



International Agenda

Magazine of the Schoolcraft College International Institute (SCI)

Volume 14, Number 2 Fall 2015



Downtown Manila, the capital of the Philippines, boasts signs of new national prosperity. But a large portion of the city's 21 million people are crowded into nearby slums like those seen here.

Image by Chris Rusanowsky, a freelance photojournalist currently based in North Dakota (<http://www.chrisrusanowsky.com>). Used with permission.

See pages 12-34 for coverage of Schoolcraft College's year-long Focus Southeast Asia project.

Hope and Despair in Southeast Asia

Subscribe!

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International Agenda

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the International Institute (SCII)

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Archives are available at the SCII website,
[http://www.schoolcraft.edu/department-areas/
 international-institute/international-agenda](http://www.schoolcraft.edu/department-areas/international-institute/international-agenda)

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SCII Meeting Schedule

International Institute meetings are open to all who want to learn or to help out. New folks are always welcome. Meetings are generally on Fridays at 12-2 pm in room LA-200 of the Liberal Arts Building. Upcoming meetings are as follows:

- September 18, 2015
- October 16, 2015
- November 20, 2015
- January 22, 2016
- February 19, 2016
- May 13, 2016.

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International Institute

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The mission of the Schoolcraft College International Institute is to coordinate cross-cultural learning opportunities for students, faculty, staff, and the community. The Institute strives to enhance the international content of coursework, programs, and other College activities so participants better appreciate both the diversities and commonalities among world cultures, and better understand the global forces shaping people's lives.

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R U READY 4 THE WORLD?

In today's world, you can get a lot further if you're knowledgeable about other peoples, countries, and cultures. We asked a few successful people to write brief summaries of how international awareness has figured into their careers. Here's what they sent us...



International awareness is essential in today's global business environment, and a key dimension of a diverse and inclusive culture. Viewing situations through the lens of people different than yourself fosters new ways of thinking and supports innovation, both critical for Bosch and for me, personally. At Bosch we stress the importance of an international assignment to our associates, so they better understand how to think and act globally. My own extensive international experience and awareness has had a profound impact on shaping me and my career. Meeting fantastic people around the world has helped me better understand different perspectives which impact business decisions. I have often been "the foreigner" myself, and know firsthand that it is not easy to be the only one in the room who looks and speaks differently; it takes courage to contribute in such a setting!

—Maximiliane Straub, Chief Financial Officer at Robert Bosch, LLC,
a leading global supplier of automotive and industrial technology

Growing up, what was happening in the rest of the world outside of the U.S. was always a topic of conversation. Now, my life and business are tied to the world. My wife is from Croatia and my company is based in China. However, my family is in the U.S. Thus, I need to keep up-to-date with what is happening around the world in terms of the economy, politics, and social trends. How to deal with the challenge posed by the explosive growth in China is a daily concern for me. My company Eastern American develops, owns and manages the "American Industrial Village" brand of industrial parks all over China. China affects everything these days, from the price of food to oil, and even airplane tickets. To live well these days, you need to watch for the trends from outside the U.S.

—Clark Friedman, Founder and President of
commercial real estate developer Eastern American



As a Plant Manager at Ford Motor Company, I interact with a diverse workforce, customer base and supply base. The engines we assemble are shipped to 8 countries, including Thailand, Germany and China. Some of our specialized manufacturing equipment comes from countries like Germany and Japan. I find that it is critical when working on engineering and manufacturing issues to communicate carefully and effectively, especially when dealing with people from other cultures. During my career at Ford in Manufacturing and Manufacturing Engineering I have visited Ford and supplier plants in Europe, Canada, Mexico and across the United States to review and resolve equipment and product issues. Being able to communicate with such a diverse audience has played a large role in my career. *At Ford we Go Further.*

—Kevin R. Ford, Plant Manager at Ford Motor Co.'s
Dearborn Engine and Woodhaven Forging Plants

Seeing the World as a Bilingual Person

by Yoshi Babcock

Yoshiko (Yoshi) Babcock is Executive Administrative Assistant, General Affairs, at the Novi, MI, facility of Fujitsu Ten Corp. of America. She became acquainted with International Agenda magazine last year, when she found a copy in the lunch room of Busch's at Five Mile and Sheldon Roads in Plymouth.

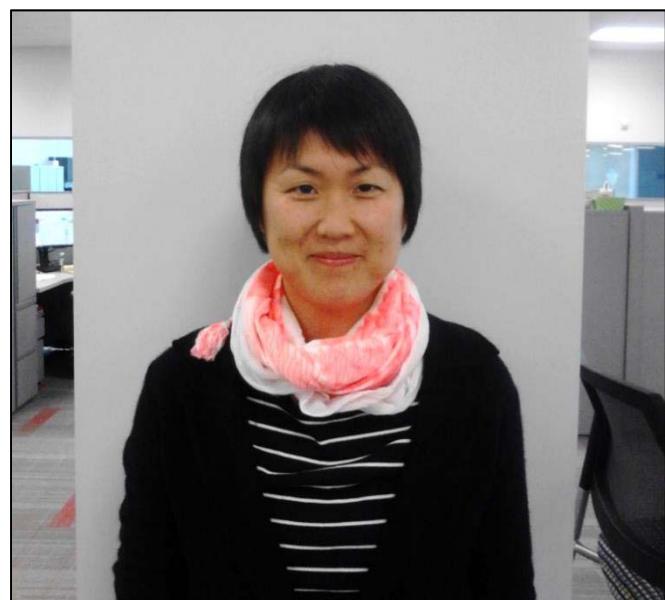
In the business world, what difference does it make if you know more than one language and one culture? Let me share some of my own experience as a Japanese-English bilingual person.

Currently, I work as an executive assistant at a Japanese-based automotive supplier, Fujitsu Ten Corp. of America (F-Ten). F-Ten is a global company, and has locations throughout the world including the U.S., Canada, Mexico, Brazil, China, Korea, Southeast Asia, and Europe. In North America alone there are six major locations (MI, L.A., Silicon Valley, TX, Mexico, and Canada), with approximately 1300 employees.

The Michigan office is the headquarters of the North American Operation handling sales, product planning, engineering, quality assurance, and program management. There are over 100 employees at the Wixom, MI, location alone. The fields of business include vehicle ICT (Information Communications Technology), Car Infotainment (Information and Entertainment), and Remote Engine Starter & Security Systems. Major customers are GM, Toyota, Subaru, Honda, and Mazda, to name a few.

My job responsibility at the company is to coordinate the president's schedule and support travel arrangements and meetings. I speak and write in both English and Japanese all day involving the translation of documents and presentation materials, and interpretation at executive meetings. Obviously, being a Japanese-English bilingual is a huge advantage when working at a Japanese-based company. Some of my co-workers are trilingual or quadrilingual and their language skills bring many benefits to the company.

Being bilingual is not only beneficial for the job market, but also for enriching your life. When you learn a new language you are not just learning about that, but also about the whole culture. It can extend your curiosity to the history, art, architecture, food, etc. Interacting with people from different backgrounds will open you up and make you a broader person. You become more aware of cultural differences, which also leads you to become less judgmental. You learn to meet halfway rather than insisting on "your" style.



From Foreign Study to a Career

Please allow me to share a little bit of my background. I came to the U.S. as an exchange student in my junior year of high school, after which I ended up transferring to a boarding school in my senior year. My original plan was to finish high school and go back to Japan for college. However, I continued on to complete my bachelor's and master's degrees in clinical psychology. I've worked at several different Japanese-based companies as an interpreter, translator, and administrator because of my bilingual skills. Most of my experiences are in the technical field, but I have also had experience in the marketing, medical, and law professions. I've also worked as a therapist at a private clinic and as a research assistant at the Tohoku University School of Medicine in Japan.

My schools had a wide range of international students, which provided me a very diverse environment. Soon I learned that being able to speak English was one of the best tools to be equipped with. It brings the joy of connecting with people from different parts of the world and learning about new things on a personal level and not just from the news media. I had a chance to visit some of my friends in their home countries and had an amazing time there experiencing their cultures. I have a few more places in mind to visit, and hope to learn even more.

One of the most interesting discoveries from interacting with people from different places is realizing that we are not so different after all. I can give you a silly example involving food: people from sea regions enjoy squid and octopus, while organ meat is pretty popular in different parts of world as well. But a common denominator is that we all want to live happy and healthy, and to take care of family and friends.

Is there any drawback to being bilingual? Well, I did or still go through an identity crisis from time to time because I come from a culture where conformity is valued greatly. At one point, I did a lot of research and reading on the Japanese

culture and realized that I've lost my "Japanese-ness" along the way. Sometimes people will ask me if I think in Japanese or English and I have a hard time answering. For some things I am more Japanese, and for other things I am more American. There is always this constant back and forth and evaluating of what is right or better of both cultures, not only on the business level, but also on a personal level. It can be difficult sometimes, but I feel that this experience brings me a great deal of awareness and appreciation for many things. I would consider myself simply as a human, rather than Japanese or non-Japanese.

Having said that, I would highly recommend taking any type of language courses, cultural seminars, exchange programs, overseas business trips, internships, and/or even teaching English overseas if you are an English speaker. You will be pleased with a never-ending amount of curiosity and entertainment that comes to you through your journey. Besides that, it is sure to make you more attractive for the job market. No matter what type of experience you have in your journeys, you will always gain something. The world is big, so travel wide!

Focus Theme Chosen for Winter 2016

At its May meeting, the International Institute reached some decisions about the Focus Series program and its future. The focus chosen for Winter 2016 is "Immigration and Immigrant Communities" on a world scale. Ideas, suggestions, and volunteers for writing or speaking on aspects of this theme are welcome.

The new approach represents a shift from regional to topical themes, and from year-long to semester-long projects. For more than a decade, since calendar year 2004, the SCII has been organizing campus-wide, year-long programming on a selected cultural region, including East Asia, South Asia, the Middle East, Africa, North America, Latin America, Russia and its Environs, the Caribbean, and Southeast Asia. These focus efforts have been hugely educational, challenging, and fun. Now, we want to experiment with a new way to spread global awareness on campus and in the surrounding communities by attempting topical projects of shorter duration. Other topical themes being considered for the future include Global Technology; Food; Colonialism Past and Present; Islam; Religion; Family and Kinship; and Art and Dance. Put on your thinking caps and make a suggestion!

Take Our Survey!



After looking through these pages, kindly complete a brief online survey about *International Agenda*. The survey collects feedback about this issue, and the results will help us to further improve the magazine.

The survey can be accessed at this URL:
<https://www.surveymonkey.com/r/H8P7DZ5>

April 2016
MIIIE
Conference
at
Schoolcraft
College!



All of our readers and other interested persons are cordially invited to attend the upcoming 23rd Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIIE). The meeting will be held on Friday-Saturday, April 15-16, 2016, right here at Schoolcraft College, and will draw participants from throughout the Midwest and beyond. This is the first time since April 2006 that Schoolcraft has hosted the conference.

The gathering provides an opportunity to grapple with the question of how to make instruction and programming at schools across our region more internationally grounded and culturally sensitive. Major themes include ideas and strategies for curriculum development and study abroad, with a special emphasis on how our educational endeavor is affected by trends toward globalization and the growing importance of regions such as China, South Asia, the Middle East, Africa, Cuba, and Brazil. The intercultural strand also encourages consideration of issues of diversity and conflict within the U.S., such as immigration, religion, and the Black Lives Matter movement.

Anyone with a contribution to make to education, in any field, may apply to give a presentation or participate at the conference. Registration forms and other information will be posted at <http://www.miiie.org/> when we get closer to the event. You can also contact Prof. Helen Ditouras at 734-462-4400 extn. 7263, or hditoura@schoolcraft.edu.

Schoolcraft Partners with Schools in Wuxi and Ningbo, China

by Deborah Daiek, Schoolcraft College Dean of Education Programs and Learning Support

This past May, Schoolcraft College and two other Michigan schools—Henry Ford College and Jackson College—were invited to send a delegation to the People's Republic of China in order to introduce themselves to institutions with whom they are now partnered, as well as to other interested Chinese colleges and organizations.

Schoolcraft has partnered with Ningbo Polytechnic College (in Ningbo, Zhejiang province) and Wuxi Institute of Commerce (in Wuxi, Jiangsu province). Both cities are less than 100 miles from Shanghai “as the crow flies”.

A return delegation from China visited Schoolcraft in July, including Ms. Cen Yong, a Vice President at Ningbo Polytechnic, and Dr. Xu Hanwen from Wuxi Institute of Commerce. They especially wanted to visit with our chefs and be provided with an overview of the Culinary Arts Program. Additionally, they were interested in Schoolcraft’s Business Marketing program as well as Environmental Biology.

The demand for U.S.-China educational partnerships is increasing...and other colleges in Michigan are quickly jumping on board.

- The number of Chinese students in the U.S. is accelerating upward, reaching a total of 274,439 in academic year 2013-14, the most recent data available.
- There are currently about 25,000 U.S. students in China.

UT-CC Internationalization Consortium

The new partnerships and the recent visits to and from China further an agreement that the three Michigan schools signed on Feb. 13, 2014, to join the University of Toledo-Community College Internationalization Consortium (http://www.utoledo.edu/csjhs/higher_education/consortium/).

The goal of the Consortium is for community colleges to partner directly with specific Higher Vocational Colleges (HVCs) in China for articulated degree programs. Chinese students will start their education at an HVC for two years. Then, up to 20 students from each HVC partner college will be selected to live in the U.S. for their third year, earning an Associate of Applied Science (AAS) degree at a designated partner school such as Schoolcraft. Once they have completed their AAS, they will transfer to UT to complete a Bachelor of Business Administration (BBA) degree. Specific articulation protocols will be created to enable this.

On the Chinese side, the Consortium is supported by the China Education Association for International Exchange (CEAIE). There are currently nine colleges in China, including Wuxi and Ningbo, that are part of the Consortium. All of them seem to attach great importance to interaction with American colleges and universities and to highly value ongoing partnerships. According to the Chinese college administrators with whom we spoke, Chinese students who study in the U.S.



From right: Cen Yong, also known as Rebecca, a Vice President at Ningbo Polytechnic; Deb Daiek, from Schoolcraft; Ron Opp, from UT; and Laurie Kattuah-Snyder, from Schoolcraft.

are more likely to be hired in China compared to those who do not.

UT itself has partnered with Huaqiao Univ., which has two locations in Fujian province. One of the largest higher-education institutions in China, Huaqiao enrolls about 24,000 full-time students and specializes in serving Chinese-ancestry students from overseas. Each university is exploring the possibility of establishing a branch campus at the other university.

In the May visit to China, Schoolcraft College was represented by myself and by Laurie Kattuah-Snyder, Associate Dean of Student Advising and Partnerships. I was selected primarily because Education Programs and Learning Support had just established a comprehensive, five-level ESL program designed to assist non-English-speaking students. Thus, I was able to assure our Chinese partners that we have ample language and learning support services for their students, which was and is a great concern of theirs. And, no one has a better understanding of transfer requirements than Laurie. We were accompanied by Chinese guide/interpreters, representatives of other participating U.S. community colleges, and Dr. Ron Opp, who directs UT’s Higher Education Programs as well as the Internationalization Consortium.

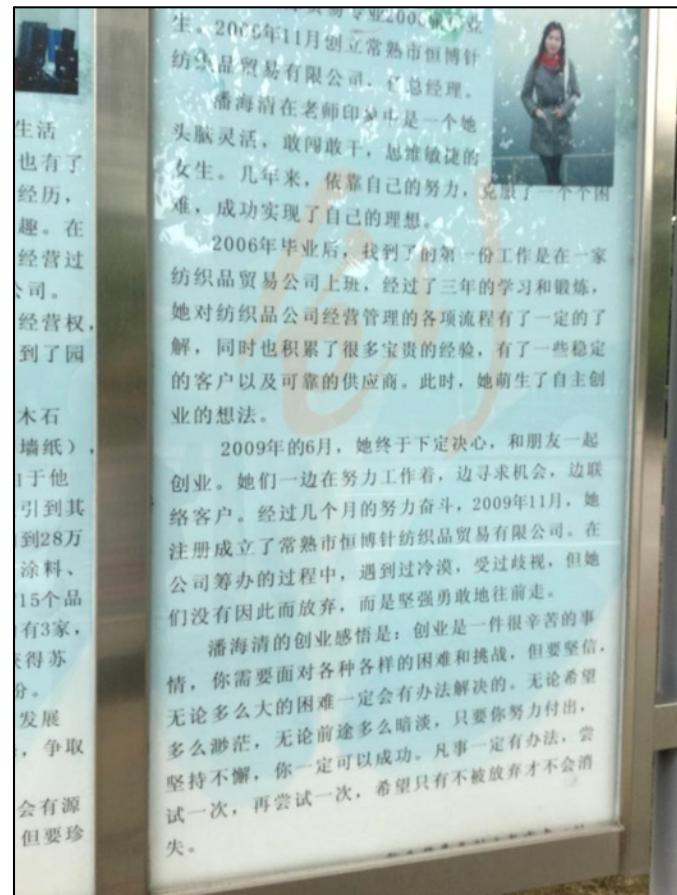
Visiting Towns and Campuses

The trip was wonderful! We attended an Opening Conference in Beijing, then travelled to Shanghai and from there visited the campuses of our two partner schools. Laurie and I were hosted almost every minute that we were in China.

Our visits to both colleges, Ningbo and Wuxi, were astounding experiences. Both are student-centered institutions. Students there are honored publically; for instance, there are signs posted around campus celebrating their accomplishments



A meeting with personnel at Wuxi Institute of Commerce: from left, Li Chuanbin, also known as Frank, Director of International Exchange; Prof. Dong Yucheng; and Lilly, a guide/interpreter. At right, campus signs celebrate student achievements at Wuxi.



(nice idea!). Both schools are also committed to service learning; they believe it enhances students' ability to internalize the necessary skills. (And speaking of service: Both schools would be delighted to have any interested faculty come there for 3-6 weeks during a Summer to teach English to Chinese students—housing and meals provided.)

Wuxi is a boarding school with about 14,000 students enrolled in 44 different majors, while Ningbo enrolls about 8000 full-time three-year students and offers about 30 majors. Tourism and International Business is a popular program at both schools. Wuxi purchased a hotel facility so that students have the opportunity to “practice” all aspects of the business, including culinary arts. Ningbo operates an actual functioning hotel, allowing students to apply their skills in the real world.

Additionally, both schools offer students shop space to practice other trades, such as online sales (Institute of Outsourcing), shoe repair, traditional fine arts such as paper cutting and tea, photography/advertising, and travel management. Both schools also specialize in certain arts: for example, Wuxi in clay art/figurines, Ningbo in architecture, design, opera costume making, music, violin making, and piano tuning.

An interesting cultural difference is the food. Both of our host colleges couldn't have been more gracious or generous—we were fed the best that China had to offer!

- All of the food is ordered for guests, as that is considered polite.
- All food is served on a large Lazy-Susan, located in the middle of the table.
- Laurie and I were served ice lettuce (a leafy succulent, reminiscent of *nopales* cactus), Bird's Nest Soup, and lots of delicacies with little eyes and legs. Since I don't eat meat, I was served a lot of black fungus and white-fungus soup—they were delicious. Watermelon (*chi gwaw*) was served at every meal.

- Everything we ate, we were told, is “good for the blood”. The Chinese tend to eat for health and for aesthetic appeal, rather than to satisfy cravings or because something tastes good. That's an interesting concept—and maybe it's why so few Chinese are obese. (When I returned home, I had a complete blood analysis, and my cholesterol levels were the best they've been in over 30 years. I'm looking for that black fungus, and white-fungus soup!)

Now the Hard Work Begins!

The system of state-run Higher Vocational Colleges (HVCs) in China has some significant differences from the system of community colleges in the U.S. Currently, for example, none of the HVCs are formally accredited. In addition, there are no course credits or grades—just a list of courses that students in various programs must take.

During our visit, Laurie and I provided an overview of Schoolcraft as well as a brief introduction to the concept of outside accreditation, and specifically that which is carried out by the Higher Learning Commission. To ensure that our visiting students will be able to transfer to UT or to any other potential university, it is necessary to stress the need to review all program courses that students will complete in China for equivalency through Educational Credential Evaluators, Inc. (ECE). This will help advisors select appropriate future courses and ensure that students take only the courses that they need to complete for their third-year requirements. It will also ensure that students will be able to transfer without difficulties. Also,

continued on next page

Partnerships in China

continued from page 7

articulation agreements need to be established between the HVC schools and UT. The integrity of this process is critical to the success of the Consortium program and to the relationships we establish with China.

There is also much to be done on our own campus to ensure the partnerships' success. Schoolcraft will need to consider:

- offering cultural training in order to prepare our students and faculty
- building permanent housing/dorms
- providing transportation/shuttles
- offering on-campus food choices for our international students
- completing articulation agreements
- centralizing the process by establishing an "International Student Office" with a permanent director/contact person
- making the International Student Office very visible on the College's homepage so that parents and administrators can feel confident and comfortable sending their students to us.

