good fail us, our fear of shame kicks in.

But the problem with the general public practice of shame-based morality is not just violence done to those shamed or possible injustice—shame-based morality essentially and steadily perverts our psychological conception of ethics.

Our goal, under a shame-based morality, becomes not how to do good but how to avoid shame. With this as our primary concern, if we find we can avoid shame via deceit or posturing, we will do so. The avoidance of pain takes precedence over any other concern.

Our goal becomes the avoidance of punishment, rather than the construction of goodness. Morality becomes based on negative mandates and not positive constructs and focuses on our fear for our personal pride and not our care for the dignity of other people.

In this way, shame begets narcissism, which begets the illusion of the possibility of complete self-reliance. Self-reliance can be a healthy character trait in many ways, but ethically not so much—it removes the necessity of

grace from our internal monologue. When our need is removed, shame and pride (this seems counterintuitive, but it isn't) have room to fester.

Shame-based morality also begets fear—fear of humiliation and any attack on our pride. And to quote Yoda, "Fear" in turn "leads to anger, anger leads to hate," and "hate leads to suffering."

However, as much as we can criticize the evolution of our sense of ethics, it doesn't look like shame-based morality is going to go away anytime soon. Because of this, it is imperative that we maintain a constant individual awareness of the inherent tension in a socially mandated morality. A repeated reminding of this is necessary lest we dissolve into stagnation and a fear-based attitude toward morals.

But we can't just remove shame as a basis for ethical action—we have to replace it with humility. Where shame denies, humility accepts; shame hides at all cost and humility responds. A defocus on others' conception of us will cost us our pride, but free us from the fear of humiliation.

Elisa is a senior English and psychology major

**We want to hear what you think.**

Letters to the editor should be 350 words or less and can be submitted to:

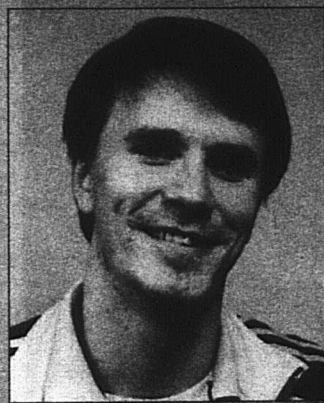
[houghtonstar@gmail.com](mailto:houghtonstar@gmail.com)

You can also comment on articles online at [www.houghtonstar.com](http://www.houghtonstar.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.*



# FROM THE EDITOR'S DESK / America: A Case for Hope



by CHRIS HARTLINE

Writings about our country have long been dominated by benign, soporific eulogies to the greatness of America past. We are the country that evicted the domineering, imperialistic behemoth that was the British Empire. We successfully created a representative democracy outlined in the redoubtable words of the longest lasting constitution in world history. We settled the West, fought for equality for all, defeated totalitarianism in Europe and Asia, went to the moon, and invented the microchip, the Internet, and a cure for polio. But...

The malaise of the last few years has set in so that every comment about the greatness of America past ends with a but. But now we are in a lost decade. But now capitalism has failed, and our economy cannot recover. But now our political system is defunct, never to regain its ideal form. But our people have lost their moral core.

These are all valid concerns and valid challenges. Our economic recession, resulting from the financial crisis of 2008, which illuminated serious flaws in the financial system and its inter-related relationship with government, has now spanned three years. A lost decade like Japan in the 1990s is not out of the question. The hyper-polarized nature of our political system, which culminated in the debt ceiling debacle this summer, has done harm to our external political reputation and our internal political confidence.

Americans, however, are a people of resilience. As political philosopher Alexis de Tocqueville said, "The greatness of America lies not in being more enlightened than any other nation, but rather in her ability to repair her faults." In our history, we faced the challenges of economic disaster and emerged stronger than before. We confronted atrocities abroad and emerged victorious. We foresaw the changing landscape of the turn of the millennium and developed the greatest technologies in the world. And we can do it again.

On the great seal of the United States are three Latin phrases. *Novus Ordo Seclorum*, translated as "a new order for the ages," represents the unique nature of the American experiment. This experiment combined the political philosophies of ancient Greece and Rome, a Judeo-Christian legal foundation, and the practicalities of the British Parliamentary system into a government never before seen in world history.

*Annuit Coepit*, translated as "providence, or God, favors our undertaking," represents the spiritual foundation of the American experiment. We are an inherently spiritual people, bolstered in our spiritual foundation

by the success God has shined upon us in our history. In some ways, we have lost our spiritual fervor, but the moral infrastructure is still in place, ingrained in every aspect of public life. Tocqueville said, "Americans combine the notions of religion and liberty so intimately in their minds that it is impossible to make them conceive of one without the other." It may not always seem to be the case, but I still honestly believe that it is.

The third phrase on the great seal is *E Pluribus Unum*, translated as "out of many, one." The diverse nature of the American population has always been a sign of the great success of the American experiment. Greater yet, however, is the fact that through that diversity has come one voice, one rallying cry for the values on which this nation was founded: freedom, liberty, unity, suffrage, morality, leadership. These values have been challenged—as they were during the Civil War—but the strength of American convictions has always been sustained.

