

THE CRUSADER

"Men are never so likely to settle a question rightly as when they discuss freely."--Macaulay

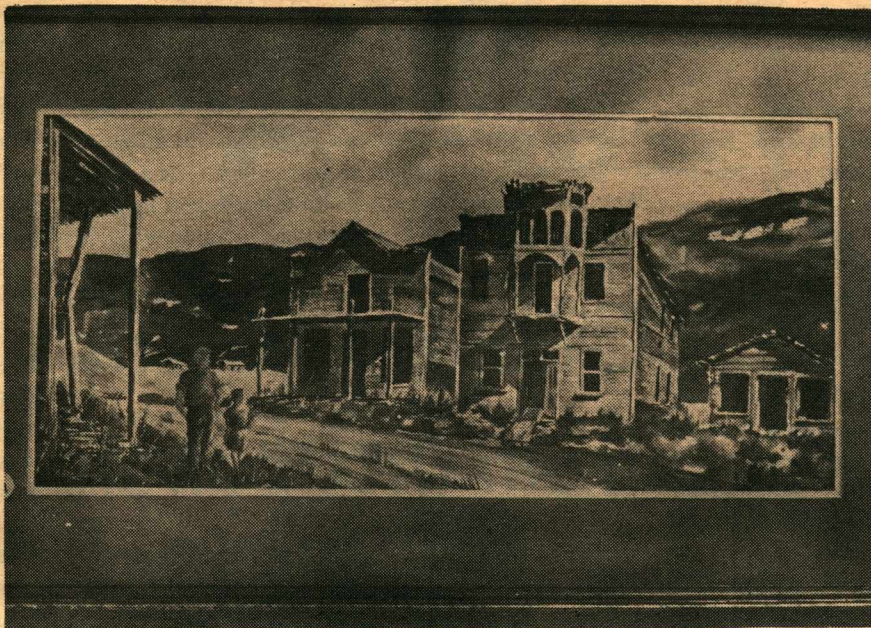
Volume XXX, No. 11

* **Nampa, Idaho** *

January 29, 1971

The West: room to move

Crusader feature writer Peggy Grant takes a look at the oranges, yellows, and browns in the current water color display in the Fine Arts Building and decides that the West is more than just a place to live. (See page 5)



What is a youth?

College of Idaho President Warren Knox attempts to answer this question in a perceptive analysis of the current youth culture. (See pages 6 and 7)

PHOTOS BY BRUCE MOORE



NNC's "male chauvinists" tremble this week as the campus' "liberated women" began their annual twirp ritual. (See page 9)

Twirped or trapped?

Can quiet be bought?

Paying six students to enforce quiet at a dormitory sounds like a junior high practice. But that juvenile method of supposedly improving study conditions has recently been initiated in Morrison Hall.

An unusually high number of freshmen women, 37, were named to the bench list last midterm. Excessive noise preventing concentrated study was blamed by most students. Consequently, the Dean of Women and the Assistant Vice President for Campus Life instigated 7:00 to 9:30 p.m. study and quiet hours on Monday, Tuesday, and Thursday nights. The students complained, the administration reacted, a natural course of events, except for one thing--noise is only a symptom of the problem. Study and quiet hours may not reach the heart of the matter.

Several reasons may be offered as to why this regulation is ineffective. First, no correlation can be established between the noise and poor grades. Outside interferences take on many forms, noise not excluded. But the primary tool of meaningful study is concentration, an ability which will overcome such barriers as noise.

Second, an impairment of one's concentration by a lack of understanding of the material will neither be helped nor hindered by silence. Limiting bench girls to the dorm inhibits their access to academic assistance.

Third, the fact that the students first complained demonstrates that they are concerned about the problem, but that they may not have exercised their own responsibility. If study hours are really necessary the dorm council should have adopted them and at least attempted the honor system of enforcement. As one hall monitor remarked, the study hours "shouldn't have to be enforced."

Fourth, no statistics are available to show that final grades were higher at the end of the term, if indeed they were, as a result of the new policy. Most students rate higher in the final analysis, anyway.

Most important, though, is the apparent misdirection of the \$600 involved. At a time when NNC's finances are tight an expenditure of paying people \$50 each per term to keep others quiet

seems incongruent. The money could better be spent on increasing the library's resources or improving the dorm's acoustics. Either possibility would enhance study facilities.

Underlying this particular action, as well as the whole philosophy of dorm regulations, is the concept of *in loco parentis*, in which the school acts as substitute parents. Not only the administration, but students, too, must face the fact that they are not children living in their parents' house when they reside in a college dormitory. In effect, they are adults renting an apartment. As such, they are responsible for maintaining decent housing conditions, including a tolerable noise level.

--glm

Oltmans shields from incubation

There was something uniquely and elusively refreshing about Dr. Willem L. Oltmans. Certainly Dr. Oltmans was not the most knowledgeable, the profoundest, or even the best organized lecturer the Asian Institute has had. But even though he did not tell us much about the third world, he did tell us a lot about the world; the world that lies beyond the boundaries of NNC, of Nampa, of Idaho, of even the United States, the world that lies beyond the narrow experiences of our cultural and intellectual heritage. And is this not what education is all about, this continuous acquaintance with that which is different, this steady enlarging of our intellectual experiences?

NNC needs more Dr. Oltmans, for in that day when we cease to be a part of the world in the sense that we are aware and are tolerant of it and in that day when we draw our skirts about ourselves and retreat from the world in order to protect our "uniqueness", our "Christianity", in that day we shall lose both our capacity for educating men humanely and loving them redemptively.

JL

One Small Voice

by John Luik

The ironic fact about Mr. Nixon's call for a "new American Revolution" in his State of the Union message is not that the revolution may not occur, but that it may very well be a revolution of an entirely different character and scope than the one Mr. Nixon has in mind: a fact that should surprise no one--not even Mr. Nixon.

To say that Richard Nixon has either consciously or unconsciously laid the groundwork for a "new American Revolution" not of hope, love, understanding, and justice but of intolerance, hatred, and anarchy is to assert nothing more than what the record shows. Mr. Nixon took office some two years ago painfully cognizant of the hostility of America's intellectual community, her youth, and her economic, social and political minorities. Noting in his inaugural speech this division which had torn America so deeply during the campaign, the President said: "The simple things are the ones most needed today if we are to surmount what divides us and cement what unites us. To lower our voices would be a simple thing. In these difficult years, America has suffered from a fever of words; from inflated rhetoric that promises more than it can deliver; from angry rhetoric that fans discontents into hatreds; from bombastic rhetoric that postures instead of persuading." Unfortunately the President apparently forgot his own summons for both he and Mr. Agnew have done their best to escalate the already impassioned level of America's public rhetoric. The real tragedy of this rhetoric escalation is that it has diminished the ever slim chances for Mr. Nixon's goal of forging a new American consensus. Indeed, there is little chance that we can talk and think together as long as we are shouting at each other.

But despite the fact that Mr. Nixon has written off the intellectual community, the young, and the economic, social, and political minorities and has attempted to build a new American consensus involving only Spiro and the "Silent Majority," this policy, aside from its tragically limited character, might, even

up to six months ago, have succeeded. True the intellectuals and the young would still have been disturbed at the administration's contradictory policies in Southeast Asia and its hardly enthusiastic approach to the environmental crisis, and the minorities would still have been concerned over poverty, but Richard Nixon might still have gone his own way. What has entered the situation in the last six months and what may prove to be the catalyst for the "new American Revolution" is the growing economic recession. It is this deepening recession with its unemployment, which has reached 12% in some areas of the country, coupled with the constant pressure of inflation which will quickly erode Mr. Nixon's middle class support. But it is not the erosion of Mr. Nixon's middle class support that we fear. Rather, it is the erosion of democracy's middle class support which we fear: for if the experience of democracy in the 20th century has anything to say, it seems to be this, democracy is never so tenuous as during times of economic depression.

