

International Agenda



Magazine of the Schoolcraft College International Institute (SCI)

Volume 12, Number 1 Winter 2013



Nadezhda Tolokonnikova, a member of the women's protest group Pussy Riot, is led in handcuffs to their trial in Moscow last August for "hooliganism motivated by religious hatred". She told the judge, "This is a trial of the whole government system of Russia..." .

Jessica Zychowicz will speak here on campus about the Pussy Riot controversy on Monday, April 1. Coverage of Schoolcraft College's Focus: Russia and Its Environs project begins on page 13.

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International Agenda

Published once per semester by
the International Institute (SCII)

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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:

- January 25, 2013
- February 22, 2013
- week of May 6-10 (TBD), 2013.

GlobalEYEZers, a group affiliated with SCII, meets twice each semester to discuss current events relevant to international/ intercultural issues. Discussions are held in an informal social setting. Faculty and staff, as well as students and members of the community, are invited to be a part of this group. Meetings are on Fridays at 11am – 12noon in the Liberal Arts Building, room LA-200. Upcoming meetings are as follows:

- January 25, 2013
- March 15, 2013.

For more information, contact Mark Huston at mhuston@schoolcraft.edu or 734-462-4400 x5673.

International Institute (SCII)

Schoolcraft College
 18600 Haggerty Road
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The mission of the Schoolcraft College International Institute is to coordinate cross-cultural learning opportunities for students, faculty, staff, and the community. The Institute strives to enhance the international content of coursework, programs, and other College activities so participants better appreciate both the diversities and commonalities among world cultures, and better understand the global forces shaping people's lives.

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Students!



Enter the Winter 2013
International Agenda Writing
and Artwork Contest

First Prize: \$200 Scholarship
Second Prize: \$150 Scholarship

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

The four winning entries from Fall 2012 have
been published in this issue of the magazine!

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

Deadline: April 8, 2013

Guidelines:

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

Complete rules and entry forms can be obtained from the Editor:

Randy Schwartz
rschwart@schoolcraft.edu
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Readers!



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Whether you're an on-campus or off-campus reader, we urge you to take out a free e-mail or postal subscription. This will ensure that you continue to receive the magazine twice a year, and will also strengthen your link with Schoolcraft College and its International Institute.

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 18600 Haggerty Road
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News from Our Neighboring Schools

Andrea Abbas, who teaches Biology part-time at **Washtenaw Community College**, left for Haiti on Dec. 29 on a medical mission. She will be providing paramedical care to people in need, and wrote, "It's been a dream of mine to travel the world and practice medicine in poverty-stricken areas. I am so lucky to be able to live my dream and help others in need." Andrea is the daughter of Schoolcraft Prof. of Biology Mohammed Abbas. She used the GoFundMe personal fundraising website to raise hundreds of dollars needed to make the trip possible.

Athena Kolbe, a Ph.D. student in Social Work and Political Science at the **University of Michigan**, has recently helped to expose the high rate of unprosecuted, even unreported, rape cases in Haiti, especially among earthquake and hurricane victims. Kolbe is co-director of a social work institute in Pétionville, the Enstiti pou Travay Sosyal ak Syans Sosyal. In a recent column in the *New York Times*, "Haiti's Silenced Victims" (Dec. 9, 2012), she and a colleague described encountering a rape victim and their unsuccessful efforts to have authorities prosecute the case. They noted that a law against rape was finally enacted in Haiti in 2005,

But old habits die hard. In Haiti, attitudes toward rape are similar to those that were common in the United States before the 1970s and '80s. Haitian officials often claim that residents of slums and displaced person camps are promiscuous. Despite new laws, few women will ever report the event because of the prevailing social norms that blame victims for their own assault.

Kolbe was principal investigator for a 2010 UM study of health and safety in urban Haiti that gathered information through an orally-administrated survey. For more information, visit <http://www.athenakolbe.com>.

A researcher at the **University of Michigan** School of Public Health, Mozghan Savabi-Esfahani, and her team of colleagues in Iraq and Iran, completed a study that found birth defects skyrocketed in Basrah and Fallujah, Iraq, following the coalition military bombardment of those cities. Their Sep. 15 report, entitled "Metal Contamination and the Epidemic of Congenital Birth Defects in Iraqi Cities", appeared online in the *Bulletin of Environmental Contamination and Toxicology*, at <http://www.springerlink.com/content/u35001451t13g645/?MUD=MP>. Dr. Savabi-Esfahani told *International Agenda*,

Our findings are shocking. At Al Basrah Maternity Hospital, newborn babies' birth defects jumped from 1.37 per 1000 live births during the year of Oct. 1994 – Oct. 1995, to an extremely high number of 23 per 1000 live births during 2003, then to an even higher number of 48 per 1000 live births during 2009. Our evidence included a primary tooth sample from a Basrah-born child with birth defects. That tooth contained 3 times more lead than primary teeth of children born in pristine areas. Lead is a major neurotoxic metal, commonly used in military weapons.

Chicago Tribune columnist Robert Koehler, reporting the find-

ings, concluded that they make it incumbent upon us "to summon the moral equivalent of Nuremberg". The study was also reported in such media as the *Christian Science Monitor*, *Foreign Policy*, the *Toronto Star*, CNN International TV, BBC, *The Independent* (UK), *Al Arabiya* (UAE), and the *Times of India*.

The **University of Michigan**'s Institute for Social Research (ISR) organized an international Conference on Inequality across Multiple Generations last Sep. 13-14. ISR sociologist Fabian Pfeffer, the lead organizer of the conference, presented some eye-opening results from his ongoing comparative study of inequality. "Research shows that it's really a myth that the U.S. is a land of exceptional social mobility", he stated. Based on representative two-generation samples of many thousands of families in the U.S., Germany, and Sweden, parental wealth is more important than parental education, income, or occupation in shaping whether children move up or down the socioeconomic ladder in adulthood. "Despite the widespread belief that the U.S. provides exceptional opportunities for upward mobility, these data show that parental wealth has an important role in shielding offspring from downward mobility and sustaining their upward mobility in the U.S. no less than in countries like Germany and Sweden, where parental wealth also serves as a private safety net that not even the more generous European public programs and social services seem to provide." Pfeffer is now expanding the number of countries he is analyzing, and is also examining the influence of grandparents' wealth. A working paper on the research, co-authored by Martin Hällsten, "Mobility Regimes and Parental Wealth: The United States, Germany, and Sweden in Comparison," is available at <http://www.psc.isr.umich.edu/pubs/abs/7676>.

Several local schools have recently expanded their collaboration with partners in China and Taiwan:

- **Lawrence Technological Univ.** has signed agreements with four universities in Taiwan to enroll students in its "3+2" dual-degree programs. Participants study three years in Taiwan followed by two at LTU in order to complete a bachelor's degree from the first institution and a master's from LTU.
- The **Univ. of Michigan-Dearborn** has established similar "3+2" dual-degree arrangements with six different universities in China, resulting in more than 130 Chinese students arriving on their campus this school year. Many of them are engineering majors. The students organize a festival each February to celebrate the Chinese New Year. UM-Dearborn students are also eligible to study at the schools in China.
- The **Univ. of Michigan-Ann Arbor** and Shanghai Jiao Tong Univ. (SJTU) are forming six joint teams of faculty to work on five-year funded research projects in renewable energy and biomedical technology. UM has administered graduate engineering degree programs at SJTU since 2001.
- **Eastern Michigan Univ.** has established dual-degree programs in three fields (computer science, GIS, and economics) with China's Wuhan Univ. International School of Software. EMU'S School of Nursing has an outreach program with Hung Kuang Univ. School of Nursing in Taiwan, involving the exchange of visitors. •

The Currency of Kindness Could Enrich the World

by Cheri Wells

Like flowers, we are diverse.
 Some very gentle, beautiful. Some are too
 dangerous to even hold.
 Some are endangered, while others grow
 wild all across the world.
 If they were people a smile would be as
 nourishing as the sun instinctually
 reached for.

The currency of kindness is universal in its
 exchange,
 A smile, a few kind words, a hand to hold
 even when times are scary or cold.
 A simple gesture, a wave of the hand
 Say hello whenever you can!
 Take the time to stop and help someone
 with their load.

These things are universal no matter where
 one travels, with kindness it can feel
 like home.
 These things are so simple, yet so rarely
 spent.
 The currency of kindness is so much more
 impressive and powerful than gold.
 Let's as a people not let this beautiful
 language and currency be forgotten.
 Spend and spend this rare and beautiful
 currency, change a life it might be
 your own.

Cheri Wells is a Schoolcraft student who lives in Livonia, MI. She loves to write, and is enrolled in a new degree program at the College, the Associate in Fine Arts (AAFA).

Take a Survey and Win a Prize!



After looking through these pages, kindly complete a brief online survey about *International Agenda* before February 8. The survey collects feedback about this issue. At the conclusion of the survey, you can opt to be entered into a prize drawing for a \$35 Schoolcraft College gift card, usable for purchasing any goods on campus, such as a fine meal at the American Harvest Restaurant, or books, supplies, clothing, or electronics at the Bookstore.

The survey can be accessed at this URL:
<http://www.surveymonkey.com/s/RTF3BPH>.

Off-Campus Readers Praise *International Agenda*

I recently picked up a copy of "International Agenda" at the Whole Foods grocery store in Ann Arbor. What a great publication! I enjoyed the various articles that focused on Latin America. The one that really stood out to me was "Latin America at the Tipping Point". I traveled to Brasilia this summer and was struck by the relative affluence of the city. However, there are significant pockets of poverty outside the city. The key for Brazil and other countries will be to distribute wealth as evenly as possible despite significant obstacles as well documented by the article. I am the advisor of the International Club at DeWitt High School... I would appreciate a free on-line subscription to International Agenda.