Envisioning the Future

All in all, this was an educational and successful trip! Both Laurie and I feel very privileged to have been sent to China. We both believe that it is the first of many visits for our College; it's the way of the future.

Other than the revenue generated from international tuition, Schoolcraft College will benefit from these relationships in many ways:

- The partnerships will make the College more competitive, and our students will be the beneficiaries.
- The College already values global learning, and what a great opportunity this is for area students to learn about the world first-hand from students who live on the other side of our planet.
- Students can learn *world-think*, and learn to understand and tolerate differences. What a great way to create lifelong friendships... and in a small but powerful way, help to plant seeds for world peace.

To sum up our trip in one phrase: *Tai Bongal!* (translation: Outstanding!) •



Culinary Arts at Ningbo Polytechnic

New from Our Neighboring Schools

At **Saint Mary's College** (Orchard Lake, MI) last Winter, student Sarah M. Lipinski completed a Senior Comprehensive Project, "Challenges of Internationalizing the Community College: Case Study of Schoolcraft College". To gather information and data for her analysis, Sarah carried out a literature review and also met with and/or surveyed College staff associated with the SCII and several other relevant offices. Her 33-page report is a thoughtful appraisal of the strengths, weaknesses, and opportunities for international education at Schoolcraft. It argues that in order for international perspective and programming to continue to advance at the College, there is a need for institutional commitment, dedicated staff, and better publicity of the importance of international awareness among our students. Sarah later commented, "I was so impressed by the College and how welcoming everyone was towards me that I'm trying to convince my brother to attend Schoolcraft over Washtenaw in the Fall."

This Summer, **Oakland University** established a new Center for Religious Understanding (CRU) to help increase awareness and understanding of various faith traditions. The CRU will provide academic, research, and partnership opportunities for individuals and organizations across the OU campus and to the general public. "Engaging the campus and surrounding community to talk about controversial matters, but in a very non-threatening atmosphere, to reach some common understandings, is an important component of our institutional purpose" said CRU Director Dr. Alan Epstein. He added, "We don't see this being done systematically on other campuses in our area." For more information, contact Dr. Epstein at 248-370-2358 or visit <http://www.oakland.edu/religiousstudies/center-for-religious-understanding/>.

The **Univ. of Michigan** School of Music, Theatre, and Dance has recently created two new opportunities: a minor in Global Theatre and Ethnic Studies, and a local pilot of the *El Sistema* music education program. The new minor enables students to gain experience in play reading and analysis as well as studio practice related to the theatre of global communities (both domestic and international). *El Sistema* is a renowned program from Venezuela credited with transforming the lives of young people around the world. UM graduate students meet with fifth graders at ethnically diverse Mitchell Elementary School in Ann Arbor for 90 minutes a day after school, four days a week, providing intensive individual music lessons and ensemble rehearsals. UM social work students are conducting research to broadly assess the impact of the project.

Recent multiculturally-interesting publications include:

- *Crusader for Justice: Federal Judge Damon J. Keith* (Wayne State Univ. Press, 2013) by Peter J. Hammer, law prof. at **Wayne State Univ.**, and Trevor W. Coleman, Detroit-area journalist and author. Prof. Hammer is scheduled to speak at Schoolcraft on Nov. 3 about global health experimentation in Cambodia (see p.15).
- *The Aesthetic of Revolution in the Film and Literature of Naguib Mahfouz (1952-1967)* (Lexington Books, 2014) by Nathaniel Greenberg, English prof. at **Northern Mich. Univ.**
- *Great Lakes Creoles: A French-Indian Community on the Northern Borderlands, Prairie du Chien, 1750-1860* (Cambridge Univ. Press, 2014) by Lucy Eldersveld Murphy, history prof. at **Ohio State Univ., Newark**. •

Students!



Enter the Fall 2015
International Agenda Writing
and Artwork Contest

First Prize: \$250 Scholarship
Second Prize: \$150 Scholarship

...in each of the two categories, writing and artwork.

Winners from Winter 2015

First Place, Writing: Briana Wilson (see p. 40)
First Place, Artwork: Allison Adams (see p. 11)
Second Place, Writing: Adren Rice (see p. 41)
Second Place, Artwork: Matthew Trevarthen (see p. 11).

*Faculty/staff mentors of the winners receive \$25 gift cards.
All funds are provided by the Schoolcraft College Foundation.*

Submission Deadline: November 16, 2015

Guidelines:

1. Students (or their faculty mentors) may enter essays, research papers, persuasive writing, creative writing, poetry, or 2D or 3D artwork suitable for publication in *International Agenda*.
2. Works may deal with any topic of international or cross-cultural interest.
3. Submit a digital version of the writing or artwork as an e-mail attachment to the address below.
4. Submissions will be judged by a panel of faculty and staff volunteers based on content, originality, and aesthetics.
5. Entrants will be asked to sign a form affirming that the work is their own and permitting it to be used in the magazine.

For copies of the entry form and the complete set of rules, go to www.schoolcraft.edu/department-areas/international-institute or else contact:

Randy Schwartz
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A Visit to the Holocaust Museum

by Tyler Moorman

Schoolcraft College student Tyler Moorman was enrolled last Winter in International Relations (Political Science 209) with Prof. Marjorie Nanian.

In late January, the International Relations class of Schoolcraft College was able to visit the Holocaust Memorial Center, which is located in Farmington Hills. We were able to not only hear a first-hand story from an individual who survived the Holocaust, but also to have a better understanding of the numerous cultures that were affected, and factors that caused this tragic event.

Our speaker was only a young boy when the Nazis came to power in Germany during the early 1930s. His family was relatively small, consisting of him and his mother, some relatives, and his father who was a sophisticated lawyer before the Holocaust. Unfortunately, many restrictions were placed on him and his family just because they were Jewish. This included being banned from German schools, his father losing the ability to practice law in Germany, and most importantly, constantly living in fear. He described all of this happening very quickly, almost like a switch. Also, he recounted how countries like the United States made it difficult for fleeing Jews to obtain an entry visa. He and his parents had to wait over three years, pass a physical exam, have a sponsor, and possess large amounts of money just to leave Germany. Thankfully, they were able to make it out alive, but this does not relieve the physical and emotional damage that took place.

Thereafter, our class was taken on a tour of the museum. The eternal flame located at the front acts as a symbolic recognition and respect for all individuals affected by the Holocaust. There were over 6 million Jewish people who were murdered, and this is extremely shocking because only 1-2% of the German population was Jewish during that time period. Also, other groups including Polish people, the disabled, and homosexuals were affected, to name a few.

This museum does an amazing job of showing elements of the European Jewish culture, which included the *huppah*, a portable wedding canopy; the *mezuzah*, Biblical verses written on parchment and enclosed in a decorative case, fastened to the doorframe of a residence; the *shtetl*, a small Jewish town or village; and the *ghetto*, a segregated Jewish community within a big city. One item that really stood out for me was a bookshelf that was half filled: this was symbolic of all the individuals who might have created great works had they not perished in the Holocaust.

Moreover, this museum also had lots of educational materials on how the Holocaust happened, and the connections it still holds today. Adolf Hitler, then a corporal in the German army, was ordered to spy on the Nazi Party in 1919. After enjoying what he heard, he joined, and the party quickly gained seats in the German parliament, holding more than any other party in 1933. Hitler was



Members of the International Relations class surround the speaker at the Holocaust Memorial Center in Farmington Hills. Photo: Tracy Wilson.

named Chancellor on January 30, 1933. Shortly afterward on February 27, the Reichstag, or parliament building, was set on fire, which allowed for an easier path to becoming dictator. Even though Hitler's "final solution" did not annihilate the Jews entirely, modern genocide still exists today with an individual being affected every 19 seconds.

Hasan Newash Tells His Story

Local Palestinian poet and political activist Hasan Newash gives a moving first-hand account of his own family's dispossession in 1948 in an interview with Dr. Alice Rothchild. The 19-minute video can be viewed at <https://vimeo.com/85293238>.

Mr. Newash gave a poetry reading at Schoolcraft College for the December 2004 "Cairo Coffeehouse", and in April 2011 he spoke to Prof. Marjorie Nanian's International Relations class (Political Science 209) about his views on the Israeli/Palestinian conflict.

Mr. Newash was born into a family of fruit growers and house builders in Ein Karem, a Palestinian town in the southwest part of the Jerusalem district that was half Christian and half Muslim. When he was 6 years old the entire town was depopulated as a result of the 1948 war, which Palestinians refer to as the *nakba*, or catastrophe. After the Deir Yassin massacre, Hasan and his family had to flee their homeland. They were loaded on a flatbed truck that went to his aunt's house, and then were taken by armored vehicles to Jerusalem, then to Jericho, and ultimately to Al-Salt, east of the Jordan River.

Mr. Newash recalls a "watershed" moment when he was growing up in Al-Salt. His brother wanted to try to return to Jerusalem to start a new life, but his mother was adamantly opposed to her children going away for school or work because it would further tear the family apart. The two argued about it for three days running. "Now I realize that the whole sense of my activism is intertwined in my yearning to reunite with my mother—which never happened—reunite with my country, and reunite with myself" he tells Dr. Rothchild. "That became sort of like my essence."

Dr. Alice Rothchild, a Jewish obstetrician-gynecologist in Massachusetts, has focused much of her energy since 1997 on understanding the Israeli/Palestinian conflict.



Above, "Learn from History" by computer graphics technology major Matthew Trevarthen of New Hudson, MI .



Left, "A Black and White Flag" by graphic design major Allison Adams of Garden City, MI.

Both pieces were created as projects for Digital Imaging 2—Photoshop (CGT 226), in a Winter 2015 section taught by Prof. Mike Mehall.

Southeast Asia: Hope and Despair

Five years ago, San Miguel was known as the leading beer from the Philippines. But today, nearly 75% of San Miguel's revenue derives from the production of oil and gas, which are shipped mainly by sea to 32 depots and terminals in the country and others in Malaysia. The Philippines is projected to become the largest economy in Southeast Asia, and the 16th largest in the world, by 2050. Exporting digital and electrical equipment and handling other countries' business process outsourcing, both based on low-wage workforces, are its stock-in-trade.

Clearly, Southeast Asia is a region in rapid flux—and not just in the economic sphere. During 2015 students, instructors, and staff at Schoolcraft College have been taking steps to understand the people, history, politics, and culture of this region. For more than a decade, since calendar year 2004, the International Institute has been organizing such campus-wide, year-long programming on selected cultural regions, including East Asia, South Asia, the Middle East, Africa, North America, Latin America, Russia and its Environs, and the Caribbean. These focus efforts have not only been hugely educational but also a fun, exciting way to spread more global awareness among people on campus and in the surrounding communities.

What We Can Learn from This Region

Why have we singled out Southeast Asia for study?

First, we can learn about some unique contributions to human culture, many of which are now threatened by modernization and globalization. A good example is the world-famous *gamelan* of Indonesia, a type of orchestral music that relies heavily on microtones and percussion. Judith Becker, the founder of a gamelan ensemble at the Univ. of Michigan, has emphasized that music and arts such as these are seen very differently in Indonesia than in the West:

Rarely is gamelan music heard in a concert situation with no other activity occurring simultaneously. More commonly, gamelan music enhances a ritual or accompanies a drama. . . . The arts are not considered vehicles for personal expression . . . on the contrary, it is the performer who is the vehicle through which the traditions are continually renewed and vitalized (Becker, *Traditional Music in Modern Java: Gamelan in a Changing Society* [Univ. of Hawai'i Press, 1980]).

On pages 32-33, Schoolcraft music professor Fred Moss notes

the surprising fact that Indonesian gamelan has influenced Western minimalist music and even Hollywood film scores. Anthropology professor Cynthia Jenzen (pp. 28-31) reviews Ann Dunham's book on traditional Javanese metalworking, a craft that persists despite adverse conditions.

Second, we can observe in this region that there are both winners and losers in the new global economy. For instance, there is massive growth in Manila, now the planet's sixth-largest metro area with over 21 million inhabitants, commercial skyscrapers, posh

shopping malls, and residential communities modeled after Beverly Hills. But a closer look reveals that the city is riddled with slums where literally millions of people live in abject poverty. There, in a poor squatters' area, is the setting for "Kubrador", an acclaimed Filipino drama being shown here on campus on Nov. 4 (see Focus series schedule on p. 15).

North of Manila, Archbishop Villegas issued a statement last January reminding priests to avoid the trappings of wealth, to dress simply and never to flaunt luxury goods, warning that "expensive cars alienate the poor from the church." A priest should be like a shepherd to his flock, yet "we smell differently from the sheep", he said. Meanwhile, Mindanao and other southern islands are the poorest part of the Philippines and the base for the Abu Sayyaf, Moro, and NPA insurrections.



A shrimp vendor at a market in Ho Chi Minh City, Vietnam. Photo: Catherine Groll, 2013.

Third and finally, we can see that Southeast Asia is becoming an arena of big-power rivalry and conflict. This year, President Obama has been stumping for the proposed Trans-Pacific Partnership (TPP), which is designed to enable the U.S. to beef up economic ties with Vietnam and other countries in the region as a counter-weight to China. China, for its part, is hungry for resources to stoke its expanding economy. In long-disputed waters of the South China Sea, which has rich fisheries and strategic oil and gas deposits, China has recently staked new claims, built small artificial islands, and set up deep-sea drilling rigs. Benigno Aquino III, president of the Philippines, likened China's moves to Hitler's seizure of the Sudetenland. In the Philippines and Vietnam, the actions at sea sparked protests in several cities last year under the slogan "China Back Off". Washington mounted surveillance flights over the region and stationed troops at bases in the Philippines, the one Southeast Asian country with which the U.S. has a nuclear pact. Beijing responded by accusing the U.S. of meddling, and is now shifting its defense posture to a focus on maritime warfare.

How You Can Participate

Faculty, students, and other readers can participate in the Focus project in a variety of ways.

Instructors can integrate topics relevant to the region directly into their coursework by developing classroom presentations, course readings and assignments, student projects, etc. With a little creativity, instructors in many disciplines can participate fully (see sample ideas on p. 14).

Several free educational events have been scheduled here on the Schoolcraft College campus (see p. 15). Members of the community are also cordially invited to attend. Focus Series Coordinator Helen Ditouras has played the lead role in organizing this year-long series of special programs for students, staff, and the general public. The entire faculty is urged to recommend this series to students as an excellent way to gather insight and information. Some instructors might want to bring an entire class to a given event in the Focus Series; contact Helen at 734-462-4400 extn. 7263 or hditoura@schoolcraft.edu). Others might want to fold these into extra-credit opportunities for selected students. These speakers, films, and exhibits have always been very popular and stimulating.

Finally, to supplement the Focus Series and the articles about Southeast Asia in the current and previous issues of this magazine, materials available through the Bradner and Radcliff Libraries on our campus will help you learn more about the region:

- The library staff can help you locate a wide variety of published resources and novels.
- Bradner Librarian Wayne Pricer has compiled a webliography (a set of links to choice websites). Access it via the following page:

<http://www.schoolcraft.edu/a-z-index/learning-supportservices/library/resources/webliography/>,

and click on "Asia (Southeast Asia)".

Let us know how you and your colleagues bring some global and multicultural perspective into your coursework this year!

"The Look of Silence"

"The Look of Silence" is a powerful new documentary playing in selected theaters across the U.S. starting in August, including the Detroit Film Theatre on Aug. 28-30 (see Calendar, p. 46). In this companion piece to his Oscar-nominated "The Act of Killing" (2012), Joshua Oppenheimer explores one of the 20th Century's deadliest atrocities, still largely hidden after 50 years—the 1965 army-led overthrow of anti-imperialist Pres. Sukarno of Indonesia, the killing there of as many as one million alleged communists, leftists, ethnic Chinese, and other citizens, and the installation of a military dictatorship that lasted over three decades.

The new film has already won more than 35 international prizes. It follows a family that had lost their eldest son in Aceh province on Sumatra in the 1965 bloodbath, discovering only recently who killed him and how. Viewers see them confront these still-privileged, dangerous killers face-to-face.

The events in Indonesia in 1965, along with America's first full-scale escalation of combat in Vietnam that same year, can be viewed as an important chapter in the Cold War era. The then-USSR, and later Red China, attempted to "tie down" the U.S. and its allies by supporting nationalist movements that opposed Western colonial and neocolonial domination in Southeast Asia and other parts of what was called the Third World.

The Year of Living Dangerously (1978), by Australian novelist Christopher J. Koch, revolves around the intrigue and tragedy of the 1965 coup while also weaving important aspects of Indonesian culture into the story. A film version with the same name (1982) was directed by Peter Weir and starred Sigourney Weaver, Mel Gibson, and Oscar-winning Linda Hunt. •



SE Asia: Sample Course Topics

Art

The traditional Khmer arts of Cambodia, from ancient Buddhist bronze statuettes to the Hindu temple at Angkor Wat; the Buddhist art of Burma/Myanmar; symbols and patterns in *batik* and *ikat* textiles; carved wooden statuettes of many types, including the *tau tau* of South Sulawesi, the *gana-gana* of Sumatra, and the *bisj* poles of New Guinea.

Culinary Arts

Sumatran curries; Balinese *sate*; the Dutch-colonial Indonesian *rijsttafel*; *pad thai* and other Thai street foods; the coconut-milk curries of Chiang Mai, Thailand; *sriracha*, *nam pla*, and other sauces in Thailand; the *bánh mì* sandwich, *phở* noodle soup, and other Vietnamese street foods; the *embutido* (pork meatloaf) and *mongo* (pork-mung bean stew) of the Philippines; use of tamarind, banana leaves, *pancit* noodles, and *chiles en adobo* in Filipino cooking.

Music

Indonesian *gamelan*; gong-chime music; the Cambodian *tro* and other bowed string instruments; Ván Ánh Võ and other masters of the *dàn tranh* zither; the influence of Western and Australian rock and pop; the “lost” rock & roll of Cambodia (see the 2014 documentary “Don’t Think I’ve Forgotten”).

Language and literature

Novels of Dutch-colonial Indonesia by Multatuli, Louis Couperus, Maria Dermout, and others; the Spanish-language novels and poems of early Filipino nationalist José Rizal; Pham Duy Khiem’s prizewinning collection of stories, *Légendes des Terres Sereines* (1942), and other Francophone literature of Vietnam; Richard Flanagan’s prizewinning novel of the Burma-Thailand Railway, *The Narrow Road to the Deep North* (2014); Jessica Hagedorn’s novel of Manila, *Dogeaters* (1990); Viet Thanh Nguyen’s novel of the Vietnam War, *The Sympathizer* (2015); Violet Kupersmith’s *The Frangipani Hotel* (2014), a collection of tales based on Vietnamese folklore; the new pulp fiction of Malaysia.

Education

After-hours enrichment schools, such as the tutorial schools or “private learning centres” of Singapore; comparison of views toward active learning in the U.S. and SE Asia.

Anthropology

The cave art of Sulawesi, Indonesia, that dates to 35,400 years ago; the centrality of rice in the region’s culture (see Nir Avieli’s book, *Rice Talks: Food and Community in a Vietnamese Town*); syncretic forms of Islam, such as that of the Cham in Cambodia and the *abangan* in Java; the clash between European rationalism and indigenous spiritualism during the colonial era; the sordid story of the Filipino Igorrote tribesmen who were put on display at the 1904-5 St. Louis Exposition; the Hindu-Buddhist concept of *karma* and its influence on contemporary Western thought.

History

The rise of urbanization and trade on the Malay Peninsula from the 400s BCE and their spread along the Maritime Silk Road, part of the burgeoning field of Indian Ocean history; the medieval Khmer empire centered at Angkor; early American encounters in the region (see Dane Morrison’s new book, *True Yankees: The South Seas and the Discovery of American Identity*); the long history of colonialism and domination (China in Vietnam; the Netherlands and Portugal in the East Indies; Spain and the U.S. in



This woman and 140,000 other Rohingya people are confined in a huge, squalid government detention camp at Sittwe, Burma/Myanmar. The Rohingya are a super-oppressed Muslim minority of more than one million people in the Buddhist-majority country. They have their own culture and language, also called Rohingya. The regime denies them citizenship and basic rights, claiming they are “Bengalis” from across the border. This Summer, tens of thousands of Rohingya tried to flee to other countries, setting off an international crisis when boats full of refugees were abandoned at sea or held for ransom by traffickers.

Photo by Tomás Munita, *New York Times*, Jun. 14, 2015.

the Philippines; Britain in Malaysia and Burma; Japan in Indonesia; France in Indochina; and U.S. military intervention in the region, marking its 50th anniversary this year); the controversy over the treatment of Chinese-heritage populations in postcolonial Malaysia and Indonesia; the tumultuous overthrow of Sukarno’s government in Indonesia in 1965 (see p. 13); the dictatorship in Burma (see the 2012 clandestine documentary, “They Call It Myanmar: Lifting the Curtain”).

Political Science

Comparison of U.S. and SE Asian countries with respect to constitution and government functioning, human and civil rights, policies toward women and minority groups, tax structure, political corruption, criminal justice, drug enforcement, etc.; struggles for nationwide democracy and/or local autonomy in Burma/Myanmar, Thailand, Indonesia, and the Philippines; contention and rivalry between China, the U.S., and Australia for influence in SE Asia.