The task then confronting Mr. Nixon is the same as it has been these last two years, namely, to forge a new American consensus: a consensus embracing a new set of fundamental policy directions for America both at home and abroad, directions including a frank commitment to an immediate settlement of the war in Southeast Asia, a sincere commitment to coming to terms with the pollution of our environment, a commitment to redouble our efforts to win justice, health, education, dignity, and understanding for all of America's minorities; in short, a consensus embracing all of America. Perhaps the task is not the same for there has been much which has pulled us apart in these last years. But there is much that still binds us together. On Richard Nixon and in a certain sense on each of us rests the choice of whether the new American revolution will be a revolution of love, understanding, and tolerance or a revolution of hatred, bigotry, and fear: of whether the American dream of freedom, dignity and hope will become an American nightmare of anarchy suppression and despair.

Guest editorial

We ought not be exclusive

The term "Christian College" is perhaps as glittering in its generality as the term "Christian Nation." But, there are at least two ideas pertaining to the concept of "Christian College" one could mention. First is the obvious fact that some people who come to Nazarene schools either as students or as lecturers do not sympathize with the ideals and standards of the school or the church. Second is the idea that non-Christianity may be intelligent and morally good and should, therefore, be encouraged to come to our schools.

The first idea holds in it some conflict between the real and the ideal. The ideal is that all who would share in the activities of NNC would actively support the ethical and educational standards of the school. The fact that this ideal is not realized accounts for at least part of the character building influence we need as an institution to continue

ideological growth. More could be done to stimulate a free exchange of ideas between Christian and non-Christian students.

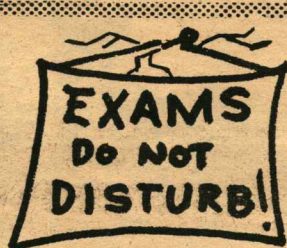
There are many fine people in our community who cannot even tolerate long hair or shabby dress much less the views of one who does not share our Christian viewpoint. Before passing judgment too quickly, one should consider the benefits to humanity that have come from authors, lecturers, musicians, poets, and scientists who have not shared our belief. This is not to suggest that we encourage those who openly disregard all that NNC holds sacred. However, can we not find some way to extend a warm hand of friendship to those who are good people but not Christian? As I see it, we might all profit by having them around.

Delbert Gish
Art Department

SUBSCRIPTION INFORMATION

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Due to midterm exams, the next issue of the Crusader will not be until February 12.

THE CRUSADER

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Mightier than the Sword

by Alfred Schaar

If colleges and universities are reflecting the changes in and culture at large, what alteration has then taken place in American higher education?

This change is usually called secularization, denoting the re-orientation in man's understanding of himself to the world, history, and truth.

There are three basic changes which reflect this difference in American higher education: the development of the scientific method with experimentation and research, the expansion and revision of the curriculum, and the increase in faculty and student freedom and responsibility.

Harvard University initially adopted the curriculum of Cambridge, a "proper amalgam of the medieval arts and sciences." Investigations were limited to verbal knowledge and rationalistic debates organizing theories from facts already at hand. Little interest in experimentation was shown. Since then the development of education has been marked by the crucial acceptance of experimentation and research, giving American higher education confidence in research.

We are witnessing a remarkable shift from "conserving" to "searching" in the American universities.

The second basic change in education is the revision of the curriculum--the shift from the

restricted course offerings at early Harvard to the vast programs which are available today. Behind this expansion are the revised conception of what constitutes an educated person and confidence in the ability of students to maturely choose their subject of study when granted freedom and the recognition of individual differences in interests. A diversity in course offerings necessary are, thus, mandatory.

A third change is the increase in faculty and student freedom. Harvard University did not only copy the classical curriculum of the English college, but also its concern for maintaining discipline and cultivating the "collegiate way of living." The modern development shows a fuller participation by students themselves in shaping university life and is based on the conviction that students have a valuable and necessary contribution to make to higher education.

Student demonstrations, however, indicate that the major questions are unresolved. What part should students have in policy making? What role should the institution play in supervising student life? There seems to be a general agreement that higher education needs some order in the legal, social, and moral realm, but much less agreement as to the most creative balance of individual freedom and institutional responsibility.

FEIFFER



WRITER'S CRAMP

by Roy Mullen

I have only been reading for a relatively short time. That is, reading as I now define it. A wonderful teacher and good friend taught me the value of reading. And I find that as I read I am unconsciously able to discriminate and make value judgments about what I am reading.

I quite often recommend books I have read to friends. I usually give the reasons why I liked or disliked them. I do this because I enjoy talking to someone else about what I have read. Sharing ideas make them much more meaningful. Naturally I get a variety of reactions. Some are interested, some are not, and some say they are but aren't. Here are a few reactions which bugged me: One girl said, "No, I can't take time to read those books. I only want to read books that will be good for my Christian life."

Another girl said, "I don't want to read that 'heavy' stuff. When I read I like to relax." And a man said, "When someone gives me a book with bad language in it, so I have to wade through it to get the main ideas, I will not read it. I would rather remain ignorant."

First, I don't wish to criticize the first girl for her reason. But I do question her because I am hoping she is not using her "Christian life" as the proverbial apron. If she is not then her motives are pure and I commend her for them. However, I do not find reading unlife-like. Quite the contrary. The book must be packed with living from cover to cover. And I must be able to apply it to my living, Christian living.

Secondly, I don't read to be intellectual. In fact the books that I have liked the best and have stayed with me the longest are those which are the lightest,

simplest and most honest.

Thirdly, I do not consider modern literature so vulgar that it must be avoided like a rotting carcass. I do not like vulgarity and the use of sensual traps to shock the reader is indicative of poor quality literature. But if I reject my fellow man's ideas I reject him and am restricting my possibilities to learn considerably.

All three of the above people are Christians. Because of their comments I have been evaluating my reading in view of my Christian life. The results are the following questions. Why is it that most great literature is not predominately of a Christian nature? Why are the great writers, both of yesterday and today, usually not Christian? Why do non-Christian writers, who use "bad language", come closer to the ideals of love, honesty, integrity, and truth than do most Christians I know? When a Christian writes about his life why is it usually dull instead of vibrant, alive, and magnetic? Why are the ideas I get from non-Christian writers more applicable to my daily living than those from Christian writers? And closer to home. Why are my literature, sociology, and psychology courses easier to relate to my life than New Testament or Theology 1?

Well I could go on but enough is too much. Maybe these questions can only be answered for one's self. But that doesn't detract from their reality and importance. Maybe you haven't considered them. Maybe you never will. Maybe you don't have to. I have and am glad I did. I have learned something about myself, my fellow man, and my God. And as far as I am concerned that is what education is all about. I suggest that you learn to read and then read to learn.

Asian Institute speaker:

Dr. Oltmans captivates campus interests

by Tim Wheatley and Brad Arnesen

Dr. Willem L. Oltmans captivated the interest of students and faculty members as he spoke last Thursday morning in the Asian Institute convocation and in the afternoon discussed and answered questions concerning China, what is truth, prayer, the United Nations, the "third world," the Middle East, the Vietnam war, and the United States during a coffee hour session held in the Student Center lounge.

During the convocation, Dr. Oltmans asked why the United States does not talk with China. He stated that there are prayers everywhere he goes in this country, yet our Christianity is not deep enough to befriend China.

Talking problems out, said Dr. Oltmans, is the way to solve the world's problems. He pointed out that after Nikita Krushchev's American visit, he went back to the Soviet Union wishing to make many changes favoring the Amer-

ican way of life. Dr. Oltmans stated we should have likewise invited Ho Chi Minh to our country.