As the challenges of the Civil War commenced, the dome of the U.S. Capitol, the great exclamation point on the temple of American liberty and deliberation, sat unfinished. With the future of the Union unknown, President Lincoln ordered the dome to

be finished and said, "If people see the Capitol going on, it is a sign we intend the Union shall go on."

The future of our American Union may be unknown, but as Lincoln ordered in the 1860s, we should continue to seek and strive for a "more perfect Union." Discussions of America should no longer

As political philosopher Alexis de Tocqueville said, "The greatness of America lies not in being more enlightened than any other nation, but in her ability to repair her faults."

be benign, soporific, or elegiac. If history has revealed anything, it is that there is no challenge we cannot face, no conflict we cannot overcome, no task we cannot complete.

The Great Seal of the United States cannot and will not be broken. We are one nation born from

many peoples, religions, ideologies, and cultures. Our diversity makes us stronger, and it will make our successes greater. The success and consistency of our history changed the world forever. In the next few years, we can, and we will do it again. It may not yet be morning in America, but the dawn is not far off.

Chris is a senior political science major

## Corrections:

The article titled "Houghton Hosts 'Sounds of Hope'" in last week's November 4 issue (Sports and Culture, page 4) regarding the Leeland concert was written by Megan Seawood.

The photograph of the Leeland concert in the same article was provided by Miki Kaneko.

How often do you go to Senate?

Vote in this week's poll at

[www.houghtonstar.com](http://www.houghtonstar.com)



## Do you drink (alcohol) on campus?

41%



No.

38%



Yes, I have at least once.

21%



I don't drink on campus, but I do off campus.

Out of 98 votes



Kristen Palmer  
Editor-in-Chief

Sarah Hutchinson  
News Editor

Erin Carr  
Sports and Culture Editor

Elisa Shearer  
Opinions Editor

André Nelson  
Managing Editor

Luke Doty  
Web Editor

Andrea Pacheco  
Photo Editor

Baillie Ohlson  
Business Manager

Prof. Susan Bruxvoort  
Lipscomb  
Faculty Adviser





ANDREA PACHECO

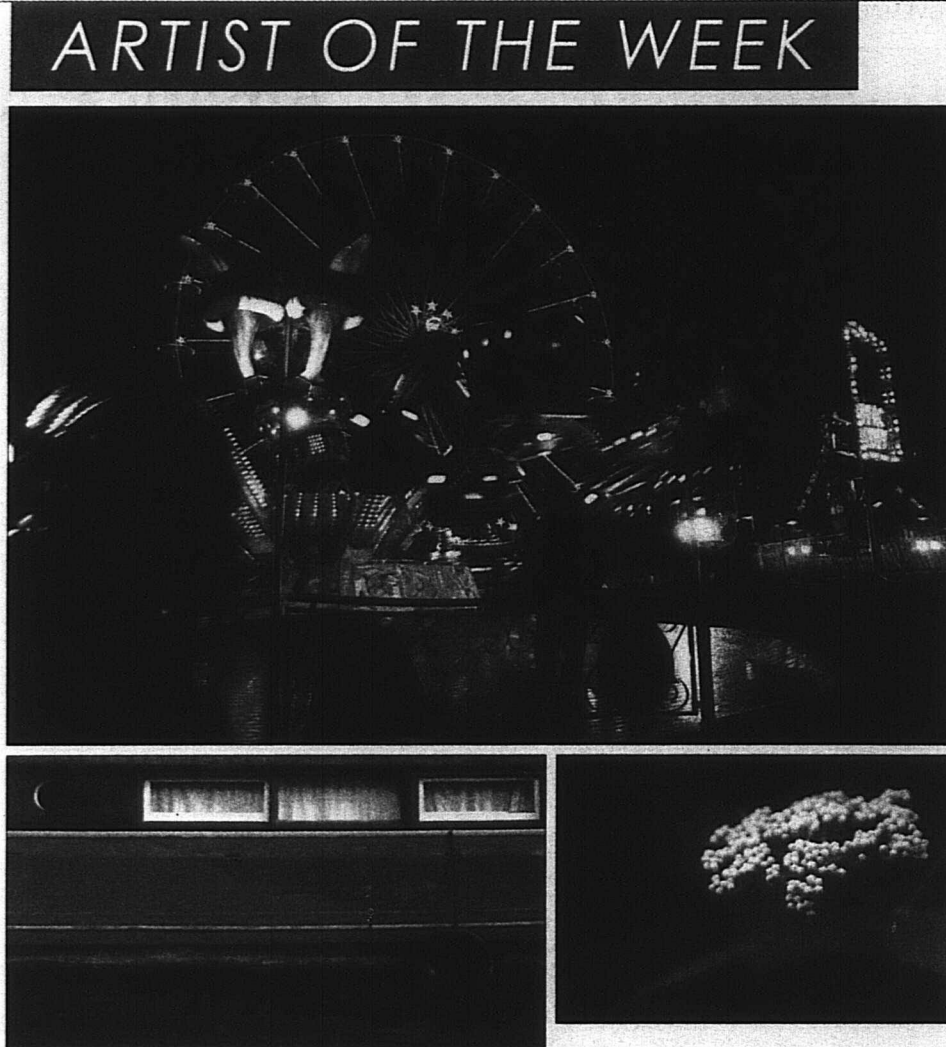
## GRACE ENGARD

I have often wrestled with the true motivation and purpose of my art, and have come to the realization over the years that my ability to make art is not only God-given, but that I can use it as a small reflection of God's own beauty. I enjoy using photography and design to capture and show things that are not usually noticed, as well as to display the beauty of the world by portraying simple mundane things artistically.