— Jason LaFay
 DeWitt High School, DeWitt Twp., MI

Recently I picked up a copy of International Agenda somewhere. I'd been carrying it around as I was attending a Spanish Conversation class at the Novi Library. The instructor was telling us about Mexican artists and culture and I thought to pull out the current magazine with the emphasis on Latin America. They found it interesting, but I really didn't want to part with my copy. I was curious if you had extra copies that could be shared in this class. And if so, if you could send about 20 copies to the Novi Library for distribution in the Spanish class. Thanks,

— Mike Lewis, Novi, MI

Kudos

Urmila Bilgi, Assistant Layout Editor at *The Connection*, wrote a wonderful six-part series for the newspaper last Fall, "Pages from the Diary of an Immigrant". She shared passages from the diary that she has kept for years, including in 2007 when she and her husband, Aneesh, came to the U.S. from Maharashtra state, in south India. Urmila also shared her current thoughts about what she had written back then. Readers learned how she gradually adjusted to various facets of American life, such as freeway driving, technological conveniences, standards for personal and physical space, food customs, and conventions for spelling and pronunciation. Urmila described a general process of acculturation, including the conscious relaxing of some of her Hindu Brahmin religious strictures. She noted that she'd gone from being a conscious enemy of globalization when she was living in India, to being a woman who, now that she resides in America, feels globalization has brought many benefits to the world. After settling here, Urmila completed a master's degree in English literature at Eastern Michigan University, with a concentration in Children's Literature. She is now pursuing a post-associate certificate in graphic design at Schoolcraft.

Mitali ("Tia") Chaudhery, a former English instructor at Schoolcraft College who worked closely with our International Institute, completed her Ph.D. in January 2012 in the Department of Curriculum and Instruction at Wayne State University, Detroit. Her dissertation, carried out under the supervision of Assoc. Prof. Navaz P. Bhavnagri, was entitled *The Relationship Between Faculty's Pedagogical Content Knowledge and Students' Knowledge about Diversity in Online Courses*. Tia is currently running a private school for high-achieving middle schoolers.

Congratulations to the **Asian Student Cultural Association**, its faculty advisor **Anna Maheshwari** (English), and **Todd Stowell** (Student Activities Office), who led in organizing the successful Navratri Garba/Bhangra celebration that was held 7 pm – 12 midnight in the DiPonio Room on Saturday, Oct. 20. This Hindu festival is traditionally a nine-day event celebrating the goddess Durga at the beginning of Autumn. Over 500 people purchased tickets to enjoy the catered dinner from **Taste of India Suvai Restaurant** (Ann Arbor) and to join in on the authentic live music, costume, dance performance and lessons, and a marketplace. The featured performers were the members of **Sammvad**, an orchestra that plays music for such Indian dances as *garba*, *bhangra*, *dandia*, and *raas*. This was Schoolcraft's sixth annual Navratri event.

Thanks to the **Student Activities Office** and the **Schoolcraft College Foundation** for bringing to our campus the exhibit, "Immigration and Caricature: Ethnic Images from the Appel Collection". The display of immigrant and ethnic caricatures was set up in Lower Waterman from Sep. 24 to Oct. 24. They were selected from an important collection of over 4,000 such pieces donated to the Michigan State University Museum by Dr. **John and Selma Appel**. They originally appeared in popular graphics dating mostly from 1870-1914, a high tide of immigration to the U.S. The pieces were chosen and annotated by exhibit co-curators **Yvonne Lockwood** of the

April MIIIE Conference in Cleveland



The Schoolcraft College International Institute cordially invites you to join us at the upcoming 20th Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIIE). The conference will be held at Lorain County Community College in Elyria, OH, in the Cleveland area. This gathering will draw participants from throughout the Midwest and beyond.

For more information, contact Helen Ditouras, our MIIIE representative, at 734-462-4400 extn. 5647, or hditoura@schoolcraft.edu. You'll also be able to download the registration forms and other information at <http://www.miiie.org>.

MSU Museum and **William G. Lockwood**, an Emeritus Prof. of Anthropology at the Univ. of Michigan.

Twesigye Jackson Kaguri spoke in the VisTaTech Center on Nov. 13 about the human rights situation in his native Uganda and his efforts to assist AIDS orphans there. It was the latest in a series of visits he has made to our campus in conjunction with the "Coins to Change" service-learning project at Schoolcraft College. The project, running until this Spring, seeks to raise a total of \$25,000 to help Mr. Kaguri build a middle school for AIDS orphans in the village of Nyaka. To learn more or to help out, contact the project founder and director, Prof. **Anna Maheshwari** (English), at amaheshw@schoolcraft.edu or tel. 734-462-4400 ext. 5296, or visit <http://www.nyakaschool.org>.

The **Native American Cultural Club** organized several events last Fall. On Nov. 26, the Club hosted a talk by **Sandra Gonzales**, Asst. Prof. of Bilingual-Bicultural Education at Wayne State University, on "Pan-Indigenous Voices: Teaching at the Margins". Dr. Gonzales argues that piecing together history and identity require the use of alternative methodologies, such as culture circles, storytelling, and oral history. The Club also screened the films "In Light of Reverence: Protecting America's Sacred Lands" (Nov. 5); "Reel Injun" (Nov. 14); and "In Whose Honor?" (Dec. 5). Faculty advisors for the club are Profs. **Karen Schaumann-Beltrán** (Sociology and Anthropology) and **Mark Harris** (English). Karen, who teaches a course on Native American Traditions (ANTH 214) every Fall, also augmented the SCII's Focus Latin America series by organizing an Oct. 31 event for *Dia de los Muertos* (Day of the Dead), including a potluck supper, a traditional *ofrenda*, and a screening of the PBS-TV documentary "Food for the Ancestors", which explores aspects of the day through its food customs.

Plastic Beach

by Sarah Osen

on an impervious pursuit
per paradoxal paralysis
par infinite
meridial in scripts
in for read
infrared
imperfect infrastructure
as an alter-ego ruptures
acute acupuncture
allures precise pricks
ripples drift
drone
through thorough thoroughfares
ware
painstakingly via hardwired
hardware
recepted trans-hastily
submission o'er transmissions
half-hearted
yet whole brained did we
shallow shores swallow
wades
mainland candidly
swim to an island
of taut taught programs and
bask in improper
ultra sonic
ultra sound
gamma rays
condition
your person.
life guard not on
duty
posted so
behave.
waves
smile your on
camera.



Japan's March 2011 *tsunami* has further added to the estimated 20 tons of debris per year that washes up on the sands of Kamilo Beach in Hawai'i, mostly pieces of plastic in many colors.

Photo: Kim De Wolff, UC San Diego

Sarah Osen of Canton, MI, is a Schoolcraft student majoring in Sound Recording Technology and minoring in Theatre. Her poem "Plastic Beach" was awarded First Prize (\$200) in the writing category of the Fall 2012 *International Agenda* Writing and Art Contest.



Vietnam at a Glimpse

by Anh Phan

These four photos are from a portfolio of seven that was awarded First Prize (\$200) in the artwork category of the Fall 2012 *International Agenda* Writing and Art Contest. Anh Phan, of Garden City, MI, is a Computer Graphics Technology (CGT) major at Schoolcraft. Last year, the department named him one of the 25 Most Outstanding CGT Students at the College.

Mountainous Innocent

Ethnic boys in Sapa, northwestern Vietnam. Sapa is a frontier town and capital of the mountainous province of Lào Cai, which is home to several ethnic minority groups such as the Hmong, Dao, Giay, Pho Lu, and Tay.

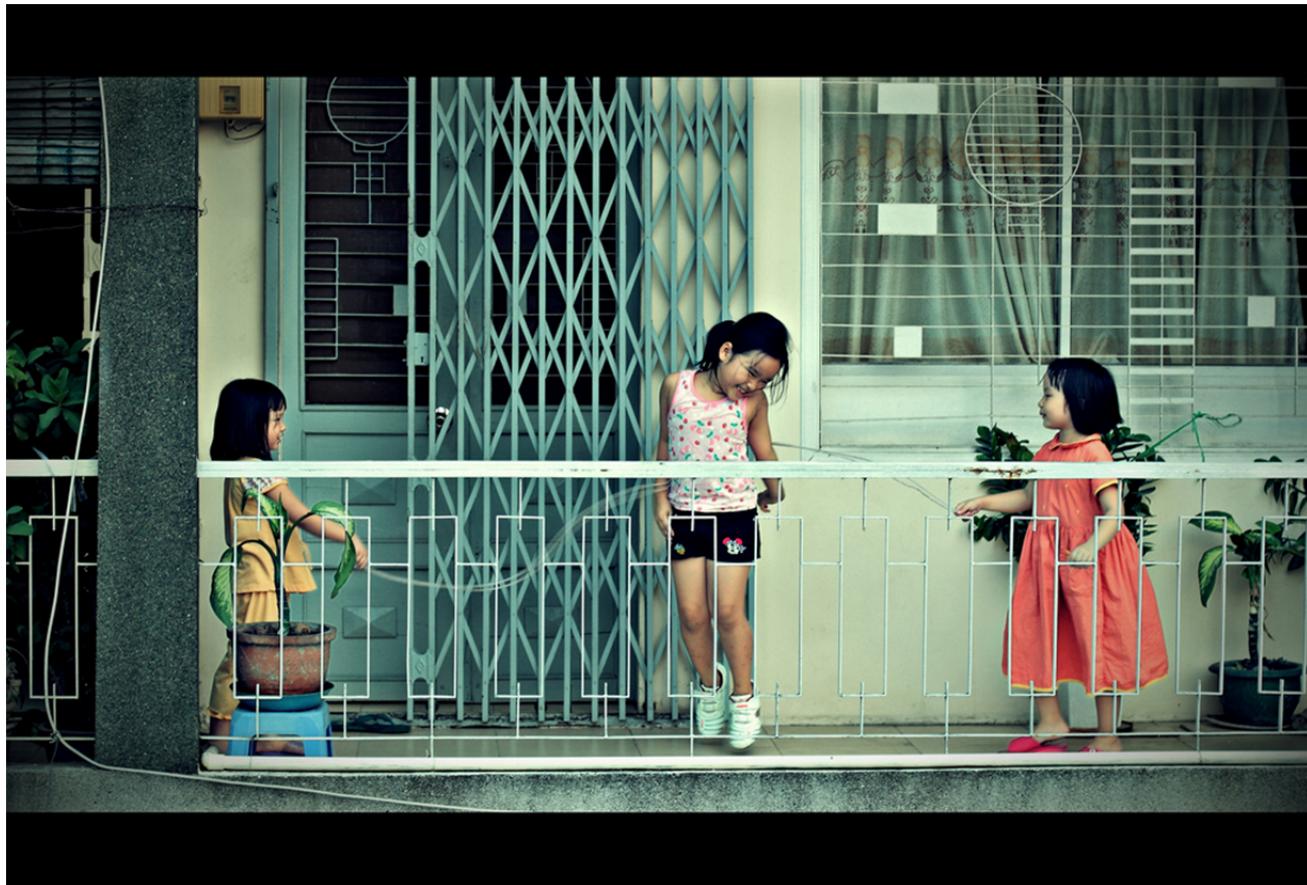


Rain-free

An early rain in Vĩnh Phúc, a northern province set in the fertile, flat coastal plain known as the Red River Delta.