He illustrated how he had personally been biased toward Indonesia's Sukarno, but after traveling with him found him not to arbitrarily hate the Dutch but policies, wanting only to perpetrate his country's interests. By meeting with Sukarno on a personal level, he said he was able to understand the justifications for Sukarno's actions and way of life.

Dr. Oltmans concluded his morning talk with the statement that the United States is not informed, and subsequently we make many mistakes. He referred to the Bay of Pigs at this point.

During the afternoon coffee hour, Dr. Oltmans claimed that the United Nations has turned into a poor joke and that no statesman or diplomat in the world takes it seriously anymore. He labeled the U.N. as a "crazy institution." He pointed out that the Grand Duchy of Luxemburg has a population of 300,000 and India a population of 455 million,

yet they both have one vote in the U.N. "The United Nations isn't worth our time to talk about." He said the fact that President Nixon sent Texas Congressman George Bush as ambassador to the U.N. proves that he doesn't take it seriously.

Concerning truth, Dr. Oltmans said, "Truth is something you cannot prove scientifically. Truth for every human being in this world is something different." In his opinion, the world would be a lot happier and there would be more money for education, poverty, and other such things if the U.S. would stop knocking and blockading other people who possess another truth.

"The U.S. has its priorities wrong. War and the space program shouldn't be first. The U.S. has no right to say we're right and you're wrong and send Marines in to prove it. I believe the United States has all the potentiality to stay on top but not the way it's going now." If we're going to give foreign aid, we should give it to Latin America first, Africa second, and Asia third, he said. "Soul-searching should start right here."

He thinks Europe and Russia will someday join together and that India may possibly join with China. We should therefore think of lining up with Canada and the South American countries.

Dr. Oltmans said he likes to go to the Catholic church and meditate and search his soul because its doors are always open. He lights two candles, one for himself and one for the one he loves.

A statement describing the United States that Dr. Oltmans made at lunch pretty much summarized what he discussed all day: "A praying nation, that uses economic pressures, naval blockades, invasions of Bay of Pigs, war in Vietnam, no diplomatic relations with China . . . on the one hand prayer and all that goes with it, and the other criminal actions."

The Dutch journalist praised Dr. Culver for instigating an Asian Seminar here "in the middle of nowhere." He exclaimed, "I can't believe it."

Dr. Oltmans attended Yale with the class of 1950 and is now a world-roving reporter for Europe's largest television network.

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Rabbi explains human Judaism

"A people-oriented religion that emphasizes the Golden Rule." Christianity? No, it is Judaism, which was the subject of the January 25 Issues and Answers Convocation. The featured speaker was Rabbi Gerald Kane of Portland, Oregon.

Judaism's human aspects may be seen in a triangular relationship. This triangle consists of a loving, personal God; man, with a potential for a personal relationship with God; and Israel, or the world Jewish community. The interrelationship of these three aspects of Judaism forms the basis for that religion.

Three other facets of Judaism also interrelate to form a triangular relationship. They are the Torah (the first five books of the Old Testament) which contains God's revelation to man concerning the law; service, or the ritual aspect of Judaism (which consists of prayer, study, and social exchange); and charity, which is realized when one leads the right kind of life.

Are Judaism and Christianity reconcilable? Rabbi Kane answered

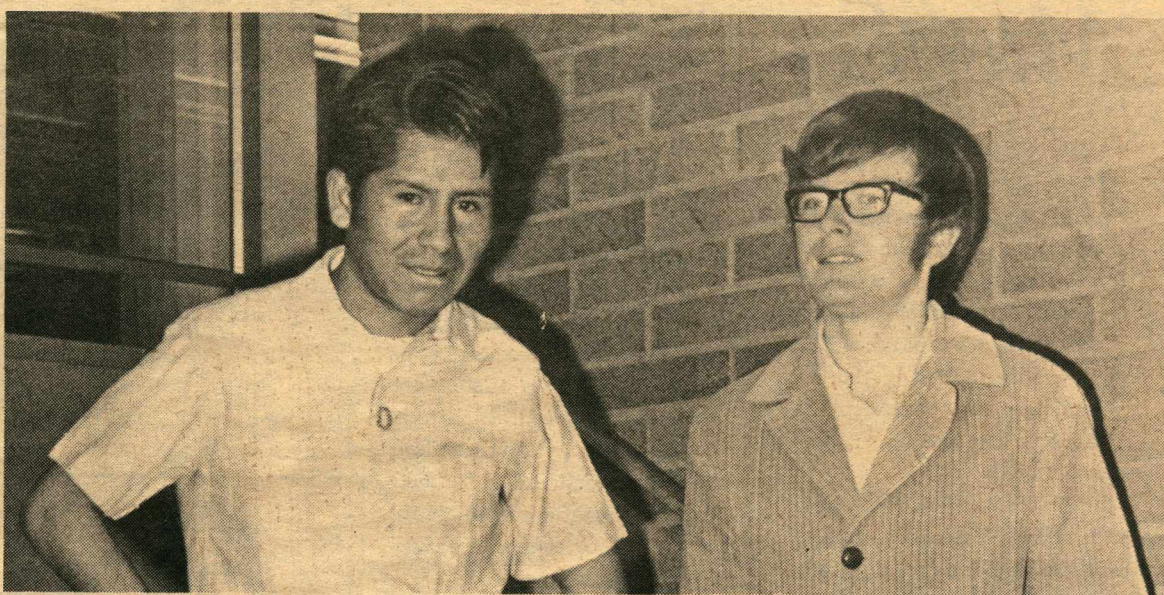
this query by stating that Jews accept the religion of Jesus (Judaism) but not the religion about Christ (Christianity). However, liberal-minded individuals will allow each religion to be as pure and strong in its own character as it can possibly be. Judaism and Christianity are simply partners in the spiritual enterprise of the building of God's kingdom on earth.

In the afternoon session, Kane stated that Judaism is a "very free, very broad, very open religion." The belief and its influence upon the individual are therefore left almost entirely to the individual.

Kane said that Judaism is very much "this world" oriented and therefore beliefs regarding prayer, life after death, and a personal relationship with God are subjective to the individual. To illustrate this point, he stated that another rabbi would probably give a different point of view.

There is no belief in sin or in evil aspect. Man has the ability within him to strive for good. Kane said he had no answer as to why Hitler "missed the mark." He stated that Judaism is not a philosophy but is "doing" through charity. Jews have not gotten together for fellowship as a community. They do not encourage converts to their religion.

The rabbi lectures on college campuses under the auspices of the Jewish Chautaugua Society, an organization which seeks to promote better understanding of Jews and Judaism through education.



Bolivia and Canada increased their NNC representation this term with the enrollment of Enrique Viscuna and Dan McInnes (above).

Foreign students marvel at friendliness, hectic life in U.S.

NNC's international ranks have been increased by two new foreign students this term with the arrival of Enrique Viscuna and Dan McInnes.

Enrique, from La Paz, Bolivia, is attending NNC to do graduate work. Language-instruction constitutes Viscuna's major. Although he speaks fluent French, Spanish and English, he will be teaching English.

Red Deer, Alberta, Canada is the hometown of Dan McInnes. Attendance at NNC for his junior and senior years has always been included in his college plans. McInnes has been studying at Canadian Nazarene College in Winnipeg, Manitoba. He finds a great difference in the two colleges in the fact that CNC has only 120 students. McInnes' major is psychology.

Viscuna had previous schooling in Bolivia. In La Paz he studied at a teachers college and earned his BA degree, which qualifies him for high school

teaching. Viscuna has studied the English language and literature for almost 12 years.

