

# International Agenda



Magazine of the Schoolcraft College International Institute (SCII) Volume 10, Number 2 September 2011

## PERFORATED BORDERS



**Postage stamps issued in 2011 reflect some of the contributions made by the diverse groups that have settled in America.**



**Coverage of Schoolcraft's Focus North America project begins on page 6.**

## International Agenda

Published once per semester by  
the International Institute (SCII)

### Editorial Committee:

Chair: Randy K. Schwartz (Mathematics Dept.)  
Sumita Chaudhery (English Dept.)  
Helen Ditouras Gordy (English Dept.)  
Wayne Glass (Director of Grants)  
Linda Vesely-Gutierrez (Sociology Dept.)  
Josselyn Moore (Anthropology/ Sociology Depts.)  
Padmaja Nandigama (Psychology Dept.)  
Sandy Roney-Hays (Anthropology/ Sociology Depts.)  
Karen Schaumann-Beltrán (Sociology Dept.)  
Anita Süess Kaushik (French/ German/ Italian Depts.)

e-mail: [rschwart@schoolcraft.edu](mailto:rschwart@schoolcraft.edu)  
voice: 734/ 462-4400 ext. 5290  
fax: 734/ 462-4531

*Material contained in International Agenda may be reproduced or quoted provided that the source is credited.*

Archives are available at the SCII website,  
<http://www.schoolcraft.edu/scii/publications.asp>

Founding Editor: Donald Ryktarsyk (Business Dept.)

## 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 the Liberal Arts Building. Upcoming meetings are as follows:

- September 16, 2011
- October 21, 2011
- November 18, 2011.

## Upcoming Focus Regions

SCII Focus Regions for the next two years are:

- 2012: Latin America
- 2013: Russia and its neighbors.

Interestingly, on December 21, 2012, as we close out our Latin America year, the ancient Maya long-count calendar will close out its 13<sup>th</sup> *b'ak'tun*, which is a cycle of roughly 400 years. *But the world will not come to an end*— or else we wouldn't have chosen a region for 2013!

Readers' suggestions for speakers, films, and future Focus Regions are welcome. Contact Josselyn Moore or Helen Ditouras.

## International Institute (SCII)

Schoolcraft College  
18600 Haggerty Road  
Livonia, MI 48152-2696  
<http://www.schoolcraft.edu/scii>

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.

### SCII Administrative Director:

Cheryl Hawkins (Dean of Liberal Arts and Sciences)

### SCII Faculty Co-Chairs:

Josselyn Moore (Anthropology/ Sociology Depts.)  
Helen Ditouras Gordy (English Dept.)

### Focus Series Coordinator:

Linda Vesely-Gutierrez (Sociology Dept.)

### Representative to CCSCA (College Consortium for Socio-Cultural Awareness):

Sam Hays (English Dept.)

### GlobalEYEzers Coordinators:

Anna Maheshwari (English Dept.)  
Sandy Roney-Hays (Anthropology/ Sociology Depts.)

### Review Committee for International Course Designation:

Christa Cipparone (Learning Support Services)  
Sam Hays (English Dept.)  
Laura Leshok (Counseling Dept.)  
Diane O'Connell (Geography Dept.)  
Sandy Roney-Hays (Anthropology/ Sociology Depts.)

### Global Endorsement Assessment Task Force:

Sumita Chaudhery (English Dept.)  
Helen Ditouras Gordy (English Dept.)  
Sandy Roney-Hays (Anthropology/ Sociology Depts.)  
Faye Schuett (English Dept.)  
Karen Schaumann-Beltrán (Sociology Dept.)

**GlobalEYEzers**, a group affiliated with SCII, invites instructors, staff, students, and community members to participate in lunchtime discussions about current events in a global context, with ethnic food provided. Meetings are generally on Fridays at 12 – 2 pm in the Liberal Arts Building. Upcoming meetings are as follows:

- September 23, 2011
- November 11, 2011.

For more information, contact Anna Maheshwari at [amaheshw@schoolcraft.edu](mailto:amaheshw@schoolcraft.edu) or 734-462-4400 x5296.

# Kudos

**Bridging Barriers** organized the successful campus programming for Martin Luther King, Jr., Day last Jan. 17. The events, held in the McDowell Center, included a poverty simulation, a student art exhibit, and a poetry slam on the theme of civil rights, social justice, and equality. Key leadership was provided by faculty members **Elizabeth Grace, Helen Ditouras, Mark Huston, Lisa Jackson, Karen Schaumann,** and **Anthony Bacon,** as well as student **Olivia Mensah.**

The **Student Activities Office** sponsored an exhibit from the Michigan Roundtable for Diversity and Inclusion entitled “We Don’t Want Them: Race and Housing in Metropolitan Detroit”, on display Jan. 24 – Feb. 4 in Lower Waterman. It was eye-opening for visitors to learn, through text and photos, about the history of racial discrimination in selected area neighborhoods. An estimated 185 people visited the exhibit. For Black History Month in February, SAO held screenings of “Malcolm X” (1992, director Spike Lee, starring Denzel Washington) and “The Rosa Parks Story” (2002, director Julie Dash, starring Angela Bassett).

As part of Women’s History Month, the **Transition Center** and **Bridging Barriers** organized a March 15 screening of “On the Edge: The Femicide in Ciudad Juárez”, a 2006 documentary covering the brutal murders of hundreds of poor young women in a border town in Mexico. These murders have been repeatedly ignored and unresolved by police and governments since 1993. **Helen Ditouras** developed a teaching module focusing on the role played by that film, and other popular and literary media, in spreading international awareness about the murders (see her article on page 21 of this issue).

**Mark Huston** did an outstanding job leading the discussion at the Global Roundtables Symposium, held in the DiPonio Room here last March 16, which focused on the question: “Are you a world citizen?”. Student participants discussed the problem of global disparities in the satisfaction of people’s basic needs (food, water, and shelter) and the importance of becoming engaged as world citizens. Also instrumental in organizing the event were **Sandy Roney-Hays** and **Deborah Daiek.**

**Sam Hays** and **Sandy Roney-Hays** attended the 50<sup>th</sup>-anniversary conference of Amnesty International in San Francisco on March 18-20 (see Sam’s report on page 20 of this issue). Sandy worked hard early this year to establish the Schoolcraft Student Amnesty International Club, for which she is faculty advisor. The group has had several meetings already.

The 10<sup>th</sup> annual Multicultural Fair, held in the Vis-Ta-Tech Center last March 31, was marked by continued innovation, expanded collaboration with students, and broadened sponsorship. The organizing committee for the event consisted of **Josselyn Moore** and **Helen Ditouras** (SCII), **Laura Leshok** (Counseling), and **Todd Stowell**

(Student Activities), with major funding provided by the **Schoolcraft College Foundation.** Some 3,171 visitors toured 25 country tables that displayed ethnic dress, artifacts, language, and culture, organized by students, instructors, family, and friends. Ethnic food was provided by nine area restaurants. New features in 2011 included a Fashion Show from India, Bag Pipes and Scottish Dancers, Tinikling Bamboo Dance performed by Filipino students, and several other cultural performances. For the first time, Survey Monkey was used to digitally collect participant feedback, and you can also take a multimedia virtual tour of the Fair at “Around the World in Eighty Clicks” (<http://www.aroundtheworldineightyclicks.org>). The latter is part of the 2011 Honors in Action Research Project being carried out by Schoolcraft’s Omicron Iota Chapter of the **Phi Theta Kappa** Honor Society (PTK).

Congratulations to PTK Vice President of Scholarship **Mitali Patel,** and others in the Student Activities Office and the Asian Student Cultural Association, for organizing the first annual Baisakhi celebration, which drew about 250 people to the Lower Waterman on Saturday, April 23. Baisakhi is a traditional harvest festival for Winter crops in Punjab and other northern states of India. Tickets were \$5 for the event, which featured both Bhangra and Bollywood dancing, other entertainment, and delicious Indian food.

**Karen Schaumann-Beltrán** wrote a chapter, “An Issue of Honor: Representing Native Americans in Sports”, for a forthcoming book edited by Jeffrey Ian Ross of the University of Baltimore, *Native Americans at Risk* (ABC-CLIO).

Two Schoolcraft instructors took groups on study-abroad trips this past Spring:

- During June 13-24, **James Nissen** (Humanities) led his HUM 203 class (Art and Music in Western Civilization: Field Study - Italy) on a trip that included visits to Venice, Ravenna, Florence, Assisi, Rome, and other sites. This was the 13<sup>th</sup> such tour that Jim has led to Europe. He told *International Agenda* that despite the unlucky 13, “The trip to Italy was a tremendous success. I had over 30 students this year, and it was one of the best trips yet. Beautiful weather, and HOT... over 100° every day in Rome.” Next year’s trip will be to France; for information, contact Dr. Nissen at extension 5719.
- During June 14-25, **Anita Süess Kaushik** (Foreign Languages) led a Discover Europe tour that included Germany (Berlin and Dresden), Czech Republic (Prague), Poland (Krakow and Auschwitz), Hungary (Budapest), and Austria (Eisenstadt and Vienna). This was the fourth overseas study tour led by Dr. Süess.

**Anna Maheshwari** participated in a week-long workshop on Global Interactions and Exchanges, held at Kalamazoo Valley Community College (Kalamazoo, MI) on August 8-12. The workshop was one of three offered this Summer by the Midwest Institute for International/Intercultural Education. Some of the topics covered in this workshop included Globalization and Higher Education; the Arab Spring in North Africa and the Middle East; the U.S. Troop Withdrawal from

*continued on page 5*

# News from Our Neighboring Schools

The School of Continuing Education at **Wayne County Community College District** presented the ninth annual “Passport to Africa” last February 12. This year’s event, held in the Atrium of the Downtown Campus on West Fort Street in Detroit, had as its theme, “One World, One People: How Globalization is Shaping our Future”. It focused on the importance of African traditions, religions, the ancestry of its people, and how the continent fits into a global marketplace, demonstrating the rich contributions of Africa and helping dispel myths associated with it. Participants were able to experience African stories, music, dance, dress, and cuisine. The event was organized by Dean of International Programs David C. Butty in partnership with the *Michigan Citizen*, the Detroit Public Schools, Alkebu-lan Village Society, United African Community Organization (UACO), and the Detroit Association of Black Organizations (DABO). The same campus was the scene of the eighth annual Hispanic Heritage Festival last September 18.

At **Eastern Michigan University**, a “Conversations on Race” conference was held in the Student Center Ballroom on April 1. Students from colleges and universities throughout Southeastern Michigan, as well as citizens from the surrounding communities, met to explore the sensitive and powerful nature of race and to challenge its use as a mechanism to divide and isolate people. The keynote speaker was Thomas J. Sugrue, a Detroit-born professor of history and sociology at the University of Pennsylvania, whose book *Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* is reviewed by Sheryl Switaj on page 11 of this issue. The free event also included a continental breakfast and sit-down lunch. This was one of several initiatives on race organized by Reggie Barnes, EMU’s Director of Diversity and Community Involvement. For more info, visit <http://www.emich.edu/race/>.

**Washtenaw Community College** (WCC) is working to establish a partnership with Al Quds College in Amman, Jordan. WCC would support training in workforce and entrepreneurship development at Al Quds, which is a private community college founded in 1983. The planning process is being supported by a U.S. Community College Entrepreneurship Proposal Development Grant. As part of the Obama Administration’s initiative to promote development in the Middle East and North Africa by facilitating school-to-work transition, six grant proposals, including WCC’s, were approved this year by Higher Education for Development (HED), an administrative group closely affiliated with USAID. As part of the planning process, WCC will receive assistance from the University of Michigan’s William Davidson Institute to gain a better understanding of Jordan’s higher education system. For more information, visit [http://ur.umich.edu/1011/May02\\_11/2341-wdi-partnership-to](http://ur.umich.edu/1011/May02_11/2341-wdi-partnership-to).

**Madonna University** (MU) teamed up with the City of London College last year to establish an English-language institution of higher learning in Ras Al Khaimah, one of the

United Arab Emirates. The new school, called London American City College, offers undergraduate and graduate degrees satisfying both U.S. and U.K. academic requirements. Students take online classes taught by faculty from Madonna University and the City of London College, while partaking of academic support services and student activities provided by a UAE partner. Madonna has successfully used this same delivery model for several years in offering business degree programs in Dubai, another one of the Emirates. MU has a strong track record in international education, including annual study trips to Mexico for its sociology and social work majors; faculty exchanges with Lebanon; college-prep high-school programs in Egypt and South Korea; and programs providing MBA and educational leadership degrees in China and Taiwan. Last year, MU signed a memorandum of agreement to establish educational exchanges—beginning with an exchange program in dietetics—with the University of Kalamoon, the first private university in Syria, founded in 2003. In addition, there are plans to establish distance-learning programs in Haiti.

The College of Engineering and Computer Science at the **University of Michigan-Dearborn** has established a partnership with ALHOSN University, a six-year-old institution located in Abu Dhabi, capital of the United Arab Emirates. As a result of this deal, engineering faculty at the two schools will begin to collaborate on a range of projects involving instruction and research. For more info, visit [http://www.umd.umich.edu/fullstory/article/International\\_collaboration/](http://www.umd.umich.edu/fullstory/article/International_collaboration/).

The **University of Michigan**’s Stephen M. Ross School of Business forged a partnership this past Spring with a leading Indian business association, the Confederation of Indian Industry. The initiative was inspired by Ross School professor C. K. Prahalad, a native of southern India, who before his recent death outlined a series of economic and development goals for India to reach by its 75<sup>th</sup> anniversary in 2022. UM will try to help India achieve these goals by combining business activity with social and environmental responsibility. The initiative will include programs in which UM students and faculty will work with Indian organizations and learn about global business firsthand. For more info, visit <http://www.bus.umich.edu/prahalad> and [http://www.bus.umich.edu/NewsRoom/ArticleDisplay.asp?news\\_id=21995](http://www.bus.umich.edu/NewsRoom/ArticleDisplay.asp?news_id=21995).

The **University of Michigan**’s Center for Southeast Asian Studies teamed up with Lehigh University (Bethlehem, PA) to establish a new study-abroad exchange this year with Universitas Gadjah Mada (Yogyakarta, Indonesia). The nonprofit Institute for International Education tapped UM, Lehigh, and 10 other U.S. universities to form exchanges between the U.S. and Indonesia, in line with the Obama Administration’s initiative to deepen bilateral relations between the two nations. To kick off the new program, eight students from UM, Lehigh, and Gadjah Mada spent a month traveling together in Yogyakarta, Ann Arbor and Detroit, Philadelphia and Bethlehem, Washington, and New York, exploring cultural and historical landmarks and issues of religious pluralism in democratic societies. For instance, in Yogyakarta they visited a nonprofit focused on civil education, an Islamic boarding

*continued on page 5*

Students— work toward a

## Global Endorsement

for your Schoolcraft diploma!

During your stay at Schoolcraft, if you complete 15 or more credit hours of courses designated as “International” in the Credit Class Schedule, then you will automatically earn a Global Endorsement.