Rush Hour

A busy scene in downtown Saigon, (now renamed Ho Chi Minh City) in southern Vietnam. With more than 9 million people in the metropolitan area, it is the largest city in the country. There are roughly 3.5 million motorbikes and 340,000 taxis and other cars in the city.



Urban Childhood

Young girls playing jump-rope on a high apartment balcony in Saigon (Ho Chi Minh City).

Bringing the Red Wagon Early-Literacy Program to India

by Ashi Arora

This photo-story was awarded Second Prize (\$150) in the writing category of the Fall 2012 International Agenda Writing and Art Contest. Ashi is a Novi High School student who is dual-enrolled at Schoolcraft. A Biology major who is considering a career in the medical or biomedical field, she has worked as a volunteer research assistant in labs at Wayne State Univ. and the Univ. of Pennsylvania. At the College, Ashi has been active with several service-learning projects and with such annual events as the Navratri celebration and Science Day. She has won awards in previous competitions, including a Pageturners Art Award (2011), the English Dept.'s Harward/ Malinowski Essay Prize (2012), and the Communication Arts Dept.'s Speech Contest (2012). Ashi's parents immigrated to Michigan from the state of Rajasthan, India.

Leadership and initiative are key parts of service learning. Since I was in 5th grade, I have had the opportunity to be a part of various service learning projects, including the Wayne County Homeless Shelter Project, the Red Wagon Early Literacy Project in the Nor-Wayne Community, The Coins to Change Project, and the Early Literacy Summer Project in India. These projects have shaped my understanding of community service and have led me to come to the realization that community service isn't something that one does just for the hours or credit; it is life-changing experience.

One of the most life-changing experiences that I had was expanding the Red Wagon Early Literacy Project to the underprivileged children in government schools in small villages of Rajasthan, India. Red Wagon is an early-literacy program that was initiated 12 years ago by Joan Carr, a community volunteer, in the Nor-Wayne community of Wayne, MI. In the Summer, volunteers would pull red wagons full of books, water bottles, tooth brushes, and toothpaste around the neighborhood while ringing a bell. Many children would run out eagerly looking forward to choosing a new book to read.

Below, Ashi helps a young girl in Wayne, MI, pick out three books for herself, and one for her younger sister, from the red wagon. Right, Ashi distributes food at an all-girls orphanage in Jaipur, Rajasthan.



Under the mentorship of Prof. Karen Schaumann and Prof. Anna Maheshwari, I was able to successfully expand the Red Wagon Program to India. I value education and service learning, and this program was the perfect opportunity to address both.

My Experience in India

In the Summer of 2011, when I arrived in the state of Rajasthan, India, I visited 3 government-funded schools. During that time, I noticed multiple challenges that the underprivileged children were facing at school or at home, which affected their success at school.

One of the main hardships faced was a lack of school supplies, uniforms, and food, which had to be aided by the government. There was a lack of personal hygiene and cleanliness in the children. The education there was satisfactory, but it was limited to only the Indian culture and missed the importance of learning about global awareness.

When I observed the hardships that the children were facing, it motivated me to step up and do everything that I was capable of doing in the small period of time that I had during my visit to India. I put in my best effort to expose the underprivileged children to literacy and try to put smiles on every one of their faces.

I had many amazing experiences during my visit to the government schools in India. One of the most memorable was establishing relationships with the children on many different lives. After a few days of being with them, they began to call me *didi*, which means sister in Hindi, and every time I saw them, they would all run up to me and give me a big hug. The children looked up to me with love and gratitude. They were astonished that someone had come all the way from the U.S. to actually help and educate them.

continued on next page



On my last day of work, the children placed their hands on their hearts and made a promise to me that they would complete the workbooks that I had assigned them.

Life Lessons

While interacting with the children, I acquired many life lessons. First, I learned that when going to the government schools, the attire should be appropriate because it was a way to connect with the kids and be a part of their culture. I also learned that in order to perform an action at a certain time in a certain place, I need to be capable of adapting to my environment. The most important lesson I learned was to be appreciative of what I have.

The smiles and joy that lit up the children's faces gave me confidence, and I knew I was making a difference in their lives. The main goal is to make the world a better place.

Many people believe that we are different based on superficial characteristics, such as gender, age, religion, language, etc. These superficial differences are of no consequence; all humans share the same personal needs of being appreciated, respected, acknowledged, and validated.



Above right: Using workbooks purchased for them, Ashi teaches English to students at a government-funded school in Udaipur, Rajasthan.

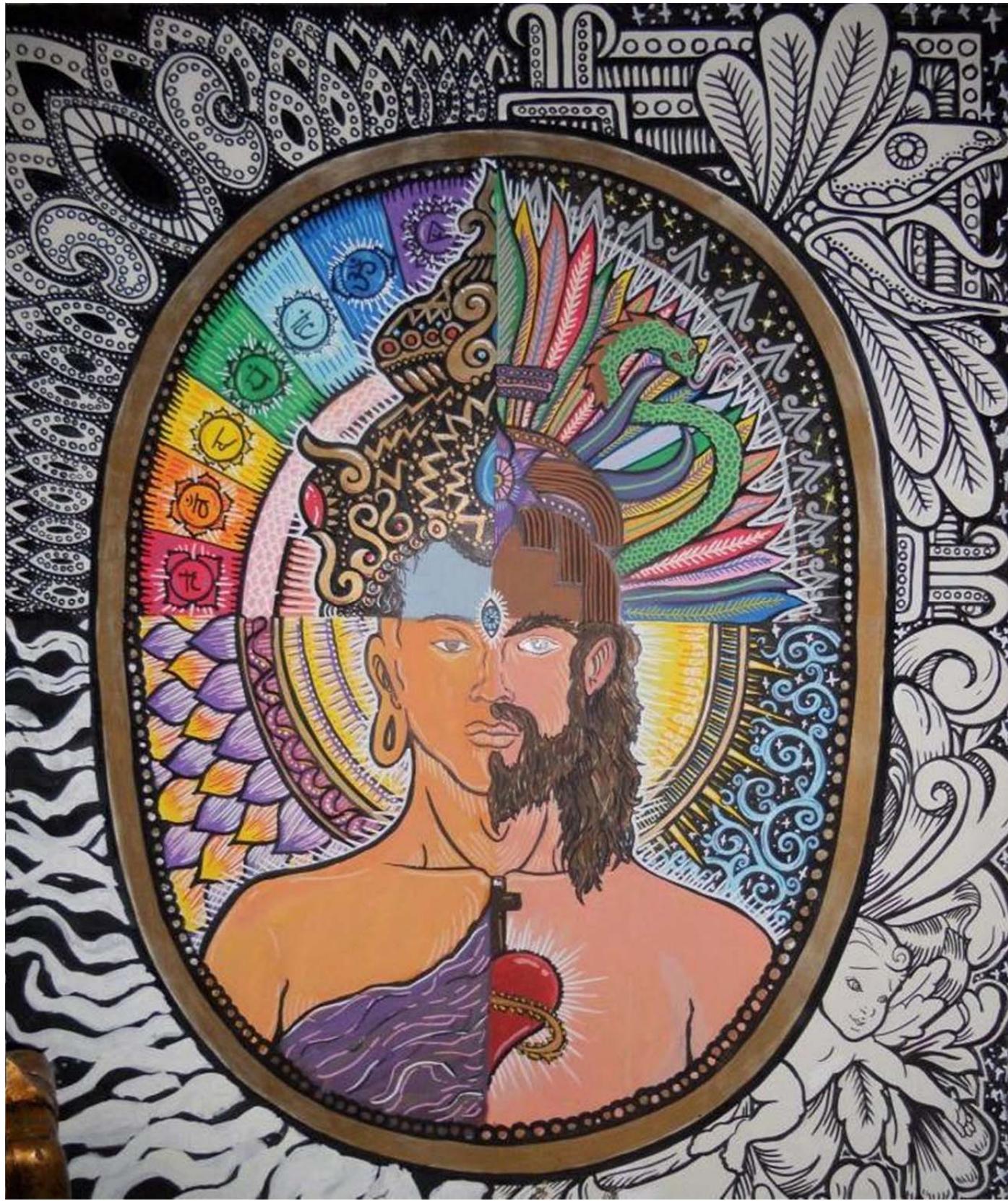
Right: Children in Jaipur getting their books signed.



Left: Children in Udaipur make a promise to continue working hard until Ashi visits them next.