Differences between their own country and life at NNC and Nampa were discussed by both McInnes and Viscuna. Both students feel that the people of the United States are much more active and busy compared to the people of their own countries. Viscuna remarked about the situation, "The people never find time to do nothing."

McInnes felt that the people here are much more friendly than in Canada. "You can just start a conversation with anyone. In

Canada, they don't do that," he commented. Viscuna was surprised at the many people who greet everyone they pass by. In Bolivia, greetings were only given to close friends.

McInnes finds one of the most noticeable facts when speaking with Americans is their lack of awareness of Canada. "Americans don't know that much about Canada, but the opposite is also true," he explained.

Both students feel that their attendance at NNC will prove to be an interesting part of their educations.

Dr. Stark featured in annual lectures

Dr. Kenneth A. Stark, medical missionary to Swaziland, will be the featured speaker for the 25th annual Mangum Missionary Lecture Series February 3-5.

Dr. and Mrs. Stark are now on their third furlough since being sent to Africa in 1949. They have served in Manzini throughout this time except for an early period in Acornhoek. Dr. Stark has served as medical officer and Medical Superintendent. Mrs. Stark works as radiographer and business administrator in addition to her general missionary duties.

Dr. Stark took his pre-medical studies at NNC and at the University of British Columbia in Vancouver B.C. He served his internship at McGill University and at Montreal General Hospital in Montreal, Quebec. He engaged in general practice at Sage Memorial Hospital in Ganado, Arizona.

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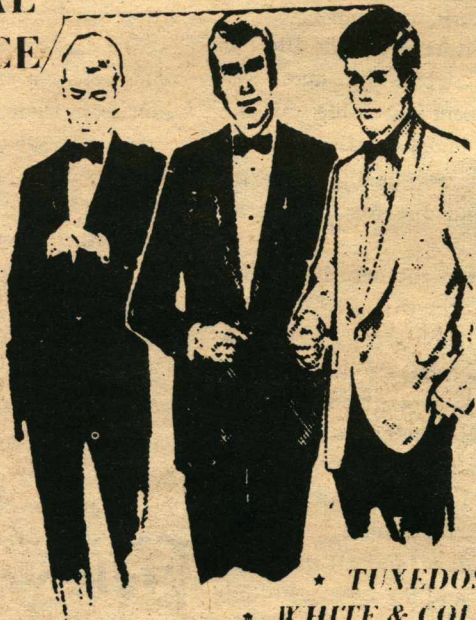
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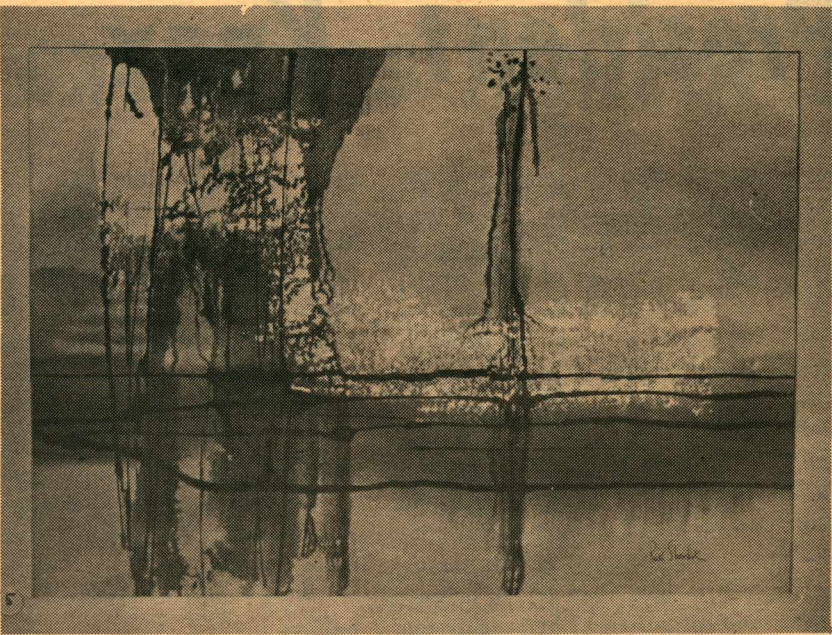
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the Lively Arts

by Peggy Grant

The West is more than just a place to live. It is a frame of mind. The water-colors currently on display in the Fine Arts Building give you an opportunity to see the West through the eyes and hearts of many artists.

Oranges, yellows, and browns dominate the pictures. Hot sun beats down on typically western scenes. One is of the harvest. Feel the warmth passing through you, and then feel the wind when it blows trees flat to the ground. Violent weather is also there. Skies are seldom blue; often, they are black and gray, threatening storms. Blues and whites show the cold of winter.

If you live in the West, it is probably because you need space. Here are open prairies, forests, and skies unbroken by creations of man.

To be free is also to be alone. Here too are homes and towns deserted, grayed by harsh weather--ghost towns, old mines, churches surrounded by nothing but sagebrush.

For more local pictures, see the photography exhibit in the Science Lecture Hall. See the sky through a barn roof or a fog settling in on a forest.

Even if it is out of your way, it would be worth your while to

take a few minutes out and visit the art show. Maybe you'll see something just like a place where you've been or a place you wish you could see. Give your mind room to move.

Above right: Dorthy Larson - "Johnson Sheep Shed", Montana

Above left: Ruth Sherbok - "Southwest", Colorado

Right: James M. Haughey - "Forest's Margin", Montana

Below: Dwight Williams - "Stoddard House, Silver City", Idaho




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The following is an address on young people given at the 44th All-Idaho Congress Banquet in Boise, Idaho on Monday, November 9, 1970 by Warren B. Knox, President of the College of Idaho in Caldwell, Idaho.

Nearly every citizen in America, including the President, has expressed his opinion about the "five per cent" or the "three per cent" or the "whatever per cent" of the college and university population that has chosen the way of the extreme radical. My personal opinions do not differ greatly from those who have written millions of words or have spoken millions of sentences in support of the proposition that violence is not the way to permanent positive achievement in any segment of the society. Therefore, let us resist the temptation to give additional prime time to the radical and, rather, visit in general terms about the "ninety-seven per cent," about the students who, in overwhelming abundance, are those persons we know who are in college. To give some thought to the student who doesn't make the national educational headlines but who accounts for the major portion of the national educational copy. The student who, since 1636, has quested after a higher degree in the New World.

May I further qualify this nameless, faceless "typical" stu-

dent as one who is attending a private institution? I would not presume to speak for Ernie's or Bud's or John's ninety-seven per cent--it is precarious enough to speak for the private sector and for my own. But I am sure that much of what I say could be said by all of the presidents of Idaho colleges and universities, public



and private.

Well, to begin, who is he (or she)? One last qualification: with every respect for the girls, but faced with the necessity to eliminate continuous references to "he and she" or "him and her," I beg to use the masculine as we proceed. Who is he, then--the gentle scholar of yesterday; the

not-so-gentle scholar of today?

He comes from an ever-widening spectrum of socio-economic, cultural, college preparatory, and family life, and he reflects regional and national distribution. Gone, perhaps forever, is the single stratum student body, whose members came mainly from an agrarian, father-dominated, church going, seek-education-for-education's sake, don't question authority background. This makes our student of today immeasurably more of a challenge--educationally, socially, disciplinarily, and totally. It makes it more difficult for an outside adult "public," many of whose members come from precisely the sort of background just described, to understand him and to identify with professional educators who must deal with him--educators who, by the way, also come from this same background.