“

Just for the record when I saw the International Institute and the global endorsement, I knew I had to have it. It just seems to me that we as a society are moving quickly toward a globalized work environment now even more than ever.

There was a time when at work I would see maybe two or three Engineers of foreign heritage in the work place, but now it seems every other face you see is a person from a foreign background. I, personally think that having this endorsement will definitely make me more employable as well as an asset to the company for having taken these classes which helped me to become more globally-minded.

I take into consideration now things that I never thought of before and I know that those considerations and thoughts are related directly from having the internationalized courses that I've taken thus far.

I would actually like to continue taking what classes I can in the global area because I feel that in order to compete for a job you'll have to be able to do so domestically as well as on an international level.

Kenyetta Richardson, Student ”  
October 22, 2010

A total of 1,417 students have earned the Global Endorsement in the first five years of the program.

Over 80 international courses are available in 22 disciplines.

A campus-wide Service Learning Project this Fall...

## Coins to Change

Funding a School for  
HIV/AIDS Orphans in Uganda

This campaign has been inspired by the book *The Price of Stones: Building a School for My Village*, written by Twesigye Jackson Kaguri. Thus far, based in East Lansing and led by Mr. Kaguri and his American-born wife, the Nyaka AIDS Orphans Project has been able to fund the opening of two small elementary schools for HIV/AIDS orphans in Uganda. The Project also carries out advocacy campaigns to counteract the superstitions that have stigmatized HIV/AIDS in Uganda, where between 1.2 and 2 million children have been orphaned by the disease.

Students, faculty, and staff will be joining together to learn about this problem and to raise funds in many ways. Planning meetings have occurred, and Mr. Kaguri has spoken here at Schoolcraft last March 18, and will return on August 30 and again in late Fall.

Next planning meeting:  
September 30, 2011 at 1 pm  
Lower Waterman Center

For more information, contact  
Prof. Anna Maheshwari, Chair, English Department  
tel. 734-462-4400 ext. 5296  
or e-mail [amaheshw@schoolcraft.edu](mailto:amaheshw@schoolcraft.edu)

Or visit the website at <http://www.nyakaschool.org>

### Kudos

*continued from page 3*

Afghanistan; Indian Ocean Exchanges: People, Goods and Ideas; Barbary Slavery: Massive Involuntary Human Migration; and the IT Revolution in India. MIIIE provides each participant with support, mentoring, and access to electronic and other resources in order to begin developing an instructional module for infusion in one of the courses they teach. Anna plans to create a module on Medical Tourism in India for use in her Business English courses, and to present it at next year's MIIIE conference in March. For information on future workshops, visit <http://www.miiie.org>.

An SCII planning group, consisting of **Wayne Glass, Mark Huston, Helen Ditouras, Sandy Roney-Hays Linda Gutierrez, and Josselyn Moore**, is developing a grant proposal to be submitted to the Humanities Challenge program of the National Endowment for the Arts (NEA). If approved, the grant would help establish an endowment to sustain SCII and other humanities-related endeavors on our campus at a higher level of activity.

### Neighboring Schools *continued from page 4*

school, and a Catholic seminary; in Philadelphia they visited the Liberty Bell; and in New York, the site of the planned Islamic cultural center near the former World Trade Center. For more info, visit [http://ur.umich.edu/1011/Aug15\\_11/2534-u-m-partnership-to](http://ur.umich.edu/1011/Aug15_11/2534-u-m-partnership-to).

The **University Research Corridor (URC)**, a consortium of Wayne State University, Michigan State University, and the University of Michigan, launched a Global Detroit International Student Retention Program in June. The program, funded by a \$450,000 grant from the New Economy Initiative of Southeast Michigan, is dedicated to helping retain international talent in Michigan by marketing the region to international students throughout their college careers, helping them navigate legal requirements to remain in the U.S., and recruiting local firms to hire them upon graduation. Michigan ranks eighth out of the 50 states in terms of its number of international students, who contribute nearly \$600 million yearly to the local economy. Immigrants file nearly half of the state's international patents, and are three times as likely to start a business as are other residents. For more info, visit <http://ns.umich.edu/htdocs/releases/story.php?id=8428>.

# North America: “Perforated Borders”



Roxanne Chantaca gets ready to sing “The Star-Spangled Banner” at Comerica Park before a Detroit Tigers baseball game on ¡Fiesta Tigres! day, an annual celebration of Hispanic heritage. Ms. Chantaca, a Spanish and choir teacher at Arthur Hill High School in Saginaw, MI, is wearing her *charro* (horseman) outfit, the traditional dress of Mexican *mariachi* singers.

Photo:  
Jeff Schrier/ *Saginaw News*  
August 2010

Throughout 2011, students, instructors, and staff at Schoolcraft College have been taking steps to better understand the varied peoples, histories, and cultures of North America, focusing especially on the U.S., Canada, and Mexico.

Since 2004, when our institute began to organize campus-wide, year-long programming on selected cultural regions, we have pointed our lens outward, devoting focus years to the Middle East (twice), Latin America, Africa, Europe, East Asia, and South Asia. This year, we are taking the unusual step of training our sights upon the United States and its two large neighbors.

## Why Study North America?

Focusing on “our own continent” actually makes for a very teachable moment right now when it comes to understanding forces that are acting on a global scale. In the highly interwoven world that we inhabit today, the issues that most directly affect us are no longer just “about us”.

A good example of this is the New International Trade Crossing (NITC), the proposed bridge over the Detroit River whose construction would allow uninterrupted traffic flow between Michigan and Ontario. When Schoolcraft instructor Marjorie Nanian asked her students in Political Science 105 (Survey of American Government) to research NITC as a class project this past Spring, the students found that to understand the legality, feasibility, and potential impact of the bridge required that they learn about many things:

- the nature of trade between the U.S. and Canada
- local unemployment trends

- the bridge’s possible effects on the environment and on communities on both sides of the border
- the negotiations and planning for NITC by the two countries
- the relevance of the 1921 and 1928 Special Acts of Congress and the 1972 International Bridges Act
- the new legislation that would need to be passed to clear the way for construction
- the complex ways in which such infrastructural projects are financed
- the opinion for and against the bridge among government officials, legislative representatives, and the general public, both in the state and in the province
- the influence of special-interest and lobbying groups.

The students wrote papers staking out positions either for or against the bridge, and mustering facts and analysis to support their positions. They followed that up by writing letters to Sen. Mike Kowall, chairman of the Economic Development Committee in the Michigan Senate.

Focus North America is also an opportunity to learn about *cultures* other than “our own”. This is because one finds, in all of the countries of this continent, some of the most multicultural societies on the planet. Mexico, the U.S., and Canada have extremely rich and conflict-riddled histories of interaction with indigenous peoples; histories of settlement by Europeans and, in many cases, their African slaves; and histories of subsequent waves of immigration from all over the world. This has resulted in a social fabric and a political econ-

omy that are diverse and complex. Today, almost every corner of the continent exhibits a culture that is a grand synthesis, greater than the sum of its parts. In this sense, at least, the centuries of “perforated borders” are a beautiful thing.

This Fall, Hispanic Heritage Month (Sep.15 – Oct.15) and the *Día de los Muertos* or “Day of the Dead” festival (Nov. 1-2) provide an opportunity to learn about the history of Hispanic contributions to the U.S. and about the current status of Hispanic-Americans, now the largest U.S. “minority group” at over 50 million people. The related controversy over immigration policy could be the basis for a variety of other instructional activities (see sidebar below).

The 10<sup>th</sup> anniversary of the 9/11 attacks this September is also a teachable moment. The anniversary has concentrated many issues about links between the U.S. and the Middle East, including the controversial “mosque at Ground Zero”, the increase in incidents of anti-Arab and anti-Muslim sentiment here, questions about the roots of jihadist hostility toward our country, and the continuing U.S.-led wars in Iraq and Afghanistan. In the midst of this, it’s anticipated that a watershed vote on recognition of a Palestinian state might be brought before the United Nations in New York this Fall. With the “Arab Spring” having grown now into a popular awakening across the Middle East, such a vote could have major repercussions.

*continued on next page*

## **The Immigration Battle: More Involved Than You Thought**

The question of immigration policy in the U.S., including the controversy over “illegals”, is a question about the whole nature of America— but it is even more than that. It is a question about the whole continent and the whole world, because today, the economic and political forces driving people to cross borders are forces that act on a global scale.

This makes the immigration conundrum one that is ripe for study from a number of different angles. The issue addressed at our Global Roundtables Symposium last March, “Are you a world citizen?”, also bears much relevance to the discussion.

Despite the impression conveyed in some of the more simplistic media coverage, there are not simply two monolithic camps arrayed against each other in this battle. And constituencies that might have been supposed to be monolithic— such as the business community, or even immigrants themselves— are divided over the issue.

In the 1950’s, the Anti-Defamation League of B’nai B’rith asked a young senator from Massachusetts who was passionate about immigration reform to put his thoughts to paper. The resulting book by John F. Kennedy, *A Nation of Immigrants*, was completed in 1958, although published only posthumously. It highlighted the contributions of immigrant groups at a time when the U.S. was locked in a policy debate about immigrants and guest workers— notably, the guest Mexican farmhands who were brought in seasonally under a *bracero* program that would eventually be shut down in 1964. Harper Perennial re-issued JFK’s book in 2008 with a new introduction by Senator Edward M. Kennedy.

This year, Cambridge Univ. Press published an entirely new book with the same title, *A Nation of Immigrants*, by Susan F. Martin. An historian at Georgetown University, Martin shows that throughout American history, supporters of immigration have subdivided into three broad groups with radically varying aims and motives: those who seek immigrant workers but

offer them few rights, those who welcome immigrants as full citizens but only if they adhere to an “approved” religion or ideology, and those who value the admixture of immigrant citizens of widely varying persuasions as a positive element in its own right. Furthermore, she traces these three trends all the way back to colonial times, in the founding of Virginia, Massachusetts, and Pennsylvania, respectively.

Today, the southern border of the U.S. is a major fault-line of tension. With Mexico and neighboring Third World countries locked in underdevelopment, unable to feed their people or to offer a decent life, a surge of immigrants has streamed northward. For the first time, over half of these immigrants are without papers, and Arizona has led the way in trying to enact “Show Me Your Papers” laws and other harsh new measures to crack down on illegal immigrants.

But powerful economic interests are split over such measures, reflecting how dependent on immigration the U.S. has become. For instance, with migrant farm workers staying away from Georgia now that the state has enacted a “Show Me Your Papers” law, farmers in south Georgia are up in arms because their crops are rotting in the fields. Similarly, a proposed federal measure that would require all employers to electronically verify the legal status of their workers has food growers freaking-out from coast to coast. The president of the U.S. Apple Association told the *New York Times* that if the bill is passed, “This would be an emergency, a dire, dire situation... We will end up closing down.”

ImmigrationWorks USA, a national organization based in Washington, D.C., is a coalition of trade associations and employers, primarily small business owners, that is pushing for policy reform to increase both immigration and guest worker programs. Even in Arizona itself, a lobby of business executives has opposed the harsh anti-immigrant campaign and succeeded in thwarting passage of the most extreme measures.

—RKS

## Focus North America *continued from page 7*

### How *You* Can Participate

Faculty and students can participate in Focus North America in a variety of ways.

First, instructors can integrate topics relevant to North American issues directly into their coursework. The International Institute has prepared an annotated list of several hundred sample topics and resources that faculty and students in diverse disciplines can use in this regard. The list is available at the Bradner Library website, <http://www.schoolcraft.edu/library> (on the right, click on “Topics and Resources for Focus North America”).

Bradner librarian Wayne Pricer has compiled webographies under such headings as “North American Studies”, “Multicultural Studies”, “African American Studies”, “Underground Railroad”, “Immigration”, “Globalization”, and “Gulf of Mexico Oil Spill”. These are accessible online at <http://www.schoolcraft.edu/library/webliographies>.

Be creative in developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. Sample ideas that have already been used on our campus:

- In English 101 (Composition 1), Sam Hays asked students to write 1000-word persuasive essays (with accompanying bibliographies) staking out a position on a controversial issue drawn from a list that he provided. Options included whether the North American Free Trade Agreement (NAFTA) has been beneficial or detrimental to the U.S., whether the term “undocumented immigrant” is better than the term “illegal immigrant”, etc.
- In Anthropology 214 (Native American Traditions), Jessica Worden-Ballard had students create displays exploring the lifeways of a chosen native group, and the displays were exhibited in Bradner Library for a day (see her article on page 17 about this project).
- As a mid-term research project in Political Science 209 (International Relations), Marjorie Nanian asked students to gather information about the problem of human trafficking in the U.S., Canada, and Mexico (see her article on page 22).
- As detailed above, Nanian had her students in Political Science 105 (Survey of American Government) research the issues involved in the New International Trade Crossing.
- Instructors have arranged for students in their classes to host and lead relevant discussions of Pageturners books this Fall: *The Long Exile* in Faye Schuett’s section of English 101, and *Gospel of a Cab Driver* in Helen Ditouras’s section of Humanities 212 (Mass Media and Popular Culture).

Focus Series Coordinator Linda Gutierrez has played the lead role in organizing a year-long series of campus speakers and films touching on a variety of topics related to the region. 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 require an entire class to attend a given talk; others might want to fold these talks into extra-credit opp-

## Oil from Canada: Boon or Curse?

In late August, the D.C. Police began a daily task of arresting and hauling away dozens of protesters sitting-in outside the White House. The protesters want to stop the Obama administration from granting a permit for the TransCanada corporation to extend its Keystone oil pipeline. The expanded link would carry crude oil 1,500 miles across the continent, all the way from the tar sands of Alberta to the refineries of Houston, Texas, beside the Gulf of Mexico.

For decades, public officials in the West have bemoaned their nations’ dependence on OPEC oil. Opening up and tapping into western Canada’s vast tar-sands deposits seems like a chance to drive economic growth and promote independence from overseas resources.

But leading the sit-in are the environmentalist and author Bill McKibben and the climate scientists Jason Box (Ohio State Univ.) and James E. Hansen (Columbia Univ.). They argue that using tar sands wreaks havoc on the entire planet and is also wasteful. First, its extraction eats up large amounts of water and energy, and fouls and destroys delicate northern forests. Second, the continued burning of such massive amounts of fossil fuel locks us into the dangerous spiral of global warming.

Pipelines that carry the especially heavy crude oil extracted from tar sands are also notoriously prone to leaks. Here in Michigan we got a dose of that in July 2010, when an underground pipeline carrying tar-sands oil ruptured, spilling nearly 20,000 barrels of crude into the Kalamazoo River and fouling water supplies and aquatic wildlife. It turned out that the pipe, owned by U.S.-Canadian firm Enbridge, is part of a line that wends its way from Alberta to Montreal, Quebec— by way of Chicago! One of the longest oil pipeline systems in the world, this 3,300-mile line crosses the U.S.-Canada border twice, first at Neche, ND and again at Sarnia, ONT.

—RKS

ortunities for their students. Contact Linda (734-462-4400 extn. 5067, [lgutier@schoolcraft.edu](mailto:lgutier@schoolcraft.edu)) to arrange to bring your whole class. Friends, family, and members of the community are also cordially invited to attend.