One Soul

by Fernanda Villareal Monjaraz



Originally from Mexico, Fernanda Villareal of Plymouth, MI, is a Schoolcraft student taking ESL classes. Her painting "One Soul" conveys an underlying unity of humanity amid diversity: the four quadrants portray different world cultures and female as well as male elements, yet they merge together into an integral whole. This colorful oil-on-canvas work was awarded Second Prize (\$150) in the artwork category of the Fall 2012 *International Agenda* Writing and Art Contest.

Russia and Its Environs: A Rocky Road Ahead

In *Black Milk*, a satire by Vassily Sigarev that was staged Off-Broadway in New York last Summer, a shady couple from Moscow descend upon a Russian hamlet in the middle of nowhere, hawking a kitchen gadget from Malaysia that they call the “Wonder Toaster”. They promise the peasants that the electric toaster is free— never mentioning their plans to sock them with a life-crushing “delivery charge”.

The play gives vent to the fears and protests, widespread among those living in Russia and other “post-Communist” lands, that their countries are becoming wastelands of avarice and corruption, where a handful of vultures gorge themselves on the vast human and natural resources of the region.

During 2013, students, instructors, and staff at Schoolcraft College will be taking steps to understand the people, history, and culture of this huge territory, as well as the hopeful opportunities and serious problems that now confront those people. The International Institute has been organizing such campus-wide, year-long programming on selected cultural regions since 2004.

This year, we are training our sights on Russia and Its Environs. By “environs” we mean the many other countries of Eastern Europe, the Caucasus region, and Central Asia that were once part of the communist Soviet Union (USSR) or part of its economic/ political/ military orbit, which was often called the Eastern Bloc.

What We Can Learn from This Region

One of the key reasons to study Russia and its environs is the incalculably rich cultural heritage embodied in the region. Living within the Russian Federation alone are members of 160 different ethnic groups and indigenous peoples, most of them having their own distinct languages—and there are scores more in adjoining lands.

Currently-running shows such as the Fabergé exhibit at the Detroit Institute of Arts (see p. 29) and the film “Anna Karenina” (see p. 15) remind us that for centuries, people from the East have made outstanding contributions to the arts, writing, and intellectual affairs. In disciplines such as painting, architecture, literature, film, classical and folk music, and ballet, you can’t even begin to survey the field without paying due attention to those contributions.

Another important reason to educate ourselves about this region is that it is, and most likely will remain, a key player in world affairs that will help shape all of our lives. At the same time, these countries are hampered by severe economic and political challenges involved in the transition from an authoritarian system to a pluralistic one based on “free markets”.

Until 1991, the Eastern Bloc had faced off against a NATO-led Western alliance. The Cold War rivalry, which went on for decades, ultimately played the key role in nudging the USSR toward collapse. The Soviet economy and political life increasingly staggered under the weight of the spending that was necessary in order to match the West missile-for-missile. In the

face of growing popular discontent and revolt, the Soviet Union disintegrated.

As of yet, however, there has been no smooth transition to free markets. Instead, what has emerged is a system known as *state-oligarchy capitalism*. The privatizations carried out after 1991 created a super-rich strata of business leaders, including a current tally of 101 billionaires in Russia (second only to the U.S. and China). Unlike the tycoons of classic, *laissez-faire* capitalism, these oligarchs typically rely on close connections in the government ministries and the courts to seize on lucrative opportunities and to manipulate the levers of economic and political control. Many of them gained their wealth from mining, lumber, or other concerns that exploit the rich resources of these countries. Oil, gas, metals, and wood account for more than 80% of Russia’s foreign exports (see sidebar on next page, “Russia and the Global Battle for Energy”).

But wherever these governments have tried to promote investment in more high-tech enterprise, they have come up against the contradiction between the two elements of this system: *state oligarchy* (based on heavy-handed rule and private connections) and *capitalism* (based on individual initiative and market-driven decisions). Many Russian businessmen, for example, have opted to register their firms not in Russia but in foreign countries, where they can be safeguarded by a more impartial and incorruptible system of laws and courts.

Capitalist enterprise requires a legal and political infrastructure that Russia and most other post-Communist countries haven’t fully implemented: an independent judiciary; intellectual property right protections; transparency in governmental operations instead of corruption and cronyism; and a regularized system for transition of power.

As the arrests of members of the female punk band Pussy Riot in Moscow last February dramatized, and as the outcome of the presidential elections in March confirmed, the Russian government faces mounting opposition in the large cities. While President Putin can muster a base of support in the rural areas, young urbanites have increasingly taken to the streets to decry the cronyism, authoritarianism, and lack of equal opportunity that they feel plagues their country; white ribbons have become a symbol of theirs. Nadezhda Tolokonnikova, one of the arrested Pussy Riot activists, told the judge in her closing arguments: “This is a trial of the whole government system of Russia”.

How You Can Participate

Faculty and students can participate in Focus: Russia and Its Environs in a variety of ways.

First, instructors can integrate topics relevant to the region directly into their coursework by developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. Integrating this region into disciplines like history, art, music, and geography is especially natural, but instructors in other disciplines can also be creative. For instance:

- Students in English classes could be exposed to writers

continued on next page

Russia and Its Environs*continued from page 13*

- such as Tolstoy, Gogol, Chekhov, Gorky, Čapek, Yevtushenko, Akhmatova, Kundera, Brodsky, and Szymborska (see the related events listings for Feb. 18 on page 16, and for Feb. 15-17 and Feb. 22-Apr. 6 on page 30).
- Political Science students could research human rights in the region and conflicts in places such as Chechnya (see the related Feb. 7 talk, page 16).
 - Business students could study problems related to enterprises operating in this part of the world.
 - In Psychology, students could research the pioneering work of Pavlov, Luria, Vygotsky, and others.
 - Students in biology classes could study the Lysenko affair, a struggle under Stalinism over how to interpret genetics principles.
 - In chemistry, students could research the work of Dmitri Mendeleev in formulating the Periodic Table.

The previous sections of this article, and the articles on the next 10 pages, should also get your creative juices flowing. They give readers a sense of some of the dynamics at work in the region both before and after the collapse of the USSR. Other sources of information are available to you and your students on campus:

- Bradner Library has a wide variety of published sources on the region. The staff will be happy to introduce you and your students to them.
- Bradner Librarian Wayne Pricer has compiled a webliography on “Eastern Europe & the Russian Realm”, which is a listing of choice websites on this region. Access it at <http://www.schoolcraft.edu/library/webliographies>.
- Focus Series Coordinator Helen Ditouras has played the lead role in organizing a year-long series of campus speakers, films, and special events touching on a variety of topics related to the region. A summary of the programs for this Winter is given on page 16. The entire faculty is urged to recommend this series to students as an excellent way to gather insight and information. Some instructors might want to bring an entire class to a given talk or film (contact Helen at 734-462-4400 extn. 5647 or hditoura@schoolcraft.edu); others might want to fold these into extra-credit opportunities for selected students. Friends, family, and members of the community are also cordially invited to attend.

The Focus presentations have been very popular and stimulating. For example, a crowd of about 70 students showed up to hear the breakfast presentation on “Día de los Muertos” (Day of the Dead), given by Ciléia Miranda-Yuen last Nov. 7 as part of the Focus Latin America series. Another 40 attended her afternoon talk that day on the subject of Latino Identity. And 36 students, instructors, and community members filled up the bus rented for the Nov. 3 field trip to tour the exhibit “Frida & Diego: Passion, Politics and Painting” at the Art Gallery of Ontario (Toronto).

Finally, as in the past, the campus GlobalEYEZers group invites instructors, staff, students, and community members to participate in lunchtime discussions about current events and issues 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! •

Russia and the Global Battle for Energy

We usually think of the Middle East as the leading center of energy exports. But in recent years, Russia's vigorous exploitation of its oil and natural gas reserves has made it the number one energy-exporting nation. Rosneft, the largest publicly-traded oil company in the world, is 75% owned by the Russian state and has close ties to President Putin.

The Russian economy has become heavily dependent on selling these energy supplies, and Europe has become equally dependent on purchasing them. A gas dispute between Russia and Ukraine in 2009 highlighted this dramatically. When those two countries came to loggerheads over some issues regarding the gas that Russia pipes across Ukraine, the resulting cutoffs seriously disrupted the economies of 18 European nations!

But oil output in Russia is expected to fall off within the next 25 years, even as global energy demand will surge by 40%. As a result, Russia will be facing stiff competition from the European Union (EU) for access to the untapped energy resources of neighboring countries, such as the immense reserves of shale gas newly discovered in Poland. Russia is already contending with both the EU and with China over access to the oil and gas deposits of Central Asia, especially those of Kazakhstan and Turkmenistan.

It might seem as if America would be, or should be, only a bystander in this battle for Eurasian energy resources. But in fact these developments have prompted U.S. officials to take a closer look at their whole geostrategic calculations. Washington is encouraging the construction of pipelines to carry oil and gas from the fields of Kazakhstan eastward (under the Caspian Sea and over the Caucasus Mountains) to Turkey and ports on the Black Sea, which would afford European markets access to them while circumventing Russian territory. But U.S. planners also know that things could eventually reach the point where resource allocation gets decided not by a purely economic rationale but by the balance of military forces. And the U.S./NATO is the only power strong enough to act as a military bulwark for the Western coalition as a whole.

Rumors of U.S. efforts to acquire air bases in Kazakhstan have prompted sharp criticism from both Russia and China. Similarly, NATO's efforts to admit new member nations from Eastern Europe and the Caucasus after the breakup of the Soviet Union in 1991 heightened East-West tensions and helped give rise to armed conflicts, such as the South Ossetia War that erupted between Russia and Georgia in 2008.

— RKS



Anna Karenina and the Philosophy of Right Living

Tolstoy's *Anna Karenina* is not just a gripping story of love and infidelity, but a sweeping panorama on the whole of Czarist Russia and the views of different social strata in the mid-1800s. Some critics have ranked it the greatest novel of all times.