Biology

Rainforests of SE Asia; the Wallace Line in the Malay Archipelago; discovery of orangutans as a “missing link” in evolution; the use of Asian palm civets in traditional coffee-bean processing; threats to coral equilibrium in the Great Barrier Reef; the illegal ivory trade in Laos; rubber, teak, and palm-oil plantations and their effect on the environment; ecological impact of shrimp farming.

Nursing

The Philippines as the world leader in exporting nurses to the U.S. and other developed nations; effective strategies against HIV/AIDS developed in Malaysia, Indonesia, Papua New Guinea, and Australia; the campaign against yaws in postcolonial Indonesia; measures taken against malaria in this region; SE Asia as the original location of microbial resistance to artemisinin, the world’s leading anti-malarial drug; the serious problem of arsenic poisoning in rice-growing regions of Thailand and Vietnam; Thailand as a leading legal market for commercial maternal surrogacy.



The Schoolcraft College International Institute Presents another in its Focus Series ...

Monday, September 21st: Yovana Veerasamy
*Colonial Vietnam and Regis Wargnier's
Indochine (1992)*

12:00pm-3:00pm, room 200, Liberal Arts

Join Professor Yovana Veerasamy as she explores the geographic location, ethnic make-up, and history of Vietnam for students, faculty, and community, in her introduction of Wargnier's critically acclaimed film, Indochine (1992). Professor Veerasamy will also talk about the events leading up to American involvement in Vietnam. Her presentation will be followed by a screening of the film.

✉ Yovana S-Veerasamy is an Adjunct Professor of French & Politics at Schoolcraft College.

Monday, October 5th: Geri Alumit Zeldes
*That Strange Summer: Director Presentation
and Feature Screening*

10:00am-12:00pm, room 200, Liberal Arts

Through interviews, archival news stories, and FBI documents obtained via Freedom of Information Act requests, the hour-long "That Strange Summer" reconstructs the investigation, trial and movement in the 1970s to release the two Filipina nurses, who were convicted of poisoning the patients at the VA Hospital in Ann Arbor. The film confronts racial stereotypes and questions the power of the press and law enforcement. As Director Geri Alumit Zeldes will explain, she pursued this story because she felt like it was a lost part of Filipino American history.

✉ Zeldes is a tenured associate professor and graduate studies director in MSU's School of Journalism. She's received seven best paper awards from international communication associations and more than a dozen awards for her documentary films that include regional Emmys®, an RTDNA Unity award, AAJA award, MAB and SPJ award.

Thursday, October 29th: Daniel Yeznick
*"Playing Chicken" with Race, Art, and Culture:
Animal Anxieties and Human Hatred in Gerry
Alanguilan's ELMER*

12:00pm-1:00pm, room 530, Forum Building

Building on Alanguilan's unique exploration of Filipino ethnic tensions and cultural conflicts in his graphic animal novel, Elmer, this presentation explores how animalistic experience and empathy can identify, critique, and overcome social constructions of prejudice, intolerance, and discrimination.

✉ Daniel Yeznick is Professor of English and Intercultural Education Coordinator at Forest Park College in St. Louis, MO. He is the author of Perfect Nonsense: the Chaotic Comics and Goofy Games of George Carlson from Fanta-graphics Books.

Tuesday, November 3rd:

Peter Hammer
Global Health Experimentation in Cambodia: Impact and Consequences

10:30am-12:00pm, room 200,
Liberal Arts

Without much attention to local scaling, global health experiments are being projected upon vulnerable indigenous populations. This lecture details the history of a development bank funded experiment to contract out public health services in Cambodia's northeastern province of Ratanakiri. The case study highlights the difficulties that flow from improper planning and implementation, as well as the distorting effects that narrowly defined contract performance measures can have for the health of the population as a whole. Progress on global health will not be possible if local context and local voices continue to be ignored.

✉ A professor at Wayne State University Law School since 2003, Peter Hammer is the director of the Damon J. Keith Center for Civil Rights. Professor Hammer has expertise in the fields of domestic health law and policy, as well as international public health and economic development. He is a recipient of an Investigator Award in Health Policy Research from the Robert Wood Johnson Foundation.

Wednesday, November 4th:
*Screening of Jeffrey Jeturian's Kubrador,
The Bet Collector*

9:30am-11:30am, room 200, Liberal Arts

Film Overview: In this starkly realistic Filipino narrative, director Jeffrey Jeturian presents a captivating portrait of a once-proud woman, haunted by memories of a dead son and hounded by the police, and her fragile and lonely life as a "kubrador" – a bet collector. Join Professor Helen Ditoras and her ENG 200 Film Class for a screening of this critically acclaimed foreign film.

The Focus Series presentations are sponsored by the Schoolcraft College International Institute and supported by a grant from the Schoolcraft College Foundation.



Scenes of Southeast Asia

A dozen photos from our readers



Top to bottom—

1. A woman cooks in her kitchen in rural Vietnam.
2. Irrigating a field in Vietnam.
3. Carrying water in the rice terraces of Bali, Indonesia.
4. A Vietnamese farmer uses a water buffalo to plow his rice paddy.



Clockwise from left—

5. A couple on their front porch in the town of Siem Reap, northwestern Cambodia.
6. Nighttime scene at an entryway in Hoi An, an ancient town in central Vietnam.
7. An outdoor exhibit on LGBT rights in Hanoi, Vietnam— very unusual in a non-western country.
8. At a market in Bali, Indonesia.





9. Detail of carved stone at the temple complex of Angkor Wat in Cambodia, the largest religious monument in the world and a UNESCO World Heritage Site. It was founded as a Hindu temple in Angkor, the capital of the medieval Khmer empire, and was gradually transformed into a Buddhist site by around 1200.



Clockwise from above—

10. A group of Buddhist monks in Kampot, a town in southern Cambodia near the Gulf of Thailand.
11. Women in Bali gather palm fronds that they will use to weave mats and baskets, many of them for ceremonial use. This island, just east of Java, is one of the few places in Muslim-majority Indonesia where Hinduism is still dominant.
12. A folkloric performance in Vietnam.

Houses of Worship on Fire: Malaysia's Politics of Ethnic Boundary

by Chin-Huat Wong

This piece is reprinted, with permission, from OpinionAsia (Jan. 16, 2010). Chin-Huat Wong is a Faculty Member in Politics at the Penang Institute. The Institute is a think-tank funded by the government of Penang, a highly urbanized state in Malaysia situated north of the capital, Kuala Lumpur. Dr. Wong's research focuses on the history of nation-building in Malaysia and the question of multiculturalism: can we be different and equal at the same time?

Foreigners including Muslims would be forgiven if they cannot understand why the use of the word Allah (God) by non-Muslims can lead to church arson in Malaysia. In actual fact, the issue is really about "race", not religion.

This is not another Danish cartoon episode that angers Muslims worldwide. The word Allah is comfortably used by Christians, Jews, and Sikhs in the Arab world, India, and even Indonesia which shares similar language and cultural traditions with Malaysia's Muslims.

The Doctrine of "Malay Supremacy"

Why would a small minority of Malaysian Muslims protest passionately against a High Court's ruling that allows the Catholic Church's Malay-language publications to use the word Allah?

The explanation lies in the ideology of the ruling United Malays National Organisation (UMNO), called "Malay Supremacy" (Ketuanan Melayu). The ethno-nationalist party sees it as a birthright to rule the multiethnic nation on two related grounds. First, the ethnic Malays constitute the majority and should therefore dominate the nation. Second, the Malays need to unite under UMNO's banner for its protection from the ethnic minorities. The first ground requires the ethnic boundary of the Malays to be jealously safeguarded, while the second ground requires ethnic tension to maintain the siege mentality amongst the Malays.

Both these grounds were seriously challenged in the 2008 parliamentary elections when a sizeable number of Malay-Muslims voted alongside the majority of the non-Malays against the UMNO-led ruling coalition, Barisan Nasional (BN). The BN lost the control of five states and, for the first time since independence, its customary parliamentary two-thirds majority.

How can "Allah" be instrumental in ethnic politics and possibly resurrect UMNO's ailing political appeal? Constitutionally, the Malays' ethnic boundary was governed by three main markers: religion, language, and privilege. All Malays must be Muslim by law and presumably speak the Malay language. Being Malay is rewarded by a comprehensive set of privileges for the Bumiputeras (Indigenous people), from employment, education, and equity to housing.

Religious Conversions and Ethnic Demographics

To enhance the numerical superiority of the Malay-



Associated Press

Investigators on Jan. 9, 2010, inspect arson damage to Good Shepherd Lutheran Church near Kuala Lumpur, Malaysia. From Jan. 8 to 16, attacks were reported against ten Christian, two Muslim, and one Sikh place of worship, involving everything from liquor bottles or paint to Molotov cocktails or petrol bombs. The string of assaults followed a High Court ruling on Dec. 31 that overturned a government ban on a Catholic newspaper's use of the word "Allah" to mean "God" in its Malay-language editions. About 60% of Malaysia's population of over 30 million are Malay-Muslims, but there are also significant strata of ethnic Chinese and Indians many of whom are Christian, Hindu, or Buddhist.

Muslims, proselytizing in Malaysia is arguably a one-way street. It is a crime to convert Muslims to other faiths, while Muslim missionary activity is sponsored by the state. Anyone who marries a Muslim needs to convert to Islam before marriage.

In recent years, conversion to Islam has caused much disaffection amongst the non-Muslims in Malaysia. In some cases, religious officials seized the corpses of alleged new converts from their grieving families for Islamic burial. In others, new converts proselytized their children without the consent of their estranged spouses in the hope of winning custody battles.

continued on page 33

Thailand: The Motorcycle Diaries

by Rheta N. Rubenstein

These are excerpts from a photo-journal kept in Spring 2011 by Rheta Rubenstein, who has traveled in Thailand many times with her husband Howard. Howard, a retired electrician, lives much of the year in a condo unit in Chiang Mai, the main city of mountainous northern Thailand, where he makes pottery and studies the language, culture, and cuisine. Rheta is a mathematics education specialist who taught at Schoolcraft College in 1996-2001, and since then at the Univ. of Michigan-Dearborn. Earlier in her career, Dr. Rubenstein taught at Renaissance High School and other public schools in Detroit. She is an avid reader and contributor for International Agenda.



The temple is the sight to see in Chiang Mai. The myth that goes with the temple is that a holy elephant was allowed to choose the location and this is where he stopped. They won't let you go home if they learned you did not go there. ☺

First off we met a couple of men, one of whom had just flown in that morning from Kuala Lumpur, Malaysia. He was getting his obligation out of the way right off the bat! We met in front of an old photo of—we learned this from Howard's reading of the Thai—the first car to arrive at the temple, we expect in the 1920s or thereabouts. All the Thai people in the photo were dressed in sarongs.



Thu. May 19 – Doi Suthep

"Would you like to go up the mountain today?" Howard asked this morning. "Sure", I replied. Here "the mountain" is well understood to be Doi Suthep, which rises up from the northwest corner of Chiang Mai to the famous temple. The weather report was a bit iffy but we decided that the morning looked good and we should go for it. In the interest of time we had breakfast in—bananas with black sticky rice, heated with a bit of soy milk.

We were off about 9 am, waving to our *jok* lady [more about her at the end] as we drove by on the motorbike. By 9:25 we were most of the way up and stopped at a rest spot for Thai iced coffee and a view of the city. For once, I had my bearings and could see the tall Ping River buildings to the far east of the old city, the curve of the superhighway to the north, and what I think was the north moat, a green line. Still it was overcast and getting souppier as we ascended. Further up we stopped at a charming waterfall, the water cascading in multiple directions... with many lovely flowers nearby.

A bit further up was the welcome sign for the temple with a lush garden, and multiple flags. We climbed further, passing a multitude of shops and vendors to the point where we would begin climbing the very long, dragon-rimmed 306-step staircase to the temple.

The temple is a large complex with many buildings, most truly gilded in gold. The first time I saw them I thought the gold looked so yellow and so soft that it must be an illusion. But Asian gold has a higher gold content than ours and does look soft and more golden. It is quite stunning.



There are also many, many bells. One array (above) has six sets of six in one area. There are also bells along the edges of roofs.

Of course, there are numerous images of Buddha, including one set (below) that Howard said was designed with one for each day of the week. Depending on what day you were born, you make an offering to a specific image. However, on a closer look we realized there were eight statues instead of seven. Howard studied the Thai writing, easily able to read the days of the week. He found that if your day is Wednesday, you have two statues, depending on whether your birth was daytime or night.

continued on next page



Thailand Diaries

continued from page 21

For Buddhists, coming to this temple is very special. They bring flowers and other offerings and walk quietly in a solemn parade around the major *chedi*, below. [A *chedi*, similar to a *stupa* in South Asia, is a pagoda-like structure used as a site for meditation. It often contains relics, such as a notable Buddhist monk's remains or belongings.]



It was starting to rain so we walked down the long staircase, feeling lucky that we had driven up the mountain and been able to visit and take pictures in clear weather. I was still attracted to the shops and stalls and looked around while we debated whether to eat up here or to go down to the city. I bought more small purses and cotton shawls, but no skirts or tees. At one stall the man there realized Howard could read the Thai menu, we connected a bit, and decided to eat there. You sit very simply on wooden stools in front of the vendor's stand. We had two different types of noodle dishes. The stall was out of the usual pickles that go free with these dishes, so the fellow took his bike and went shopping. Five minutes later he returned and we had our meal with all the generous trimmings.

Driving down we took it slow, given the now heavy rain and the fallen leaves that make the way slick. But at the bottom, in the city, we felt warm and a bit foolish in our raincoats given that there was no sign of rain here.

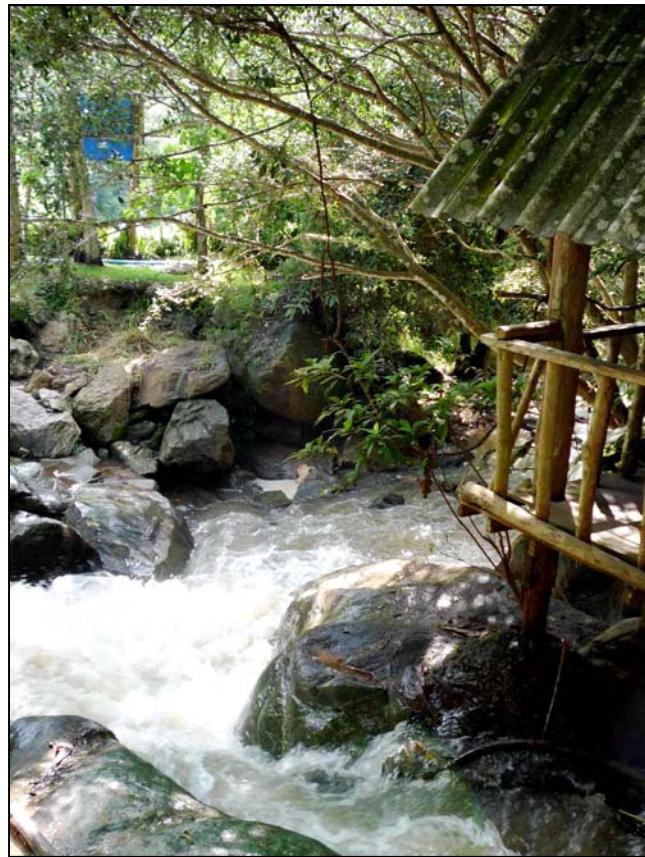
Wed. June 1 – The Mae Sa Valley

Today we ate lightly at home and made off for an early motorcycle ride around the Mae Sa Valley. We wanted to travel in the cooler part of the day and maybe do a museum in the afternoon when being in AC would be appreciated. But we never got to the museum: we made a large circuit beginning north thru San Sai, then west and north to Mae Rim, then more west on 1096 eventually to Samoeng, and ultimately back southeast, east, and north to home.

The day was clear and bright. The air cooled nicely as we climbed the hills. As on the other trips we appreciated the mountain vistas and crisp air. The twists and turns are much easier to navigate by bike than by car, although there is still work changing gears frequently.

I had no idea how much of a tourist destination Mae Rim and its surrounding area is. On our drive I saw signs for a snake farm, an insect museum, orchid centers, an elephant camp, small villages, and many resorts. Being at a bit higher elevation than the city, the air here is significantly more comfortable. I can see why people would like to be here.

Before long we were at a food place built around a waterfall. I recalled Howard's dad Abe on our vacations to France, repeatedly requesting to picnic-lunch at "a babbling brook". This restaurant vastly beat that simple request. It was not just at a river, it was at, around, and above the rapids and small waterfalls (see below). You walk over a bamboo bridge to get to the entrance. The tables were atop perches set out over the rushing water. I loved it! Howard commented that lots of places try to be like this (e.g., resort-type hotels), but this was for real.



Even though it was not even 10 am, we had a real meal there. We ate *tom saep* (a spicy soup of meat on the bone and veggies) and *gai lan* ("Chinese broccoli") in a light flavorful sauce, with the usual sticky rice. It was a bit pricy (200 baht, with water as the only beverage) but definitely worth it. Even here there is a price for location!

Around the corner was the Queen Sirikit Botanic Garden. Admission is 100 baht for an adult, but for senior citizens it is free! We qualified. This is a magnificent, rich, well-developed resource. It is a place for research, education, conservation, and recreation. We chose to visit just a part, given the heat and the hiking involved. As ever, we much enjoyed the waterfalls (a continuation of the river we had just been at), with all the plants draping and framing the scenes. There were many well-placed and well-maintained staircases to make our path easier. We also enjoyed the rock garden and huge cacti.

Finally, we visited one of the many hot houses, this one where orchids are raised. Unfortunately this is not the season for the flowers, but we could read about them, enjoy a few, and see the rows and rows of plants, in raised gardens and hanging overhead, that were being cultivated and nurtured. The staff was busy all around, here and outdoors, grooming and managing the ever-growing museum.

The garden is run by the Ministry of Natural Resources and Environment. I see from its bilingual website (<http://qsbg.org>) that it is a very multi-faceted resource and definitely one to return to many times.



Continuing on, we found a stop with a covered pavilion where we could rest and appreciate the mountains and forests. Others were there for their lunchtime break. After relaxing a bit, we continued to Samoeng. Normally this would be where Howard would have lunch on this trip, but given that we had eaten we decided to look for ice cream. We surveyed the “downtown”, a large open market with some shops on the periphery. We did find our treat, but no special place to sit and enjoy it. We ate and headed on...

Thu. June 2 – A quiet day at home in Chiang Mai

Howard is at the pottery studio today, baby-sitting the kiln and potting. He left about 7:30 am hoping to start the firing about 8. He will manage the process until about 3:30 when Juen, the master potter (studied in Japan), will carry on.

For breakfast I went to our local *jok* lady, Sasina Kongkanoy, nick-named ‘Noy’ or ‘Srianant Jok Lady’ because her stand is near Srianant Condo where we stay. There we get an incredible bowl of rice soup called *jok* [a cousin of the breakfast porridge often called *juk* in China and *kanji* in India]. She serves hers with finely-shaved fresh ginger, tiny meatballs, small onions, shiitake mushrooms, coriander, and thin dry noodles that you add yourself at the end. Howard likes to include a little vinegar that is one of the condiments at the table. I consider the breakfast ambrosia.

Given that Sasina is a street vendor, she gives new meaning to the phrase drive-through. People literally drive up to the curb where her stall is, make an order, wait a minute, and drive away with a carryout bag of soup or whatever. This is way better service than any American drive-through. She is a small young woman who seems to do a terrific business on both sides of the stand—sidewalk and curb.

I was there about 9:30 and I could see that she and her helper were beginning to pack up. Imagine this: You run an establishment where every day you must assemble, work, then disassemble your entire operation. On the customer side there are umbrellas, collapsible tables, stackable stools, eating utensils, plates, cups, condiments, dishes, and glasses. On the cooking side, there are the stove, ingredients, cooking utensils, another umbrella, the left-over food, the last dirty dishes, and more that I couldn’t identify. She packs this all into a small truck, I imagine, to manage, finish, and set up all over again tomorrow. Quite an ordeal! •



Howard,
local
jok lady
Sasina
Kong-
kanoy,
and her
helper.

Under the Great Ice Sheet

by Maung Yu Py

translated from Burmese by James Byrne and ko ko thett

Under the great ice sheet
 A great country has been buried alive.
 Under the great country
 A great church where God no longer shelters.
 Under the great church
 The great wars, welded together six feet under.
 Under the great wars
 A great museum of culture, dilapidated and yellowing.
 Under the great museum
 Banknotes without currency.
 Under the banknotes
 Slaves with protruding bones and sunken eyes.
 Under the slavery
 A Stone Age cave sealed by stones.
 Under the Stone Age
 Regressive evolution.
 Under the evolution
 The ocean—the mother of Mother Earth—who died in labor.
 Under the ocean
 A great ice sheet, unanticipated.
 Under the great ice sheet...