The presentations this Fall (see the Schedule on next page) get underway with a September 19 talk on mountaintop-removal mining in Appalachia, and a talk the following week on jazz as an original American contribution to world music. We look forward to being able to bring to campus from Decatur, GA the *Wall Street Journal* reporter Cameron McWhirter, who is on a national speaking tour for his book, *The Red Summer: The Summer of 1919 and the Awakening of Black America*. More-detailed presentation schedules are available in dropboxes around campus, and are also being sent to faculty mailboxes and emailboxes.

Finally, as in the past, the campus GlobalEYEzers group invites instructors, staff, students, and community members to participate in lunchtime discussions about current events in a global context, with ethnic food provided. See page 2 for details.

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

# Focus North America Presentation Series

Winter 2011	
Mon. Jan. 17 (Martin Luther King, Jr., Day) 1:30 – 3 pm MC-200	Student art exhibit and (2-3 pm) poetry slam on the theme of civil rights, social justice, and equality.
Thur. Jan. 20 2:30 - 3:50 pm LA-200	Film, "In Whose Honor?: American Indian Mascots in Sports" Award-winning documentary from Jay Rosenstein, followed by a discussion led by Karen Schaumann-Beltran and members of the Michigan Coalition Against Racism in Sports and the Media.
Jan. 24 – Apr. 6 Campus Read	<p>Pageturners Book Club</p> <p>Thomas DeWolf, <i>Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History</i> and companion film by Katrina Browne, "Traces of the Trade: A Story from the Deep North"</p> <p>Discn. on Mon., Jan. 24 (6:30-7:30 pm, L-105)</p> <p>Discn. on Tues., Jan. 25 (1:30-2:30 pm, L-105)</p> <p>Discn. on Thur., Jan. 27 (4:00-5:00 pm, RC-645)</p> <p>Film on Tues., Apr. 5 (6:00-8:00 pm, LA-200)</p> <p>Meet the Author on Wed. Apr. 6 (1:15-2:15 pm, VT-550)</p>
Fri. Feb. 4 6:30 – 8:30 pm VT-550	Talk, "Tragedy in Arizona: Political Climate and Ethnic Issues" Roberto Rodriguez, Univ. of Arizona Dept. of Mexican American & Raza Studies
Wed. Feb. 16 1 – 2:30 pm MC-200	Talk, "Promoting Cultural Appreciation and Tolerance" Radwan Khoury, Exec. Director, Arab American Chaldean Council
Wed. Mar. 23 11:30 am - 1 pm MC-200	Panel discussion on immigration and on misperceptions about undocumented residents David Koelsch, Detroit Mercy School of Law Kevin Casillas, pastor and advocate, SW Detroit Susan Reed, atty., Michigan Immigrant Rights Center
Wed. Mar. 30 11:30 am - 1 pm MC-200AD	Film, "We Shall Remain: Wounded Knee" A groundbreaking PBS mini-series that establishes native history as an essential part of American history.
Mon. Apr. 11 11:30 am – 1 pm MC-200	Talk, "Disproportionate Minority Confinement" Francisco Villarruel, MSU Dept. of Human Development & Family Studies
Tues. Apr. 12 display 2-7 pm presentations 6-7 pm LA-200	Poster display, "Life on Turtle Island: An Informational Exhibit" Students from Anthropology 214 (Native American Traditions)
Thur. Apr. 14 1 – 2:30 pm LA-200	Film, "Ellis Island" (2003) This History Channel documentary, using interviews from the Ellis Island Oral History Project, commemorates the immigrant experience at what was America's busiest immigration processing center.

Fall 2011	
Mon. Sep. 19 6 pm VT-425	Talk, "Mountaintop Removal" Larry Gibson. environmental activist from Kayford Mountain, WV
Wed. Sep. 21 11:30 am – 1 pm LA-200	Talk, "Jazz: An American Original" Riccardo Selva, SC Director of Jazz Studies
TBD	Talk by Cameron McWhirter, author of <i>The Red Summer: The Summer of 1919 and the Awakening of Black America</i>
Wed. Oct. 19 11:30 am – 1 pm Radcliff Center Michigan Heritage Rm.	Talk, "Jane Johnston: The 'Other' Schoolcraft" Karen Schaumann-Beltrán, SC Dept. of Sociology Mark Harris, SC Dept. of English
Discn. on Mon. Oct. 24 (6:30 – 7:30 pm, L-105) Discn. on Tue. Oct. 25 (1:30 – 2:30 pm, L-105) Discn. on Thur. Oct. 27 (1:15 – 2:15 pm, F-530) Meet the Author on Wed. Nov. 2 (1:15 – 2:15 pm, VT-550)	<p>Pageturners Book Club</p> <p>Roger M. Ajluni, <i>Gospel of a Cab Driver</i>. This is the story of Zechariah, an illegal immigrant whose mother is Jewish and whose father is Muslim. It is a love story and also a tale of America's recent political, religious, and cultural entanglements.</p>
Wed. Nov. 2 11:30 am – 1:30 pm MC-200	Talk, "The African American Experience" Juanita Moore, Pres. and CEO, Charles H. Wright Museum of African American History
Discn. on Mon. Nov. 14 (6:30 – 7:30 pm, L-105) Discn. on Tue. Nov. 15 (10:15 – 11:15 am, W-210B) Film on Thur. Nov. 17, "Nanook of the North" (1:00 – 2:20 pm, F-530)	<p>Pageturners Book Club</p> <p>Melanie McGrath, <i>The Long Exile: A Tale of Inuit Betrayal and Survival in the High Arctic</i> In 1952, the Canadian government forcibly relocated three dozen Inuit from their flourishing home on the Hudson Bay to the barren, arctic wilderness of Ellesmere Island. Among the group was Josephie Flaherty, the unrecognized half-Inuit son of Robert Flaherty, director of "Nanook of the North". In a narrative rich with human drama, McGrath follows three generations of the Flaherty family to bring to life this extraordinary tale of deception and harsh deprivation.</p>
Mon. Nov. 21 11:30 am Rm. TBD	<p>Film, "Two Spirits" (2010) Followed by talk, Shannon Martin, Director, Ziibiwing Center of Anishinabe Culture and Lifeways "Two Spirits" tells the tragic story of Fred Martinez, a 16-year-old Navajo who became one of the youngest hate-crime victims in modern times. A <i>nádleehí</i>, or male-bodied person with a feminine nature, he was brutally murdered in the dangerous place where two types of vicious discrimination intersect.</p>

# Danielle McGuire: A New View of the Civil Rights Movement

by Rheta Rubenstein

*Dr. Rubenstein taught mathematics full-time at Schoolcraft College during 1996-2001, and since then at the University of Michigan-Dearborn. Earlier in her career, she taught at Renaissance High School and other public schools in Detroit. She is an avid reader of International Agenda.*

Danielle McGuire

Assistant Professor of History, Wayne State Univ.

*At the Dark End of the Street: Black Women, Rape, and Resistance— A New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power* (Knopf, 2010)



Wayne State Univ. historian Danielle McGuire

(Brett Mountain Photography LLC)

“Why didn’t I ever learn this before?” “How could this important story have been hidden?” “Why didn’t someone put the pieces together earlier?”

These were some of the questions that kept pounding my brain as I read the shocking, painful, yet outstanding book, *At the Dark End of the Street*. The book offers what the author Danielle McGuire herself identifies as “the lens of sexual violence to re-interpret the civil rights movement.” I would comment that it is a history of race in the U.S. from a woman’s perspective, a struggle for respect, integrity, and justice.

While I am not a history buff or someone who often reads history, I was riveted by this book and its revelations. McGuire provides a detailed, highly researched but thoroughly readable perspective of how sexual violence against women, especially rape, was a device used by whites, in McGuire’s words “with regularity, uniformity, and impunity” to keep blacks from garnering power in U.S. society.

There are many excellent reviews of the book on the Internet, and even short portions of the book for you to read for yourself— so, rather than a book review, I would like to share learnings and perspectives from my attendance at a talk that Prof. McGuire gave about her book last March 23 at the University of Michigan-Dearborn.

The talk opened with a citation by Gunnar Myrdal, “Sex is the principle around which the whole structure of segregation is organized.” I felt this summarized many of the ideas of the book. Most stunning to me was the clear and strong double standard: white men disparaged, intimidated, accosted, kidnapped, beat, and raped African American women with no rulings against them, while black men who might have accidentally looked at white women were lynched.

The book opens with a story that continues to develop today. In 1944, some 11 years before the Montgomery Bus Boycott, a young married woman with a child, Recy Taylor, returning from church on a Sunday afternoon in Abbeville, Alabama, was stopped by a group of white men, accosted, gang-raped, and left bruised and alone in a nearby woods. The men had threatened her that she would be murdered if she “told”.

However, Ms. Taylor courageously used her voice and did tell her husband and pastor. When the story reached the NAACP, a field worker was dispatched to investigate and work toward justice. That worker was Rosa Parks.

This story is one of many that focuses the reader on major misconceptions about race issues in the U.S. that the book reveals. One is that women were voiceless. Another is that men took the lead in the entire civil rights movement. A third is that Rosa Parks had no political history before she refused to move to the back of a bus in 1955. Of course, the largest misconception is the absence— even in in-depth histories of the civil rights movement— of any sense of the regularity with which rape occurred against black women, of the fact that it was virtually never brought to justice, or of its central role as a focus and motivator of the movement

With regard to the 1955 Montgomery Bus Boycott, I learned that there was a long history of intimidation against black women by the drivers. About 90% of the passengers were black women riding to their jobs cleaning white people’s houses. Drivers had the power of police, and they carried and used blackjacks and guns. I also learned that the concept of a boycott had not only been well thought out, it had previously been used successfully against a shop owner. In the bus boycott, which was initially planned to last one day, women walked for more than a year to demonstrate dramatically their determination that the intimidation, abuse, and segregation had to end. And Rosa Parks, while mythically a tired seamstress who merely refused to change her seat, was, in fact, a politically educated, long-standing NAACP fieldworker, with a history of sharp thinking and astute action. Hers was ‘chosen’ as the case on which to begin the boycott because she had the dignity the movement needed, but her history as an activist was suppressed.

*continued on page 28*

# “Jim Crow? Not Us! It’s a Southern Thing...”

by Sheryl Switaj (Sociology)

Thomas J. Sugrue  
 Prof. of History and Sociology, Univ. of Pennsylvania  
*Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* (Random House, 2008)

The murder of Emmett Till in Mississippi. *De jure* segregation, exemplified in signage throughout southern states. Bus boycotts and the 16<sup>th</sup> Street Baptist Church bombing in Alabama. Student-led lunch counter sit-ins in North Carolina and Texas. Freedom rides to Louisiana. The Little Rock Nine in Arkansas. Historical accounts of artifacts such as these abound in American classrooms and get recycled at least once a year at January remembrance events. Rarely discussed in history books, however, are the civil rights battles against institutional discrimination and ostensibly *de facto* segregation in northern states, dating back to the 1920s. One book that rectifies this inadequacy is Thomas J. Sugrue’s *Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* (2008).

Dr. Sugrue’s Detroit roots— he was born on the city’s northwest side and lived in the metropolitan area until graduating from Brother Rice High School (Bloomfield Hills) in 1980— inform his writings. Sugrue’s first book, *The Origins of the Urban Crisis* (1996), a social systems analysis of racial inequality in Detroit, won multiple literary and history awards in addition to being named one of the one hundred most influential books of the twentieth century by Princeton University Press. Growing up in Detroit in the 1960s, Sugrue witnessed firsthand the transformation in the racial composition of his neighborhood, including white migration. While not understanding at a young age the complex dynamics and historical context of that shift, his subsequent in-depth research on persistent systematic racial inequality in the U.S. offers both description and explanation.

During the Winter 2011 semester, Schoolcraft College’s Pageturners, in conjunction with other campus organizations, sponsored a presentation by Thomas Norman DeWolf, author of *Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-trading Dynasty in U.S. History*, published the same year as *Sweet Land of Liberty*. Both DeWolf and Sugrue illuminate the often neglected and seldom debated role of the North in not only creating racial divisions in America, but in maintaining that separateness. While DeWolf focuses on the scope of the direct involvement of his Rhode Island ancestors in slave trafficking, he also recounts the economic benefits of slave labor to northern states, as well as to the development of the national economy; for example, the growth of the textile industry in the North depended on the slave-picked cotton from the South.

In *Sweet Land of Liberty*, Sugrue debunks conventional wisdom, such as the naturalness of racial separation, while exploring the social structural, multiple-reinforcing constraints on the genesis of an interracial society in America. The book focuses on states with the largest black populations *outside of* the South— New York, Pennsylvania, New Jersey, Ohio, Michigan, and Illinois— but also includes data from northern and western states where significant civil rights struggles occurred. While the

breadth of the book precludes a thorough review of the rich, detailed actions and incidents delineated by the author, I will attempt here to present an overview of recurring and shifting motives, strategies, actions, and consequences.

According to Sugrue, the essential elements of the African-American struggle for civil rights in the North were blacks’ yearnings for economic and political power; the coalition-building between blacks and whites; the role of industrial unions; and the influence of anti-colonial and other events overseas on the black freedom struggle at home. Although these goals were shaped by the National Negro Congress (NNC), formed in Chicago by both blacks and whites in 1936, the strategies for achieving them differed depending on the activists or organization. Some supported a strategy of moral suasion, changing the hearts and minds of individuals, while others, often leftists, called for more direct action, such as protest, confrontation, and publicity, and for structural change. Sugrue emphasizes repeatedly the necessity of intertwining grass-roots activism (bottom-up) with litigation (top-down) to effect change.

Multiple themes reappear throughout the timeline of the book. In accounting for the persistence of racial inequality in the U.S., what stands out is the role of public policy and institutional practices, rather than individual choices and race-neutral free-market decisions. While many other observers have interpreted northern segregation as a set of *de facto* practices that arose more or less spontaneously, Sugrue argues that state laws and federal policies created these patterns. For example, restrictive covenants, federal housing policies enacted during the Depression, and steering by real-estate agents provide evidence that housing segregation in the North was the result of coercion, not choice. In contrast to the visibility of separate accommodations, signs, and lynch mobs in the South, denials of bank loans to blacks in the North were largely invisible to the rest of society.

Where you live determines the opportunities you have, and northern school segregation was inextricably tied to housing segregation. Although school districts asserted the absence of intent, Sugrue depicts how geography was used to preserve the racial homogeneity of schools in the North through the gerrymandering of school attendance zones. Invisible dividing lines, corresponding to racial divisions, decided the population of neighborhood schools, and separate schools for blacks and whites were created when permitted by state law. Parents in Chicago, New York, Philadelphia, as well as in the suburbs and industrial towns of Ohio, New Jersey, and Michigan, boycotted inferior black schools, engaging in sit-down strikes. The 1960 battle over school enrollment in New Rochelle, New York was even dubbed by some the “Little Rock of the North” (p. 194).