Our student is a warm, wonderful, responsive young adult. He is, at the same time, a cool aloof, calculating, steel-trap logician. His observations and insights on current social problems are more often valid than not. He does not feel the need to employ the cobwebby and misty rhetoric of his fathers and grandfathers--he is a positive semanticist and "war," for example, means exactly that and nothing else. His seemingly brutal criticism of the actions of his society and its members is softened by the great and consuming compassion which he feels for them.

He is more intellectual, though, not more intelligent, than the many generations of his predecessors. He reads more words in a month than did you and I in four years of college. He ponders more upon the truth of My Lai and the future of the White Clouds than you and I concentrated on

the Christmas Formal or the Homecoming game. Other than having seen the film The Graduate an average of eight times, he mostly shuns X-rated and R-rated films in town, but flocks to the screening of a battered, scarred and multi-spliced 1937 W.C. Fields movie on the campus.

Except on special occasions, such growing more rare with the passing of each year, his personal appearance is less important to him than to his parents and his professors by roughly ten to the eighteenth power. He can come through as a fashion-plate but more often resembles a tin cup. He dresses for himself, not for society. Daily, he is likely to wake up and to don the first articles of clothing with which he comes in contact. These are likely to be found in a small



pile on the chair where he tossed them the night before. (Well, at least he was neat enough to pile them on the chair!)

His religion is increasingly "show me!" rather than "I believe." His politics are conservatively liberal--and that is not double-talk.

He is a complex human being. He can be an aggressive, stubborn, persistent know-it-all. He can be a docile, creative, responsive, delight to teach and to know. Tom Swift, Jack Armstrong and the Rover Boys were never like this one (and some of

us can quietly breathe, "thank goodness!") He is the mirror of his family, his neighborhood, his town--and yet his reflection is not their reflections at all. You can see right through him--but not very far. Sometimes, he exasperates you beyond the bounds of self-control; but most times, you want your children to be like him--and you find yourself wishing that you had been more like him.

What does he believe--and believe in?

Today's college student has a moral code that, if anything, is more serious than was ours. Some of us went to college when young people were raised to believe that smoking, drinking, dancing, and being alone in parked cars with girls were wrong. But the "morals" about which today's student is consciously concerned deal with things entirely different: whether we raised them to believe it or not (and I'm not sure we did) they are of the opinion that war, corruption in high places, abdication of integrity by otherwise responsible officials in government, education and the church, glaring inequities in the judicial system, and the ponderous processes by which adults accomplish or fail to accomplish reform and innovation--are wrong.

Except for the smoking--which the American Cancer Society is handling in exemplarily style--and the dancing--by which the present "who's dancing with whom?" system seems to have been temporarily taken out of the Devil's hands--we really don't have much to say by way of "code" comparison, do we? Of course war has always been wrong. But none of us, at a time when we were non-participants, felt as close to, or as much a part of, or as consumed by it. None of us felt (or at least none of us expressed our feelings with vigor and clarity) the overwhelming personal responsibility for the future. Many college students to day--the ones with whom I have spent thousands of hours at all times of the day and night--are not really fearful about the state of their world tomorrow. Rather, they are fearful that they will not be able to provide the leadership that is expected of them. They do not blame us for leaving them with the most uncertain moment in the history of man. They blame us for what they interpret as not caring. If we do care, it's not coming across.

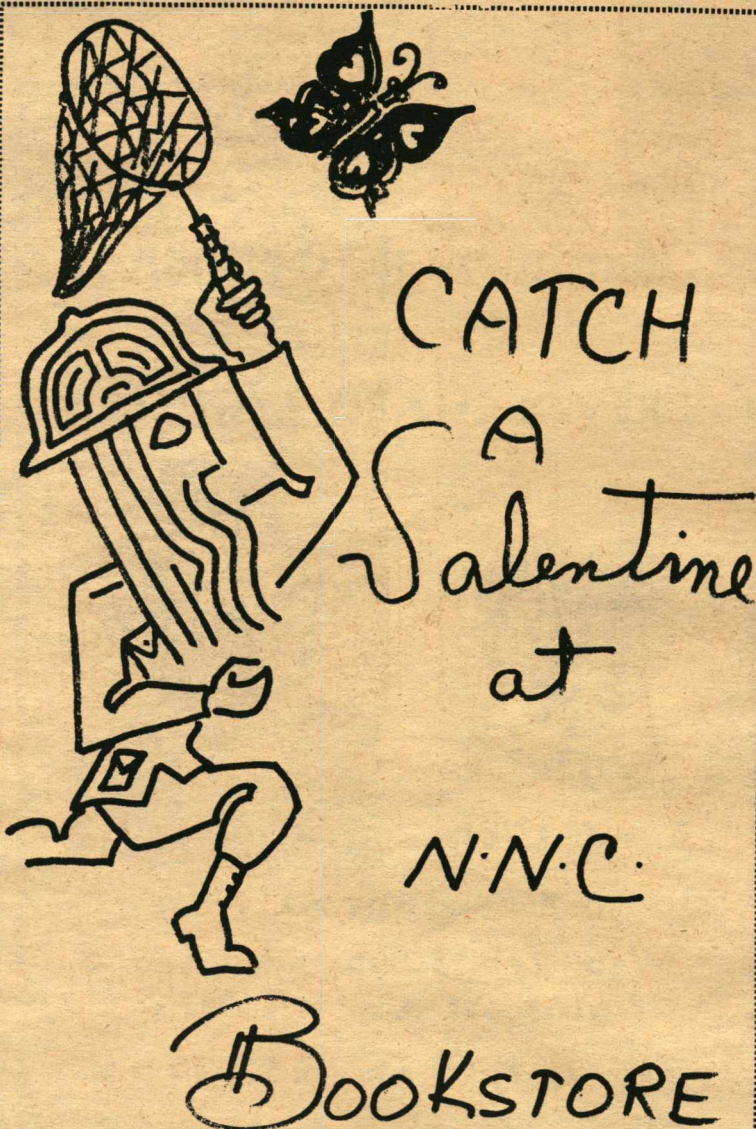
What does our student believe in?

He believes in himself--the doubts he has about himself, as we said a moment ago, are linked to his future responsibilities in areas of leadership. To be able to see tomorrow--and to confidently plan for tomorrow is within the framework of his self-

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Raymond C. Kratzer

examines typical student

appraisal; to be able to lead in an increasingly fragile and fragmented society is not as easily projected. He has been told since pre-school days that he has had no intellectual equal or superior in history; his recent realization that this might not be absolutely true causes an occasional personal trauma but, in the main, he is self-assured and self-radiant.

He believes in "the system."

By this, I mean the total system. Coming to know its faults and imperfections is only part of his responsibility; the other part is coming to know that the system is not fixed for eternity and that he can help to modify it if he will. Criticism is the first step toward reform--and today's student is reform-minded. Deploring (or ignoring) the fanatics and the rocks, gasoline and detonating devices which they employ, our reasoning student knows about and uses the channels for permanent, positive change rather than to opt for the violent and temporary or the irresponsible and meaningless.

Parenthetically, may I offer that we have unwisely mis-used the word "activism" and have unfairly stigmatized the word "un-



rest." Two of the most important concepts to be learned in college are that unrest is the natural state of man and that activism stems directly and logically and appropriately from unrest. Heaven protect us from each other--and from the ever unfolding events of our brittle existence on this planet if we disavow the importance of activism and unrest.

What does our student do?

Overwhelmingly, he goes to class; studies; uses the library; talks; listens; complains; argues; questions; drinks gallons of coffee (among other things); loudly praises his favorite professors and quietly tolerates the administration. Occasionally, he marches for better environment, sings for

troop withdrawal and writes to Washington for more emphasis on the representation of youth. In all of these, he has been quite effective.