On Armed Forces Day in 2005, soldiers parade in the capital, Rangoon/Yangon.

Photo: Stephen Brookes/Flickr Creative Commons.

Burma has been under direct or indirect military rule since the army seized power in a coup d'état in 1962. Under Soviet-style authoritarianism the economy plummeted. Massive protests led to martial law in 1989 and the regime renamed the country "Myanmar", while its capital Rangoon was renamed "Yangon". Free speech and other rights were severely restricted. With reporting and publishing censored, in many ways the country was cut off from the rest of the world and frozen in time for decades, as if placed in a deep-freeze or under a "great ice sheet".

In 2011, there was a partial thaw and an end to censorship. The poem here is from *Bones Will Crow* (2012), the first anthology of Burmese poetry ever published in the West. The Burmese expression "bones will crow" roughly corresponds to our "chickens will come home to roost", i.e., whatever you give, you will get back.

Maung Yu Py, now 34, is a writer and lawyer who lives in his native town of Myeik, a seaport in the far south of the country. Besides standard Burmese he also writes in the local dialect, Dawei.

Insight into Prostitution in Thailand

by Kathryn Hicks

Kathryn Hicks wrote this research paper in the Winter 2007 semester when she was enrolled in a section of English 102 (Composition 2) taught by Prof. Sam Hays.

Prostitution is an international problem. Thailand, in particular, is noted for its thriving and abundant sex industry, estimated to produce an annual income of at least \$27 billion (Hughes).

The reality of this issue is complex. On paper, prostitution has officially been fully illegal in Thailand since 1996, but this is scarcely enforced (Rennell). The legal details regarding certain crimes and punishments are exhausting to follow and have no real value to anyone seeking useful information on this topic. Since we are attempting to view this from an inside and personal perspective, the legal questions related to prostitution and human trafficking have been omitted here.

Instead, we will present our information in a narrative manner. Thus, we meet Nittiya, a fictional character who has been created from statistical majorities and is meant to represent the average sex worker in Thailand. Through the example of Nittiya, a Thai prostitute, the causes, culture, traditions, and harsh realities of one of Thailand's oldest, most prevalent social problems can be explored.

A Matter of Family Survival

Nittiya comes from a little village in the northern part of Thailand. From a nationwide survey conducted in 1998, “54.01% of prostituted persons came from the North, 28.90% from the Northeast” (Hughes). Due to her desirable pale complexion, notorious among girls from the northern Thai region, a visiting recruiter from a big city brothel offers her parents a down payment, in cash, for Nittiya (Hughes). She finishes her last year of school—according to Thai law, school is mandatory only through ninth grade, or age 14 (Taylor)—and continues to live with her parents, her two sisters, and her older brother until the recruiter comes back a year later to bring her into the city to work.

Shortly after Nittiya leaves for the big city, her brother decides to become a monk. In Nittiya’s culture, a boy will usually either marry and move to his wife’s household or will spend time as a Buddhist monk in hopes of working off the karmic debts of himself and his mother (women cannot be monks). It is the girls in traditional Thai culture who are burdened with the heavy responsibilities of the family. “As in most developing world societies, Thai families have historically viewed children as sources of assistance... Daughters are still generally socialized to feel responsible for the welfare of their natal family members, particularly younger siblings and elderly parents” (Taylor). Nittiya’s older sister takes on the responsibility of raising and supporting her younger sisters and has mostly paid for their educations. Her younger sister, the



This street sign in Chiang Mai, Thailand, is part of a campaign to educate locals and tourists. Photo: Sarah Shaw.

baby of the family, receives the greatest care and attention from her older sisters and parents. It will be her duty to “tend the matrilineal spirits of the household” and to care for her parents as they grow old. By process of elimination, we find that Nittiya is the middle daughter, and is traditionally in the most likely position to work and provide money for her parents and sisters. Based on where she falls in the birth order, she is inherently twice as likely as her sisters to become a sex worker. Although Nittiya’s particular circumstances put her at the highest risk in her family, this does not mean that her sisters are necessarily safe from being exploited (Taylor).

Nittiya, currently 16 years old, works as a prostitute in downtown Bangkok, Thailand, to provide for her family. According to the Mahidol University Institute for Population and Social Research, as of 1998, “55% of the total number of women in prostitution and 75% of men in prostitution became involved in prostitution when they were under 18 years of age” (Hughes). She will now be subjected to sexual exploitation so that she can earn money to send hundreds of miles north to her family back home. According to 1998 figures from the International Labor Organization, “Earnings from prostitution average \$800 a month in Thailand and are higher than in other unskilled jobs (quoted in Hughes).

Mylee, a 24-year-old sex worker who once dreamed of becoming a veterinarian, shares some of her wisdom with Nittiya and explains why she became a prostitute: “I have three little sisters, and if it weren’t for this, they wouldn’t eat” (LoBaido). Additionally, a new financial burden emerges for Nittiya: consumerism has seeped into her rural village and now her parents “need” more money so that they may have new things including electricity, refrigerators, televisions, etc. Nittiya herself is now in the heart of a big city, Bangkok, where she

continued on next page

Prostitution in Thailand *continued from page 25*

discovers the allure of popular culture and has “a desire to live a modern, urban life” (Taylor). Let’s not forget that she is, in fact, a teenager and sees great appeal in all these new things. In reality, Nittiya does not think her situation is too bad, considering that where she comes from,

the recruitment of young women into prostitution is perceived to be a tradition . . . The ideal job for most rural northern Thais is one indoors, not in the fields, where they can stay cool and relaxed and maintain their fair skin . . . Also ideal is the opportunity to socialize with peers and not labor too strenuously. Of course, shopping with friends (for clothes, makeup, etc.) is a modern urban activity that young Thai women seem to enjoy, even when they do not have much money to spend (Taylor).

Three Chains: Tradition, Poverty, and Tourism

Of course, there would be no need for prostitutes if there were no men to solicit them. “Some 4.6 million Thai men regularly, and 500,000 foreign tourists annually, use prostituted women and girls” (CATW-AP). “Most Thai men of all socio-economic classes frequent commercial sex establishments regularly, often socially with friends” (Taylor). A 2004 article in the *Harvard International Review* claims that “‘the oldest profession in the world’ has thrived as an industry since the Ayudhaya period, dating back to 1350” (Rennell). Only recently has the notion of purchasing sex at brothels been considered somewhat taboo; it remains “a rite of passage for many young Thai males” (Taylor). As one prostitute told a reporter in Bangkok, “the sex trade is ancient. It goes back to the beginnings of human history. I am but one brick in that long, unbroken wall of female exploitation and misery” (LoBaido).

For many years Thailand has been a top destination among sex tourists and even pedophiles who seem to find that the “thriving prostitution industry, poverty, lax policing and weak immigration laws” (Montlake) suit their needs for discretion, affordability, and variety. “By 1949, Bangkok had gained such a reputation that a guidebook was published specifically for tourists traveling to Thailand to indulge their sexual pleasures” (Rennell).

Education, poverty, and globalization are some of the factors that have pushed Nittiya, and thousands of others like her, into the sex industry. “United Nations and human rights groups alike have assumed that prostitution and other forms of child exploitation stem from a toxic social brew of poverty mixed with a lack of education and job training” (Bower). But Lisa Rende Taylor, an anthropologist who performed an in-depth study on the topic, asserts that “academics and policy makers must move beyond ‘poverty’ and ‘lack of education’ to recognize the subtleties of the challenges and frustrations confronting people living in less developed parts of our rapidly globalizing world.” Even children who have received the best educations are still at risk. In fact, according to one of the many logistic models that Taylor generated from her studies, a girl’s education actually increases her likelihood of becoming a sex worker by 11.3% for every grade that she completes.

This whole issue has become a vicious cycle where children and young girls, even some boys, have no choice but to fall victim to this corrupt system. Any sort of relief or intervening work being done in rural villages, such as Nittiya’s home, ends up being futile because the situation has not been properly and completely assessed. Instead of focusing simply on providing girls like Nittiya a full education, focus should be shifted to creating alternative jobs and trades so that these at-risk girls can make their living and support their families through safer venues. With the current state of affairs, “when relatively well-to-do, well-educated northern girls move to Bangkok to reap the rewards of their educations, they encounter prejudice that forces many to seek alternative forms of employment that will allow them to send substantial remittances to their families while retaining sufficient spending money to enjoy an urban lifestyle” (Taylor).

Sex Trafficking

Human trafficking, specifically the international sex slave trade, is undoubtedly the most exploitative and inhumane portion of Thailand’s sex industry.

The United Nations defines human trafficking as “the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation”, in which exploitation can include servitude, slavery, sexual exploitation, or the removal of organs (Taylor). According to a report given by the UN on April 24, 2006, “the U.S. State Department estimates that 600,000-800,000 men, women, and children are trafficked across international borders each year, about 80 percent of them women and girls and up to 50 percent minors” (Herro).

In Thailand, the profits from trafficking are equivalent to 50-60% of the government’s annual budget, proving to be even more lucrative than the drug trade (Hughes). The UN Office on Drugs and Crime believes that these profits from human trafficking promote corruption, organized criminal activity, and possibly terrorism (Herro).

In Thailand, there are many different venues where sex is sold including restaurants, massage parlors, cafés, bars, and, obviously, brothels. Unlike the images that we are socially accustomed to here in the Western world, “Most commercial sex work in Thailand does not typically involve streetwalking, beatings by pimps, or scuffling with deviant customers” (Taylor). Girls, like Nittiya, who do not work in seedy brothels are allowed the right to choose and/or reject clients. The smallest proportion of Thai prostitutes end up working in brothels, and unfortunately they do not share this same freedom to choose but instead must suffer often horrific conditions. They are typically orphaned minors or foreign trafficked women (Hughes).

In a 2002 interview, Dr. Marcel de Boer, a Dutch physician with Doctors Without Borders, gave his thoughts on trafficking and prostitution in Thailand: “Make no mistake. This is human

slavery. The pimps are animals, but they are smart. The whole operation—at least what I can see of it—is run with a kind of military-style precision that's scarcely believable" (LoBaido). According to Thai authorities, these "pimps" generally "purchase" Thai women (including minors) and their "services" for about the equivalent of \$2,000-\$4,000. In return, the pimps, gangs, etc., expect nothing less than absolute obedience from their "property". In some cases, women will be traded from one bad situation to the next as many as seven to ten different times (LoBaido). Nittiya was lucky enough to escape this hell due to the fact that trafficked sex workers generally come from neighboring countries or they are "bought" in Thailand by "businessmen" at a much younger age than 16. Traffickers tend to believe that women from foreign countries or very young girls are easier to control and less likely to be infected with disease (Hughes).

Incidence of HIV/AIDS

Regrettably, Nittiya has contracted the HIV virus. According to a report in the *New England Journal of Medicine*, the rate of HIV infection is 50% or higher among female prostitutes in Northern Thailand (Hughes).

Thailand ranks in the top five in the world for highest number of reported AIDS cases. Back in 1990, there were less than 200 reported AIDS carriers and, of those 200, only a few AIDS patients. In 1997 reported carriers numbered well over one million, including 30,000+ officially recorded deaths. "The AIDS epidemic has threatened to overwhelm at least six upper Northern provinces . . . Hospitals in these provinces are usually packed with AIDS cases, who outnumber other patients. At a certain hospital ward in Chiang Rai, AIDS patients occupy 15 out of the ward's 22 beds" (Hughes).

It is a possibility that Nittiya doesn't even know she is infected; or, if she does know, she may not know exactly what it means. It is unclear how much education Thai villagers receive about STDs, or if they receive any at all. Regardless of Nittiya's awareness or lack of awareness of her condition, once she returns to her village she may infect potential suitors and further the spread of this deadly disease. Over 70% of Thailand's returning migrants are HIV positive (Hughes).

No Lasting Social Stigma

Nittiya has been working as a prostitute now for longer than she cares to think about. She feels the time has come for her to visit her family back home and even possibly find herself a husband and move back to her village for good. Generally, the community will welcome her return and refrain from talk of her work in the big city, unless she brings up the subject herself. The fact that she has been working in order to support her family and doing so in a traditionally accepted way, outweighs any negative opinions her community may have.

As part of her research, Taylor interviewed people from northern villages. When she asked one "eligible bachelor" his thoughts on marrying a girl like Nittiya, he responded, "I don't have a problem with marrying a 'rich' woman!" In 1998, a nationwide Thai study was conducted and concluded that "despite a common negative view of commercial sex in

Thailand, the stigma is not sufficient to impact a former commercial sex worker's chances of marriage, and in some cases men appear attracted to the women's earnings" (Taylor).

Also, we must keep in mind that Thailand is a predominantly Buddhist nation, and therefore holds different values and beliefs than the Western world. At the heart of Buddhist belief is the presence of one soul that experiences many bodies, many lifetimes. In a Buddhist nation such as Thailand, the non-permanence of the physical body generates less stigma towards sex workers. This is in contrast to Western philosophy where the general belief is in one life and one body, which causes much greater social stigma against sex workers (Taylor).

Amalee McCoy, a regional officer for End Child Prostitution (ECPAT)—a campaign founded by the UN—cautions that "it's very hard to say that the problem will be solved in the near future" (Rennell). This issue is rooted in the very essence of Thai culture and tradition. For such a deeply complex problem, there can be no simple solution. However, a relatively small change—such as providing condoms for every time a sex act is performed, and thus prevent the spread of disease—could very well start forward movement away from the current and desperate state of affairs for many Thai women and children and their families. If we do not forget about girls like Nittiya or ignore that they exist, there can always be hope that one day they can have a better life. •

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The Forges of Kajar

by Cynthia Jenzen (SC Dept. of Anthropology)

S. Ann Dunham, *Surviving against the Odds: Village Industry in Indonesia*

Durham, NC, and London, UK: Duke Univ. Press, 2009
All photographs accompanying this review are from the book, except in the one case noted.

What have I gotten myself into? This was the thought that kept running through my head as I looked at the book I had volunteered to review for *International Agenda*. It was written by the mother of the current President of the United States, but even so, this book looked like a snoozer! Boy, I couldn't have been more wrong. The information was thoroughly presented and very interesting. The photographs that were included also helped to bring the people and their villages to life.

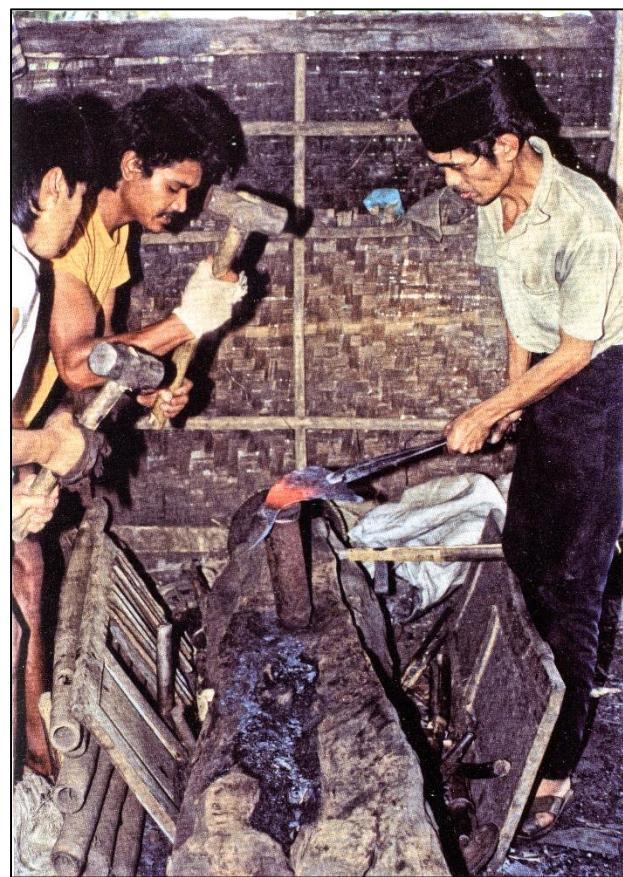
S. Ann Dunham wrote a book that I am not sure everyone would enjoy, but I found it to be compelling and comprehensive. For her doctoral dissertation in anthropology, she studied the metalworkers of the rural Indonesian *perapen* (the traditional fire hearth or smithing forge), together with the accompanying social and economic structures. Dunham carried out her fieldwork and information-gathering during the lengthiest of her stays in Indonesia (1977-1991), while she was employed in various areas including as a development consultant, university instructor, and program officer for funding agencies. That 14-year stay in the country allowed her to create long-term relationships, especially in Kajar, a mountainous village in the Yogyakarta region of Java. In Kajar, where the majority of her research was carried out, there are more than 200 forges, and metalworking is the full-time occupation of most men (pp. 39-40, 275). Dunham spoke Javanese and had been married to a Javanese husband. Thus, her findings were based on a strong backbone of factual material, which she conveyed to the reader throughout the book.

Social Divisions inside the Forge

Dunham described a division of labor among the skilled workers of the *perapen*, with four main occupational roles and with corresponding levels of income and prestige. The details vary somewhat from village to village and tribe to tribe, but Dunham used those found within Kajar as a standard (p. 43):

- *empu*, or master smith
- *panjak*, or hammer swinger
- *tukang ubub*, or bellows handler
- *tukang kikir*, or file worker.

If we were to liken the blacksmithing operation to a musical performance, then the *empu* or master smith (see photo above) is the leader or conductor: he makes sure that the "song" is played correctly and in the proper sequence. Usually he is an older man, although there are exceptions to this. He must have a minimum of 10 years of prior experience as a hammer swinger in order to reach this expert position, and he can be either self-employed or

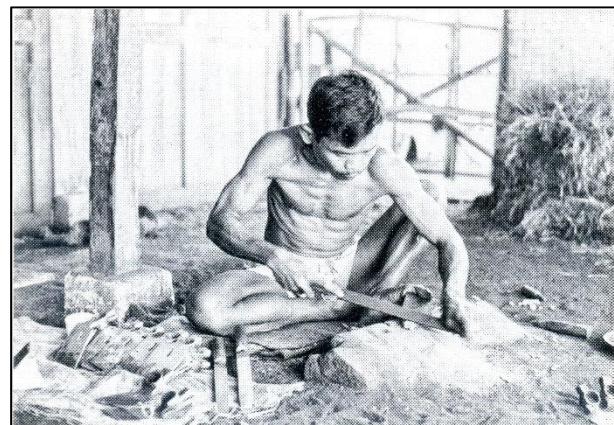


An *empu* or master smith (right) with two *panjak*, Kajar village.

hired. The *panjak* or hammer swingers, one to three per anvil, must be very strong and have a great deal of endurance; this is generally a job that we see only young men doing. These young men have generally first completed an apprenticeship of several years at the bellows before being entrusted with a hammer. The *tukang ubub* or bellows handler (see photo on next page) can be, and very often is, a young boy, or even a woman. The *tukang kikir* or file worker sits apart from the other artisans, using a file to sharpen the edges of knives and other forged tools, or sometimes polishing or coating their surfaces. Filing, which requires more endurance than it does strength or skill, can be carried out by almost any adult man, even an elderly one.

Blacksmithing and other metalworking professions in Indonesia are traditionally passed down from father to son, and Dunham observed that these industries are considered to be all-male. "Although there is a taboo on women working in the *perapen*," she wrote, "Indonesians are seldom rigid about anything and are usually willing to make exceptions if circumstances warrant" (p. 56). But the dynamic that is created with the introduction of a woman into the *perapen* can be very tricky:

The use of women as *tukang ubub* is generally a sign of a shortage of male labor. When male labor becomes available the women are usually replaced. ... When women work as *tukang ubub* they remain on the bellows platform, do not jump down [from it], and do not participate in general conversation. They sit rather stiffly and adopt a peculiar masklike facial expression, from which all emotion and animation has been erased. In an



Left, a young *tukang ubub* sitting on the bellows platform and working the upright double-piston bellows, Kajar village.

Above, a *tukang kikir* at work filing tools, Kajar village. Note that he uses his left foot to brace the tool being filed.

earlier monograph I compared this expression to that of a classical Javanese dancer, a *pesinden* singer with a gamelan orchestra, or a bride on display at a traditional wedding. It seems to be a protective expression, one adopted by women in an “exposed” position subject to possible public misinterpretation (p. 54).

Are Village Industries Dying Out?

One of the most notable and prescient features of Dunham’s work in Indonesia and of the book under review is that she was the first Western anthropologist to identify aspects of strength and dynamism in the country’s rural economy. The observers and field workers who preceded her had tended to focus their attention one-sidedly on farmers and peasants, at the expense of village artisans. They had portrayed the rural economy as stagnant, and the villagers as tradition-bound, passive, and irrational.

Dunham found that metalworking and other rural industries had deep roots and were thriving despite adversities. Figure 2 on page 30 shows the growth in the number of metalworking establishments of different sizes. Much of Dunham’s research was focused on explaining why these traditional village industries had not died out, as others had predicted they would.