Other targets of protest in the North included movie theaters (“silver screen Jim Crow”), restaurants and bars (“culinary Jim Crow”), public beaches and pools (“beach blanket Jim Crow”), and amusement parks (pp. 142-155). The northern strategy of testing— sending blacks to a facility, followed by whites asking for the same services— influenced the practice of proving discrimination in the South. Northern efforts for equality in the

*continued on page 19*

# After-Music

by Conrad Hilberry

The mariachis now are skeletons.  
Fancy hats still shade their skulls  
and vacant mouths fall open,  
singing. Here on a slab outside

the iron fence, I listen. The bone-lipped  
trumpet shapes the old tune now,  
then voices hollow out  
the words—*allá donde vivía*.

These skeletons are young men, recklessly  
off key. Up north our bones are dour,  
pinned up for anatomy  
or bagged in plastic for the coroner.

No sugar skulls or fiddles show us how  
to rattle out the after-music.  
Some of our dead still speak  
but solo and sorry and seldom from

the pelvis. No high-pitched cry. No  
*rancherita*. No bony digits quick  
on the strings. No wired jaws  
still longing after the tongue is gone.

“After-Music” was first published in the Schoolcraft College literary journal, *The MacGuffin* 21:3 (Spring 2005). It later became the title piece in Mr. Hilberry’s sixth full-length volume of poetry, *After-Music* (Wayne State Univ. Press, 2008). Reprinted with permission.

This poem was inspired by the *Día de los Muertos* or “Day of the Dead”, a colorful Mexican holiday celebrated every November 1-2, when people get together to remember and pray for family and friends who have passed away. They might sing and dance to the music of *mariachi* players dressed up, as here, in fancy hats and skeleton costumes. They assemble altar-like private offerings (*ofrendas*), decorating these with edible sugar skulls (*calaveras de azúcar*) and with particular items that were associated with the loved ones.



Photo: Randy Schwartz

Schoolcraft College students enrolled in Spanish and Anthropology created table displays for the Day of the Dead holiday at the ¡Viva! celebration, organized by the International Institute and held in the DiPonio Room on November 1, 2005.

Conrad Hilberry (b. 1928) is an Emeritus Professor of English at Kalamazoo College, where he taught from 1962 to 1998. He has been awarded several writing fellowships from the National Endowment for the Arts and other organizations, and a Lifetime Achievement Award from the Friends of Poetry in Kalamazoo. For some time he was Poetry Editor of the prominent literary journal *Passages North* (Northern Michigan University), and in the early 1990’s he did a stint of teaching at Universidad San Francisco de Quito, Ecuador.

## *Sí Se Puede –Yes We Can!*

text and photo by Larry Choraszewski

*Larry Choraszewski graduated from Schoolcraft College in May 2005, winning the Pythagorean Prize as the finest mathematics student at the College that school year. He went on to study mathematics at Wayne State University, earning an M.A. in December 2009. He has taught part-time at Schoolcraft, and is currently a full-time math instructor at César Chávez Academy High School in Detroit.*



**César Chávez Academy High School is ranked as the #1 charter high school in Detroit. Located on Waterman Street between Vernor Highway and the Fisher Freeway, it is chartered by Saginaw Valley State University.**

I can still remember the smell of peppers being sautéed by my grandmother on the second floor of a rundown bungalow in Southwest Detroit. Hearing the pan sizzle, and watching my grandfather pull out a container of homemade *salsa* as part of our dinner, always excited me and my taste buds.

The house was occupied by two families. Although there was barely enough room for one family in the little bungalow, my grandparents occupied the top floor and another family rented the downstairs unit. My sister and I frequently went there after school to be babysat while my mother was out working. My grandmother often rocked me in an old wooden rocking chair while we listened to a variety of music, including Jazz and Latin. I remember getting lessons extending the prior Sunday's liturgy, or what I'd learned earlier in the day at Our Lady Queen of Angels, a Catholic elementary school. No matter the conditions of the house or the neighborhood, the time I spent with my grandparents will always be brightly painted in a light that displays their graciousness, devotion to hard work, tasty Mexican cuisine, and undying love for their grandchildren. In fact, this experience was one shared by most children and their families in the Mexican community in Southwest Detroit.

Our mother would pick us up from our grandparents' house and we would drive a few minutes home across Michigan Avenue. Returning home was never a highlight for me, though. Our family lived in a much different part of Southwest Detroit than the cozy Mexican neighborhood that my grandparents called home. Our neighborhood had morphed from a once peaceful area inhabited mainly by Polish and Mexican families into violent streets where kids were no longer safe after the streetlights came on. No longer could children walk together without adult accompaniment to attend a festival down the street or go to a local party store to fetch a gumball, Popsicle stick, or a pack of Garbage Pail Kids cards. No longer could the parents get together to make *pierogi* or *tamales* while the kids played at the park. The parks were now littered with broken glass, and the equipment was covered in spray-painted graffiti. Gangs popped up like weeds in a lawn, and abandoned houses were continually going up in flames.

One night I asked my mother, "Can I move my bedroom to a different room in the house? I'm afraid a bullet will fly through the window and kill me." That question must have haunted her, because we moved out of our once peaceful neighborhood within a year.

### Back to the 'Hood— on a Higher Plane

Many years later, after some time away from Southwest Detroit, I got a call from a college friend, Clint, who wanted to do some catching up. We chatted for a while before he inquired whether I was looking for work, which I was. Clint was employed at César Chávez Academy High School (CCAHS), and he told me they were in need of paraprofessionals proficient in mathematics. I had recently graduated from the Wayne State University mathematics program, and Clint encouraged me to submit my résumé to the school leader, Mr. Martinez.

When I asked Clint where the academy was located, he responded, "Southwest Detroit." I was a bit taken aback because I was not sure I wanted to return to the old neighborhood in that capacity. But I was looking for full-time employment, and I immediately e-mailed my résumé. A few days later I was called in for an interview.

When I met with the school leader, Mr. Juan Martinez, he explained what my role as a paraprofessional would entail. He went on about his visions for the high school. I was excited to learn that CCAHS served as a college-preparatory academy and that the students had to apply to be accepted. As a matter of fact, I learned that the academy had to meet or exceed numerous expectations in order to remain open. An Adequate Yearly Progress report (AYP) must be submitted to account for students' ACT scores and graduation rates, among other things. As a paraprofessional, meeting AYP standards was a priority of mine at the time. I am currently a math teacher at CCAHS, but my former job there as a paraprofessional was to help prepare the students for any and all testing and to prepare them for college-level mathematics.

Mr. Martinez appeared to have a clear, strong vision of what he wanted and expected from the academy, its student body, and its faculty. I knew right away that he was the type of educator I wanted to work for. As time went on, I would learn much about the history and mission of CCAHS.

*continued on next page*

## César Chávez Academy *continued from page 13*

### Origins of CCAHS

The academy was created to bridge an enormous gap in how the Detroit Public Schools handled students whose native language is not English (e.g., Spanish). Due to limited space and resources, many English as a Second Language students (ESL, now known as English Language Learners, ELL) were being instructed in rooms located in hallways designated for nurses' rooms, rooms for students with special needs, detention rooms, etc. The ELL students began to feel as though they were being labeled "defective". They and their parents pushed for the development of a school that would be more sensitive to their cultures and fulfill their educational needs. Thus, CCAHS was founded in Southwest Detroit to provide the Hispanic community a viable alternative.

The origin and evolution of CCAHS is a testament to the character of its students, surrounding community, and faculty. Former vice-principal Al Nemeth informed me that the academy actually began as a single room in a local middle school in 1995. The spirit of this one-room was strong among the students, and it proved to be a smashing success. Soon, many in the surrounding community learned of the great things going on in the one-room class and wanted the same and more for their children. A plot of land was purchased and modular units were erected to accommodate more students.

However, there was a delay in the construction of the modular structures, and the academy had no other choice but to hold classes in a warehouse for the first month of the school year. Six teachers instructed roughly 100 students in "rooms" that were separated by cyclone wiring; one could literally receive a lesson in history while learning arithmetic.

However chaotic the warehouse would get at times, the courage and strength of the instructors and students remained steady. The determination to afford local children the opportunity to expand their education and receive their desired form of pedagogy was ever-present. After a month in the warehouse, when the modular units were finally completed, everyone was still very excited and engaged. Eventually, a full-fledged elementary school was created, and then a middle and high school. Thus, the creation of the academy was complete.

### How a Charter School Works

The César Chávez Academy is a college-preparatory school chartered by Saginaw Valley State University, and is managed by The Leona Group, L.L.C. The student body is mainly comprised of Mexican children, but there are also White, Black, Puerto Rican, Chilean, Honduran, Venezuelan, and other students.

As a charter school, CCAHS is publicly funded but not bound by the same rules and regulations as public schools. The curriculum is based on the Michigan Merit Curriculum. The instruction, however, can be implemented quite differently than in traditional schools. For example, a student might lead a class with teacher assistance, an alternative to the standard classroom that is led strictly by a teacher. As teachers, we are trained to

apply multiple strategies to enhance the students' learning. These strategies add excitement to the classroom and have proven to be quite successful. Part of the success comes from a built-in sensitivity to the demographics of the area, in particular, language barriers. For instance, we concentrate on developing clever ways to learn English literary terms through the eyes of a Hispanic student.

Thanks in part to such innovative teaching methods, the average Michigan Merit Exam score of our high school students has increased in each of five consecutive years, and our high school is ranked as the #1 charter high school in Detroit. As with many high schools, our students are very competitive. Many are fighting to be number one in their class. They have goals of pursuing lucrative careers ranging from Architecture to Medical Technology. Many of our students have been accepted to the University of Michigan, Eastern Michigan University, Schoolcraft College, the College for Creative Studies, and many other highly accredited schools. I should mention that a student of ours was recently awarded the Gates Millennium Scholarship!

### A Part of Something Big

I find it most interesting that we often spot students wandering the halls of the academy long before the first class period and well after the final bell. While most kids in public schools can't wait to get out of school, our students can't wait to be at school. The students are all very close to one another. It is almost as if all 700 students are somehow family related. There are no defined "cliques" and most students will take it upon themselves to make sure other students are being fair and respectful to each other. Much of this came as quite a surprise when I began employment with CCAHS. It is clear that this atmosphere has a lot to do with the culture, community, faculty, and staff.

The parents' commitment to their children's education enriches the entire educational environment. Although many of the parents have not themselves completed a high school education, they continually stress the importance of education to their children. One of our teachers has a sign on his wall that states "Education is Freedom" in big bold print. I feel as though many of the parents feel this way also. The surrounding community isn't rich by any means, monetarily. But the parents know their children are their greatest treasure and know that sending them to CCA is a step toward a brighter future. I'm so thankful to work with parents who rise up to challenges and fulfill their responsibilities. They are helpful, accountable, and are open to many of the avenues we take to help their children receive the best education possible. They have great respect for the school and its staff.

Being a part of the Southwest Detroit community in this way truly reawakens the fond memories I have about my childhood. In many ways, the character of the César Chávez Academy is very similar to that of my grandparents and that of the community in which I grew up. I'm proud to be part of a school where the students are respectful and the staff is helping to bring the city of Detroit back to its feet. CCAHS and CCA have made me recognize that I'm a part of something big that's growing even bigger, and I hope every teacher has the chance to

*continued on page 22*

# Maquiladoras and their Impact on Mexican Society

by Cynthia Jenzen (Anthropology)

Foreign-owned factories called *maquiladoras* were established along the northern borders of Mexico in 1965 in response to employment issues that arose when tens of thousands of Mexican men, who had previously been coming to the U.S. to work in the fields, were no longer welcomed. The *maquiladoras* helped to alleviate some important issues at the time, but also created new ones that were more than just economic in nature, reaching into the social and political fabric of Mexico. The recent crises in the American real estate and automotive industries have further affected the *maquiladoras* because of the intimate connections between these plants and the two most important countries involved, Mexico and the U.S.

I believe that the study of the *maquiladoras* could be brought into the classrooms of those who teach sociology, anthropology, political science, business, and even health and the environment. For example, sociology and anthropology students could explore how the *maquiladoras* have helped change the position of women within Mexican society, and have altered the very notion of femininity within the culture. Political science classes might want to look at the interactions between the *maquiladoras*, the Mexican government, and the governments of the U.S. and of other countries in which the corporations that own and operate the *maquiladoras* are headquartered.

Business students could make case studies out of how selected corporations operate and profit from these cross-border facilities. Classes related to health, nursing, and the environment could examine the health care offered to workers at these plants, the toxic substances with which they come in contact, and the industries' impact on the environment.

The excellent book by Prof. Leslie Salzinger, included in the references at the end of this article, covers all of the areas of study mentioned above.

## What is a *Maquiladora*?

What exactly defines a *maquiladora*, and what sort of work is performed there? An attorney in Ciudad Juárez described it:

A *maquila* program entitles the company, first, to foreign investment participation in the capital— and in management— of up to 100% without need of any special authorization; second, it entitles the company to special customs treatment, allowing duty free temporary import of machinery, equipment, parts and materials, and administrative equipment such as computers, and communications devices, subject only to posting a bond guaranteeing that such goods will not remain in Mexico permanently. Ordinarily, all of a *maquiladora*'s products are exported, either directly, or indirectly, through sale to another *maquiladora* or exporter. The type of production may be the simple assembly of temporarily imported parts; the manufacture from start to finish of a product using materials from various countries, including Mexico; or any conceivable combination of the various phases involved in manufacturing, or even nonindustrial operations, such as data-processing, packaging, and sorting coupons. (González-Baz)



Bob Daemrlich/Corbis (Encyclopædia Britannica Online)

## Car radios being manufactured at a *maquiladora* plant in Matamoros, Mexico.

Amongst the oldest *maquiladora* cities are Matamoros (just across the border from Brownsville, TX), Ciudad Juárez (across from El Paso, TX), and Tijuana (across from San Diego/ Chula Vista, CA). The biggest draw of these towns for corporations is the labor that can be employed cheaply there, affording a means to increase their profits. In the words of Annette Fuentes and Barbara Ehrenreich: "Today, from Penang to Ciudad Juárez, young Third World women have become the new 'factory girls', providing a vast pool of cheap labor for globetrotting corporations" (as quoted in Salzinger, p. 35).

## A Newly Female Workforce

To understand the significance of the *maquiladoras* in the socioeconomic conditions of the region, it is important to be acquainted with some history. For decades prior to 1965, the U.S. was importing Mexican men to work in the fields of southwestern states under the *bracero* program. Because of domestic American pressure, the program was terminated in 1964. Both countries were concerned about the consequences of 200,000 jobless men returning to Mexico (Salzinger, p. 36). The creation of the *maquiladoras* was an attempt to alleviate this problem.

Interestingly, this set in motion a paradigm shift that would impact the social and economic conditions of the cities in which the *maquiladoras* were located. At the time when these assembly plants and other facilities were being instituted in Mexico, there were already functioning free-trade zones in East Asia in which women were the workers of choice. When managers from many of these companies began moving into Mexico, they continued to favor women in their hiring.