The current film version starring Keira Knightley was adapted to the screen by the renowned British playwright, Sir Tom Stoppard. Director Joe Wright made the unusual decision to shoot mostly on an indoor stage in film studios in England. Yet the actors seem to be almost in constant motion, as if dancing. "I conceived it as a ballet with words", Wright told one reporter.

Some of the outdoor shots were filmed at Kizhi, a small island in Lake Onega in western Russia. The island is the "Greenfield Village" of the region: since 1951 it has operated as an open-air museum, where nearly 90 historical wooden structures have been brought together from other sites.

In writing *Anna Karenina*, Leo Tolstoy (1828-1910) poured much of his own biography and personality into one of the characters, Konstantin Levin. Both Tolstoy and Levin came from rural, aristocratic landholding families. In the novel, Levin is shy but passionate, as well as a restless, impecunious alcoholic. One day, a peasant tells him that life's purpose should be to serve God and to do good in the

world, not to satisfy one's appetites and pursue selfish pleasures. This sentiment proves to be a revelation, and Levin changes his outlook and his life. Later, when Prince Stepan Oblonsky, his future brother-in-law, invites him to a fine French meal at a restaurant in Moscow, Oblonsky remarks between bites that the aim of civilization is "to get pleasure and enjoyment out of everything"—to which Levin retorts, "if that is its aim, I'd rather be a savage."

This was how Tolstoy skillfully wove into his stories the philosophical debates and intellectual trends coursing across imperial Russia. There was a momentous struggle going on over the direction that the empire should take. It put the Westernizers—who championed modernity, wealth, even hedonism—in confrontation with the Slavophiles, who stood for faith, Christian humility, and fidelity to land and tradition. There are echoes of this debate even today.

The humble and "savage" views toward which Levin gravitated also became those of Tolstoy himself in his later years. He was troubled by the moral dilemmas that surround a hedonistic lifestyle, observing that masses of Russians suffer from hunger and cold, while "we, I, and thousands of others like me, overeat ourselves with beefsteaks and sturgeon." Ultimately, Tolstoy would seek refuge in Christian asceticism, renouncing all pleasures of the flesh.

— RKS

Focus: Russia and Its Environs Winter 2013 Presentation Series

Thur., Feb. 7 1:30 – 3 pm F-530	<p>Talk, "The Chechen Conflict" & film, "12"</p> <p>Dr. Laura Kline (Senior Lecturer, WSU Dept. of German and Slavic Studies) will provide an overview of the Chechen conflict and introduce the Russian film "12", a loose remake of the 1957 film "12 Angry Men". Set in a Russian school, 12 jurors are struggling to decide the fate of a Chechen teenager who allegedly killed his Russian stepfather with whom the teen lived during the Chechen War. The jurors represent the fragmented society of modern-day Russia.</p>
Mon., Feb. 18 11 am – 12 LA-200	<p>Talk on Anna Akhmatova & recitation of the poem "Requiem"</p> <p>Students from English 170 (Modern Literature By and About Women) will provide an overview of Russian poet Akhmatova and a recitation of her best-known work, "Requiem", a lyrical cycle of elegy, lamentation, and witness to the suffering of common people under Stalinist terror. She composed, worked, and reworked the poem in secret between 1935 and 1940.</p>
Mon., Apr. 1 11:30 am – 12:30 pm VT-425	<p>Talk, "'Pussy Riots' and the Overall Political Conditions for Young People in Russia"</p> <p>Jessica Zychowicz (Ph.D. candidate, UM Dept. of Slavic Languages and Literature) will discuss the controversy surrounding the women's protest group Pussy Riot, the incident in Moscow leading to their arrest, and the prison sentence issued to three of the group's members for "hooliganism motivated by religious hatred." She will also explore some of the broader debates about gender and governance that Pussy Riot's anti-Putin "punk prayer" unleashed.</p>
Wed., Apr. 3 6 – 7 pm VT-425	<p>Talk, "Russia and Climate Change"</p> <p>Prof. Diane O'Connell (SC Dept. of Geography) will describe the impact of warming temperatures on Russia, a remote, resource-rich region that has a continental climate and is currently undergoing more rapid temperature increases than other regions. She will discuss how human activities have contributed to an increase in greenhouse gases, changes in weather patterns and hydrography, increased occurrence and intensity of severe weather, changing precipitation patterns, and effects on agriculture, public health, and other sectors.</p>



Discover Europe, June 6-20, 2013

This 15-day educational tour is offered to all Schoolcraft students, faculty, and staff, as well as to your families and friends. It is not sponsored by the College, but is organized by Foreign Languages Prof. Anita Süess Kaushik and led by Explorica.

- Netherlands: Amsterdam
- Germany: Cologne, Heidelberg, Munich
- Austria: Innsbruck
- Italy: Venice, Verona
- Switzerland: Lucerne, Mt. Pilatus Excursion
- France: Dijon, Besançon, Auxerre, Paris
- Great Britain: London

COST:

- Travelers under 23 years: \$3,779.00
- Travelers 23 and above: \$4,364.00

Includes round-trip airfare, all transportation, sightseeing tours and admission to all sites, all hotels (with private bathroom), complete European breakfast and dinner daily, full-time bilingual tour director.

All-inclusive insurance available. (Schedule, itinerary, and prices are subject to change.)

- For more information, visit <http://www.anitasuess.com> or call 734-462-4400 ext. 5668 or e-mail asuess@schoolcraft.edu
- Deadline to sign up without a late fee:
February 21, 2013.

My Journey Behind the IRON CURTAIN

by Sam Hays (English)

Fifty years ago, in 1962, I found myself making not one but two visits to Moscow. I was part of a group of nine Earlham College students visiting Russia and Finland, led by a faculty advisor and his wife.

After arriving in Russia in early July, we visited a number of sites:

- the capital city, Moscow
- Leningrad (today renamed St. Petersburg), a key city on the Baltic Sea
- Zagorsk (today renamed Sergiyev Posad), about one hour northeast of Moscow and the site of the important Holy Trinity monastery and its venerated St. Sergius
- a university Summer camp at Sochi, a resort city on the shore of the Black Sea, which is the scheduled location of the forthcoming 2014 Winter Olympics.

We spent five weeks in the Soviet Union followed by almost five months in Finland, returning to Moscow in December.

Russia was in the midst of a slight thaw from the rigidly oppressive Soviet state under Joseph Stalin, who had died in 1953. The doors were gradually opening, and we were among the early guests to Soviet Russia. In October, between our two stays in the USSR, the Cuban Missile Crisis intruded. It was an event that came within hours of leading to the mutual nuclear devastation of both the United States and the Soviet Union. I remember hearing in Helsinki that war was imminent. Not understanding the Finnish language well, and having no immediate English media, I was dependent on others for belated information. So I sat in my Helsinki apartment musing that I would probably be killed by a nuclear attack from the United States, since Leningrad was only a short distance from Helsinki.

That was the situation. The following is a mostly unfiltered version of what I wrote to my parents then, some of which was published in my hometown paper. I have decided to refrain as much as possible from commenting and thereby creating a sanitized vision from 50 years later. Rather, I intend to communicate the reactions of a 21-year-old college student, who was raised in the conservative Communist-fearing town of Richmond, Indiana. Those present-day comments that I have decided to interject are enclosed in brackets, [].

[Late July 1962.]

I am now at Orivesi [Finland]. My trip to Russia was a very exciting one. At 3 P.M. on July 4 we arrived on train at the Russian border. There we had to fill out a blank about the amount of money we had, our occupations, etc. They spot checked our suitcases and took two books that I had planned to give to Russians. The Iron Curtain was just a small wire fence with



A scene near the Kremlin at Red Square in Moscow, Winter 1959. In the distance is the famous Saint Basil's Cathedral, also called Pokrovsky Cathedral, built in 1555-61 on orders from Ivan the Terrible. Soviet authorities nationalized the structure and converted it into a museum. (Photo: Carl Mydans/ LIFE magazine)

three towers and several soldiers. At Viipori we met our guide Galena. She was about 35 and spoke perfect English. We were the first Americans whom she had guided. She was an odd character. She had not joined the Communist Party because she wanted to find a husband, and she thought that the Party meetings would take up too much time. She found a husband and has a three year old son. Her marriage, however, is an unhappy one, and now she believes that "love is a short period of bliss." When I asked her what she believes in, she said, "I believe in nothing." Yet she is a feeling person. She likes to be friends and does not like to get into political arguments because "they make my head hurt."

Well, now to leave her. On the evening of July 4 we arrived in Leningrad. There we stayed at Hotel Drushba, which means Hotel Friendship. There we had our first glimpse of the organized Russian life.

continued on next page



This square in Leningrad was formally named Ploshchad Pobedy (Victory Square) in 1962. The photo shows one portion of "The Monument to the Heroic Defenders of Leningrad", commemorating residents and soldiers who repelled the Nazis in the 900-day Siege of Leningrad during World War 2. Both the square and the monument were designed by the Russian architect Sergei Speransky.

Photo from 2006 by
Schoolcraft Emeritus English
Prof. Suzanne Kaplan.

Behind the Iron Curtain *continued from page 17*

We [the four boys] were late for breakfast and were scolded [by Galena] for being so. [She asked us what the girls in our group would think of our tardy behavior.] On our trips around the city, we [the 11 of us] had Galena and three student guides. They kept trying to hurry us up and keep us in a group. They finally gave up. Our lazy slow walking and the way in which we talked while we walked soon affected our guides. They soon began to do the same. By the end of the trip, they had accepted the American habit of always being late to everything. [The leader of our consistent lateness was an anthropology student, Marcus Russell, who was always asking questions, questions!]]