She wrote that in villages, such as Kajar, that have large clusters of *perapen*, the social networks surrounding them are highly articulated. Dunham identified four different strata of personnel involved (pp. 56-63):

- The first is the *empu pedagang*, who are wealthy traders or entrepreneurs. They might not have any smithing skills themselves and do not actually work in the *perapen*, but they supply them with raw materials and/or market their finished goods. Often they own one or more *perapen*, in which case the workers there, including the *empu* (master smith) himself, are their employees.

- A second stratum consists of independent *empu* who own their own *perapen*, buy their own raw materials, and market their own finished products on a local basis, such as at bazaars, roadside stands, and retail stores.
- A third stratum comprises dependent *empu*, i.e., those who own their own *perapen* but rely on an *empu pedagang* for materials and/or merchandising. This arrangement can be advantageous for the needy *empu* as well as for the wealthy *empu pedagang*: the *empu* doesn’t have to scrape together the capital and the time needed to purchase his raw materials, and he lowers his risk of losing time or money trying to find buyers for his products.
- The fourth stratum consists of *perapen* employees who are paid hourly wages and do not partake in the profits of the business.

During Dunham’s time of her study, she was also able to speak with some of the Indonesian government officials attached to the metalworking industries. One of her most significant meetings was with Ir. Felik Lengkong, head of the Subdirectorate for Metal, and two of his staff members. She reported:

Ir. Lengkong believes that blacksmiths and other metalworkers are better off now than before. He does not take sole credit for this, but says it is largely due to greater market demand, better transport, and expanded marketing networks. ... Ir. Lengkong is a firm believer in the concept of takeoff and is confident that Indonesia’s metalworking industries will be able to achieve takeoff during the [five-year] REPELITA VI as planned by the government. He defines takeoff as the ability of an enterprise to be independent (*mandiri*) and stand on its own feet without help from the government (p. 255).

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The Forges of Kajar

continued from page 29

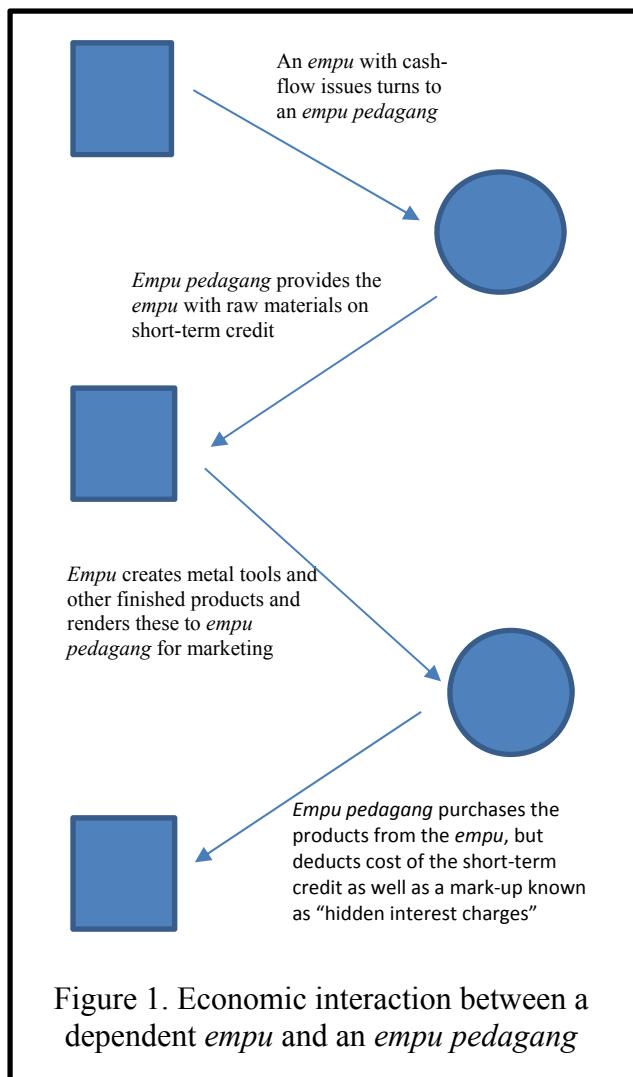
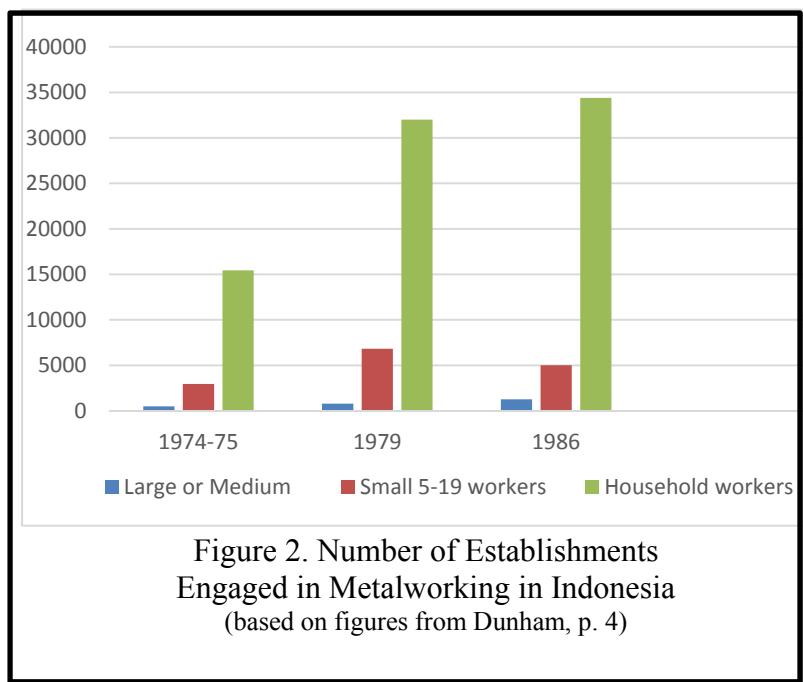


Figure 1. Economic interaction between a dependent *empu* and an *empu pedagang*



On the Indonesian 1000-rupiah note, independence hero Pattimura (1783 – 1817) brandishes his machete-like *parang*, one of the most common products made by Indonesian blacksmiths. Image: Wikipedia article “Indonesian rupiah”

KUPEDES or General Rural Credit is a program set up by the Indonesian government in 1984 to help *perapen* and other village enterprises with their cash flow needs. Dunham's work visiting dozens of villages throughout the countryside as a development consultant for the government's five-year plans and for the Ford Foundation had laid the basis for the creation of KUPEDES. This is a “demand” type of local credit program and offers two different types of loans: for working capital (mostly raw materials, fuel, or wage payments) or for investment (buildings, vehicles, machinery, or equipment). It is the largest rural credit program in the world. At the time of this study, the interest rate charged for these types of government microloans was only 1.5% per month, significantly lower than what private moneylenders and intermediaries charged (usually 10-30% per month). The overwhelming majority of the loans that were being extended under this program were for no more than 5 million rupiah each, roughly U.S. \$2,500 (pp. 258-259).

Dunham concluded her book with some analysis of the future of the *perapen* within the Indonesian economy. She attributed the increase in output from the village metalworking industries to two sets of forces. First, with natural population increases and the growth in rural prosperity, there was an escalating demand for food and an increased supply of it, made possible in part by the Green Revolution of the 1960s and 1970s. Most Indonesian far-

mers do not own agricultural machinery and must rely on simple metal tools created by the *perapen*. With the increased workload, these tools are replaced more often due to wear and breakage. Second, there are “push and pull” factors that bring more workers into the metalworking industries. For example, peasants might be “pushed” into villages and take up metalworking there because they have lost their land or their opportunities for sharecropping. Other laborers might be “pulled” into the industry because they find nonagricultural work more attractive in terms of income or working conditions (pp. 267-271).

What I have summarized here touches just a small segment of the material presented by Ann Dunham! Her book provides a complete representation of the village metalworking industries and their interconnections with other areas of labor for the 14-year time period of her study. I would recommend the work to anyone who has an interest in how economic factors can exert a strong influence on the creation and reproduction of a society and its culture.

Metal Undergirds Their Culture

In the course of her doctoral work, Ann Dunham had studied and observed four main village crafts in addition to metalwork: the handcrafting of *batik* (dyed cloth), *wajang kulit* (flat leather shadow-puppets), bamboo products of all kinds, and clay ceramics and figurines. Although these four are traditionally women's handicrafts, which was a keen interest of hers, ultimately Dunham decided to focus her dissertation on the male-dominated craft of metalworking because it is the most complex and socially significant traditional industry in Indonesia, dating back 2000 years or more.

Indonesia is a very mineral-rich archipelago. In village forges and workshops throughout the country, metal objects are crafted from iron, steel, copper, tin, zinc, brass, bronze, silver, or gold. Some of the products are utilitarian ones indispensable to farming, cooking, and other mainstays of life, including the *ani-ani* of Java, a handheld knife used to harvest stalks of rice; sickles, harrows, and plow tips; adzes and pick-axes; woodcarving and other hand tools; kitchen knives; and copper pots and rice steamers. Other metal objects are handicrafts with artistic and/or religious status, such as *keris* (sacred daggers) and other gorgeously filigreed swords, axes, spears, and tridents used in ceremonies; fine jewelry; belt clasps of gold or silver; slippers of gold and silver thread; and gongs, *gamelangs*, and other musical instruments.

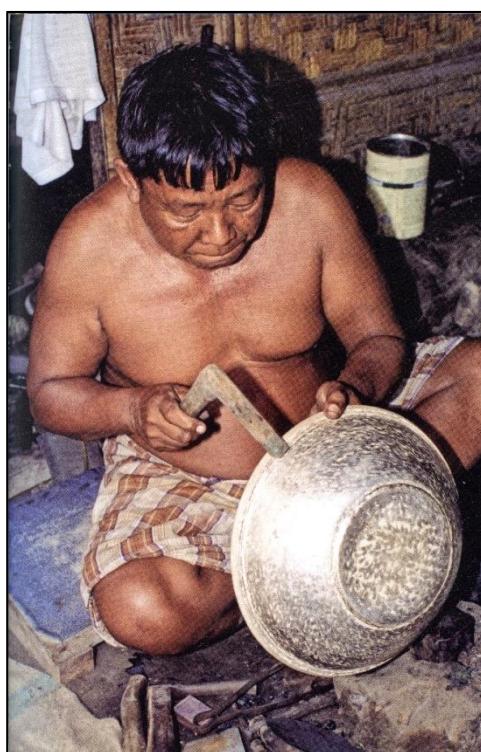
Metalwork permeates not only Indonesian material culture but also its thought and ritual. In *Surviving against the Odds*, Dunham described an important ceremony in the Javanese smithy village of Kajar, held annually on the first day of the first month of the lunar calendar. In this ceremony, called Selamatan Empu, all of the village's master smiths or *empu*, 200 strong, dress up formally in *batik* sarongs and turbans, with sacred daggers on their waists, and walk single-file around the village, then up a hill where they pray and meditate at the graves of two venerated ancestors who founded the village's blacksmithing industry in the 1920s. Graveside, from bamboo trays they have carried, the blacksmiths place sacred offerings of food prepared by their families.

Metal also runs through Indonesian language and symbol. In Sumatra, the phrase *besi kawi* ("ancient iron") refers to a sacred oath someone swears to; in former times, a small piece of iron was actually stitched into the regalia of rulers there. The Javanese word *empu*, master smith, derives from an ancient honorific title, *hampu*, which was also applied to professions such as religious instructor and court poet. On the neighboring Hindu-dominated island of Bali, the term *empu* also refers to priests who serve the blacksmith clan. *Pandai*, the all-Indonesian generic term for a metalsmith, has the literal meaning "one who is clever or skilled"; its Sanskrit root spawned "pundit" in English. One of the basic motifs for *batik* cloth is a pattern of repeated stylized *parang* swords, in either "broken" or "victorious" symbolic form (see p. 16 of our last issue). The Javanese term *panjak*, for the smiths who work in synchrony swinging hammers against an anvil, is also used for the men in a *gamelan* performance—not only, by metaphor, for those who strike mallets in synchrony on their metallophones of cast bronze, but also, by extension, for all of the other orchestral players, singers, dancers, and performers.

— RKS



S. Ann Dunham (1942 – 1995), the mother of Pres. Barack Obama, was an anthropologist specializing in economic anthropology and rural development. Born in Kansas, she spent most of her adult life in Hawai'i and Indonesia. *Surviving against the Odds* was published posthumously as a first volume based on her 1000-page doctoral dissertation of 1992. A planned second volume is to focus on the history, folklore, and archaeology of Indonesian metalworking. Another posthumous work is an exhibition catalog, *Ann Dunham's Legacy: A Collection of Indonesian Batik* (Islamic Arts Museum Malaysia, 2012).



This Indonesian craftsman in the village of Kamasan, Bali, is using a bronze-tipped tool to give hammered-relief ornamentation, or repoussé, to a silver bowl.

Indonesian Music and the Silver Screen

by Fred Moss (SC Dept. of Music)

Film enthusiasts will be interested to know that the music of Southeast Asia has made its way into modern American film score writing. Certainly, in the scores of movies set outside the United States or Europe, we have heard the music of Africa, India, and a host of other cultures. In other instances, however, the influences of non-Western music traditions on American film score writing are likely subtler to Western ears.

A Western classical music composition style known as *minimalism* that developed mainly during the 1960s and 1970s sought to combine Western and non-Western music tradition by applying characteristics of practices like Indonesian gamelan or African drumming to works for Western music ensembles and solo instruments. In this article, I offer definitions of gamelan as well as minimalism in music and explore briefly how minimalist techniques are employed in film music.

What is Gamelan?

The word “gamelan” references a collection of instruments that historically have been found in Indonesia in Southeast Asia. Today, gamelans can be found in places far from Indonesia. The practice, for example, has become a popular form of music participation on a number of American college campuses.

Many of the instruments have metal or wooden bars and appear similar to such Western instruments as the xylophone or glockenspiel. To some extent, they even sound similar because, when struck with a mallet, they produce a ringing or bell-like sound. To many Western ears, however, the pitches might seem slightly “off” because the instrument makers set the pitches according to what they believe achieves a sense of balance for the soul. In Western music, of course, instrument pitches are fixed according to our “major-minor system” of scales. Other percussion instruments found in a gamelan orchestra include drums and gongs. Often, when people think of gamelan orchestras, they think particularly about these percussion instruments; yet, gamelan tradition includes various types of bamboo flutes, stringed instruments, and even singers. In their

book *Balinese Dance, Drama and Music*, Rucina Ballinger, I. Wayan Dibia, and Barbara Anello provide wonderful pictures of these instruments along with a detailed description of gamelan tradition.¹

Stylistically, perhaps the main characteristic that separates gamelan from most Western music is the use of repetition. First-time listeners to a gamelan performance might walk away thinking that all they heard was a short pattern of notes repeated almost endlessly; and, to some extent, they would be correct. Often, only a few pitches set in a particular rhythmic pattern provide the foundation of a gamelan piece. Sometimes, a singer or bamboo flute player will perform a melody over this repeating pattern. At other times, the repeating pattern with variations in tempo determined by a drummer and punctuations provided by the gong are the entirety of the piece.

Why the repetition? In gamelan, the repetition is a way of representing or honoring the cycle of life. Whether intended for religious ceremony, accompanying a play, or a public festival, the music always represents this cycle. Generally, on every eighth beat of a gamelan piece, a large gong will sound to mark the end of one cycle. This emphasis on the eighth beat is another significant difference from Western classical music where the first beat of the measure generally is the most stressed. Ballinger, Dibia, and Anello explain that the repetition often provides a meditative or hypnotic effect although the music may not necessarily be intended for these purposes.

Gamelan Music in the West

Interest in gamelan among Western composers was not a new fascination when individuals like Philip Glass, Steve Reich, and John Adams began writing music in a minimalist style. Many music appreciation textbooks, for example, document Claude Debussy’s attempts to emulate the gamelan on the piano after hearing a Javanese ensemble at the 1889 Paris Universal Exposition.

Composers employing minimalist techniques, however, attempted something different from Debussy. As Roger Kamien



Show here are some of the instruments of the Seattle-based Gamelan Pacifica, which was formed in 1980 and has performed works by Phillip Glass and others.

Photo:
<http://www.gamelanpacific.org/>.

explains in his well-known textbook², their idea was to explore the depth that was present in repeating a pattern of only a few notes supported by largely unchanging harmony and a steady driving pulse on Western instruments and with Western ensembles. Many of these composers, having studied non-Western music, sought to create a type of hypnotic piece similar to those composed for groups like African drumming ensembles and gamelan orchestras.

Because cinema had become such a popular American pastime by the 1960s, many “classical” music composers wrote music for film as intentionally as they wrote for the symphony orchestra or the string quartet. Perhaps it was a natural occurrence for some composers of the 1960s and 1970s to apply minimalism to this genre. Mervyn Cooke provides a detailed listing of the composers who used minimalism in film score writing in his monograph on the history of film music.³ In a 2008 dissertation, however, Rebecca Marie Doran Eaton explains in impressive depth the multitude of ways minimalism has appeared in film score writing.⁴

Initially, Philip Glass, Steve Reich, John Adams, and other composers of minimalist works developed scores for lower-budget films that played in smaller art-house theaters. By the 1990s, however, minimalism was heard regularly in the scores of big-budget blockbusters. Perhaps one can imagine easily the use of minimalism to relate the intensity of a car-chase scene the way it was used as early as 1960 by Bernard Herrman in Alfred Hitchcock’s “Psycho”, but the approach has communicated a variety of less action-oriented circumstances. John Williams, for example, employed minimalist writing to communicate a robotic feeling in Steven Spielberg’s “Artificial Intelligence” (2001). Then, to tell a very different story, James Horner demonstrated through minimalism the indescribable and exceptional concentration of John Nash in the drama “A Beautiful Mind” (2001). Simply put, whenever musical repetition enhances the story in a movie, minimalism is likely what we audience members are hearing.

The aforementioned authors, Cooke and Eaton, both address the extent to which Western music from the Classical and Romantic periods still influences film score writing. With globalization, however, non-Western music traditions like gamelan have established a presence in this very popular genre. When you next enjoy a film, listen for the moments in the music where repetition communicates something specific about a character, the action, or the story in general. Then, enjoy knowing that the composer did not simply become stuck somehow, but that she or he chose to access a musical style that has deep roots outside of Western European and American tradition.

References

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2. Roger Kamien, *Music: An Appreciation*, 11th ed. (New York: McGraw-Hill Education, 2015).
3. Mervyn Cooke, *A History of Film Music* (New York: Cambridge Univ. Press, 2008).
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Malaysia’s Politics

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Despite the visible trend of non-Muslims’ conversion to Islam, various Muslim groups have cried foul when it comes to Muslims’ conversion from Islam, which in their mind, would reduce the Malay-Muslims’ political power.

The use of the word Allah in the Malay edition of the Bible, Christian publications, and church services is therefore seen by Malay-Muslim nationalists as a deliberate move to “Christianise” Malays by causing theological confusion. The underlying assumption is that the Malay language is exclusively for use by Islamic adherents and that all non-Muslim faiths are essentially non-Malay.

Such perceptions are not ungrounded for West Malaysia (Malaya before 1963), where the bulk of the ethnic minority are Chinese and Indian non-Muslims who speak in their own vernacular languages or English. Incidentally, the Christian service in the Malay language points to the fourth ethno-religious constituency that is often taken for granted in Malaysian politics—the Christian Bumiputera from the Borneo/East Malaysian states of Sabah and Sarawak.

When Malaysia was established in 1963 by merging independent Malaya with the British colonies of Singapore, Sarawak, and Sabah, UMNO’s calculation was that East Malaysian natives would identify themselves with the Malays to counter-balance the Chinese community that dominated Singapore.

Over the decades, the amalgamation of the Malays and East Malaysian Muslims has arguably been successful. Their number is further augmented by many Borneo Christians and animists who convert to Islam under aggressive proselytizing programs that offer greater economic benefit and political advantages. In Sabah, the number of Muslim converts from 1970 to 2009 totaled 117,579.

Complaining of religious discrimination, the Christian Bumiputeras are politically overpowered due to the gerrymandering, mal-apportionment of constituencies, as well as the unrecorded influx and enfranchisement of Muslim Filipinos and Indonesians.

Despite their demographic and political decline, Christian Bumiputeras still pose “a challenge of confusion” to UMNO’s Malay supremacy ideology. They share two out of three markers of the Malay ethnic boundary: language and privilege. In that sense, unless Christian Bumiputeras are willing to give up Malay altogether as their confessional language, hence reducing their similarity with the Malays, the insecurity amongst segments of Malay-Muslims will continue.

Anti-Christian Attacks as a Political Gamble

The arson and church attacks over the past week were meant to pressure the Catholic Church to back down. Whether or not this was planned by hawks in UMNO as some believe, a political surrender of the Christians would benefit UMNO tremendously. The People’s Justice Party (PKR) led by former deputy prime minister Anwar Ibrahim and the Pan-Malaysia Islamic Party (PAS) which have supported the Christians’ right to use Allah, can be easily discredited by *agent provocateurs* as traitors of the Malay-Muslims.

continued on next page

A Lesson Plan on Imperialism and the Philippines

by Briana Wilson

Schoolcraft College student Briana Wilson of Northville, MI, wrote this lesson plan as an assignment for Introduction to Film (English 200), in a Winter 2015 section taught by Prof. Stephen Berg.