This led to a shift in the balance of the traditional hierarchy of the Mexican family and a new-found independence among women, who began to be free of long-established patriarchal patterns. A sociologist at Boston College, who has carried out extensive studies on the region, found:

Young women migrating from cities further south to work in the plants, were less and less likely to live in traditional patriarchal homes and were increasingly expressive of

*continued on next page*

## Maquiladoras

*continued from page 15*

this newfound freedom outside the factory. Thus, as transnational managers celebrated women workers' familiarly induced suitability for the rigors of assembly, local elites worried over their increasing assertiveness in the home, and about their male counterparts' consequent displacement in both spheres. (Salzinger, p. 40)

### Growth, Crisis, and Concessions

By the 1990's, in the northern border towns of Mexico, the *maquiladoras* accounted for 79% of all jobs. Some 70% of these *maquila* positions were in the electronics and auto parts sectors (Muñoz-Martinez).

The socioeconomic conditions in these towns have fluctuated greatly over the last few decades because of outside forces on which the *maquiladoras* are highly dependent. They are no different than many other industrial zones that are affected by global financial conditions, but their close proximity to the U.S. often magnifies this impact.

In particular, the *maquiladoras* are highly dependent on investment from outside of Mexico, and as a result they were very severely affected by the Wall Street and real estate crisis of 2007. The subsequent buffeting of the auto industry in 2008 added a double punch. From 2008 to 2009, a total of 18.1% of *maquiladora* jobs were lost; in Matamoros alone, 3000 jobs disappeared. Moreover, the *maquila* sector's share of all exports from Mexico declined from 50% to 36% (Muñoz-Martinez). The Bank of Mexico stated that foreign investment in the country dropped to \$17.7 billion last year, far less than the pre-recession level of \$25 billion (Archibold).

As a result of this downturn, those who had invested capital in these companies decided to reduce their losses through an internal restructuring. This entailed changes in two main spheres, production and compensation.

In the production process, they implemented "lean manufacturing" in an attempt to reduce the time needed for assembling products. All items the workers needed to complete their jobs were placed in the optimal positions to require the least amount of movement and therefore the least amount of time needed to locate them. Workers were cross-trained, and multi-tasking was considered an essential attribute in a laborer. The theory was that less time lost in manufacturing an item would mean less time to get it to market, undercutting the competition.

Secondly, the compensation afforded to workers was drastically reduced. In the city of Matamoros, 6700 people were laid off but then re-hired under a new contract. In one plant in that town, for example, Delphi laid off all of the workers and then re-hired 80% of them with a new contract. Originally, the laborers had worked a 40-hour week at a pay of \$100 per week. Under the new contract, they worked a 48-hour week with a 50% reduction in wages (Muñoz-Martinez).

The states in which many of these *maquiladoras* are located have also made concessions in an attempt to speed recovery from the crisis. For example, in Matamoros the government has created two technical schools and two public post-secondary schools to train engineers and technicians. These schools are an attempt to move away from broad skill development and into more job- and

firm-specific skills that contribute to standardized global systems of production (Muñoz-Martinez). But this was recently criticized by a sociologist from El Colegio de la Frontera Norte, a research institute in Tijuana:

The *maquiladoras* may be growing again, but there is still not much of an effort to address the social needs of the workers and their families outside the plants. What investment has been made in schools and social centers has been minimal. The governments say they don't have money and the plants say they are there to create jobs and help industry. (Cirila Quintero, as quoted in Archibold)

The Union of Day Labourers and Workers of *Maquiladoras* (SJOIIM) has worked to assuage some of the effects of the crisis by continuing to secure fringe benefits in the workers' contracts. The benefits include such items as employer-paid medical exams every six months, medical attention during and after pregnancy, the granting of scholarships to a certain number of the workers' children, and the sponsoring of workers' sports activities (Muñoz-Martinez). The union has been very successful in helping the workers of Matamoros, but unfortunately its presence has not been as strong in other *maquiladora* towns where, as a result, work hours are longer, pay is lower, and fringe benefits are paltry or nonexistent.

The story of the *maquiladoras* would not be complete without mentioning that on the heels of the 2007-8 crisis, the increase in drug-related violence has also had an effect on socioeconomic conditions. One of the strange paradoxes of this violent drug war is that many of the companies are expanding, even to the point of building new plants as they calculate that their investments will pay off in the long run. According to a recent report in the *New York Times*,

Over all, jobs in Mexico's manufacturing sector increased 8.2 percent to 1.8 million as of January, the most recent figures available, driven mostly by what Mexican officials called regaining health in the auto and electronics industries, the engine of the economy along the border. Even Ciudad Juárez, which has both the highest level of violence and the largest number of *maquiladoras*, added 1.3 percent more jobs, to 176,824 (Archibold).

However, some believe that the economic growth in Mexico would be stronger if the drug cartel violence were eliminated. Much of the violence has spared the *maquiladoras*, but last Fall near Ciudad Juárez, gunmen attempting to find a rival fired on a bus carrying *maquiladora* workers, killing four (Archibold). •

## References

- Archibold, Randal C., "Despite Violence, Mexico Plants Hum at Border", *New York Times*, July 11, 2011, page A1.
- González-Baz, Aureliano, "What is a *Maquiladora*?" (undated; mid-1990s), available at <http://www.udel.edu/leipzig/texts2/vox128.htm>
- Muñoz-Martinez, Hepzibah, "The Double Burden on *Maquila* Workers: Violence and Crisis in Northern Mexico". Presented at the 6<sup>th</sup> Global Labour University Conference, Berlin, Germany, Sept. 14-16, 2010. Available at <http://www.global-labour-university.org/238.html>
- Salzinger, Leslie, *Genders in Production: Making Workers in Mexico's Global Factories* (Los Angeles: Univ. of California Press, 2003).

## “Life on Turtle Island”: A Campus Project

text and photos by Jessica Worden-Ballard (Anthropology)

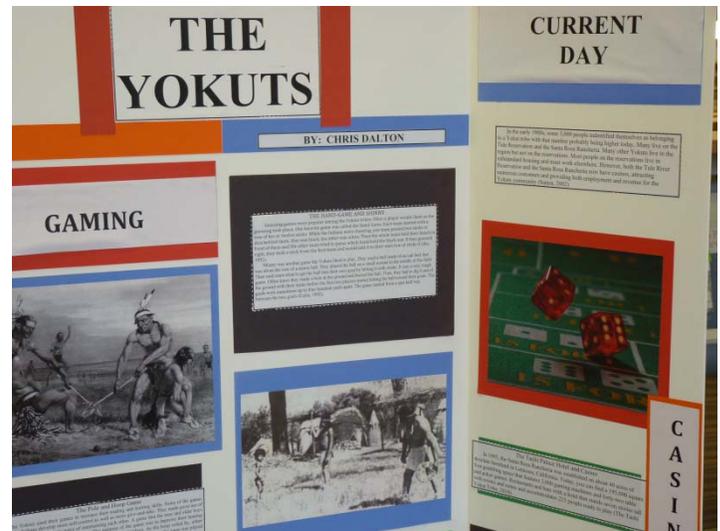
I had taught Anthropology 214 (Native American Traditions) for two years when I decided it was time to try something new. Students had always been responsible for producing a term project, but generally these were either simply handed in to me or shared with their classmates. In the Fall of 2010, we opened up their work to a broader audience by placing it on display in Bradner Library for a day. The exhibit was called “Life on Turtle Island”— a reference to the creation myths of several native groups in the Southeast, whose stories tell of North America as an island on the back of a giant turtle.

The goal of the assignment was to have students create displays, suitable for public exhibit, that explored the lifeways of a chosen native group and looked in some detail at a single theme from their culture. Each student was responsible for selecting a group and a theme that spoke to their own interests, then conducting research into those areas. The project was completed in a series of steps, allowing students to receive feedback on their research bibliographies, their general understanding of the group, and the specific work they were producing for display. As a class, we talked several times about principles underlying museum exhibits, and the difficulty of representing a people in a small space, without resorting to generalities or stereotypes. This was the largest challenge that the students faced: how to summarize aspects of a culture without reducing its complexity.

At the Fall exhibit, the students’ work received a number of compliments from the individuals and classes who came through the library. The displays were set up in the atrium, and each showcased a combination of text and images (usually on a tri-fold board) alongside either a three-dimensional or interactive component. For example, one student studying the Hopi brought in three-dimensional representations of a Storyteller Doll, language worksheets, and even some blue-corn *biscotti* for visitors to taste. Another brought in Ojibwe songs on CD, combined with interactive language worksheets that encouraged visitors to read through the display, looking for specific phrases. There were a variety of cultural groups covered in the half-dozen displays, from the Navajo to the Hopi to the Mayan to the Ojibwe. Students were required to be available for over an hour to answer questions about their work; but as the display was open to the public for eight hours, many of the students chose to stay longer and answer questions throughout the day.

In Winter 2011, there was a second exhibit of Life on Turtle Island, with work by students from that term. In these displays, most of the cultural areas and geographic regions within the U.S. were represented. Students made replica artifacts, dioramas, and slideshow presentations of their research.

In both the 2010 and 2011 exhibits, students focused on traditional culture, in accord with the name of the course. However, each display also made important connections to life within the native community today by including at least a small explanation of the present-day status of their selected research topic. One example was a display on the Iroquois’ invention of lacrosse, and how the traditional game evolved into the current-day international sport.



Close-ups of two of the student displays at the “Life on Turtle Island” exhibit from the Fall 2010 semester



In completing the displays, students had to demonstrate their understanding of both the research that they had completed and how to share that information in a way that was accessible to visitors without specialized knowledge of each culture. Overall, the students met that goal. Several instructors brought their classes to the exhibit, and a number of others offered extra credit for attending and talking with the students. Both faculty and staff were complimentary about the project, and the library was willing to expand the space allocated for the second exhibit.

These exhibits offered an opportunity for Schoolcraft students, both as researchers and visitors, to be exposed to cultures different from their own. They provided an opportunity to challenge ethnocentric perspectives about “what America is”, and to learn a bit about how native peoples have helped shape both the past and present of the United States.

An excerpt from the poem—

## Schoolcraft's Diary Written on the Missouri: 1830

by Robert Bly

The dead in scaffolds float on steady rafts,  
Corroding in their sepulchers of air.  
At dawn the Osage part their tepee doors,  
Cutting their arms and thighs with sharp-edged shells.  
The dark-blue buzzard flocks awake on trees  
And stretch their black wings toward the sun to dry.  
Such are the few details that I have seen.

And there are signs of what will come: the whites  
With steel traps hanging, swung from saddle thongs.  
The busy whites believe these Sioux and Kaws  
And Mandans are not men at all, but beasts:  
Some snake-bound beast, regressed, embedded, wound,  
Held in damnation, and by death alone  
To be released. The Sioux are still and silent  
Generally, and I have watched them stand  
By ones and twos upon the riverbank,  
As still as Hudson's blankets winding them,  
While shuttling steamboats, smoking, labor up,  
Invading the landscape of their youth and dreams,  
Pushed up, they say, by smoke; and they believe  
This tribe of whites, like smoke, soon shall return  
From where it came. The truth drops out of mind,  
As if the pain of action were so great  
And life so freezing and Medusa-faced  
That, like Medusa's head, it could be held  
And not observed, lest its reward be stone.

These are the middle two verses of a four-verse poem that was inspired by Schoolcraft's notes on the Indian tribes of the Upper Mississippi region. The poem was first published in *New Poets of England and America* (Meridian Books, 1958), and later in Bly's *Selected Poems* (Harper & Row, 1986).

Robert Bly (b. 1926) is one of the leading American poets and writers of our time. He is most famous for image-based poems inspired variously by literature, history, political outrage, myth, or spirituality. Since 2008 he has served as the Poet Laureate of Minnesota, his native state. He gave a poetry reading at Schoolcraft in the 1970s.

Henry Rowe Schoolcraft (1793 – 1864) is the namesake of Schoolcraft College, which celebrates its 50<sup>th</sup> anniversary in a major program in the Vis-Ta-Tech Center on October 22.

An American naturalist and educator, Schoolcraft is best known for his carefully recorded details of Indian life, which he observed mainly while serving as a territorial agent for the U.S. Office of Indian Affairs in what is now northern Michigan, Wisconsin, and Minnesota. He studied the Ojibwa language and folklore with the help of his wife, Jane Johnston, who was the daughter of an Ojibwa woman and a white fur-trader (cf. Oct. 19 presentation on page 9).

Schoolcraft's writings preserved knowledge of the aboriginal history of the indigenous tribes, a period he called the "dark and dawn of North America". He maintained ties with Indian leaders and tried to settle disputes that arose among them, or between Indians and white settlers or their government. As we see in this poem, he must also have had a sense of the looming conflict between the westward-expanding United States and the continent's original inhabitants, whose only hope would be to take up "the pain of action".



One of the many engravings by U.S. Army Capt. Seth Eastman that were included in Henry Schoolcraft's six-volume *Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States* (1851-57).

# Indian Mascots: Two Cases, Two Different Resolutions

by Joel Seddon

*Joel Seddon wrote this essay during the Winter 2011 semester, when he was enrolled in a section of English 101 taught by Prof. Sumita Chaudhery. Joel was a student at St. Clair High School dual-enrolled at Schoolcraft at the time. He wrote the essay as a reaction to viewing the video "In Whose Honor?", which was part of the Focus North America presentation series that semester.*

The University of Illinois Fighting Illini have been represented by a controversial mascot, "Chief Illiniwek", dating back to October 30, 1926. In the video "In Whose Honor?", Charlene, who was an American Indian student in the Art Department at the University of Illinois, went to the Illini basketball game with her two kids one night in 1989. When Chief Illiniwek appeared for his halftime dance, Charlene and her children sunk in their seats and were appalled by what they were witnessing. Charlene was disgusted by the act of the Chief, with his costume, war paint, and made-up dance routine; she viewed him as mimicking and mocking her culture and traditions.

Consequently, Charlene decided to stand up for herself, her children, and all the American Indians by speaking to the press and protesting at different locations. She was ridiculed by Illini fans who think the Chief is honorable and inspirational to the American Indians and their heritage. The American Indians say it is a blow to their self-esteem. In response to Charlene's protest, students and fans of the University of Illinois protested against Charlene and fought to keep the mascot and logo. In 1990, the Board of Trustees made the Chief the official logo of Illinois. Charlene also held protests and rallies at other sites including Washington, D.C., the home of the Washington Redskins professional football team. Charlene was going against the "Redskins" name and the fans who dressed up as Indians.

People and newspapers started listening to the American Indians, and many schools changed their nicknames. In 1994, University of Illinois Chancellor Aiken made a statement that the Chief Illiniwek symbol must be eliminated. In 2005, the National Collegiate Athletic Association forbade 18 schools with American Indian nicknames and mascots from hosting any NCAA tournament events. After two unsuccessful appeals, the University of Illinois is one of the nine schools still on the list.

My family and I have a close connection with the issue of American Indian mascots and nicknames: my mother, father, and sister are all graduates of Central Michigan University. CMU's athletic teams are known as the Chippewas, in honor of the Saginaw Chippewa Indian Tribe. The university was placed on the NCAA's list of schools with "hostile and abusive" nicknames in August 2005, but appealed the decision, with the support of the tribe. On September 2, 2005, the university announced that their appeal of the decision had been upheld.