He laughs a lot and he weeps some; he feels good and he hurts; he finds and loses friends; he over-socializes and he completely withdraws. He covers his walls and windows with a plethora of the printed word and the color photograph--somewhat alarming to the drop-in adult visitor both as to amount and as to subject matter. He builds or buys stereo sets and plays them at a decibel level necessary to drown out the one playing across the hall. He worries--about his course work and his exams and his choice of a major field of concentration. But he worries more about what he really wants to do with his life (this is quite different from his life work) and about whether he can summon the inner resources that will help him decide.

What else concerns our student?

He and a great number of his fellows, completely outside of the three per cent I was going to mention again, are dissatisfied. There are some superficial dissatisfactions: the food in the dining hall isn't as good as Mother defrosts; the football team is losing too much or winning too much (this latter complaint hasn't been much of an issue on our campus lately); the Bookstore hides the books behind the T-shirts and the after-shave lotion; the dorms are always too loud or the dorms are always too quiet. But basic dissatisfactions, I think, can be reduced to three: first, they think that there is still much room for improvement in the educational process--and, they are right; second, they are certain that the governance of the small, private college is imperfect--and, they are right; third, they are sure that four years of higher learning experience will not alone adequately prepare them for what lies beyond--and, of course, they are right again.

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These are the areas about which students and faculty and administration must talk and plan and take action together. This is not easy. But it is easier to do on a small campus; it is easier to do on a private campus; and it is easier to do on a campus where ideas and imagination and enthusiasm are the positive by-products of dissatisfaction. Smallness and a private charter are not



enough; even willingness to talk and to listen together is not enough. The secret ingredient is mutual respect. Boards of trustees have delegated complete authority for education to the faculty. Presidents, Deans and other administrators are in supporting roles. But it is students and faculty--partners in scholarship if you will--who make a college what it is and who hold the key to its reputation and to its potential.

Back to some student concerns:

They are concerned because they see inequities (real or imagined) in the governance of the college. And yet they know that they cannot and do not want to be legally responsible for the performance of the Endowment Fund and for the ups and downs of the operating budget. They are concerned because much needs to be done to improve the intellectual life of the college. And yet they know that they are not yet equipped to be the architects of the curriculum or to be in a position to directly participate in

the employment, the retention, or the dismissal of faculty. They are concerned because the traditional administrative system is a power system. And yet they know that for students to attain a power role in the administration of the affairs of the college is to abdicate the most powerful role of all--that of a student.

These concerns lead to frustrations that are not easy for stu-

dents to live with. But, most fortunate for all, students talk about their frustrations--to each other, the way we used to. But now, to others: to the Dean and to the President and to the Chairman of the Board of Trustees. And when students come to us about reform and innovation, we are obligated to do more than grant audience. We are obligated to listen and to talk and to listen and to talk until we arrive at an answer that is best for all. In most cases, this sort of talk isn't cheap.

Our concerned student has recognized the need for change and we have formed a partnership with him to bring it about.

It is my hope that these few insights have helped you to see something of the real college student of yesterday. I hope that you have recognized him as I have talked about him. Talked about him not for him; he is the only one who can do that.

Here is your college student.

He is the pride of the family; the hope of the nation; the promise for the future of man. He is


among the few slim chances we have left. We sometimes argue with him and become exasperated with him--but, increasingly I think, we understand him and grow exceedingly close to him. One day, we shall be boasting about his accomplishments; voting for him; entrusting our fortunes and our futures to him. We shall be bouncing his baby on our knee and listening to him tell his teenager how tough it was in the seventies. We shall applaud his deep feeling for all life, his fierce loyalty to the democratic process and his inherent sense of integrity and justice.

Here is your college student.

Listen to him; reach out to him. Argue with him when you think he's wrong and agree with him when you think he's right--he expects it of you. Take new life from his energy and his enthusiasm. Show him your affection. You should be able to recognize him. For he is of the very best that is in you.



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Skiers head for slopes



Think snow!! This is the cry that wells from within the heart of every ski nut in America this time of year. Skiing season is in full swing, and our photographer, armed with his trusty camera and a marvelously creative ingenuity, took a trip to the local ski resort to capture on film the excitement of the world's greatest sport.

These pictures were taken at Bogus Basin, about 35 miles from Nampa, where 56 NNC skiers venture forth every Thursday in the cold and the wind to take their weekly lessons for a P.E. credit. The Crusader staff would like to dedicate this page to these hardy souls.



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Variety, talent, comedy characterize musicale

by Peggy Grant

Those attending the Junior Class Musicale received an evening of varied entertainment.

Outstanding among the evening's presentations was the solo "Bridge Over Troubled Water" by Earnie Lewis. The dramatic staging of this number added to its effectiveness. The audience also very much liked the numbers presented by a group composed of Randy Meenach, Fonny Davidson and Dave Ellis.

Comedy was also an important part of the program. Chuck Wilkes and Peanut Butter and Jelly

were very good; and, Glenn Rotz and Connee Montgomery's "Close to You" was hilarious.

Lighting was used very well in Clark Ludahl's drum solo, but the show would have been generally better if more sets had been used.

Narrator, Wendell Smith, handled his job with ease and good taste, but fewer technical difficulties would have improved the program. The slide show was very confusing.

Even so, in the Junior Class Musicale we were again reminded of some of the impressive talent possessed by NNC students.

Traditional Twirp Week yields many table-turning experiences

by Mona Messenger

At this time, NNC finds itself smack in the middle of a five day rush and jumble called "Twirp Week". Sponsored by the Associated Women Students, the week furnishes a chance for the female populace on campus to

treat the guys to a night out.

Activities for the week started Wednesday evening when twelve, big, brawny boys were auctioned at dinner. The auction provided escorts for girls to prayer meeting as well as funds for AWS.

Thursday was left open to the

imagination for activities, while basketball games will provide entertainment for tonight and tomorrow night. Sunday will be open to escort men to church.

Many people, (especially the girls on campus), may wonder how this traditional week of conglomerated, mixed-up activities got started. Recollections by the administration of Twirp Week, or as it was originally titled, "Sadie Hawkins' Week," go back as far as 1944.

Mary Ogden, president of AWS commented on the purpose of Twirp Week. "It's to let the girls and the guys know what it's like on the other side: to let the girls know what expenses the boys go through, and to let the boys know the predicaments of being asked out."

Who knows, NNC might even get a citation from Kate Ballard or the Women's Liberation Front for expanding women's rights.

Dr. Owens to advise development center

Dr. Earl Owens, head of NNC's speech department, has been appointed to membership on the newly organized advisory committee of the Southwest Regional Child Development Center in Boise.

The appointment came through Dr. John Marks, director of the Division of Mental Retardation and Child Development under the Idaho Department of Health. Members were carefully selected from varied backgrounds. Dr. Owens represents the community as a college professor. A doctor, a legislator, and a farmer are some of the other backgrounds represented. They all hold a common interest in children with handicaps.

The committee has only an advisory function and no administrative powers. It meets regu-

larly with the function of keeping an open line between the Child Development Center and the community it is trying to serve. Its purpose is to "identify the needs and desires of the community in regard to the Child Development Center so that it can meet the needs of the community's handicapped children," Dr. Owens said.