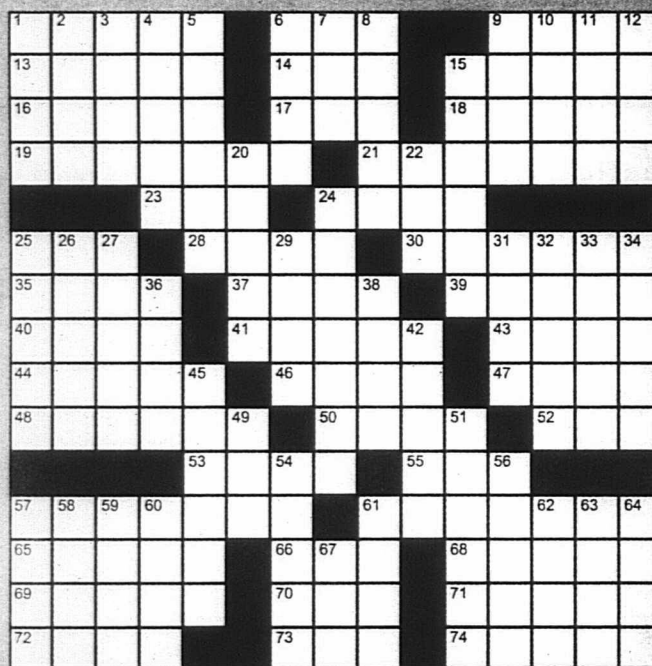
*Grace is a senior intercultural studies and art double major, with concentrations in photography and graphic design.*

**Top:** *It Goes On*, digital photograph

**Bottom:** *Amsterdam*, *Perceptions of Beauty*, digital photographs



## CROSSWORD: the '80s



© Statepoint Media

## ACROSS

1. In the air
6. Detective
9. \*Not cool
13. Rattlings heard with stethoscope in respiratory disorder
14. \*Lennon's survivor
15. Troubled
16. Altogether
17. Cleopatra's cause of death
18. Drench
19. \*Famine relief concert
21. \*Hoffman/Cruise Oscar-winner
23. \*It's the \_\_\_ of the World as

## We Know It"

24. Weedy annual grass
25. \*Type of punch thrown by Mike Tyson
28. Virginia \_\_\_ Hokies
30. First M in MoMA
35. Makes mistakes
37. Attention grabber
39. Vigorous fight
40. Indian nursemaid
41. Baited
43. \* \_\_\_ Simms, NY Giants great
44. Like Annapolis Academy
46. \*He married Gilda Radner in

## 1984

47. \_\_\_ it like it is
48. Bamboozled
50. Tulip's early stage
52. Grazing land
53. Like some neighbors?
55. Habitual twitching
57. \*Unlikely bobsled competitor
61. \*Like a Virgin" songstress
65. Not active
66. "Don't \_\_\_ this at home!"
68. Not your grandmother's mall?
69. 1970s disco band "\_\_\_ M."
70. In a distant place
71. Alloy of lead and tin
72. In same place as odds?
73. DNA transmitter
74. Eye infections

## DOWN

1. Seed cover
2. Hindu princess
3. Patron saint of Norway
4. Big fight
5. Obliquely
6. Frog's friend, according to Lobel
7. Half the width of ems
8. Dried coconut meat
9. King?
10. Obama to Harvard Law School, e.g.
11. \_\_\_ Verde National Park
12. Spot of original sin?
15. Farewells in Paris

## 20. Like utopia

22. Some things cost this and a leg?
24. Because of that
25. \*Often acid-washed
26. Like Hilder's ideal
27. Approval at the end of show
29. Chihuahua-Pug hybrid
31. Labor Day mo.
32. \_\_\_ Merman
33. Useful
34. \*She looked "Pretty in Pink"
36. George Bernard \_\_\_
38. List of dishes
42. \* \_\_\_ Burke of "Designing Women"
45. Clemency
49. \*"Baby \_\_\_" Duvalier, overthrown in '86
51. Once common in bathrooms of French palaces
54. Dionysus' pipe-playing companion
56. Halley's \_\_\_
57. Aggressive remark
58. Shakespeare's "at another time"
59. Be on the \_\_\_, or heal
60. Greek god of war
61. Asian starling
62. "Not a" or "never a"
63. \*1982 Tony Award winner
64. Kind of beer, pl.
67. \*"Cocoon" and "Parenthood" director

To win 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 (deadline: WED 11/16 by 6PM)  
Last week's sudoku winner was LINDSEY BERING!  
Your Java card will be sent to you through campus mail.