The food is one of the more interesting things. In Russia I learned to “eat to live” instead of “living to eat”. They weighed almost everything. They even weighed a little piece of butter that they gave to us. The food was usually salami, which consisted of 75% fat. The other main dish was noodles or rice. We did get some boiled eggs [which] costs about 15 cents apiece [around \$1.30 in today’s terms]. An orange costs between 30 and 40 cents [around \$2.50-3.50 today]....Women who are having children are allowed to be off work 56 days before and 56 days after birth with pay. The factories close down during the month of August and all the workers get paid. They also have free medical care. [I was told that the factory workers’ salaries averaged \$150 a month, which from what I can determine is about \$1500 a month in today’s terms.] ... Although there is a

housing shortage, I have been told that it costs \$7 a week to rent an apartment. ...

The elite class is the students. They get priority. On the streets people will try to buy cigarettes, chewing gum, clothes off your back, American money at exorbitant prices. The students I met, however, always had the best clothes, plenty of cigarettes etc. They were also the most likely ones to get cars. One student told me that he had his name on a waiting list and would be able to buy a car in four years. ...

The Russian emphasis on peace and friendship came as a great surprise to me. This is a neurosis with the Russian people and is played upon by the government.

The common Russian fears war greatly, caused mainly by his memory of Second World War. He fears greatly both Germany and the United States. There are posted many cartoons picturing Germany and the United States plotting to bring war upon Russia and the world. Two Russian students told me, “Kennedy, Adenauer, and Atom Bomb BOOM!” [John F. Kennedy was then President of the U.S., and Konrad Adenauer was then Chancellor of West Germany.] There are signs everywhere about peace and friendship. Crowds are often chanting “Mir-Drushba” (Peace-friendship). ...

I visited a Baptist Church, which was the only Protestant church in Moscow. The church was small,

and everyone but the choir stood. It was completely filled, and we were told that there were about 2,000 people. ... After the service we met the pastor. ... He told us that he has four services each week with over 2,000 at each service. ... The Communist Government does not allow them to have Sunday School. Religion can only be taught at home. ... In 1958 the government allowed them [the Russian Baptist Church] to publish 10,000 Bibles and 15,000 hymnals for their 500,000 members. ... One of our group talked to a Christian girl who told him that most of her friends do not believe in God and made fun of her. Also she had a hard time getting an education. When officials and her teachers find out that she is a Christian, they give her a difficult time.

I remember, but didn't write home about, a Jewish student from our group sneaking off to a synagogue. When she returned, she was crying profusely in reaction to comments from synagogue members about their persecution.

Another item about which I didn't write was the week that we spent at the university camp on the Black Sea near Sochi and Bear Mountain. I remember the camp Olympics. We nine American students reluctantly represented the United States. The other teams were from Communist nations: Poland, Russia, Hungary, North Vietnam, etc. I remember that we marched out onto the field grouped behind our flags in our respective 'national teams': they proudly, we dragging along laughing. The games began. We

lost everything except one of our volleyball games with the North Vietnamese; they won the other two. May we do better at the Winter Olympics in 2014?

We returned to Moscow in early December 1962. The officials then were extremely friendly, and jokingly but with some seriousness they asked us if we were ready to join the Communist Party. We only had one guide, and were given a fair amount of freedom to roam the city. I remember going out on my own by means of the beautiful Moscow subways to purchase a *balalaika*, a stringed type of Russian folk musical instrument. As I wandered the streets, a young man soon caught up to me and asked me where I was going. After I told him, he took me to a place where I bought the instrument. Then, he directed me to my hotel. Perhaps I was being watched?

We left Russia in the cold of a snowy Winter, and crossed Poland overnight, stopping briefly in Warsaw and continuing into East Berlin. The following morning we exited the train, were checked by the East German border guards, and with the help of our Jewish colleagues talking to the guards in Yiddish, quickly crossed over to Check Point Charlie through the Berlin Wall into West Berlin. On a brief excursion the next day, we went back into East Berlin and observed the Brandenburg Gate. Marcus, our ever-observing anthropology student, asked a frowning East German guard if he could borrow his binoculars to observe West Berlin. The guard complied: evermore observing, observing, observing. •



Designed in 1961 by the architects and brothers Timo and Tuomo Suomalainen, the Temppeliaukion Kirkko is a well-known Lutheran church in the heart of Helsinki, Finland. Known in English as the Church of the Rock, it was completed in 1969.

Photo from 2006 by
Schoolcraft Emeritus
English Prof.
Suzanne Kaplan.

Life-Changing Experiences in Albania and Europe

by Eliada Ziraj

Eliada is an international student from the town of Berat, Albania. She has lived here in Michigan on a student visa since July 2011. At Schoolcraft College, in addition to her coursework she is a Student Ambassador and is active with the Math and Physics Club. Last school year, she served as Vice President for the Amnesty International Club and Vice President of Leadership for the PTK Honor Society.

I am from Albania, and my family still lives there, yet I chose to leave my home country and study abroad—first, because I want to earn an American degree in Computer Science, and second, because I love trying new experiences.

But if you think that life in Albania is not as cool as living in America, I do have some interesting life experiences that I want to share and maybe change your opinion. Many people in the West think that Albania is a very poor, backward, and isolated country, but that is not the case.

First of all, I need to say that I love science, and I would spend my whole life doing math and physics problems. Doesn't it sound so interesting? Well, maybe not! I believe that finding a balance between studies and extracurricular activities is crucial, and that's why I have dedicated a great deal of time to conferences and activities that have shaped me into the person I am today and have also broadened my horizons.

Model United Nations

When I was in high school in Albania, I decided to challenge myself and try my public speaking skills, so I signed up for the Model United Nations conference (MUN). Each participant represents the position of a certain country on a world problem that is under discussion at one forum.

To prepare for my participation, I worked for five months with Peace Corps volunteers from America on how to present a strong thesis and how to develop good public speaking skills. Let me tell you that talking in front of 300 students and teachers about worldwide problems didn't seem like something I would be good at. Surprisingly, I was, and this showed me that if you are passionate about something and you work hard, you can be the best in it.

I participated in two national MUN sessions in Albania (2009-2010) and an international session in Istanbul, Turkey (2011). In 2009 I represented the United Kingdom in the Security Council on the topic of Climate Change, where I was awarded as the Best Speaker, and in the second year I represented Iran in the General Assembly, presenting on the topic of Child Soldiers. In 2011 in Istanbul, I had to defend Norway's position on the topic of the Kyoto Protocol on greenhouse gas emissions.



Eliada (far left) and the other members of the Albanian delegation to the Model United Nations conference in Istanbul, Turkey, in 2011.

At these conferences, I remember meeting so many new intelligent and motivated young people from Italy, Egypt, the Balkans, America, and Australia, and everyone had their own stories to share, their own culture. All these experiences not only made me more confident about my leadership and critical thinking skills, but also opened lots of new doors. I made so many connections and lifetime friends from all over the world; I learned how to defend my views with arguments and not opinions; and I realized there are hundreds of ways to see the same problem. Model United Nations was definitely a vehicle for my personal growth.

At the same time that I was involved with MUN, I also got a position as an organizer for the European Youth Parliament and also worked with the Save the Children organization. In the latter, we created opportunities for young people to participate in debates and training sessions related to topics such as child trafficking, safe migration, environmental issues, and leadership skills. I had the opportunity to travel to many places in the Balkans and to expand my knowledge about social issues. Being a leader is good, but working as a team is better. It's amazing what a group of people can achieve by combining their imagination and ideas.

Teaching English in Turkey

In Summer 2012, after finishing my first year at Schoolcraft College, I participated in one of the most life-changing and exciting experiences ever. It was a Teach and Travel program organized in Turkey. I was one of 200 Balkan-American student participants who taught English to Turkish kids. Each of us taught at a school in one of 10 cities, such as Ankara, Izmir, or in my case, Istanbul. I got certified in Teaching English as a Foreign Language (TEFL), and I found out that teaching children gave me a special satisfaction.

In addition to our teaching, we traveled in Turkey, visiting the most popular monuments and touristic places in the country.

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In 2011, I recall impatiently awaiting the theatrical release of Larysa Kondracki's acclaimed thriller "The Whistleblower". Starring the wonderful and versatile Rachel Weisz, it is a biopic about Kathryn Bolkovac, a Nebraskan police investigator who accepted an assignment in post-war Bosnia and uncovered a sinister plot of global sex trafficking bubbling under the surface of that war-torn region. Upon watching this film, I remember feeling indignant and disgusted at the plight of women in Bosnia, an unfortunate fall-out from the war/genocide in the mid-'90s.

Perhaps my interest in Bosnia was reignited by this movie and pop culture in general, which often revisits historical events, usually in convoluted, superficial ways. Or maybe my connection to the Balkans was more primitive. After all, I was born to parents who themselves were born in the Balkan region of Macedonia, Greece, neighboring the former Yugoslavia. Of course, more than anything else, it was my convictions surrounding gender and social justice that prompted me to delve deeper into the history behind the war and the ramifications for women in Bosnia.

Because of these deeply-held convictions, I decided to make a presentation about the issue at the 19th annual conference of the Midwest Institute for International/Intercultural Education (MIIIE), which would be held in St. Louis in March 2011. My talk would be titled, "Re-Awakening Justice: Bearing Witness to Bosnia's Women, 20 Years Later". The next few months were filled with fervent research and new discoveries.

I was first acquainted with the war in Bosnia and its effect on women via a wonderful five-part PBS-TV series broadcast in Oct.-Nov. 2011, "Women, War & Peace". In particular, the segment titled "I Came to Testify", thoughtfully narrated by

Matt Damon, placed an extraordinary lens on the village of Foča, Bosnia. It followed a series of women who travelled from there to the World Court in The Hague, Netherlands, to testify against the military personnel who had executed a string of war rapes in Partizan Sports Hall, a former gymnasium in Foča. This heartbreakingly film highlighted the mass suffering of Bosnian Muslim

women who were violated repeatedly by Serbian armed and paramilitary forces during the war. These narratives were marked by a profound sense of injustice, given that most women in present-day Bosnia still live in villages where their Serbian perpetrators walk the streets with no consequences.