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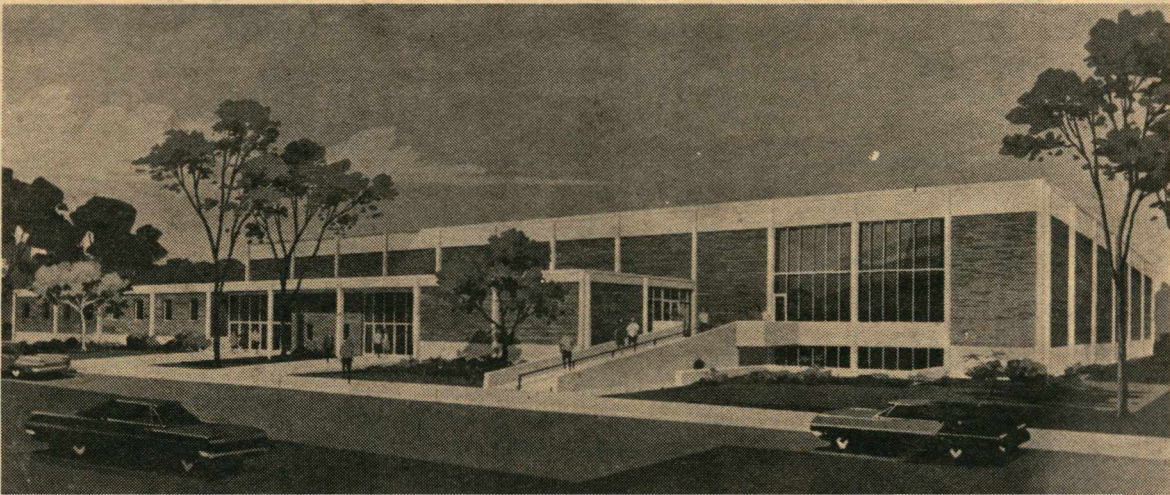
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Gym construction to begin, will open next February

Nielsen and Miller Construction Inc. of Twin Falls has been announced as the low bidders on the base contract for the \$1.5 million Physical Education Build-

ing. The Board of Regents' directors received the \$1,155,900 bid in a meeting Tuesday, January 27.

Final contracts for building construction and inside facilities will be awarded upon the approval of bids by the Bank of Idaho and the Office of Education of the Department of Health, Education, and Welfare. Their combined finances amount to \$1 million.

Of the remaining \$500,000 needed in contributions approximately \$200,000 has already been pledged, according to Mr. Gerald Fosbenner, Vice President of Development.

Mechanical work will be done

by Viking Plumbing and Heating of Boise. Town and Country Electric of Nampa will make the required electrical installations.

Ground breaking and construction will commence within a month. The building will be ready for use next February.

Missing watch being sought

Anyone knowing the location of an Elgin wrist watch with a black facing, black Twist-O-Flex band, and a cracked crystal, please contact Ken Friberg at 467-1719. The watch was last seen in the gym.

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Vidales awaits trial on manslaughter rap

Editor's note: The story of Mr. Toney Vidales and his family was reported in the Oct. 9 issue of the Crusader. The following is a brief overview and continuation of that story.

Mr. Vidales was arrested on a charge of involuntary manslaughter on September 28, 1970. Pastor Jerald Johnson of College Church visited the family in a two room unheated building housing eight people in the Deer Flat Labor Camp of Nampa. College Church provided the family with blankets, food, and clothing. Mrs. Lucille Taylor, serving as a Spanish interpreter, helped Mr. Vidales fill out the accident

form and explained to him various legal procedures.

Toney Vidales underwent his preliminary trial Monday, January 25, at 9:30 a. m., in the Justice Court in Caldwell. The preliminary trial was held to determine if sufficient cause existed to merit a trial. The Vidales' case will now go to court for a jury trial. However, no date has been set.

Vidales has been released on bail. He had been hired to drive a truck, but had to refuse the job because his driver's license has been revoked. He is not working now.

Vidales' wife, Joaquina, is expecting her ninth child any day.

After the Deer Flat Labor Camp closed, the family moved to a house on the north side of Nampa. Mrs. Vidales said they have a "better house now. It has three rooms." The house is gas heated with a range and refrigerator.

Mr. and Mrs. Taylor visit two or three times a week and College Church has given the family food and clothing poundings. They are also receiving food stamps.

If you wish to help in any way, items may be left at the College Church office. Baby clothes would be especially helpful at this time.

ETC.

TWIRP WEEK

Repeated attacks on the male population, continuing through Sunday.

BASKETBALL GAMES

Friday night against Eastern Oregon College of Education at Central Junior High.

Saturday night against Boise State College in Boise.

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Duke-Cline betrothal told

Rebecca A. Duke, senior music major from Homedale, Idaho, to Jerald W. Cline, junior religion major from Bakersfield, California. A June wedding is being planned. They intend to be missionaries.

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Dr. Kevin Bunnell (above) and Dr. Robert Altman visited NNC Tuesday as representatives for the Western Interstate Commission of Higher Education. Vice President of Academic Affairs, Dr. Gilbert C. Ford, requested WICHE to send the professional educators as a part of Mission 1980. Bunnell and Altman heard students, faculty, and administrators respond to questions about NNC's strengths and weaknesses. Both men expressed an interest in returning for further discussions before submitting their evaluation this spring.

Sophs cast "Drammers"

Casts for the plays to be presented by the sophomore class have been announced by Steve Dickerson, coordinator. Scheduled performances are February 20 and 22.

For "Egad What A Cad" the roles will be played by Norma Slonaker as Constant Hope; Jeff Weisen as Manly Rash; Gary Walker as Augustus Greystone; Mona Messenger as Ursula Greystone; Sunnie Kittelson as Fowler; Don Glaze as Bertram Oleander; and Sheila De Lapp as Milly Small.

"Curse You Jack Dalton" will feature Mrs. Donna Dalton portrayed by Cathy Van Slyke; Anna Alvarado by Jan Hurn; Bertha Blair by Kathie Berschauer; Jack Dalton by Ken Friberg; Egbert Van Horn by Terry Lancaster; Richard Blair by Kelly Cline; and Eloise Dalton by Nancy Weigel.

((SENATE FORUM))

by Tim Wheatley

Student Senate has been occasionally bogged down this year with trivial matters. This, in turn, has led to long, frustrating meetings and a waste of time for everybody involved. This frustration reached its peak two weeks ago when the senators exhausted the subject of a provision in the constitution of the Long Kong Kaji-Kumi Karate Club.

In last Tuesday's meeting, Ron Galloway, hoping to avoid another picayunish session, moved to fix the time of adjournment at 6:45. The motion carried, but ended up being more harmful than beneficial.

Rod Hanson, Student Center Director, offered a proposal that the Senate appropriate the necessary funds to purchase a color TV for the Student Center. He felt this was needed because the Student Center is lacking in recreational facilities. Lee Dale moved that \$300 be taken from the Temporary Reserve Fund and combined with the \$200 from CasMont productions to purchase a color TV for the Student Center. Discussion opened, but Chuck Wilkes moved to table the motion as it was time to adjourn. Galloway's attempt to improve a weakness proved to be negative as the Senate was thwarted in its attempt to get something that is needed by the student body.

Other business of the evening included a report from Dave Ellis concerning the activities of

the Personnel Committee. This report was part of a worthwhile program of the Senate to hear reports from students on student-faculty committees. The ideas Ellis shared showed a genuine interest in the function of such committees. His comments also showed that many preconceived ideas about student-faculty committees are wrong, as he stated that he has gained a much broader perspective of student-faculty relationships.

Student assaulted

Nampa police are investigating an attack on a NNC senior, Jim Morrell, which occurred in the parking lot east of the Hong Kong cafe, January 16.

Upon returning to his car about 9:30 p. m., Morrell found five men attempting to siphon gasoline from his vehicle. Morrell told police he was attacked when he attempted to get in the car and leave.

One of the assailants stabbed himself in the scuffle, another suffered knee injury, and one failed to participate. The other two decided to discontinue the fight when Morrell crawled under his car.

The five then drove away in another car.

Morrell was treated at Mercy Hospital for cuts and was released.