The Chippewa Indian Reservation is in very close proximity to the CMU campus. The reservation has its own tribal offices,

police and fire departments, and the Soaring Eagle Casino and Resort. Leaders of the reservation fully support Central Michigan in using the nickname "Chippewas" for their athletic teams. The leaders of the reservation also donate a substantial amount of money to the Chippewa Athletic Fund each year. The school athletics logo used to be an Indian spear, but is now a stylized block letter "C". The University changed the logo because they did not want to portray a negative image or offend the heritage of the Saginaw Chippewa Indians.

My sister, Kari, is currently a member of the CMU Softball Team, and she is proud to represent the "flying C" and the Chippewas. My family is very happy that Central Michigan University and the Saginaw Chippewa Indian Tribe were both supportive of continuing the use of the nickname "Chippewas" as the official school nickname.

## "Jim Crow? Not Us!" continued from page 11

workplace took the form of the confrontational strategy of selective patronage. For example, blacks and whites boycotted a Chicago restaurant with a "Waitress—White" sign, and protestors in Gary, Indiana picketed department stores, grocery stores, and manufacturing plants that engaged in discriminatory hiring practices.

One of the challenges faced by instructors of introductory sociology courses is to guide students in the development of a sociological imagination. In other words, sociologists consider the socio-historical context of actions, seeking understanding of and explanations for patterns of behavior in the social structure rather than solely in the individual. To understand the failure to achieve racial equality in America, one must study the legacy of institutional discrimination and its invisibility, not merely look for overt individual acts of racism. In *Sweet Land of Liberty*, Thomas J. Sugrue provides readers with a handbook for making these connections with regard to the struggle for civil rights, particularly for those who grew up in or now reside in the North.

## References

- DeWolf, Thomas Norman, *Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-trading Dynasty in U.S. History* (Boston: Beacon Press, 2008).
- Sugrue, Thomas J., *Origins of the Urban Crisis: Race and Inequality in Postwar Detroit* (Princeton, NJ: Princeton University Press, 1996).
- Sugrue, Thomas J., *Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* (New York: Random House, 2008).
- University of Pennsylvania Department of History, "Thomas J. Sugrue" (faculty profile), <http://www.history.upenn.edu/faculty/sugrue.shtml>.
- Zelizer, Julian, "Historically Speaking: An Interview with Thomas J. Sugrue", *The Journal for MultiMedia History* 2:1 (1999). <http://www.albany.edu/jmmh/vol2no1/sugrue.html>.

# Report from the Amnesty International Conference in California

by Sam Hays (English)

On March 18-20, Sandy Roney-Hays and I attended the 50<sup>th</sup> Anniversary meeting of Amnesty International (AI), held in the Fairmont Hotel in San Francisco.

More than 1,000 delegates were present on opening night, over half of them of high school and college age. The rapper Jahi led the crowd in raising fingers in a victory “V” with his rap, “Walk tall. Walk with head high...” The inspiring event was more like a rock concert with a mosh pit than a sedate, dignified, adult meeting.

AI Executive Director Larry Cox, with a voice and persona resembling those of John F. Kennedy, called for commitment to “the Movement”. “The voices of Cairo have even reached the people of Madison, Wisconsin. Let us stand with the workers who are fighting for right”, he said. “We need you not to be just a fighter for human rights. We need you as an organizer for human rights.... People do not need to choose between freedom of expression and freedom for jobs. People need both.... It was not that there were no leaders in Tunisia and Egypt. It was that there were thousands of leaders in Tunisia and Egypt. They send us the message to be thousands of leaders.”

The evening was capped by recognition of Joan Baez, one of the earliest members and promoters of Amnesty International. She was given a special AI award, and led the crowd in singing John Lennon’s “Imagine”.

## Broadening the Human Rights Discourse

Kwame Anthony Appiah, in a morning presentation on the second day of the meeting, stated that his father was one of the first recipients of Amnesty International efforts. When Appiah was seven, his father was arrested by the Ghana government for seditious activity. Some 18 months later, through the efforts of AI, Appiah's Christmas present was the release of his father.

Appiah, a philosopher and cultural theorist at Princeton, is the author of such books as *In My Father's House* and *Cosmopolitanism*. He discussed the newly launched Amnesty International Global Ethics Series, for which he is the editor and W. W. Norton the publisher. Planned titles are:

- Elaine Scarry, *Thinking in an Emergency* (already published)
- Rory Stewart and Gerald Knaus, *Can Intervention Work?*
- Richard Ford, *Universal Rights Down to Earth*
- Jonathan Wolff, *The Human Right to Health*
- John Broome, *Who Advocates for Future Generations?: The Morality of Climate Change*
- Philip Pettit, *Just Freedom*
- John Ruggie, *Just Business: International Corporate Social Responsibility*
- Sheila Jasanoff, *Citizens in a Hi-Tech World*
- Martha Minow, *Who Has the Right to Forgive?*

This book series offers possibilities for our global and critical-thinking endeavors. All the works will be prepared for the

ordinary reader. According to a brochure, “Each book has a clear human rights focus and aims to broaden the set of issues taken up by the human rights community. The series offers readers fresh new ways of thinking, problem-solving, and ultimately, advocating.”

## Women, Environment, and Politics

An afternoon session focused on our responsibility to “Shine a Light on Women’s Rights”. Speakers included Hina Jilani, Lydia Cacho, and Charlotte Bunch. Jilani is a lawyer practicing in the Supreme Court of Pakistan and is director of AGHS Legal Aid Cell, a non-governmental organization (NGO) in that country. She emphasized to us, “When you work for women’s rights, you work for human rights.” Cacho, a Mexican journalist and feminist activist against violence, founded a shelter for women and children in Cancún. For her efforts, she has been arrested and tortured. She is the first woman to file charges against a governor, a prosecuting attorney, and a judge for corruption and attempted rape. She is now helping young women in sexually debased situations, teaching them that they do not have to comply with men’s sexual demands.

Bunch, who is founding Director and Senior Scholar of the Center for Women’s Global Leadership at Rutgers University, spoke of her history with AI in relation to women’s rights. At first, she and others had sought a voice for women’s rights by doing the conditioned women’s approach of asking Amnesty International for permission to include domestic violence among human rights abuses. They met resistance from the dogma that human rights does not interfere with the home, that human rights does not include domestic rights. She stated that what women learned from this was to stop asking men for permission. Instead, they took women’s rights independently into the public arena. AI and other human rights groups soon recognized the women’s power base and decided to support women’s rights as human rights. Bunch also highlighted that despite the diversity of world cultures, human rights abuse is a universal evil. The supposed dichotomy between universality and cultural specificity is false, she said.

On the final day of the conference, there was a concluding “Shine a Light” session at which three resolutions on environmental rights were passed, largely because of the youth delegates’ actions:

- a resolution for AI to “promote environmental security and freedom from human-constructed environmental hazards” (the inclusion of “human-constructed” was a controversial point)
- a resolution on protecting the rights of “environmental cross-border migrants”
- a resolution directing Amnesty International USA to strive toward “eco-friendly policies and procedures” and “procurement of goods and services”.

Guest speaker Michael Posner, U.S. Under Secretary of State, termed AI the foremost human rights organization in the U.S. He called on the group to speak out even more forcefully to the Obama Administration in order to provide it political support, influence, or cover for making tough human rights decisions, such as dismantling the Guantánamo Bay detention camp.

*continued on page 22*

# Report from the Midwest Institute Conference in Florida

by Helen Ditouras (English)

On March 25-26, faculty from all over the Midwest and beyond gathered in sunny Fort Myers, FL, for the 18<sup>th</sup> annual conference of the Midwest Institute for International/Intercultural Education (MIIE). Along with the many other participants, I was able to attend workshops and other sessions that had been arranged under the leadership of MIIE director Theo Sypris for presentation at the beautiful campus of Edison State College.

As in previous years, this annual conference was highly engaging and thought-provoking. What follows are capsule summaries of a few of the outstanding sessions I was fortunate to attend.

1. "Global Poverty, Gender Inequality, and the Informal Economy". This presentation focused on the multi-dimensional aspect of poverty, including the political, economic, and socio-cultural facets involved. The objective was to gain knowledge of gender issues related to poverty in the U.S. and Mexico, among other countries. The faculty presenters had prepared instructional assessments in which students are expected to research gender and poverty via several sociological indices: the gender gap index, the economic opportunities for gender index, and the human development index. As a service-learning component, students are also expected to participate in a global educational organization called "Girl Effect" ([www.girleffect.org](http://www.girleffect.org)) and to forge connections between it and their aforementioned research.
2. "Ivy Tech Goes Global: Retraining Indiana for the Global Market". This presentation outlined the Global Studies program implemented at Ivy Tech Community College in Indiana. Its objective is to foster intercultural skills, especially communication skills, for students entering the global arena. In order to receive a Global Studies Certificate, students must complete an orientation, a series of Global Module courses, a capstone project (including attendance at Global workshops), and the formulation of a global résumé outlining their international experiences. In addition, students must acquire competency in a foreign language and complete a travel study program, either local or international. Finally, students are required to pass an online certificate course in peace and conflict resolution that is offered free of charge by the U.S. Institute of Peace (<http://www.usip.org/education-training/international/online-courses>).
3. "Globalizing Your Campus on a Shoestring". This presentation outlined the initiatives that Stanly Community College (Albemarle, NC) has implemented in order to 'globalize' its campus. Such initiatives include diversifying the campus, promoting understanding, direct exposure of students to other cultures, and bringing cultural knowledge to the campus. Another important component has been the fostering of community partnerships. Given the school's budgetary constraints, faculty and administrators were en-

couraged to creatively marshal existing resources. For instance, using innovative technology, instructors are able to schedule virtual presentations by international keynote speakers, and students also take part in Skype-based workshops. In addition, Stanly CC also fosters interaction with its sister college in the state of Querétaro, Mexico, with which students are able to communicate across borders via technology.

4. "Unique Manifestations of the Human Spirit". This presentation described St. Louis Community College's establishment of Coordinated Studies, which is an interdisciplinary Minority Studies course combining English and Psychology. The objective is to focus on the value of diversity within the community, and to highlight learning as a community-based process in which learners help one another process information. Student assessments include data analysis with psychological experimentation, and comparative writing/research assignments in which they analyze textbook material and a variety of minority literatures, i.e., multicultural canonical American Literature.
5. "It's a Duck's World After All: Teaching Global Perspectives". One of my personal favorites at this year's conference, this presentation had as its objective to highlight the usefulness of teaching popular culture—in this case, Donald Duck. By studying Donald Duck, students learn to interpret such complex licensed characters as commodified signifiers of cultural change and ideological conflict. They are expected to trace ideological shifts and perspectives over time and across boundaries of ethnicity, nationality, and gender. 'Duckology' analysis included reflections on Donald Duck in WW2, the Cold War, and Post-Colonial conflicts, notably U.S.-Latin American diplomacy. This presentation also included vintage artifacts such as comic books and post-WW2 video archives.

Apart from the above-mentioned sessions that I had the opportunity to attend, I was also invited to present the completion of my instructional module, "Murder City: Femicide, Popular Culture, and Global Awareness". This module was the result of my participation in an MIIE Summer Workshop on Languages, Global Communication & Exchanges, held at Kalamazoo Valley Community College in August 2010, and will be implemented this Fall in my section of Humanities 212 (Mass Media and Popular Culture). Its objective is to highlight the way in which global feminist activists have used popular culture and literature to remember *and* represent the hundreds of murdered women of the border town of Ciudad Juárez, in an effort to promote social justice and raise global awareness of these brutal homicides that have been ongoing since 1993.

The 19<sup>th</sup> annual MIIE Conference will take place at St. Louis Community College in Missouri. On that note, I invite all of my global trekker-colleagues to "Meet Me in St. Louis" next year!

## Global Issues Shock PoliSci Students

by Marjorie K. Nanian (Political Science)

Combining current events with the material in our textbook is a key goal when I teach Political Science 209 (International Relations).

This past Winter term, we focused on four major projects: European Union Expansion, Human Trafficking, Genocide, and the Israel/Palestine Conflict.

The first project required each student to choose a member country of the E.U. and serve as its representative in advocating for or against admission of the following eight countries: Turkey, Croatia, Serbia, Albania, Kosovo, Bosnia, Cape Verde, and Iceland. They had to research the topic, prepare a paper, and deliver a speech to the E.U. Assembly regarding their country's position on each of the candidate countries, complete with protest signs and a characteristic dish of food from their member state. Besides enjoying the multicultural dinner, students felt that this project helped them to see a different perspective, in addition to increasing their knowledge.

In the second project, which served as a mid-term research project, the students had to research human trafficking in the U.S., Canada, and Mexico, the three main countries of the International Institute's focus region this year, North America. As part of the research, each student was asked to watch a movie regarding one of the six forms of human trafficking (sex trade, organ harvesting, boy soldiers, debt slavery, drug smuggling, and human explosives), and incorporate the information into their paper. A rubric was provided to help in structuring the paper. In the words of one student, "The human trafficking paper opened my eyes to this growing crime."

The third project focused on genocide and consisted of small groups that each picked one of the following genocides to research: Native American Indians, Armenians, Jewish Holocaust, Rwanda, Darfur, Cambodia, and Bosnia. Again, they had to watch a movie on the topic and incorporate it into their research paper. A student commented that this project gave them tremendous insight into human nature.

As part of a historic background for this sad topic, a field trip was arranged at the Holocaust Memorial Center in Farmington Hills. The Center was kind enough to stay open past their closing time, and waive their entrance fee to accommodate Schoolcraft and Oakland Community College students. They also provided a tour guide and a Holocaust survivor, who spoke at the end of the tour about her experiences as a child in Poland and Russia. Most students felt that the time there was very worthwhile and relevant to their projects. In the words of one student, "It gave us an insight into what genocide would be like."

The final project involved Israel and Palestine, in which a speaker was brought in for each side. David Aisner, son-in-law of English Prof. Lila Zorn, delivered a Power Point presentation from the Israeli point of view on April 6. He had lived and taught in the country for a period of time. Hasan Newash, who was born and raised in Jerusalem and is Director of the Palestine

Cultural Office in Michigan, spoke from the Palestinian point of view on April 13. Both speakers took time to answer students' questions. Our Media Center videotaped the speakers (the DVDs are available in the library), and the College Bookstore donated Schoolcraft mugs as thank-you gifts for the speakers.

Students had to write two papers, from each perspective, and suggest a solution to the conflict. Most students thought that partitioning the countries was the most logical choice. However, the most innovative idea came from Larry Stapleton, a former military veteran, who said that, "Since the Old City of Jerusalem is home to several sites of key religious importance... I would designate it a neutral zone, owned by no country, occupied by no one, and administered by the United Nations Educational, Scientific and Cultural Organization (UNESCO)." •

### César Chávez Academy *continued from page 14*

have such experiences. We are accomplishing many great things. I attribute that to the attitudes of the students, the support of the parents, and the can-do mentality of the staff that is helping to push the students to achieve their goals.