Intended Class To Be Utilized For: Introductory history classes

Concept to Be Taught: Imperialism

Purpose of Lesson: By utilizing an international short film “Lutins”, students are introduced to the concept of imperialism.

Lesson Plan

1. Screen the short animated film, “Lutins” (“Leprechauns”) (France, 2011; 6:06), <https://vimeo.com/21548329>. [The film was a graduation project produced by four students at the École Supérieure des Métiers Artistiques in Montpellier, France: Etienne Abelé, Lucie Gardes, Yoann Gueret, and Solène Planas.]

2. Discuss how “Lutins” represents the idea of imperialism.

For example, the students should be able to gather that the woman in the film represents an imperialist country taking over another country (the Lutins’ house) for one reason or another.

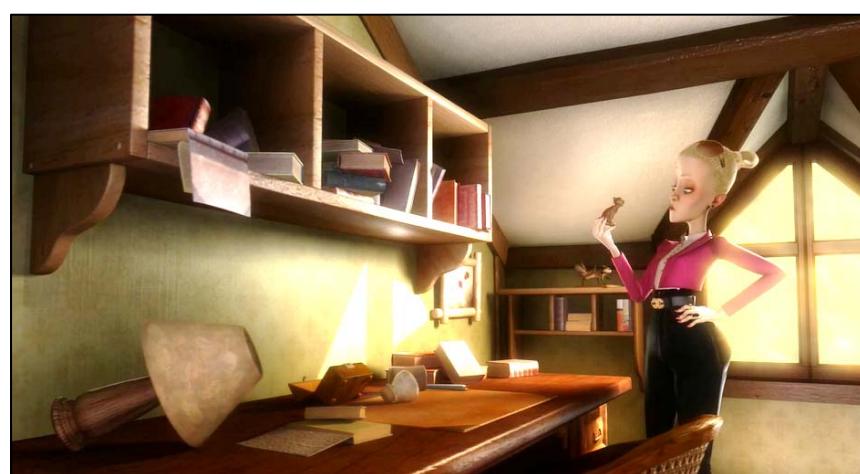
3. Spark discussion by presenting the following quotes to the students in the class:

- “We could not leave them to themselves— they were unfit for government— and they would soon have anarchy and misrule over there worse than Spain’s was... there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them.”— U.S. Pres. William McKinley, interview in *The Christian Advocate* (January 22, 1903)

- “Whether they will or no, Americans must now begin to look outward. The growing production of the country demands it.”— U.S. Navy Capt. Alfred T. Mahan, *The Interest of America in Sea Power, Present and Future* (1897)

4. Ask the students, “From what you already know and based on the short film we watched, which quote do you believe holds the most truth in relation to the causes of imperialism?” Have them write down their answers.

A wealthy intruder eyes others' possessions in this screen capture from “Lutins”.



5. Discuss the answers given. If not mentioned by students, specifically mention Rudyard Kipling's poem “The White Man's Burden: The United States and The Philippine Islands” (1899).

- This is the idea that white men have an alleged duty to care for those indigenous and nonwhite peoples throughout the world which warrants imperialism, causing it to be seen as a necessity and a duty to help those indigenous peoples.
- After the discussion, the class should be able to understand the basic concept of imperialism and comprehend a few of the causes behind it, whether it be economic or to educate and liberate through the White Man's Burden.

Malaysia's Politics

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However, UMNO may now lose this gamble badly for two reasons.

Firstly, mainstream Muslim groups alongside other groups have condemned the violence unconditionally, just like in another protest four months ago where a severed cow head was stomped to intimidate Hindus in a temple relocation row. The birth of a new Malaysian consensus to de-legitimise violence will not make this a Muslim-Christian conflict, but a battle between a few terrorists and the rest of the population.

Secondly, the Allah row may have restated Christian Bumiputera as an ethno-religious identity. The Christian revolt against the BN coalition could mean up to the loss of 30-35 seats in the 222-seat parliament. BN now leads the opposition People's Alliance (PR) by a margin of 137:82. If the Christian Bumiputeras stand up to speak the language of Martin Luther King, and the opposition Islamists embrace Christians as they did to alienated Hindus before the 2008 elections, UMNO's political end could be in the cards.

More arson attacks may swing the public mood towards an appeasement of the arsonists. But it may also expedite the birth of a Christian Bumiputera civil rights movement.

Whether another church will be attacked depends on the calculation of political actors. And Malaysians can only hope that Prime Minister Najib Razak is not a gambler. With an attack on a mosque in East Malaysia reported on 16 January, the stakes are getting even higher.



Computer Graphics Technology major Tara Wilkinson, of Waterford, MI, created this graphic, "Greek Ruins?", as a Winter 2015 course project in a section of Digital Imaging 2—Photoshop (CGT 226) taught by Prof. Mike Mehall.

International Accounting Standards and the Greek Crisis

An important part of the debt crisis and bailout embroiling Greece and the EU has been a battle over whether to apply European or international accounting standards to gauge the seriousness of Greek financial shortfalls. In August, Andreas Georgiou, the head of the Greek government's statistical bureau, was forced to step down in the face of a criminal investigation centered on his insistence that European rather than international rules be followed.

Schoolcraft accounting professor La Vonda Ramey, in her article "Globalization of Accounting Principles" (*International Agenda*, Jan. 2012), discussed the increasing influence of the British-based International Accounting Standards Board and the rationale for global standards, as well as the teaching implications for colleges such as ours. She noted that as

international exchange and commerce has intensified, financial markets have become equally global. . . . Investors want to be able to pick up a set of financial statements from different companies and be able to really compare them. This requires that they will have been prepared using the same set of rules, regardless of the company location.

A similar argument can be made relative to the "balance sheets" of entire nations, including those grouped into partnerships such as the EU.

Instead, Mr. Georgiou, a former IMF official, insisted on applying the standards set by the EU's statistical bureau, Eurostat. Using those rules, he argued that Greece's government deficit in late 2009, when the bailout began, had amounted to a whopping 15% of the nation's annual gross domestic product, or GDP. (For perspective, the corresponding figure for the U.S. that same year was officially 9.8%).

But in 2011, a Greek government auditor, Zoe Georganta, announced that using the International Public Sector Accounting Standards followed by most governments in the world, the 2009 deficit was only 4% of GDP, not 15%. The discrepancy results from the fact that the two sets of standards account differently for various adjustments that have been made to Greece's debt over the years, including a restructuring, debt maturity extensions, and interest rate reductions.

Ms. Georganta accused Mr. Georgiou of overstating the size of the deficit in the face of pressure from German-led creditors trying to impose harsh EU austerity measures against Greece. A Greek prosecutor filed charges of falsifying data and breach of duty against Georgiou and two of his colleagues. The felony charges are still dragging through the Greek court system.

Faces of Uzbekistan

by Terri Schwartz

Terri Schwartz, a graphic artist based in Amsterdam, relocated from San Francisco to the Netherlands in 1984. She is a sister of IA Editor Randy Schwartz.

Although I seem to have an insatiable wanderlust, I am not an indiscriminate traveler. I revel in contact with people, surroundings, and cultures that are quite different from my own. And my background as a former Univ. of Michigan architecture student often influences my choice of a destination. The turquoise-tiled domes of ancient Persia have always captivated me, and by October 2013 their lure had become irresistible. I found a group trip to Uzbekistan that suited me perfectly: the convenience of pre-arranged logistics combined with ample opportunity for individual exploration. Using both public (plane, train) and private (bus) transportation, our 16-day journey began and ended in Tashkent, focused largely on the “pearls of the Silk Road”—Khiva, Bukhara, Shahrizabz, Samarkand—and included a brief stay in the Kyzyl Kum Desert near Lake Aydarkul.

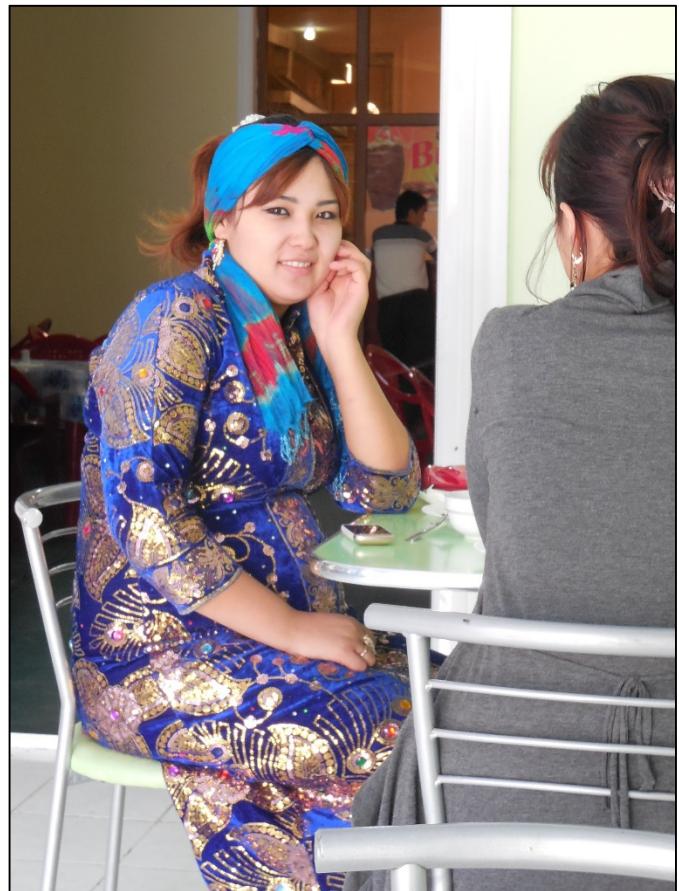
Contrary to all the warnings and expectations that I had before my visit to Uzbekistan, the people I met were invariably good-humored, friendly, hospitable, and helpful. And this despite the fact that they live in a truly hostile environment: extreme temperatures in the Summer and Winter, chemical pollution and aridity (the Aral Sea continues to shrink dramatically, due largely to cotton mono-agriculture), a rather violent history, continued political repression, rampant inflation, etc. Notwithstanding, there was almost no begging, and even in the most touristic, commercial areas, it was not difficult just to browse without being hassled or pressured. The Uzbeks struck me as resourceful and ambitious, proud without being arrogant. It was completely safe to walk around alone at night in the often poorly-lit streets and alleys—a situation quite different from most other (economically disadvantaged) countries that I have visited, and very reminiscent of how safe it felt in South Korea, which is extremely wealthy and “modern” compared to Uzbekistan.

The residents of this *sovkhоз* or former Soviet state-owned communal farm seemed to have been abandoned to their fate in this arid and isolated location on the edge of the Kyzyl Kum Desert.



These cotton pluckers barely interrupted their backbreaking labor for the photo; despite their smiles, they work under harsh conditions and are exposed to dangerous chemical fertilizers and insecticides.

Uzbek women have always dressed colorfully, but nowadays synthetics have replaced natural fabrics (and cellphones are ubiquitous).



Heartwarming People

Language barriers usually made conversations difficult if not impossible, yet the contact was warm and enthusiastic. One absolute high point was meeting the owner of the “Curiosity Shop” in Khiva, a sort of secondhand store filled mostly with knick-knacks, but some real treasures as well. He turned out to be a historian and although his English was limited—still far better than most locals—he was very knowledgeable and the conversation was fascinating. I asked about the presence or absence of Jews in Uzbekistan, as in some cities there is still a synagogue or two, but in other places nothing at all. His initial response was guarded, but then he broke loose with several stories and historical accounts. We also seemed to share an interest in traditional music from the region, and I have his “homemade” CD with classic Uzbek music and photos of old Khiva as a wonderful souvenir of our meeting.

During our second night at a yurt camp on the edge of the Kyzyl Kum Desert, a local musician was cajoled into performing while everyone—visitors from various parts of the world, as well as some of the local staff—gathered around a bonfire in the middle of the circle of yurts. A sea of stars in the night sky above, the firelight on our faces, his voice and the strings being plucked on his instrument... It felt like I had died and gone to heaven!

Coincidentally, another “heavenly wonder” occurred at the yurt camp earlier that evening. Around dusk, a huge blaze of light suddenly appeared in the sky, in the shape of a large fan or cone! After about a minute it disappeared completely. Then, halo-like light appeared briefly, and also disappeared. I would have sworn that I had seen a UFO, but luckily for us, there was a rocketry fan in our group who was up on everything related to Soviet rocket history, so he was able to clarify what some of us had seen (a later check on the Internet verified the details): a launch at the Baikonur Cosmodrome in neighboring Kazakhstan. The conical light was the second stage firing, and the correction firings created the halo. What an unforgettable experience!

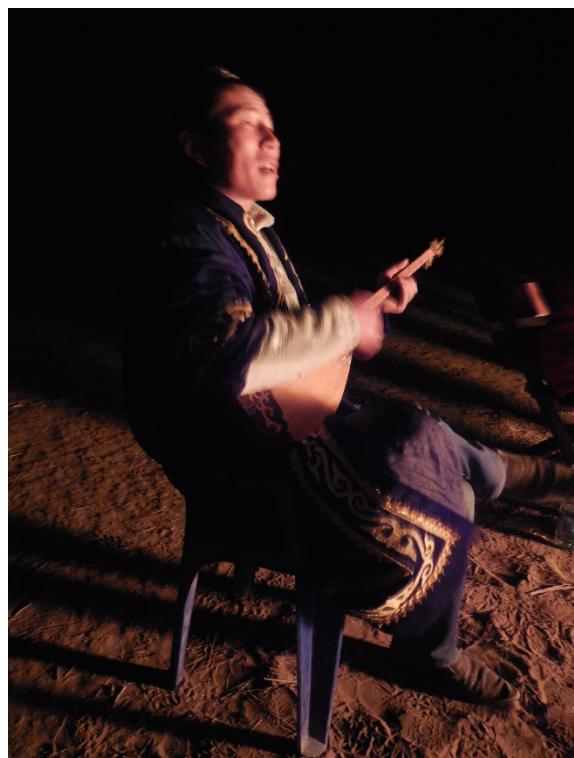
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Yurt is the Turkic word for these traditional nomads' tents, and *ger* is Mongolian.



On my second visit to the Curiosity Shop (Khiva), the owner proudly introduced his wife and their son (who hurried away with friends to avoid posing for the photo).

A nighttime bonfire at the yurt camp makes poor lighting for a photo, but the perfect setting for a local musician/singer.



Faces of Uzbekistan*continued from page 37***Unexpectedly Tasty and Varied**

Surprisingly, the local food was also a highlight of the trip. Being a vegetarian, I must admit, I envisioned either gagging at the sight and smell of mutton and goat meat dishes, or spending all my time trying to find crackers and cookies to sustain me because I simply could not force myself to eat the food. Happily, it turned out that it wasn't all that difficult to eat vegetarian, and I am convinced that this was why I was one of the happy few in my group who never got sick (the reason why most of the others also gave up eating meat at some point) during the trip. Although the locals clearly understood the idea of only eating vegetables, they almost always reacted as if you had told them that you had a rare disease: with a mixture of pity and helpfulness. Although not every place that served food offered vegetable dishes, I also began to get bolder and more creative as the trip went on. For example, at one strictly burger joint, I talked the cook into making me an omelet on the grill ("You have eggs, yes? Tomatoes? Onions?"), which actually delighted him as well.

Khiva turned out to be a food Valhalla for some reason, and I enjoyed several fantastic meals there. There was one dish that we called green noodles—I asked the girl serving me to write down the name: *shuvit oshi*—with long, handmade, thick “vermicelli” (green from dill) and a sort of porridge-y sauce of finely chopped potatoes/carrots/onions... delicious! Unknowingly, I had watched these women cooking the really long noodles outdoors in a giant kettle over a fire; I mistook them to be dyeing yarn, ha-ha! They had tried to explain it to me, but we did not understand each other, and not until I coincidentally ordered the dish in the nearby restaurant did I realize that what I had stumbled across was the open-air “kitchen”, not a yarn-dyeing operation. I also enjoyed what were usually called “dumplings”—more like giant raviolis, filled with a similar mushy potatoes-and-onions mixture or with pumpkin/squash, also very tasty!

Of course, there were some mishaps as well, such as the mega shish-kebab restaurant where they assured me that they could make a vegetable shish. Imagine a whole Idaho potato, a gigantic meaty tomato, plus a massive chunk of eggplant impaled on a hefty skewer about a foot long, thrown onto the grill, and then literally plunked onto your plate! I sent it back a couple of times to be more thoroughly cooked, but eventually I had to give up and just try to eat around the raw parts.

The open-air and covered markets were often my favorite spot to explore in the places where we stopped or stayed, partly because this is where the local people shop and work. The bustle of activity, the variety and colors of the wares and the women's clothing, the unfamiliar foods and smells (I discovered a delicacy among the dried fruit vendors in Samarkand: braided dried melon rind, which not only looked lovely, but once you got used to its unusual flavor, even tasted good as well) and seemingly everyone friendly and helpful... All this made strolling through the marketplace very enjoyable.



Samsas baking in a *tandur* oven; the filling is usually some kind of meat and onion, distant “cousins” to samosas and tandoori ovens in India.

I was hoping to find a bell for my bicycle and was directed to these fellows in the market in Khiva (but they didn't have one).



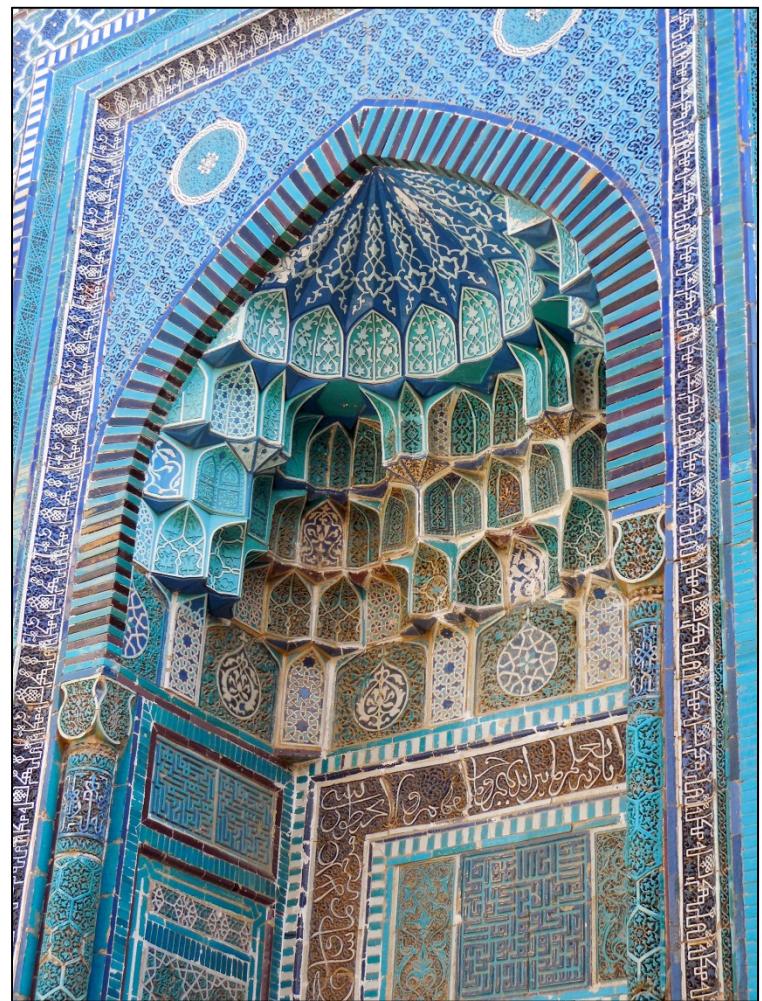
Awesome Architecture

The architecture of Uzbekistan is THE reason that I wanted to visit in the first place; to see with my own eyes the dazzling blue-domed madrasas and mosques. I was not disappointed, it was stunning! The colors, the shapes, the designs, the details... words fall short to describe such magnificence. I can only say that at times I was truly in tears, the beauty of what I was seeing was so overwhelming. I had gotten an inkling of it in other places where I had previously been, particularly Istanbul, but this far surpassed anything I had ever seen before. To those who might think that Islamic art and architecture is "limited" or "inferior" because it makes no use of realistic depictions of humans and animals... here is proof to the contrary!

Much of the ornamentation was a visualization of the mathematics they were developing at the time. Though not very physically impressive, one of the most interesting places that I visited was the museum in Samarkand dedicated to the 15th-Century astronomer/mathematician (and sultan) Ulugh Beg, with the remnants of his original observatory. To realize that this pre-dated the wonderful and amazing Jantar Mantar which I had seen in Jaipur, India— wow!