After screening this documentary, my research intensified as I began reading a number of books and articles on the subject. In addition, I found a plethora of media resources to help augment my understanding of what had occurred in Bosnia and the lingering effects still felt today. One of the most exemplary reports I came across in my studies included Amnesty International's 2009 exposé, *Bosnia & Herzegovina: 'Whose justice?': The Women of Bosnia and Herzegovina are Still Waiting* (available in PDF at amnesty.org). Supported with solid, up to date research, this critique outlined the multiple cases of war rape recounted by Bosnian Muslim women since the mid-'90s and the pervasive silence surrounding these events. Moreover, this

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A Bosnian woman crying on the side of the road, where members of the Serbian army dumped her after massacring most of the men in the enclaves of Srebrenica in 1995 during the war in Bosnia. The photo was taken by David Turnley, who majored in French literature at the Univ. of Michigan and went on to become a photographer covering many of the world's major stories in the past 30 years. He is now an associate professor in UM's Residential College and the School of Art and Design. Last Fall, this and 25 more of Turnley's most iconic photos about human rights were displayed at the UM's International Institute.

Eastern Europe from a Western Tourist's Perspective

by La Vonda Ramey (Accounting)

During the Summer of 2011, I took a trip with some of my family through Russia, Finland, Estonia, Poland, Czech Republic, Hungary, and Germany. What is it like for a Western tourist to travel through such regions of the former Eastern Bloc?

The following observations are based on a few of the more prominent memories that I have about what we saw. I certainly cannot claim that they apply to every part of these countries or to everyone living there, but they do reflect our experiences as travelers.

A Trip Back in Time: Poland

Poland was the least modernized of the old Eastern Bloc countries that we visited. Most people we met there were very friendly, however. On the train from Berlin, I talked to a man from Poland who teaches German there. It was interesting how much he kept up with world events and the U.S., and how little we know about Poland and the rest of the world. While there are some students in Poland who learn English as a foreign language, German is especially popular and Russian is gaining in popularity.

Prices for food and clothing in Poland are comparable to ours, while in the rest of Europe they are much higher. Waiters generally do not expect tips, and are excited when you give them. On the other hand, they sometimes purposely overcharge on bills— maybe because they don't get tips!

Pollution is a big problem in Poland. Trams and trains are very old, and things such as elevators are often broken. Trains sometimes arrive or depart on tracks other than what is posted for them, and the correction is announced at the last minute before departure, in Polish only. Everyone runs with his luggage down the stairs and down the aisle to the other platform and up the stairs again. The train does not wait extra time for people to make this jog, so good luck if you have a heavy bag! We had this experience, and luckily met a young couple who spoke English and who translated the announcement and told us where to run. They said "Welcome to Poland!"— apparently, this is a common occurrence.



A public square in Krakow, Poland. Photo from Summer 2005 by Schoolcraft Political Science instructors Alec and Anne M. Thomson.

A lot of the older people of Poland liked Communism better than the current system, and with good reason. When they retired they were guaranteed a living pension, a place to live, etc. Now it is all changed. They receive less, and have to spend all or almost all of their pension allowance for rent. They might have saved up their money, paid for a car, and were on a waiting list to get the car, but now things have changed and they won't ever get the car.

Plagued by Corruption: Russia

Such "Communostalgia" was also a sentiment that we ran across in Russia. According to one young tour guide in St. Petersburg, the buildings built in the Communist era are much sturdier than the new ones, which have shoddy workmanship, and the owner has no recourse against the builder.

Traffic in St. Petersburg is one big jam all day, and it takes hours to get anywhere. Part of the problem is rampant corruption. Based on what we observed, the authorities sometimes make up their own rules as they go along. The police are corrupt and will demand fines even when a person has done nothing improper.

continued on next page



A traffic policeman stands in his booth on an intersection in St. Petersburg. According to Transparency International's Global Corruption Barometer 2010-2011, the Russian police, along with the country's public officials, are the most corrupt state institutions in Russia. Drivers are accustomed to tucking money in with their documents when they are pulled over.

Photo and caption by Misha Friedman/ New York Times, Aug. 18, 2012



Military presence in St. Petersburg. Both photos on this page are from 2006 by Schoolcraft Emeritus English Prof. Suzanne Kaplan.

It is very expensive for a traveler to go on a tour in Russia, because the tour guide takes responsibility for what you do there, and they want to be paid for that risk. Russia today is definitely not free; even if you have a visa, you can't just come and go at will around the country—you must say in advance where you will be going and when you will be going there and who you will see.

Contrasts: Finland, Estonia, Czech Republic

A tour guide in Finland said that his country is careful not to offend Russia, because it lies just across the border and they are afraid of what might happen. Thus, Finland tries to maintain some neutrality, and will not allow any large U.N. or U.S. military presence. The country is quite modernized and technology-savvy, and most people there are able to speak English.

Estonia, which lies so close by on the Baltic Sea, presents quite a contrast with Finland. There are a lot of street people out begging around the old town monuments when the tour busses arrive. This could be a result of changes such as those that took place in Poland, which also has some street beggars.

The Czech Republic seemed the most modern of the former Communist countries. Many people seemed to speak English, and the train station in Prague was impressive. The foreign money exchange offices sometimes take advantage of tourists, to the point that there is a policeman in the main square with an English sign asking people to report abuses. Street vendors also had dubious pricing policies.

Extremes of Westernization: Germany and Hungary

Germany has reunited well, and I could not tell the difference between the former East and West. Ironically, it is difficult for a tourist to find German food, or sometimes even German writing, in Germany! Instead, foreign food is the rage, and it is much easier to find pizza or Chinese fare than a traditional German dish. Clothing such as sweatshirts doesn't have German writing, but English. We found this to be true to some extent in most European countries, Eastern and Western.

In Hungary, we finally found a shirt with Hungarian writing. Hungarian is very different from other European languages, so English is widely used there to communicate with people from other European countries as well as with native English speakers; consequently, English is used more widely in Hungary than in the surrounding countries.

Hungary reminded me more of Poland in its development: the train station is very old and dirty, as are the busses, while the people themselves are very nice. Those who work at the museums, however, seem to retain some of the Communist-era mannerisms. For instance, one didn't want me to see exhibits in the "wrong" order. Also, there was a guard at the entrance with a machine gun. I definitely didn't touch anything.

The cab drivers of Hungary are maniacs and will get you to your plane on time even if they have to practically mow down pedestrians!

The Budapest airport is better than the train station, but since it is very crowded and understaffed, it takes hours to sort out problems. It was a good thing that we had the maniac cab driver! •



In the central square of Tallinn, capital of Estonia.

Reading the Early Soviet *Dissidents*

by Sam Hays (English)

In anticipation of the International Institute's focus on Russia and Its Environs, in the Fall semester I read a number of works, especially concerning the Soviet Union and its intellectual opponents. Here, I would like to summarize and discuss several of those works.

Thomas Gaiton Marullo, ed., *Ivan Bunin Memoirs* (Chicago: Ivan R. Dee, 1993-2002):

- *Ivan Bunin: Russian Requiem, 1885-1920*
- *Ivan Bunin: From the Other Shore, 1920-1933*
- *Ivan Bunin: The Twilight of Émigré Russia, 1934-1953.*

Ivan Bunin, *The Village*, trans. Galya and Hugh Aplin (London: OneWorld Classics, 2010).

Ivan Bunin (1870 – 1953), a writer and patriotic member of the Russian gentry, was a, if not the, most prominent leader of the Russians in exile in the aftermath of the Bolshevik victory in the Russian Revolution and Civil War (1917-1922). Thomas Gaiton Marullo has compiled and edited letters, journal entries, and news articles from, to, and about Bunin in three volumes, which cover his life from age 15 to his death at age 83.

Marullo's eclectic texts portray both Bunin's valorous strength and his sniveling weakness. These edited writings expose Ivan as a demanding writer who won the Nobel Prize in Literature while in exile (1933), and who labored over the text of his short novel *The Village* (1910), a dense forest of treacherous words that describe or degrade the Russian peasant as an earthy, amoral mongrel. His writing, words, and actions resisted and vilified the conquering Bolsheviks as he first escaped their advancing clutches by moving south, and finally, in one of the last vessels out—a leaky, barely-floating steamer—fled with his wife Vera on the Black Sea.

For the next 20 years, living in the Russian exile community in Paris, he waited for the fall of the Communist Soviet Union. He cast almost daily disparaging remarks on what he saw as a monstrous regime, built not on people of the enlightened nobility but on the shallow intellectuals and the uncontrollable peasants, who according to Bunin had no ability to govern but who must be led like children or beasts.

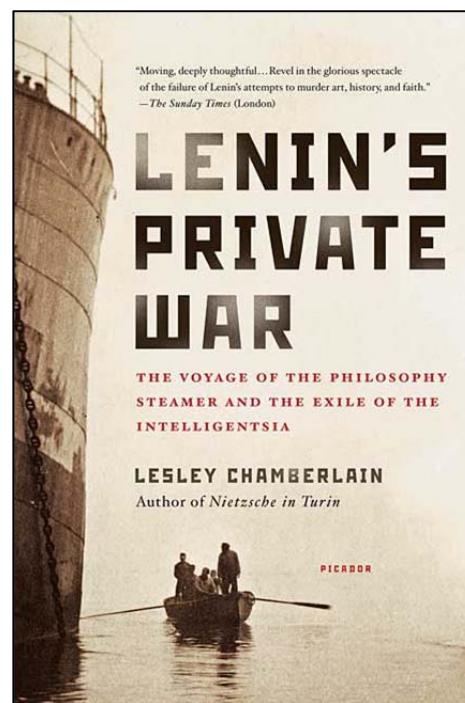
The German invasion of Russia in 1941 modified his attitude. He despised the Nazi invaders and supported the Soviet resistance. After the war, he along with other émigrés made a tentative peace with his former enemies. As a Nobel Prize winner, he was coveted by the Soviet authorities and encouraged to return. Living in poverty, he was tempted by the promises of prestige and wealth, but chose his freedom of expression over freedom from poverty.