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Fouls hinder NNC drive

by Jerry McConnell

One thing is becoming very evident around NNC this year. Crusader basketball is definitely not dull. You can expect the unexpected from the Crusaders and the teams they play. Take this last week for instance. To look at the record NNC played about up to par. They lost to C of I and beat Whitman. They won a game and lost a game. Same as they've been doing all year. But it's just not that simple.

Last Thursday the Crusaders took on the College of Idaho for the third time. NNC scored more field goals than C of I. The Crusaders outrebounded the Coyotes 57-49. And NNC had fewer turnovers than the Caldwell club. It looks (on paper at least!) like a pretty good night for NNC. But the Crusaders lost 60-53!!

It was unbelievable! You had to see it to believe it. NNC was never in the ball game--literally! They scored the points. They grabbed the rebounds. They made fewer mistakes. But the outcome was decided before the opening tip-off. The Crusaders not only battled the opposing Coyotes but had to battle a pair of basketball officials for 40 minutes.

NNC (not a fouling team) supposedly committed close to four million atrocities Thursday night and lost a ball game at the charity line. NNC was forced to helplessly stand by and watch a "Coyote Parade" to the free throw line that resulted in 24 C of I points (almost half their total output for the night!)

But I'm here to report the facts. NNC lost 60-53, their third consecutive loss to C of I this year. We trailed 30-29 at halftime. We had two men scoring in double figures. Denny Johnson scored 15 and Ken Wilde had 11 points. Blacklock and Rumpel grabbed the rebounds.

NNC trailed only 54-53 with 3 minutes to go but the barrage of whistles halted NNC's... (oops, there I go again!) A few Crusaders fouled out and C of I won 60-53. NNC was really naughty. It was a nice game. It was a lot of fun. And the officiating was really...

Next, Friday night NNC ran into some Missionaries who had not helped them a single bit a few weeks earlier in Walla Walla. So, Coach Hills and Co. (being the Crusaders that they are!) returned the favor and downed Whitman 77-66 at Central gymnasium.

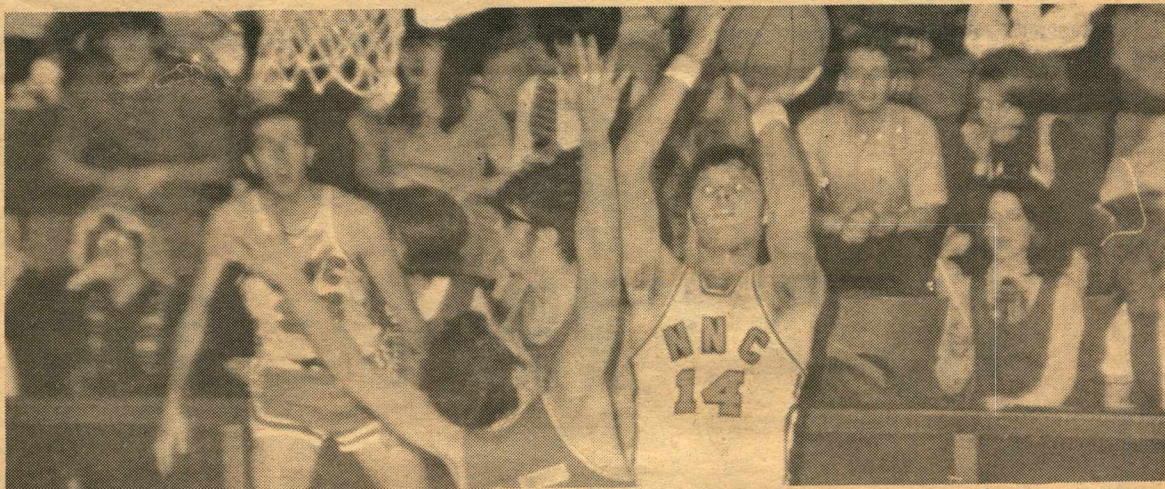
NNC played a good game.

The players were tough in the clutch. They played well when it counted. They scored when they had to and their defense was great at crucial times. The Crusaders turned an exciting 35-31 halftime lead into an important 77-66 victory to raise their record to 6 wins against 9 losses.

Ken Wilde led the Crusader point parade against this same team who had humbled NNC by nearly 30 points earlier this season as he poured in 21 points. Denny Johnson again hit for 15, Al Blacklock contributed 13 and freshman Raynor Rumpel added 12.

NNC's balanced scoring showed 31 for 78 from the field and a healthy 15 for 22 from the charity stripe. As opposed to Thursday night the Crusaders were whistled down for just 17 fouls. Shame on you, boys.

The Crusaders traveled to EOC Tuesday night, face the same club here tonight and then go to Boise tomorrow night.



Guard Larry Burton pumps one up in the NNC over Whitman win. Al Blacklock is in the background.

JUST ABOUT ANYTHING

by Jerry McConnell

Boy, we can take "just about anything." But Thursday night--wow! I'm not one to stir up trouble. And I suppose enough has been said about the NNC-C of I game but let's be sensible. Things like that just aren't supposed to happen! And in old conservative Idaho, yet!

The sports editor of the Idaho Free Press probably said it best when he indicated that the Coy-

otes just aren't going to lose at home as long as they can score from the free throw line. And if you'll recall, Coach Hills had a few things to say about the game also! Everyone in the Simplot Fieldhouse knew exactly what was going on and nobody could do a thing about it! And the exact same thing happened to nationally ranked Linfield College earlier.

I don't think NNC has ever "protested" a game officially before but some sort of investigation should be conducted. I mean, check C of I's record of team fouls per game at home and compare it to the number of fouls they commit out of the friendly confines of the Fieldhouse. And opposing teams--compare the number of whistles they draw in Caldwell as opposed to their average elsewhere. It just doesn't add up. There is a definite discrepancy between fouls called on the road. I'd say an investigation is in order after the games last week in Caldwell. But it seems like this paper is

always involved in something controversial.

After 15 games Ken Wilde is the leading Crusader scorer this season with an average of right around 15 points per game. Both Denny Johnson and Al Blacklock hover around the 13 and 14 points per game mark and Dick Luhn and Ray Rumpel are averaging close to 10 counters a contest. Wilde, Rumpel and Blacklock are the leading rebounders and before Tuesday Sam Frazier hadn't lost a match.

He's starting off right where he ended up last year--on top! After seven matches he was undefeated and has six pins! He has led the Crusader grapplers to a very impressive 5-3 mark that saw the NNC matmen rip off victories in their first five matches! And 118 lb. Gene Benjamin has picked up a total of 30 pts. already this year (five wins) without touching a single, sweaty yukky bod! All his points have come on forfeits 'cause they can't find nobody dinky enough to 'rattle him!



Dick Luhn goes up for a shot in the game against Whitman which NNC won 77-66.

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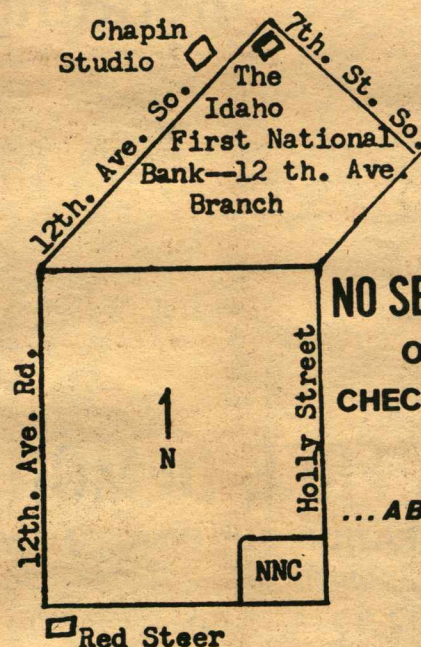
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