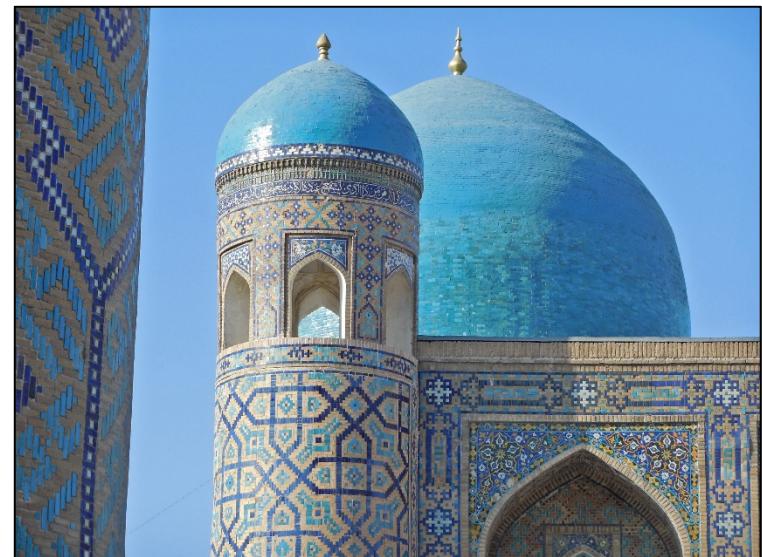
Many times during the trip, I felt the exhilaration of having cultural and historical puzzle pieces fall into place; it often seemed as if Uzbekistan was a sort of "missing link" in a fascinating connect-the-dots pattern across time and civilization.

Women selling cotton in the vibrant street market in G'ijdhuvan, an important shopping hub located in the cotton-growing region.



Characteristic Islamic architecture at Shah-i-Zinda, the avenue of mausoleums, Samarkand. This *pishtaq*—monumental rectangular frame around an arched opening, usually elaborately decorated—is graced with a *muqarnas* (ornamental vaulting).

Minaret and dome of the Tilya-Kori madrasa and mosque on the Registan—the name means “sandy place”—the vast public square at the heart of old Samarkand. Reflecting the sunlight, these turquoise domes served as gem-like beacons for Silk Road travelers.



Eroding the Confidence of Young Black Females

by Briana Wilson

Schoolcraft College student Briana Wilson of Northville, MI, wrote this film review as an assignment for Introduction to Film (English 200), in a Winter 2015 section taught by Prof. Stephen Berg.

According to Isra El-beshir, the Curator of Education and Public Programming at the Arab American National Museum in Dearborn, MI, “othering” is described as “a process that identifies those that are thought to be different from oneself or the mainstream.” In essence, “othering” is a driving force of stereotyping.

El-beshir spoke about othering at Schoolcraft College in the context of her February talk on debunking Arab stereotypes. But this process can be applied to so many other situations in which stereotypes are found. In the short film “A Girl Like Me” (length 7:15; viewable online via YouTube at the address <https://www.youtube.com/watch?v=YWyI77Yh1Gg>), the effects of othering in contemporary America can be seen quite clearly. The film, made in 2005 by student Kiri Davis at Urban Academy Laboratory High School in Manhattan, depicts how the lives and perceptions of Black children, and especially adolescent females, are impacted by this negative and cyclical process.

As soon as the film begins, the viewer observes several different young Black females listing qualities of what they have grown up to know to be traits that they should aspire to have as a Black female. Concerning hair that is more African in its texture, Stephanie, a girl portrayed in the film, explains, “Bad hair is hair that you have to relax because it’s kinky” [0:47]. As she speaks, the viewer can’t help but notice that Stephanie has this type of hair, sending a powerful message in which othering is the driving force behind what Stephanie says.

The process, imposed by mainstream white Americans, had affected the way in which Stephanie perceived herself. As she became self-aware, Stephanie began to embrace more and more of her African heritage, despite her mother commanding her to stop wearing her hair natural because it “looks too African” [1:10]. Stephanie exemplifies a young Black female who realizes that othering is a serious offense against minorities like her that occurs in America every day, yet she refuses to disregard her heritage and where she comes from. On the contrary, she is quite proud of it.

Jennifer, another young Black female in the film, speaks about skin color within the African American community in terms of being lighter and darker. She states, “Since I was younger, I also considered being lighter as a form of beauty and more beautiful than being dark skinned” [1:53]. The viewer notices that Jennifer is a darker-skinned Black female and she explains that before, she believed that she was ugly because of her darker complexion. Her perception of herself was warped because of othering, just as with Stephanie’s case.

Wahida, a third young Black female interviewed in “A Girl Like Me”, describes how some Black women actually purchase



Jennifer, 18, is among those interviewed in “A Girl Like Me”

skin bleaching cream to lighten the color of their skin. She elaborates that these women “love themselves except for the color of their skin” [1:34]. These women’s perception of their outer appearance causes them to feel the need to go to such extreme lengths to lighten their skin color when in reality, othering is at the root of this problem.

Perhaps Black people have won the civil rights that they fought so hard for, but it's hard to believe that othering does not exist today after viewing this film.

Not only does othering affect the perceptions of adolescent Black women, it also impacts the perceptions of young Black children. Director Kiri Davis reconstructed the famous Doll Test experiments performed by Dr. Kenneth Clark and Dr. Mamie Phipps Clark in the 1940s and 1950s. In her own experiment, Davis found that 15 out of 21 Black children preferred a white doll over a Black doll. She asks one of these children who preferred a white doll to show her the doll that “looks bad”, and the child presents the Black doll. Davis further questions the child, asking her to show her the doll that most looks like the child herself. The child, again, picks up the Black doll [4:30]. That specific line of questioning and the child’s answers display the lack of progress that America has made since the 1960s during the Civil Rights era. Perhaps Black people have won the civil rights that they fought so hard for, but it’s hard to believe that othering does not exist today after viewing this film.

In this documentary, the camera shots are mostly comprised of close ups and medium shots. Close ups are utilized throughout all of the interviews involving the young Black females like Stephanie, Wahida, and Jennifer. The close ups force the audience’s attention to remain focused on the actor that is on screen. It highlights the importance of what that actor is saying

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We Are What We Farm: What Sort of Agriculture Can Our Earth Sustain?

by Adren Rice

Schoolcraft College student Adren Rice of Plymouth, MI, wrote this research paper for Composition 2 (English 102), in a Winter 2015 section taught by Prof. Sumita Chaudhery. For this magazine, we have converted his annotated bibliography into a standard bibliography.

Decades ago, the general public did not want or need an alternative to the industrialized, chemical-heavy form of agriculture we have known for decades. Now, organic farming sells—and sells often—as the morally superior choice to modern chemical farming. While many believe the hype and have switched over to these products, others still tend to buy conventionally farmed goods. They ask why they should buy organic at all, instead of cheaper, contemporarily grown food. The answer is that modern chemical farming in its current form is not a viable means of feeding the planet.

Why is it not viable? After all, chemical farming has been the status quo throughout the developed world for generations. Most small-time farmers who have been in the industry for generations still count themselves as members of the contemporary agricultural establishment, with most of the United States' livestock and almost all of its corn grown and raised on family-run farms (Hurst, p. 631). And because of this, a portion of the public believes that farmers who use such products

are too stupid to farm sustainably, too cruel to treat their animals well, and too careless to worry about their communities, their health, and their families. . . [Such a person] is an expert about me, on the strength of one book [Michael Pollan's *Omnivore's Dilemma*], and is sharing that expertise with captive audiences every time he gets the chance (Hurst, p. 631).

As can be seen here, Blake Hurst, who happens to be one of these farmers, possesses a rather different opinion on his profession and those who criticize it. According to him, his use of both herbicides and genetically modified organisms (GMOs)—which he refers to as “biotech crops”—actually reduces his farm’s environmental impact by minimizing soil erosion and by reducing the need for chemicals, respectively (Hurst, p. 632). So-called “factory farming” has been heavily demonized in the press, and in response, Hurst points out that confining livestock protects them against predators, harsh weather conditions, and from themselves (pp. 632-633). Fertilizing the soil—an absolutely *essential* practice—through purely natural means has its own host of problems, which seem to be ignored by Hurst’s biggest source of ire, the work of renowned writer Michael Pollan (Hurst, pp. 634-635).

Pollan does acknowledge a nearly equal consumption of fossil fuels between organic and non-organic industrial farming (Hurst, p. 627). And, truth be told, more similarities exist between the two strategies than most people realize. Farmers still use animal manure to fertilize their crops, though most supplement it with synthesized fertilizers out of necessity (p. 635). The availability of new farming techniques does not invalidate the older ones passed down from generation to generation of farmers, and modern family farmers know this

quite well (p. 637). It just means that farmers today have more strategies and tools with which to make their living, able to mix the old with the new in order to help feed our planet.

Traditional and Modern Breeding

GMOs are one such new strategy, one surrounded by controversy. But modifying the genetic structure of plants and animals is nothing new. Crop and livestock breeding is an institution preceded only slightly by the very concept of agriculture, as farmers quickly realized the wisdom in choosing to plant particularly hardy or plentiful crop specimens in the next growing season. Back then, farmers did not possess the knowledge of heredity that we do today, leaving them with the simple teachings of their ancestors and their own intuitive abilities. Those were successful tools and strategies, to be sure, as these farmers managed to pull modern crops like wheat, barley, maize, and rice from the genomes of wild grasses.

But thanks to insight gleaned from nature by learned men like Charles Darwin and Gregor Mendel, true knowledge of the nature of heredity came to light. Armed with new strategies for coaxing desirable traits out of plant and animal strains, professional breeders quickly turned the art into a reliable science (Conway, p. 167). Such progress culminated in the practice of hybridization, the interbreeding of standard breeds and cultivars with more obscure or uncultivated ones possessing desirable traits. Hybridization allows breeders to improve the hardiness, quality, nutritive potency, and resulting yields of farmed species and thus make them more efficient means of feeding the planet (pp. 168-169). A cheaper, more genetically diverse alternative even exists in the form of open pollinated varieties (OPVs), able to gradually adapt to whatever environment they are planted in at the cost of lower yields. Both products nearly quadrupled Mexico’s production of maize within 50 years despite such crops being in the minority (pp. 169-170).

Yet, despite its advances and continued necessity, conventional breeding retains many limitations. Coaxing all desirable traits out of a hybrid remains something of a crapshoot and a slow process, especially for major cash crops like cocoa and coffee. A cultivar might not be able to breed with any strains possessing a desired trait (Conway, p. 173). Genetic modification has no such limitations, and appears to be the logical next step in improving farming success (p. 174).

Efficiency and Sustainability: A Delicate Balance

Improving success has always been the goal of chemical farming, especially since we rely upon farmers to feed all 7 billion of us. Since modern agriculture should be sustainable, it must produce resources in excess of the amount needed to sustain the ecosystem in which a given farm lies (Mollison, p. 16).

The surplus, over and above these system needs, is our *yield*. Yield. . . is any useful resource surplus to the needs of the local system and thus available for use, export or trade. The way to obtain yield is to be conservative in resource use, for energy, like money, is much more easily saved than generated (quoted in Mollison, p. 16).

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An increase in the efficiency and nutritive content of farmed species would be an effective means of doing so. Industrial chemical farming trumps industrial organic farming in terms of efficiency, with the former harvesting 25% more of staple crops like corn, soybeans, and wheat (Schiffman). Similarly, Stanford University's Center for Health Policy, in a meta-analysis of over 200 studies, found sparse evidence at best regarding organic food's assumed superior nutrition and healthfulness (Schiffman).

But high yields alone will not be enough to support ourselves. Survival for 40% of the world population would be impossible without "fixed" nitrogen produced artificially (Hurst, p. 634). Synthesized fertilizers also lack the disadvantages of organic fixed nitrogen sources. Crops of mycorrhizal plants prove to be inconsistent, time consuming, prone to failure and attracting harmful insects, and ultimately inefficient (p. 635-636). Shipping relatively nitrogen-poor compost from urban areas would be a use of fossil fuels impacting global warming far more than synthesizing petroleum into fertilizer (p. 636). Manure has the same problems as compost with regard to transporting it, and requires animals to produce it, which eat food that humans could be eating and contribute heavily to the production of greenhouse gases (p. 635). Converting natural gas into fertilizer is cheap, quick to use, and efficient, without producing greenhouse gasses. More importantly, keeping the world fed absolutely requires fertilizer application in general (p. 634).

And if Gordon Conway can be believed, both organic and contemporary agriculture consider pesticides to be another such necessity, as the former can utilize a variety of "natural or simple" chemicals to protect their crops while maintaining their organic certification. Some of these natural pesticides include traditional treatments such as turmeric, chili pepper, and the chrysanthemum-derived pyrethroids, all of which have proven to be safe and effective. American organic farming also uses less literally organic—but still "natural"—pesticides such as paraffin oil, copper, rotenone, soft soap, sulfur, and specific microorganisms. Unfortunately, "natural" does not always mean "better". In fact, the high doses needed for these pesticides to be effective can have an even more potent effect on the environment than those made artificially. Many are natural toxins created by plants to ward off fungi and predators, the latter including caterpillars and humans (p. 233). Clearly, organic farming has some changes to make as well.

Unfortunately, contemporary farming leaves environmental concerns by the wayside in its utter focus on efficiency (while organic farming has the opposite problem).

- The Stanford study challenging the health benefits of organic farming failed to fully acknowledge a myriad of variables, from the harmful effects of pesticides, hormones, chemical additives, dyes, preservatives, GMOs, and the processing of food, to the differences in nutritive content between organic and non-organic food other than vitamins and minerals (Schiffman).
- Modern agriculture hogs 70% of our usable fresh water, with so much of it wasted due to inefficient irrigation (Bourzac).
- Agricultural fungicides kill off fungi able to trap and store carbon dioxide into the soil, contributing heavily to climate change. The herbicides, fungicides, and

pesticides that typify contemporary agriculture poison the soil and kill the beneficial organisms within it (Rodale, pp. 9-11). Runoff from the fertilizers pollutes and degrades our aquatic ecosystems, to the point where hypoxic marine "dead zones" have formed and continue to grow (p. 13). Cases of asthma and respiratory weakness rise in number thanks to our constant exposure to arsenic, a common pesticide (Rodale, pp. 14-15).

- Roughly a third of the world's greenhouse gas emissions fall on the doorstep of agriculture, particularly due to methane from livestock and rice farming, deforestation, and fertilized soil releasing nitrous oxide. Countries tear down rainforests and convert them into farmland at an alarming rate, with little significant agricultural gain (Foley et al.). Even cars and other forms of personal transportation do not consume as much fossil fuel as does modern agriculture, impacting climate change further (Pollan, p. 627).

Tragically, on top of all the devastation, nearly a billion empty human stomachs go hungry in the world every day as more and more of our crops go to feed livestock and industry rather than ourselves (Foley et al.). Failing so dramatically to end world hunger is but one consequence of our spectacular rip-off of an agricultural system, and organic farming did not make a comeback in recent years without just cause. Our agricultural practices are broken, and we cannot continue to use them if the world as we know it—which includes ourselves—is to survive.

Toward a New Synthesis

Modern agriculture must therefore be transformed into something sustainable, a feat by any stretch of the imagination.

First, contemporary agriculture's focus on high yields needs to change.

Both an over- and undersupply of resources have much the same effect, except that oversupply has more grotesque results in life systems than undersupply. . . . oversupply of a resource can cause inflated growth, crowding, and sociopathy in social organisms. In people, both gross over- and under-nutrition are common. Ethical resource management is needed to balance out the pathologies of famine and obesity (Mollison, p. 18).

Unfortunately, policies in agricultural legislature exacerbate and encourage the problem, neglecting actual farmers in favor of businessmen who seek to profit from their work ("Michael Pollan", p. 640). The United States already produces nearly twice the needed number of calories per person per day, resulting in an increase in portion sizes (Brink and Querna, p. 622). We clearly have room for a reduction both in yields and in profits for multinational corporations.

Other changes in practice need to be made purely for the sake of sustainability. Practices like nutrient recycling and wetland restoration can mitigate the potential of fertilizers to be pollutive (Foley et al.). Water use can be cut by as much as a third through replacing wasteful but popular furrow irrigation with drip irrigation, which periodically and precisely waters crops a drop at a time, and by utilizing affordable water-saving

technology to avoid the temptation of over-watering (Bourzac). Mostly pointless conversion of tropical forests to farmland should be halted, and steps should be taken to improve already existing farmland (Foley et al.). Traditional Native American cultivated landscapes have proven difficult to distinguish from untampered ecosystems, and studying such sustainable practices could prove beneficial to modern agriculture (Turner, Deur, and Lepofsky). Further encouraging organic farming practices will increase the sustainability of agriculture (Schiffman). However, they should not be adopted fully: for instance, responsible use of antibiotics on livestock, while not organic, improves quantity and quality of life for livestock (Markham, pp. 146-147). Fortunately, unlike most issues entangled with the government and its policies, we can change these trends by simply not participating in them, choosing instead to support sustainable farming (Pollan, p. 628).

But changes in how we farm must also include changes in how and what we eat. The world devotes more than a third of its crop production to animal feed—crops which could be spent feeding people directly—and 75% of the world's croplands for supporting non-human animals (Foley et al.). Raising cattle for meat also consumes nearly 12 times as much fossil fuel (per food calorie produced) as any other form of farming (Schiffman). So why did livestock farming become so popular in the U.S. in the first place? Because animal products have proven to be a necessity in the human diet. One study revealed that regular consumption of such foods provided essential nutritional needs and improved cognition and extroversion; meat supplements, in particular, increased lean body mass. However, the researchers gave test subjects small amounts of animal product each day compared to those in a typical American diet, consisting of only 2 ounces of meat or a cup of milk a day (Conway, p. 190). That is fortunate news, considering the costs of livestock.

We obviously need to reduce the amount of animal products in our diet, but deciding their replacement proves just as important. Calorie-rich and highly profitable crops such as corn and wheat see increased yields under models of contemporary farming, but simply replacing meat with such starchy foods will not reverse the trend toward high obesity rates (Brink and Querna, p. 620). On the other hand, leafy green vegetables, other legumes, and some fruits prove to be little less productive when they are grown organically (Schiffman).

Modern farming has its share of problems, some of which can be fixed without much effort, while some appear to be necessary evils. Agricultural policy is a complex issue, and will likely remain so for some time. As we have seen, both popular models of industrial agriculture—chemical and organic—require significant reform to introduce and maintain viability. These changes will be difficult, they will be costly, and they will be absolutely necessary for the continued survival of the world we know and love.

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and the emotions that they are portraying. Overall, the close up shots, in conjunction with what the subjects say, creates such a powerful message and truly drives home the director's point. Undoubtedly, the viewers of the film gain a better understanding of the struggles that are related to being a Black female in America today.

Besides close ups, medium shots were employed throughout the Doll Test experiment portion of the film. The medium shot allowed for the viewer to observe the children, their reactions to

the questions they were asked, and which doll they chose as an answer to those questions. Utilizing a medium shot was best so that the audience's attention could focus on the children and the dolls without much distraction in the background and without being so close so that the audience could not see the dolls and the children together.

Othering is a detrimental process that erodes away young Black females' confidence and self-esteem. It corrupts the image that those females and also Black children have of themselves. Without othering, Black females would likely not feel the need to be ashamed of their dark skin color or their kinky hair. Young Black children would likely not identify with what they called "the bad doll". Although othering is not wholly responsible for these issues, it plays a large part. Finding ways to reduce its effects should be a top priority for not only those affected, but also those causing it.

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Indy Conference Explored Cultural Knowledge, Water Crises, and Other Issues

by Kimberly Lark (SC Dept. of History)

The 22nd annual conference of the Midwest Institute for International/Intercultural Education (MIIIE) took place in Indianapolis, IN, on April 17-18. MIIIE members came together at the lovely Ivy Tech Community College campus for two days of enlightening presentations, productive collegial discussions, and a delightful cultural performance.

During lunch on the first day, participants in the 2014 MIIIE Summer Workshops were awarded module completion certificates, including our own Mark Huston. Attendees were then treated to traditional African music performed in the call-and-response style. Some brave souls joined the performers at the front of the room and learned some dance moves as well. Whether attendees danced or just watched, this was truly a highlight of the weekend.

I was fortunate to attend some of the many outstanding conference sessions, and was honored to present some of my own work. What follows are capsule summaries of a few sessions.

Sign O' The Times: Trauma and Reconciliation in Southeast Asia's Global Cinema.

This intriguing and well-attended presentation was given by Schoolcraft's own beloved Helen Ditouras, who teaches film and English and is both the MIIIE Coordinator for Schoolcraft and a member of the MIIIE Board. Her presentation explored the conditions surrounding Southeast Asia's emerging national cinema. She is especially interested in how such films attempt to represent and/or negotiate trauma stemming from war, genocide, poverty, and natural disasters. Prof. Ditouras found that, for the most part, the region's cinema tends to reflect realism, featuring ordinary people presented from a compassionate point of view, with no easy moral judgments. Many of these films have a preoccupation with the difficult past of the region. Although nations in the region share many similarities, there are also distinct opportunities and challenges. In Singapore, there is tension between government involvement and the attempt to compete in a "free-market" film industry, including Hollywood films. Both Thailand and Vietnam experience government censorship of the film industry, while the Philippine film industry has experienced a severe decline in viability due to people's preference for watching American films over locally-created ones. Prof. Ditouras clearly demonstrated the complex nature of the region's film industry, and how the past still heavily influences the present.