I encourage you to learn more about our high school and the academy at <http://www.leonagroup.com/ccahs/index.htm>. You will undoubtedly be as pleasantly surprised about the culture and the school's accomplishments as I was and am.

César Chávez was once quoted saying: "We need to help students and parents cherish and preserve the ethnic and cultural diversity that nourishes and strengthens this community— and this nation." This quite perfectly illustrates the mentality at CCAHS in Southwest Detroit. In the words of César Chávez and his United Farm Workers: *Sí Se Puede* –Yes We Can!

### Amnesty International *continued from page 20*

Salil Shetty, an Indian citizen and the current Secretary General of Amnesty International, spoke of four contemporary social contradictions in the world:

- massive increases in wealth alongside massive increases in inequality
- significant reduction in large-scale wars without significant increases in security of the poor and women
- massive increases in technological information but not in accountability
- massive increases in the number of democratic nations alongside massive decreases in the trust of elected officials.

He focused on the worldwide rise of populist ideology, which has created better conditions for the struggle for human rights. With the falling of trust in governments, there has been a rise in the trust of NGOs such as Amnesty International. AI cannot shy away from intellectual discourse that has ideological implications, such as on issues of populism, environmental and human rights, and the right to political protest and political participation. One of his conclusions was, "The United States is ripe for a second human rights revolution!"

# A Transformational Learning Model for Global Educators

by Connie Watson

*A former longtime resident of Michigan, Connie Watson worked at Delta College where she was Associate Professor of Psychology and played an instrumental role in the creation of the Global Peace Studies program. She also worked at Central Michigan University in staff development, and assisted with staff and faculty development at Delta. Connie is completing a doctorate in the Adult Learning and Leadership program at Teachers College-Columbia University. This Fall, she has joined the Community College of Philadelphia as a Psychology faculty member.*

Many community colleges have implemented initiatives aimed at globalizing/internationalizing the college. Some have created institutes like Schoolcraft's International Institute; others have extensive study abroad programs and/or a large international student population; and some struggle to find the resources and leadership to get started. Therefore, the community college environment has mixed results for globalizing the college (Childress, 2010; O'Connor, 2009; Dellow, 2007; Le Loupe, 2009).

Even once resources have been obtained, creating and maintaining a comprehensive (curricular and co-curricular) global focus can seem overwhelming, especially if one would like to integrate transformational learning and avoid the "banking" method. Paulo Freire (1993) describes banking as providing information to students much like making deposits in a bank. For transformational learning to occur, it is necessary to share perspectives, discuss experiences, and apply the course material to life and work in the postmodern world. Freire describes that using praxis (reflection on action) and critical consciousness (in-depth understanding about the world and fostering freedom from oppression) helps educators infuse democratic principles into the classroom so that teachers become co-learners; and dialogue and problem posing serve to uncover political, economic, cultural, and oppressive issues that relate to the topic at hand.

This is a tall order for any classroom but especially significant at the community college level. Many community college students come from diverse backgrounds and/or underserved populations and know what inequity feels like. On the other hand, there are also students in the classroom who might feel guilt, shame, or anger from being "blamed" by being part of the majority population. Therefore, global education and the topics inherent within it, such as environmental decline, human rights, building cross-cultural relationships, and technological and medical advances, are often controversial, complex, ambiguous, and emotional. So if an educator wants to dive deep into global topics and provide transformational learning opportunities, then he/she might want to prepare for these complex interdisciplinary conversations by engaging in some transformational learning him/herself.

Both informational and transformational learning are important to integrate into the global classroom. There are certainly many "informational" or specific pieces of knowledge to be learned and skills to be developed, such as conflict resolution skills, geographic knowledge, and language

acquisition. However, many Global Education programs also integrate transformational and/or transformative learning, which often includes critical reflection on assumptions, perspective change, and psychological growth and development (Brookfield, 2006; Drago-Severson, 2009; Kegan, 1982; Mezirow, 2000). Drago-Severson (2009, p.11) explains that these two types of learning are needed in "today's global society". However, since informational learning "is often the goal of traditional forms of professional development" aimed at increasing one's knowledge and skills, opportunities to focus on transformational learning must also be created. For, transformational learning "relates to the development of the cognitive, emotional, interpersonal, and intrapersonal capacities that enable a person to manage complexities of work (e.g., leadership, teaching, learning, adaptive challenges) and life."

I have created a professional development model that might help community college faculty infuse global education into their practice in a transformational way. The chart on the next page describes the components of the model, as well as practical activities that can be applied in each one. I utilized the Adult Education, Global Education, and Community College literature to build the model, as well as my own experience of globalizing the community college environment in my work at Delta College and my doctoral research at Columbia University.

The model summarized in the chart utilizes many Adult Education theories because community college instructors are adults with extensive personal and professional education and experience, and they also teach adult learners. Some Adult Education theories that lend themselves to a global focus are: emancipatory learning, andragogy (self-directed, experiential, reflective, problem centered, intrinsically motivated), ethnorelativism, and transformative learning (Curran & Murray, 2008; Heely, 2005; Kreber, 2006; Neumeister, 2007; Pohland & Bova, 2000; Singh, 2005; Singleton & Fleming, 2009). While the model presented in the chart integrates many of the theories listed above, I used Constructive-Development Theory (C-D Theory) as a major learning lens in this model and so I will briefly describe its applicability.

## Defining Constructive-Developmental Theory

Development describes how one changes and grows during his/her lifetime. C-D Theory suggests that "how we know is who we are" (Taylor, Marienau, & Morris, 2000). Robert Kegan's theory of Constructive-Development is a psychological process that builds on the work of developmental and humanistic psychologists. It is about making meaning of the events we witness and think about in the world. Therefore it is also grounded in philosophy (epistemology, critical theory, constructivism, and postmodern thought), which makes it especially useful for increasing one's understanding of global education. Our "world view" guides our understanding and level of questioning (Taylor et. al, 2000; Kegan, 1982; Drago-Severson, 2004a & 2004b).

Kegan's (1982) C-D theory has six stages. Drago-Severson (2009) has added to Kegan's work by applying it more specifically to the educational environment. The stages she

*continued on next page*

**Learning Model** *continued from page 23*

describes are: incorporative, impulsive, instrumental, socializing, self-authoring, and self-transforming. Each stage includes new and more complex ways to make meaning, as well as a subject-object perspective that guides one through the difficulties of seeing oneself objectively. The last two stages are most applicable to faculty growth in the global education area, so they will be briefly defined.

Self-Authoring Knowers (individually reflective) understand the importance of multiple perspectives and often seek them out. They will often integrate new ideas into their own “ways of knowing” and they are solution oriented, but might not be fully engaged in the social construction of reality. Self-Transforming Knowers (interconnected) often foster collaboration, collegiality, and mutual respect. They have a greater capacity for emotional intelligence, are willing to challenge the status quo, share power, and are often strategic thinkers. This is the most developed “way of knowing” and some research shows that less than 10% of the population has reached this type of meaning making (Drago-Severson, 2004a).

These two “ways of knowing” tie directly into the skills, attitudes, and behaviors that are important for the development of global competence (mutual respect, emotional intelligence, problem focus, etc.). There is a clear gap in American citizens’ developmental capacity and the levels needed (self-authoring and self-transforming) to successfully navigate life and work in the postmodern world (Drago-Severson, 2009; Rooke & Torbert, 2004). Therefore, this theory should provide a helpful framework for faculty development and thus student growth.

**Collaborative Inquiry as a Faculty Development Tool**

Lastly, I would like to describe one specific faculty development activity that can be applied to any or all of the model’s components. Collaborative Inquiry (CI) is a process that helps a group of people investigate and learn about a particular topic in a systematic way. The main purpose is for members to transform themselves and/or their group by developing personal or professional capabilities. A central component is creating a “safe space” that is also challenging and stimulating. Furthermore, this process has been applied in the educational,

**The Transformational Global Educator: A Faculty Development Model**

Model Components	Description	Possible Faculty Development Activities
1) Faculty Engagement	A commitment and passion for infusing global issues and topics into the curriculum. Reflect and share past significant experiences that fostered a passion for global education or take a journey (figuratively and/or literally) with others to deepen one’s passion.	Attend local, national, and international workshops, conferences, and seminars on global education such as the Salzburg Global Seminars, UPEACE-Costa Rica workshops, Fulbright programs, and the Midwest Institute for International/Intercultural Education. Create learning opportunities at your college. Could use Dominice’s Life History approach (2000).
2) Transformational Global Education Philosophy	Create an individual or group description of the theories, ideas, and worldviews that shape one’s practice. Could infuse transformational concepts with humanistic/positive psychology, cosmopolitan, and critical theory approaches.	Engage in research, dialogue, and writing about one’s global education philosophy. May use Appreciative Inquiry, Collaborative Inquiry, communities of practice and attend workshops.
3) Global Education Practices	Identify “best practices” to use (curricular and co-curricular). More likely to be transformational when use holistic, interdisciplinary, experiential, collaborative, and critical approaches.	Best practices can be found in the literature and from organizations like: NAFSA, CCID, ACIIE, and MIIE. Consider creating a college handbook or web site to share practices. Use teaching circles, faculty observations, and Action Learning initiative that combine scientific inquiry with application, critical reflection, and assessment (O’Neil and Marsick, 2007).
4) Developmental Complexity	One’s worldview or the way one makes meaning out of situations, thoughts, and feelings. As one’s developmental level grows, one becomes more open, collaborative, and comfortable with complexity.	Implement Drago-Severson’s (2009) Four Pillar Practice for faculty and leadership development. Includes teaming, collegial inquiry, mentoring, and creating leadership roles.
5) Context	One’s workplace, community, background, family, religion, students, etc. These influence a faculty member’s practice.	Take a systems approach to understanding how global education initiatives apply in your context. Could use Kowalski’s 1988 System Model for Planning Adult programs by focusing on individual, organizational, and environmental values and needs.
6) Self Assessment	Reflecting on one’s practice of teaching and learning as well as collecting qualitative and quantitative feedback from students, peers, administrators, and community members in formal and informal ways.	In addition to peer review and student feedback, use Brookfield’s Critically Reflective Teacher (1995) orientation including the autobiographical learner lens, lens of our students, lens of colleagues, and lens of educational literature.
7) Future Directions	Goals, and plans for the future.	Appreciative Inquiry and Collaborative Inquiry could be used in the strategic planning cycle or for an individual development plan.

workplace, and community learning settings in many areas including diversity, multicultural, and intercultural work (Bray et al., 2000; Yorks & Kasl, 2002; Reason & Heron, 1995).

I had the honor of participating in a CI initiative with five of my fellow doctoral students. Our central questions were about how to manage and make meaning of our multiple identities and raise our cross-cultural consciousness. We intentionally formed a group that was very diverse so we could hear each other's voices and perspectives. We met for six months and conducted eight action-reflection cycles (six in person and two via Skype). The sessions were recorded and each participant kept an on-going journal and posted excerpts (1-2 pages) from each session on our Google site. We then analyzed the data by reading each other's journals and pulling out themes. We chose to engage in holistic and experiential learning sessions that included sharing stories, problem posing, reading and discussing literature, and participating in art-based learning, and we included dance, song, and food to more fully understand each other's cultural background. We not only gained a much deeper understanding of the six different cultures represented in our group but learned different ways to share our voices and communicate cross-culturally. Finally, we tested out many learning activities that we can now apply to our individual practice.

### Conclusion

I hope what I shared in this brief article resonated with you. While taking classes and conducting research, I was often struck by the fact that I "know" these theories implicitly. I had been in the higher education environment (faculty and staff) for over 20 years before studying the Adult Education literature. Learning about constructs that "described my experiences" so well as an educator, mentor, and leader revitalized my mission as an educator, and supported my desire to be globally focused and transformational in my approach. I hope you might be able to apply some of the concepts I have discussed here in your own practice. I also ask that those of you engaged in globalizing your practice and/or using transformational learning techniques share what has worked for you and add to the discussion in the community college environment, for more voices in this context need to be heard.

### References

- Bray, J. N., Lee, J., Smith, L. L., and Yorks, L. (2000), *Collaborative Inquiry in Practice: Action, Reflection, and Making Meaning* (Thousand Oaks, CA: Sage Publications).
- Brookfield, S. D. (1995), *Becoming a Critically Reflective Teacher* (San Francisco, CA: John Wiley & Sons).
- Brookfield, S. D. (2006), *The Skillful Teacher* (San Francisco, CA: John Wiley & Sons).
- Childress, L. (2010), *The Twenty-First Century University: Developing Faculty Engagement in Internationalization* (New York: Peter Lang).
- Curran, E., and Murray, M. (2008), "Transformative Learning in Teacher Education: Building Competencies and Changing Dispositions", *Journal of the Scholarship of Teaching and Learning* 8:3, pp. 103-118.
- Dellow, D. (2007), "The Role of Globalization in Technical and Occupational Programs", *New Directions for Community Colleges* 138, pp. 39-45. Available from <http://www.insterscience.Wiley.com>.
- Dominice, P. (2000), *Learning from Our Lives: Using Educational Biographies with Adults* (San Francisco, CA: Jossey-Bass).
- Drago-Severson, E. (2004a), *Helping Teachers Learn: Principal Leadership for Adult Growth and Development* (Thousand Oaks, CA: Corwin Press).
- Drago-Severson, E. (2004b), *Becoming Adult Learners: Principles and Practices for Effective Development* (New York: Teachers College Press).
- Drago-Severson, E. (2009), *Leading Adult Learning: Supporting Adult Development in our Schools* (Thousand Oaks, CA: Corwin Press).
- Freire, P. (1993), *Pedagogy of the Oppressed* (New York: Continuum International Publishing Group).
- Freire, P. (2005), *Teachers as Cultural Workers* (Boulder, CO: Westview Press).
- Heely, M. E. (2005), *The Contribution of International Work and Study Experience to the Professional Life and Practice of Adult and Higher Education Faculty*, retrieved from ProQuest Digital Dissertations (AAT 3175694).
- Kegan, R., (1982), *The Evolving Self: Problems and Process in Human Development* (Cambridge, MA: Harvard University Press).
- Kreber, C. (2006), "Developing the Scholarship of Teaching through Transformative Learning", *Journal of Scholarship of Teaching and Learning* 6:1, pp. 88-100.
- Kowalski, T. (1988), *Program Planning* (Albany, NY: State University of New York Press).
- Le Loup, B. (2009), *The Global Citizenship Initiative: A Case Study Examining the Leadership of Pacific Coast Community College Implementing Organizational Change in Response to Globalization*, retrieved from ProQuest Digital Dissertations (AAT 3368587).
- Mezirow, J., et al. (2000), *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco, CA: Jossey-Bass).
- Neumeister, J. (2007), *This New Whole: An Exploration into the Factors of Self-Authorship in College Students*, retrieved from ProQuest Digital Dissertations (AAT 1448735).
- O'Connor, G. (2009), *Internationalization of General Education Curriculum in Missouri Community Colleges: A Faculty Perspective*, retrieved from ProQuest Digital Dissertations (AAT 3393633).
- O'Neil, J., and Marsick, V. (2007), *Understanding Action Learning* (New York: American Management Association).
- Pohland, P., and Bova, B. (2000), "Professional Development as Transformational Learning", *Leadership in Education* 3:2, pp. 137-150.
- Reason, P., and Heron J. (1995), "Co-operative Inquiry", in J. Smith, R. Harre, and L. Van Langenhove, eds., *Rethinking Methods in Psychology* (Thousand Oaks, CA: Sage Publications).
- Rooke, D., and Torbert, W. R. (2005), "Seven Transformations of Leadership", *Harvard Business Review*. Harvard Business School Publishing Corporation, Reprint #R0504D, available from <http://hbr.org/>.
- Singh, P. (2005), "Use of the Collegial Leadership Model of Emancipation to Transform Traditional Management Practices in Secondary Schools", *South African Journal of Education* 25:1, pp. 11-18.
- Singleton, J. L., and Fleming, M. K. J. (2009), "Transformation of Learning and the Learner: Infusing Cross-Cultural Content Across the Curriculum", *International Journal of Learning* 15:12, pp. 131-140.
- Taylor, K., Marienau, C., and Fiddler, M. (2002), *Developing Adult Learners: Strategies for Teachers and Trainers* (San Francisco, CA: Jossey-Bass).
- Yorks, L., and Kasl, E. (2002), "Toward a Theory and Practice for Whole-Person Learning: Reconceptualizing Experience and the Role of Affect", *Adult Education Quarterly* 52:3, pp. 176-192.