Cultural Knowledge, Quality of Life, Cuisine & Diets.

Deisy Anderson (Spanish, Kankakee Community College, IL) and Jjenna Andrews (Art, Delta College, University Center, MI) both presented in this afternoon session. Prof. Anderson discussed the idea of quality of life, the subjective ways in which we define it, and how we measure it. Her treatment was comparative across different cultures. To enhance classroom learning, Prof. Anderson suggests having students compare their own definitions of quality of life to

those of students from other countries. In her Spanish classroom, she asks her students to debate difficult questions such as, "Is access to water a human right, or should we buy and sell water like any other commodity?" This question may be especially meaningful to Schoolcraft students in looking at the recent debates over water shutoffs in Detroit and Highland Park.

Prof. Andrews took a culture-centered approach and asked, What assumptions do instructors make about the cultural literacy of students, and to what degree are students looking at their education through an interdisciplinary scope? She went on to discuss the assumptions that textbook authors make in the narratives they create, and how many of our students might not understand the allusions that are made.

Water as Commons. Our esteemed Philosophy instructor, Mark Huston, discussed how he had used the issue of water resources in his ethics course to look at various political ideas of justice and to clarify the concept of the Tragedy of the Commons, elaborated by Garrett Hardin in 1968. Dr. Huston used these ideas to discuss the implications of water usage on a local and global level. This is especially important when we think about the limited resources on our planet, and the philosophical and political debates over who should have access to these resources, as well as how they should be used. The presentation was based upon the module that Dr. Huston created after attending the 2014 MIIIE Summer Workshop, and was very well received.

Teaching a Global Conscience and Other Lofty Goals. I was honored to be given the opportunity to present my experiences in teaching Contemporary World History (Hist 138) in Winter 2015, including lessons learned and changes to implement. I discussed the split structure of my course, with the first half of the semester comprised of 20th- and 21st-Century world history, and the second half focused on contemporary historical analyses. The latter analyses are organized by humanitarian concerns: the environment, veterans' affairs, hunger/food, and housing/displaced peoples. Students chose charities they were interested in investigating, and as groups they created websites demonstrating not only the history of these charities, but their goals, missions, and an action plan for ways in which students could help these charities so as to make an immediate impact on major problems in the world. Students reported that they enjoyed the immediacy and applicability of the information they learned, but there were some subjects we did not have time to fully explore. This will be addressed in future iterations of the course. •

Coming attractions: Schoolcraft College is excited to host the 23rd Annual MIIIE Conference on April 15-16, 2016. Mark your calendars for what is sure to be an enlightening and entertaining gathering (see page 5)!

Campus News & Kudos

Dennis Genig, Associate Dean of Education Programs, and employee **Brianne Radke**, report the formation of Schoolcraft's new **International Student Organization**. **Hermann Chendjou**, shown below, has been serving as President, and the club is currently seeking a faculty advisor. It hosted three events during Spring and Summer, and plans to continue to aid in the globalization of the campus through involvement in the Multicultural Fair, Navratri, and other events. The club also plans to pair Global Companions to deepen language learning (for both foreign language learners and ESL students), and to create a YouTube channel with advice to ease international students (all over the U.S.) into the American college experience.



Kudos to **Helen Ditouras** (English) on receiving a Presidential Recognition Award at Schoolcraft last Jan. 9, partly in recognition of her outstanding work as Co-Chair of SCII and Coordinator of its annual Focus Series projects. For a campus commemoration of MLK, Jr., Day, last Jan. 22 Helen presented a talk, ““What’s Going On?: The Legacy of Black Power in Popular Culture”. The students of the **Civil Rights Action Group**, with leadership from **Lisa Jackson** (Psychology), screened the movie “Black Power Mixtape, 1967-1975”, a Swedish-made documentary of the U.S. civil rights movement with contemporary footage as well as narration from modern commentators.

Isra El-beshir, Curator of Education and Public Programming for the Arab American National Museum in Dearborn, MI, gave a talk on “Debunking Arab Stereotypes” on Feb. 12 in the Forum theater. The talk accompanied an AANM traveling exhibit, “Three Faiths, One God”, which ran Feb. 2-27 in Lower Waterman. The exhibit, highlighting the common traits and values shared by the three major monotheistic faiths of Judaism, Christianity, and Islam, was sponsored by the SCII and the Student Activities Office.

On Mar. 24, **Kimberly Lark** (History) introduced a campus screening of “Girl Rising”, a 2013 documentary promoting educational equality by spotlighting the stories of nine girls living in the developing world, striving beyond circumstance and overcoming nearly insurmountable odds to achieve their dreams. The screening was held in conjunction with three Pageturners book discussions later that month focused on *I am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban*, an autobiography of the young Nobel Peace Prize winner Malala Yousafzai. Pageturners director **Elzbieta Rybicka** (English) scheduled these events as part of celebrating National Reading Month.

Roughly 3,200 visitors attended Schoolcraft’s 14th annual **Multicultural Fair**, held in the VisTaTech Center on Mar. 26. The fair featured 26 display tables of ethnic dress, artifacts, language, traditional medicine, and other aspects of cultures from around the world, created and staffed by students, instructors, family, and friends; cultural performances by 10 visiting troupes, from the Mariachi Jalisco Band to the Bollywood Dancers; ethnic food samples; South Asian henna painting and eyebrow threading; and more. Several instructors found ways to build the Fair into their courses, such as Stephen Berg, whose English 200 (Introduction to Film) students created posters presenting lesson plans they’d created for teaching various topics through film (see p. 34 for an example). Kudos to the Fair organizing committee: **Josselyn Moore** (Anthropology/Sociology), **Laura Leshok** (Counseling), **Helen Ditouras** (English), and **Todd Stowell** (Student Activities Office).

Kudos also to director **Anna Maheshwari** (English) and assistant **Sheryl Switaj** (Sociology) on the successfully completed “Coins to Change”, a four-year service-learning project at Schoolcraft. Well over 100 people attended a Bollywood Dance Party fundraiser on Mar. 27 in Lower Waterman. Complete with dancing, music, and food, it helped take the project “over the top” in raising \$25,000 for **Jackson Kaguri**’s efforts to build a school for AIDS orphans in the village of Nyaka, Uganda. Over the four years, many hundreds of students at Schoolcraft learned about problems facing East Africa through English course projects based on Mr. Kaguri’s book, *A School for My Village: A Promise to the Orphans of Nyaka* (2011), and many went further and gained valuable experience by organizing all sorts of creative fundraisers as part of an effort to change coins into real change in Africa. Anna hopes to be able to take some students to visit Nyaka before long. On Apr. 14 in Kehrl Auditorium, Schoolcraft Pres. **Conway A. Jeffress** presented Mr. Kaguri a check for the \$25,000. A past CNN Hero of the Week, Kaguri is associate director of development at Michigan State Univ. and the founder and director of the Nyaka and Kutamba AIDS Orphans Schools in his native Uganda.

Helen Ditouras (English), **Mark Houston** (Philosophy), and **Kimberly Lark** (History) participated in the annual conference of the Midwest Institute for International/Intercultural Education (MIIIIE), held Apr. 17-18 at Ivy Tech Community College in Indianapolis, IN (see Kim’s report on p.

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It's a Multicultural World— Right in Our Backyard!

Mar. 10, 2015 – Feb. 5, 2016: “I, Charles H. Wright: My Story”. This exhibit, marking the 50th anniversary of the Wright Museum, centers on the life of its founder, Charles Howard Wright, M.D. (1918-2002). It summarizes the expansive legacy of this great physician, an intellectual of incredible insight, and a man of solemn dedication to his community. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

May 29 – Sep. 13, 2015: “Finding Mona Lisa 313”, a photo-documentary exhibit about a local program called “Finding Mona Lisa: Urban Students Become Global Scholars”. The program, founded and run by artist, educator, and entrepreneur Jocelyn Rainey since 2007, provides Detroit youth with opportunities for overseas travel and cultural development. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

Aug. 28-30, 2015: “The Look of Silence” (99 mins., 2014; dir. Joshua Oppenheimer), a powerful documentary related to the overthrow of Pres. Sukarno in Indonesia in 1965 (see sidebar on page 13). Detroit Film Theatre at the Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For details and tickets, call 313-833-4005 or visit the webpage <http://www.dia.org/detroitfilmtheatre/14/DFT.aspx>.



Sep. 18, 2015 – Jan. 3, 2016: “Inspiring Beauty: 50 Years of Ebony Fashion Fair”. The first Ebony Fashion Fair was held in 1958 as a charity event to raise money for a New Orleans hospital. This traveling exhibit tells the story of *Ebony* magazine’s efforts to bring worldwide attention to African American representation in fashion. It features a

vivid display of designer gowns collected over decades. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

Sep. 19, 2015: “Haflah! Arab Fusion Fest”, an event combining the musical talents of the Michigan Philharmonic and the National Arab Orchestra, with special guest composers Kareem Roustom and Wael Binali. 7:30 pm. Music Hall Center for the Performing Arts, 350 Madison St., Detroit. For info and tickets, call 313-887-8500 or see <http://www.musichall.org>.

Sep. 24-29, 2015: Schoolcraft College’s book group Pageturners hosts three discussions and a related film screening for *Burying the Typewriter*, Carmen Bugan’s memoir about living and protesting under Nicolae Ceaușescu’s regime in Romania. For more info, contact Ela Rybicka at 734-462-4400 extn. 5685 or e-mail erybicka@schoolcraft.edu or visit the webpage <http://sites.google.com/site/scpageturners/>.

Sep. 25, 2015: A concert by Punjabi master singer Kanwar Grewal. 7:30 pm, Michael A. Guido Theater, Ford Community and Performing Arts Center, 15801 Michigan Ave., Dearborn. For more info and tickets, call 734-560-2886 or the box office at 313-943-2354, or visit either of the websites www.pindproductions.com and <http://www.dearboronthatert.com/>.

Sep. 26, 2015 – Feb. 21, 2016: “Soviet Constructivist Posters: Branding the New Order”. This exhibit features a selection of 1920s posters for some of early cinema’s most inventive films, including Sergei Eisenstein’s “October” and Dziga Vertov’s “Man with a Movie Camera”. Univ. of Michigan Museum of Art, 525 South State Street, Ann Arbor. For more info, call 734-764-0395 or visit the website <http://www.umma.umich.edu>.

Oct. 9-11, 2015: International Festival, featuring food, music, and dance performances, children’s activities, and authentic handmade crafts and goods sold from around the world. Sponsored by the City of Southfield and the International Institute of Metropolitan Detroit. Southfield Pavilion, 26000 Evergreen Rd. For more info, see <http://www.iimd.org/?q=node/1775>.

Oct. 11, 2015: Annual Japan Festival. A celebration of Japanese culture for the whole family, organized by the Japan Business Society of Detroit (JBSD). 1-4 pm. Novi High School, 24062 Taft Rd., Novi. For more info, see <http://us-japan-canada.org>.

Oct. 16, 2015: Second annual Global Health Symposium. This year’s symposium will focus on best practices for improving health for underserved populations through sustainable programs, interventions, and innovations. Organized by Henry Ford Health System, Beaumont Health System, SE Michigan Center for Medical Education, and Wayne State Univ. School of Medicine. Co-sponsored by the Damon J. Keith Center for Civil

Rights. Held at Henry Ford Hospital, Detroit. Must register by Oct. 9. For more information, visit the webpage http://law.wayne.edu/pdfs/2015_global_health_symposium_brochure.pdf.

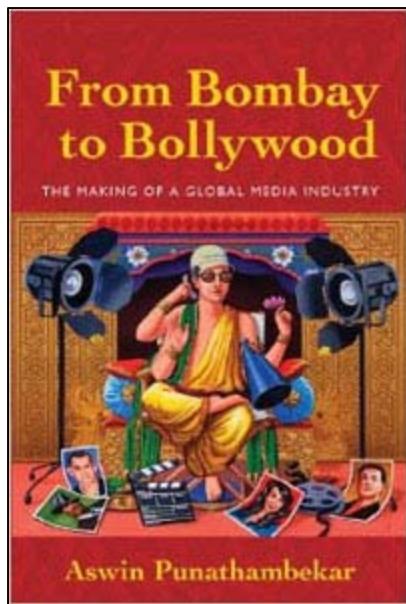
Oct. 18, 2015 – Jan. 18, 2016: “30 Americans”, an exhibit that showcases contemporary works by African American artists and looks at issues of racial, political, historical, and gender identity in our culture. Among the artists represented are Kerry James Marshall, Jean-Michel Basquiat, Kara Walker, and Nick Cave. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Oct. 24, 2015: Festival of India, organized by miindia.com. Southfield Pavilion, 26000 Evergreen Rd. For more info, see <http://www.miindia.com/>.

Oct. 25, 2015: “Resistance in Red: Soviet Jewish Combatants in WWII”. Marking the 70th anniversary of the end of WWII, this symposium focuses on Jewish military experience in the Soviet Union during the war and on the Holocaust in the Soviet Union. The symposium is being presented in conjunction with an exhibit of materials from the Blavatnik Archive, at the same location. Organized by the UM Frankel Center for Judaic Studies. 1:30 – 5 pm. Library Gallery, Univ. of Michigan Hatcher Graduate Library, 913 S. University, Ann Arbor. For more information, visit the webpage <https://events.umich.edu/event/23402>.

Nov. 3, 2015: 24th annual UM Wallenberg Medal Lecture by Masha Gessen. Gessen is a Russian and American journalist, author, and activist whose books include *The Man Without a Face: The Unlikely Rise of Vladimir Putin*; *Words Will Break Cement: The Passion of Pussy Riot*; and *The Brothers: The Road to an American Tragedy*, about the Tsarnaev brothers and the Boston Marathon bombing. 7:30 pm. Univ. of Michigan, Rackham Auditorium, 915 E. Washington St., Ann Arbor.

Nov. 11, 2015: A Conversation with Aswin Punathambekar and Madhumita Lahiri. The two University of Michigan professors discuss Punathambekar’s book, *From Bombay to Bollywood: The Making of a Global Media Industry*. Hosted by UM Institute for the Humanities. 5:30 pm. Library Gallery #100, UM Hatcher Graduate Library, 913 S. University, Ann Arbor.



Global Fridays

Global Fridays is a monthly series showcasing the finest in world music, dance, film, and performance art. Programs are at 8 pm in the Lower Level Auditorium of the Arab-American National Museum (13624 Michigan Ave., Dearborn). Supported by Ford Foundation, DTE Energy, Comerica Bank, and others. For information and tickets, visit the webpage http://www.arabamericanmuseum.org/gf_fall_season-events.

September 18, 2015:

Sao Paulo Underground (Brazilian influence)
+ FREE Artist Talk at 6 pm

October 2, 2015:

Krar Collective (Ethiopian roots/funk)

November 20, 2015:

Ara Topouzian & Mal Barsamian (Armenian folk)

December 4, 2015:

Ana Masry Band (traditional Egyptian)
+ FREE Artist Talk at 6 pm.

Nov. 14-22, 2015: “The Passenger”, an opera by Mieczyslaw Weinberg only recently discovered after having been suppressed for over 40 years. Walter, a West German diplomat, and his wife Liese are ocean-bound for a new posting in Brazil. Unbeknownst to Walter, Liese once served as an SS officer in Auschwitz, and is haunted by the presence of another woman on the same cruise ship. Detroit Opera House, 1526 Broadway, Detroit. For details and tickets, call 888-974-3698 or visit the website <http://www.motopera.org/>.

Nov. 19-22, 2015: “The Arabian Nights”, Mary Zimmerman’s drama depicting Scheherezade’s famous tales from ancient Persian, Indian, and Arabic oral traditions. Presented by UM Dept. of Theater and Dance. Arthur Miller Theatre, Univ. of Michigan North Campus, 1226 Murfin Ave., Ann Arbor. For more info and tickets, call 734-764-2538 or see <http://tickets.music.umich.edu/>.

Nov. 28, 2015: “Ghashee w Mashee” (The Dumbass) by playwright Najee Mondalek, presented by Ajyal Theatrical Group. As if Im Hussein hasn’t already endured enough setbacks and struggles to fill years of stage plays, she must face another crisis—dealing with the ignorance of her know-it-all husband. Tucked in between the lines of the main story are other issues that affect the Arab American community: divorce for infertility, drug abuse, conflict between two generations, welfare fraud, and more. 8 pm. Michael A. Guido Theater, Ford Community and Performing Arts Center, 15801 Michigan Ave., Dearborn. For more info and tickets, call 313-943-2354 or see <http://www.dearborntheater.com/>.

Dec. 20, 2015: “Great Russian Nutcracker”, a holiday tradition performed by the Moscow Ballet. 3 pm and 7 pm. Fox Theatre, 2211 Woodward Ave, Detroit. For more information and tickets, call 800-745-3000 or visit the website <http://www.olymniaentertainment.com>.

University Musical Society

Diverse cultures are reflected in the following selections from the UMS season, scheduled at various venues in Ann Arbor. For info and tickets, call 734-764-2538 or see <http://www.ums.org/>.

October 7, 2015:
The Gloaming (contemporary Irish music)

October 21, 2015:
Abdullah Ibrahim, aka Dollar Brand (acoustic jazz from S. Africa)

October 23-24, 2015:
Sankai Juku (Japanese dance)

November 8, 2015:
Chucho Valdés (Afro-Cuban jazz) ☺



November 14, 2015:
Youssou N'Dour (Senegalese mbalax).

The Ark

International music is featured in the following selection of offerings at The Ark, an intimate 400-seat club located at 316 S. Main Street, Ann Arbor. All performances begin at 8pm. For info and tickets, call 734-761-1800 or see <http://www.theark.org/>.

September 8, 2015:
Calan (traditional Welsh)

September 14, 2015:
Dàimh (Scottish Highlands)

September 30, 2015:
Huun Huur Tu (throat singers from Tuva)

October 9, 2015:
Alasdair Fraser & Natalie Haas (Scottish fiddle and cello)

Campus News & Kudos *continued from page 45*

44). Kim and **Yovana Veerasamy** (French and Political Science) both participated in the MIIIE workshop “Global Stewardship, Norms, and Values”, held Aug. 3-7 at Kalamazoo Valley Community College (Kalamazoo, MI). Each Summer, MIIIE provides workshop participants with support, mentoring, and access to electronic and other resources in order to begin developing an instructional module for infusion in their courses. For information on future workshops, visit <http://www.miiie.org/>.

Hanafya (Ruby) Arrine, a Schoolcraft graduate now studying at Oakland Univ., created a PowerPoint presentation to help dispel confusion about Islam and fundamentalism, and has presented it at various classes at OU, at her son Yusuf's school, and most recently at Schoolcraft. On Jun. 22, she presented here on campus in a section of Anthropology 211 (Myth, Magic, and World Religions) taught by **Sandra Roney-Hays**. Ruby, a Muslim originally from Pakistan, volunteers to make this timely presentation in other classes, such as those related to religion. Contact her at ruby6383@gmail.com.

Two Schoolcraft instructors took groups on study abroad trips this Spring and Summer:

- In early June, **James Nissen** (Humanities) led his HUM 202 class (Art and Music in Western Civilization) on a 10-day International Field Study tour to France, visiting cultural sites mostly in and around Paris. The group took in the Louvre, Musée d'Orsée, and other museums/galleries; the Notre Dame and other cathedrals; and day trips to Versailles, Giverny, St. Germain, and St. Denis. This was the 17th such tour that Dr. Nissen has led to Europe.
- **Anita Süess Kaushik** (Foreign Languages) led a Jun. 29 – Jul. 7 Discover Europe educational tour of selected sites in Paris, Lucerne, Innsbruck, and Munich. Anita reports, “We were a group of 12 traveling to Europe and the trip was really, really excellent, except for the terrible heatwave that followed us all along: 103° F. in Paris and 96-98° F. the remainder of the trip. HOT!!” This was the eighth overseas study tour that Dr. Süess has led, with logistics handled by Explorica.

Helen Ditouras (English), who is a Board member of the **Michigan Roundtable for Diversity and Inclusion**, helped arrange a Roundtable-sponsored forum on Aug. 7 in the DiPonio Room. The dialogue, highlighting the role of race in relation to recruitment and retention in higher education, was facilitated by a panel including **Marty Heator** (Assoc. Dean of Enrollment Mgt. and Student Relations) and students and staff from Wayne State Univ., Michigan State Univ., and the Boggs School. The forum is one in a series of monthly community conversations organized as part of Roundtable’s “Race2Equity” initiative. Helen reports, “It was promising to see so many administrators from Schoolcraft not only attend the event, but also keenly listen to the concerns and visions that students expressed regarding their educational journeys. One of our students came up to me at the end of the evening and said that this was one of the best events she had ever attended at Schoolcraft, that in fact she was energized about the Fall semester.”