# Multicultural Events Calendar for SE Michigan

*See also the schedule for Focus North America (page 9).*

**Apr. 7, 2011 – Apr. 2012:** “The Chris Webber Collection: Exceptional People During Extraordinary Times, 1755 – Present”. Retired UM and NBA basketball star Chris Webber is also an avid collector of African American historical material. This exhibition presents select items from his collection, including books such as a first edition of Phillis Wheatley’s *Poems on Various Subjects, Religious and Moral* (1773), and rare artifacts from Rosa Parks, Dr. Martin Luther King, Jr., and many others. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.

**Jun. 16 – Dec. 31, 2011:** “Dance Theatre of Harlem: 40 Years of Firsts”, an exhibit about the renowned African-American troupe. Organized with support from the New York Public Library. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://thewright.org/the-gala>.

Also including:

Sep. 9: Dance Theatre of Harlem gala performance, a dazzling evening of dining, dance, and other entertainment and a fundraiser for the museum, 7 pm - 12 am.

Sep. 10: Dance Theatre of Harlem workshop with lecture and demonstration, 11 am - 12:30 pm.

Sep. 11: screening of the Dance Theatre of Harlem’s film “Creole Giselle”, 6 - 7:30 pm.

**Jul. 30 – Oct. 23, 2011:** “Multiple Impressions: Contemporary Chinese Woodblock Prints”. This exhibit presents works by 40 leading printmakers from contemporary China to showcase the extraordinary innovations, in both technique and conception, that have transformed this long-established artform in recent years. In conjunction with the exhibit, there are also a number of related tours, lectures, and workshops this Fall. Univ. of Michigan Museum of Art, 525 South State Street, Ann Arbor. For more info, call 734-764-0395 or see <http://www.umma.umich.edu/>.

**Aug. 19, 2011** (opening day): “Doorway to Freedom— Detroit and the Underground Railroad”, an exhibit on Detroit’s critical role as the last American stop for freedom-seeking slaves before boating across the Detroit River to Canada. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, call 313-833-1805 or see <http://www.detroithistorical.org/main/dhm/index.aspx>.

**Sep. 8, 2011:** Prominent actor, singer and humanitarian Harry Belafonte delivers the Fifth Biennial Damon J. Keith Lecture on civil rights, entitled “Where We Are Headed”. Organized by the Wayne State Univ. Law School’s Damon J. Keith Center for Civil Rights, with support from Comerica Bank. Admission is free, but a reservation is required online at <https://specialevents.wayne.edu/5thbiennialbelafonte>. 7 pm. Community Arts Auditorium, 450 Reuther Mall, Wayne State Univ., Detroit. Parking is available in Structure #1

## Global Thursdays

Global Thursdays is a monthly series showcasing the finest in world music, dance, film, and performance art. Programs are at 7:30 pm, mostly on Thursdays, at the Arab-American National Museum (13624 Michigan Ave., Dearborn). Supported by Comerica Bank, DTE Energy, Masco, and DoubleTree Hotel. For more information and for purchasing tickets, see <http://www.arabamericanmuseum.org/Events.id.10.htm>

September 8, 2011:

Omar Offendum  
(Syrian-American hip-hop)

October 13, 2011:

An Evening of Armenian Music

November 3, 2011:

Arab American Comedy & Music

December 8, 2011:

Wendell Harrison and Amp Fiddler  
(Detroit jazz saxophone)

## University Musical Society

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

Oct. 15, 2011:

Goran Bregovic and his  
Wedding and Funeral Orchestra  
(Balkan music)

Oct. 21-22, 2011:

Cloud Gate Dance Theatre of Taiwan

Oct. 27, 2011:

Schola Cantorum de Venezuela  
(Latin American choral group)

Nov. 5, 2011:

Diego El Cigala  
(flamenco singing and Latin American music)

Nov. 9, 2011:

AnDa Union  
(Mongolian folk music)

Nov. 11, 2011:

Rebirth Brass Band:  
The Musical Majesty of New Orleans



**Amr Diab, the biggest-selling Arab recording artist of all time, performs in Detroit on September 23.**

across from the Law School on Palmer Street. For more info, email [hhughes@wayne.edu](mailto:hhughes@wayne.edu) or call the Law School Dean's Office at 313-577-3620.

**Sep. 8-11, 2011:** "U.S. Rising: Emerging Voices in Post-9/11 America", a series of discussions, performances, and exhibits in Detroit and Dearborn examining the challenges our nation has faced and how we have responded in the 10 years since the tragedy. The non-profit StoryCorps project will be collecting oral-history stories of discrimination and injustice as well as resilience and triumph. Sponsored by Arab Community Center for Economic and Social Services (ACCESS), Univ. of Michigan-Dearborn, ACLU of Michigan, and WDET-FM. Support from the W.K. Kellogg Foundation and the Knight Foundation. For info and registration, see <http://www.usrising.org/>.

**Sep. 10 – Nov. 20, 2011:** African Art from the John Korachis Collection. Oakland University Art Gallery, 208 Wilson Hall, Oakland Univ., Rochester.

**Sep. 21, 2011:** "A New Perspective on Jewish Ghettos During the Shoah", a talk by Dr. Dan Michman, a Holocaust researcher at Bar-Ilan Univ. in Tel Aviv, Israel. Sponsored by Cohn-Haddow Center for Judaic Studies, American Friends of Bar-Ilan University, and the Holocaust Memorial Center. 7:30 pm. Admission is free, but registration is required; contact Ruth Stern at 313-577-2679 or [cohnhadowcenter@wayne.edu](mailto:cohnhadowcenter@wayne.edu). Holocaust Memorial Center Zekelman Family Campus, 28123 Orchard Lake Road, Farmington Hills.

**Sep. 22-24, 2011:** "Detroit, Global City: The Motor City in the World Conference". Detroit is rarely considered as a global city like Los Angeles, New York, or London. This conference will explore the city's present, past, and future place in the economies, politics, and imaginations of the nation and the world. Topics include border-crossing, im/migration, race, (de)industrialization, internationalism, aesthetics, art, film, and

architecture. Wayne State Univ., Detroit. For more information, contact Sarika Chandra at [schandra@wayne.edu](mailto:schandra@wayne.edu) or John Pat Leary at [jpleary@wayne.edu](mailto:jpleary@wayne.edu), or see <http://www.clas.wayne.edu/americanstudies>.

**Sep. 23, 2011:** Concert by Amr Diab, the famous Egyptian singer and composer of *el-geel* pop music. Diab is considered "The Father of Mediterranean Music". 8 pm. Detroit Opera House, 1526 Broadway, Detroit. For more info, call 313-961-3500 or see <http://www.motopera.org>.

**Oct. 1, 2011:** Maronite Heritage Celebration. Honoring the 100-year-old community of Maronite Christians in Greater Detroit, who are descended from Syrian and Lebanese immigrants. Traditional music, dance, food, games, and other culture starting at 8 am and running through evening, with a sit-down dinner at 8:30 pm. For info and tickets, call 313-824-0196. Saint Maron Church, 11466 Kercheval Ave., Detroit.

**Oct. 6-30, 2011:** Plowshares Theatre Company presents "The Whipping Man". A Jewish Confederate soldier shares a Passover Seder with two of his former slaves at the end of the Civil War. While they look for signs of a return to normality, the three men struggle with their shared past and the reality of the new world they now live in. This is a play about redemption and forgiveness, about the lasting scars of slavery, and the responsibility that comes with freedom. Virgil H. Carr Cultural Arts Center, 311 East Grand River Ave. at Centre Street, Detroit. For more info, call 313-872-0279 or see <http://www.plowshares.org>.

**Oct. 7, 2011:** Navratri Garba/Bhangra celebration. Schoolcraft's version of the Hindu festival that traditionally marks the beginning of autumn and celebrates the goddess Durga. Dinner, live music, dance, costume, and a marketplace. Sponsored by the Student Activities Office and the Asian Student Cultural Association. 7 pm – 12 midnight. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For \$12 tickets, e-mail [sao@schoolcraft.edu](mailto:sao@schoolcraft.edu) or call 734-462-4422.

**Oct. 7-28, 2011:** Decorate sugar skulls (*calaveras de azúcar*) and learn how they are used for Day of the Dead (*Día de los Muertos*) celebrations in Mexican and Mexican-American communities. Every Friday in October. 6–9 pm. Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.



**Oct. 10, 2011:** Alex Kershaw will discuss his recent book, *The Envoy*, about Swedish diplomat Raoul Wallenberg's actions during WW2 that saved thousands of Hungarian Jews from deportation to Nazi death camps. Fifth annual Mary Einstein Shapero Memorial Lecture. 7 pm. Handleman Hall, Temple Beth El, Bloomfield Hills. Admission is free, but reservations are requested; for info, call 248-851-1100 or visit <http://www.tbeonline.org>.

*continued on next page*

**Multicultural Calendar** *continued from page 27*

**Oct. 17, 2011:** Senegalese master musician Baaba Maal. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

**Oct. 21-23, 2011:** International Festival, featuring international 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 Road. For more info, call Ann Clark at 313-871-8600 x229 or see <http://www.iimd.org?q=node/1775>.

**Nov. 2, 2011:** "Motown Mensches: Jewish Connections to Motown Records". The event will chronicle the Jewish cultural and societal ties to Motown Records. Presented by the Rabbi Leo M. Franklin Archives and the Jewish History Detectives Lecture Series. 7 pm. Temple Beth El, Bloomfield Hills. Reservations are requested; donations of \$5 will be accepted. For more info, call 248-851-1100 or visit <http://www.tbeonline.org>.

**Nov. 4-6, 2011:** Arab American Studies Conference. Presentations on all aspects of Arab American social and cultural studies, honoring the late Prof. Michael Suleiman. Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, contact Elaine Hagopian at [echagop@verizon.net](mailto:echagop@verizon.net).

**Nov. 9, 2011:** Zydeco/Cajun music performance by Jeffery Broussard and the Creole Cowboys. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

**Nov. 11, 2011** (opening day): "Patriots & Peacemakers: Arab Americans in Service to Our Country" affirms the important role Arab Americans have played in our country throughout its history. The exhibit tells true stories of heroism and self-sacrifice, highlighting the U.S. Armed Forces, diplomatic service, and the Peace Corps. Main Floor Gallery, Arab-American National Museum, 13624 Michigan Ave., Dearborn.

**Nov. 12-13, 2011:** 18<sup>th</sup> Ann Arbor Polish Film Festival. Organized by UM Center for Russian, East European, and Eurasian Studies. Univ. of Michigan, Ann Arbor. For additional information and to purchase tickets, see [www.annarborpolonia.com/filmfestival/home.htm](http://www.annarborpolonia.com/filmfestival/home.htm).

**Nov. 20, 2011 – Feb. 12, 2012:** "Rembrandt and the Face of Jesus" features eight paintings of the presumed visage of Christ by Dutch artist Rembrandt and his students, plus more than 50 related paintings, prints, and drawings that shed light on their religious, historic, and artistic significance. Organized by the DIA, Musée du Louvre, and Philadelphia Museum of Art. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

**Nov. 23, 2011:** Concert by Tinariwen, a band of Tuareg musicians from the Sahara Desert region of northern Mali. The band was formed in refugee camps in Libya around 1979, and returned to Mali after a cease-fire in the 1990s. Their sound is primarily guitar-driven in the style known as *assouf*, with roots in West African music. 8 pm. Majestic Theatre, 4120-4140 Woodward Ave., Detroit. For more info, call 313-833-9700 or see <http://majesticdetroit.com>.

**Danielle McGuire** *continued from page 10*

The book goes on to detail multiple other important stories that show the role of black women, violence against them, and the consistent lack of justice. These include Gertrude Perkins, Flossie Hardman, Betty Jean Owens, Ruby Pigford, and Joan Little.

## Opening Eyes, Changing Minds About Race

If you get a chance to hear Danielle McGuire speak, I urge you to go. She is energetic, articulate, sincere, and well prepared. Her talk includes audio clips of historical figures, enhancing the written version told in her book.

In the Question and Answer portion of the presentation, people asked many of the questions that were on my mind. "How did a white woman come to write this book?" McGuire revealed that she had grown up in Janesville, Wisconsin, a white community. In high school she read Jonathan Kozol's book, *Savage Inequalities: Children in America's Schools*. This had been an eye-opener for her. As a result she asked her father, who taught in Milwaukee, if she could spend a week at his high school. There, she said, in a huge reversal of the environment where she was a student, she discovered, "I had a race." And she was saddened and moved to realize that the Milwaukee school had no after-school program, no sports, no music, and the seniors were reading books she had read in the eighth grade. She discovered, first-hand, the deep inequities in our society. Despite her not being particularly drawn to history as a high school or early college student, when she needed to do research for a college course and began to unearth sources about violence against women, she became energized.

In response to another question McGuire commented that this book is 'the tip of the iceberg'. Despite her 12 years of work, there is still plenty of additional research that can be done in this area. Another question was, "What was the response to your book from the African American community?" McGuire said that most people were grateful that the story is being told. In particular, she has been in close touch with Recy Taylor, now 91, and her family. In fact, one week after the talk, on March 30, 2011, the Alabama House of Representatives made a public apology to Ms. Taylor for its inaction and lack of justice regarding her rape by seven white men in 1944.

Another questioner asked whether she got "hate mail". McGuire said she got some, but just pressed 'delete'. To me, the hate mail underscores the importance of this book and how much work remains to be done. One student asked McGuire how she was able to do this research, given how painful each story is. McGuire said that every case broke her heart, but the women she was learning about gave her strength and courage to continue. "We live in a different world today because of them."

As a woman, an educator, and an educator of future teachers, my response to the book, the presentation, and, in particular the story about reading Kozol was "Yes!". What a powerful example of the transformative power of education.