Although heroic in his art and his resistance, he was dependent/domineering with his wife, jealously cruel with his fellow writers, and frequently greedy in his poverty. A fellow

writer, Bererova, comments on his greed on the occasion of her birthday. She had with some effort acquired a small amount of sausage for sandwiches for a celebration. "Bunin entered first, took a look at the sandwiches, and, without even hurrying, ate ... all of the twelve pieces of sausage." His adoring wife wrote in a letter to a friend: "I think that Ivan is doing poorly not from external circumstances. He would do poorly anywhere." His restlessness and rancor were a nuisance to his colleagues but a strength to his writing.

The following passage from the newly-translated centennial edition of *The Village* (OneWorld Classics) gives a sense of Bunin's restless, cruel strength:

"Kings and beggars!" Tikhon Ilyich repeated in rapturous sorrow, and shook his head. "My life's lost, dear brother! I had a mute cook once, you see, and I gave the idiot a foreign-made shawl, and she went and wore holes in it turned inside out... You see? Out of stupidity and meanness. It's a waste to have the right side showing on ordinary days, like I'll wait for a holiday—but when the holiday came, there were only rags left... And I've done the same... with my life. It's truly so!"



Lesley Chamberlain, *Lenin's Private War: The Voyage of the Philosophy Steamer and the Exile of the Intelligentsia* (New York: Picador, 2006).

On September 28, 1922, V. I. Lenin decisively struck against the Russian liberal intelligentsia. He forcibly removed 25 opposing intellectuals and their families from Russia by placing them on the German vessel *Oberurgermeister Haken*, "the Philosophical Steamer". Eleven prominent Russian philosophers, along with a smattering of sociologists, literary critics, poets, and historians, were declared dangerous to the newly formed Soviet Republic.

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Albania and Europe*continued from page 20*

Eliada at her arrival for a session of the 2009 European Youth Parliament held in Tirana, the capital of Albania.

We were also exposed to the real Turkish traditions, because we lived with Turkish families. Most of us faced language barriers, especially when we went shopping and didn't know how to bargain. That's why I kept a small Turkish dictionary with me. Since the afternoons and weekends were free time, we got to meet with the other students and organize crazy adventures. We rented a van and traveled 11 hours straight during the night just to go and visit one of the most unique places in the world, Pamukkale, a Turkish Aegean city of beautiful hot-springs and travertine terraces. Immediately after that, I decided to do a parachute jump from the highest point while taking pictures and making unforgettable memories.

For anyone wondering if I quit doing math after these activities, the answer is No. I still enjoy it and I appreciate the fact that logic used for science problems can help in everyday life problems, too, and in building strong arguments.

By way of conclusion, my lessons from these activities are these:

1. Think outside the box.
2. Be brave and try new things.
3. Don't be afraid to fail.
4. Never be shy to meet new people. Networking is a main key to success.
5. Europe is fun!

Bosnia's Women*continued from page 21*

report described the numerous war rape indictments pending at The Hague and the fewer convictions that have resulted.

These two aforementioned pieces of research are only some of the astonishing, albeit disturbing, texts I encountered while preparing for my presentation at the MIIIE conference. As I dug deeper, I felt more and more overwhelmed by the international community's dismal response regarding these war rapes, previously and contemporarily mirrored by other human atrocities such as those in Rwanda and the Congo, respectively. In addition, I was troubled by my difficulty in crafting a thesis to share with my colleagues at the upcoming conference. After all of this research, what would I be able to offer them that would go beyond a simple recitation of what happened in Bosnia?

Serendipitously, I soon found my answer. Because the 20th anniversary of the Bosnian War was underway (a point that would have escaped me had I not chatted with Alec Thomson of our Political Science Dept.), there was a resurgence of media coverage surrounding the nation and its wounded past. First, the notorious trial of Ratko Mladić, the Serb military commander responsible behind the genocide, was making headlines all over the world. In addition, Angelina Jolie's acclaimed directorial debut, "In the Land of Blood and Honey" (2011), was also generating controversy in the former Yugoslavia.

More than any of these recent developments, my real eureka moment resulted from a YouTube clip. This clip was a highlight from a wonderful performance-art piece created by Australian artist Kym Vercoe, titled "seven kilometres north-east" (2010). Vercoe's performance was inspired by her recent visit to the Vilina Vlas Spa resort in Bosnia. Unbeknownst to her, during the war the spa had served as a detention facility where Bosniak prisoners (Bosnian Muslim citizens) were repeatedly beaten and Bosniak women were sexually violated. Upon her visit, Vercoe met several locals who described the tragedies that had occurred at Vilina Vlas. This horrifying revelation provoked Vercoe to produce "seven kilometres north-east" in an attempt to reconcile her feelings of revulsion in the context of artistic expression.

So enthralled was I by the segment of her performance that I caught on YouTube that I might easily have missed what followed. What followed was one word that captivated me beyond imagination. At one point in her act, Vercoe described the horror that overcame her when she realized that her visit to Vilina Vlas was akin to the kinds of pilgrimages that thanatourists purposefully embarked upon.

Thanatourists?! Thanatourism? I'm Greek enough to know the meaning of the prefix, but the connotations—or better yet, the concept—of thanatourism was foreign to me. It refers to tourism in locations associated with death and great suffering, according to Professors John Lennon and Malcolm Foley of Glasgow Caledonian University, who coined the term in 1996 and who discussed the concept in their work *Dark Tourism: The Attraction of Death and Disaster* (Continuum, 2000). That "thanatourism" is a ritual pursued by people all over the world seemed like a novel idea to me at first, but once I started to read more, I realized that the practice itself is really not new. Every year, for example, thousands of tourists travel to Auschwitz to visit the notorious concentration camp. There are also lesser

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Hello Aramco World !

by Mohammed Abbas (Biology)

I would like to introduce you to a world of rich articles and photographs covering history, geology, geography, archeology, music, art, the environment, agriculture, religion, science, and a delicious history of food recipes and chocolates that will make even a famous chef speechless: *Saudi Aramco World*.

The genesis of this internationally treasured publication was summarized by the editors in the 60th-anniversary issue (*Saudi Aramco World*, 60:6, Nov./Dec. 2009, p. 1):

In November 1949, Aramco started a company newsletter “to break down walls of isolation” between its US offices and its Saudi Arabian oilfields. Through each of its six decades, *Saudi Aramco World*—now an international bi-monthly magazine—has found new ways to broaden and deepen that intercultural mission.

Please observe the photographs on these two pages as samples of the diversity of topics published in the magazine. The cultural and international nature of each article published can be seen in these images. But the real and complete appreciation of the articles is only achieved by reading the full text and enjoying the rich photographs used throughout.

The article “Rediscovering Arabic Science” (issue 58:3, May-Jun. 2007) describes how, “From the eighth to the 16th centuries... communicating in Arabic across Muslim-ruled lands, physicians, mapmakers, engineers and scholars of all stripes achieved brilliance in their own times, and built the bridge over which the West passed from the classical world to the Renaissance.”

In his article “Zalabia and the First Ice-Cream Cone” (issue 54:4, Jul.-Aug. 2003), Jack Marlowe wrote:

While waiting in line at my favorite ice-cream store, I noticed a hand-painted sign that colorfully proclaimed: “At the 1904 Louisiana Purchase

Exposition, Mr. Ernest Hamwi was selling Zalabia, crisp wafer-like pastries baked on a waffle iron, a recipe that originated around the Persian Gulf. Because of the high demand, the ice cream booth next to Hamwi's stand ran out of dishes. Mr. Hamwi quickly rolled one of his pastries into a cone shape to assist his neighboring vendor. Within a few seconds, the cone cooled and hardened and THE FIRST ICE CREAM CONE WAS SERVED.”

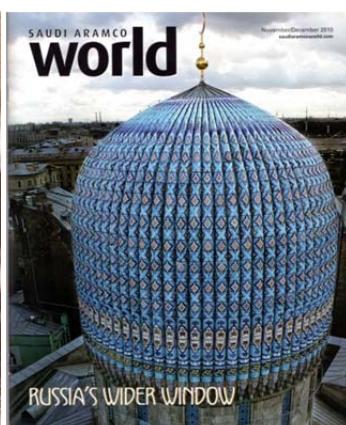
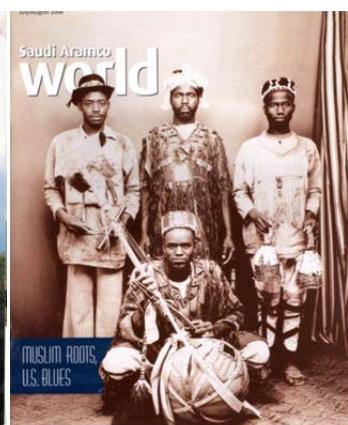
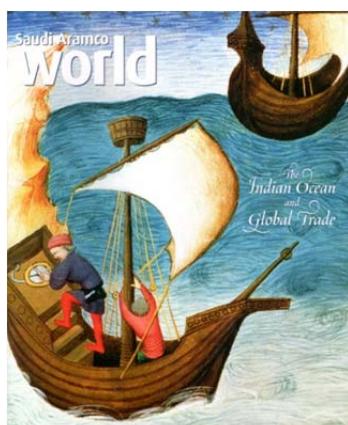
Each issue is unique, covering a different set of topics. No issue is ever the same. In one issue one sees an article titled, “Seeds of Higher Asia”, which will capture the attention of a biologist interested in genetics, conservation, environment, and agriculture. Another issue has an article titled, “Tiles of Infinity”, puzzling scientists interested in mathematics and architecture. As a final example, an article entitled “Russia’s Wider Window”, published in the Nov.-Dec. 2010 issue, described the controversy of granting permission to build a mosque in St. Petersburg in 1909. Amazingly, this is similar to the recent controversy of building a mosque in Lower Manhattan.

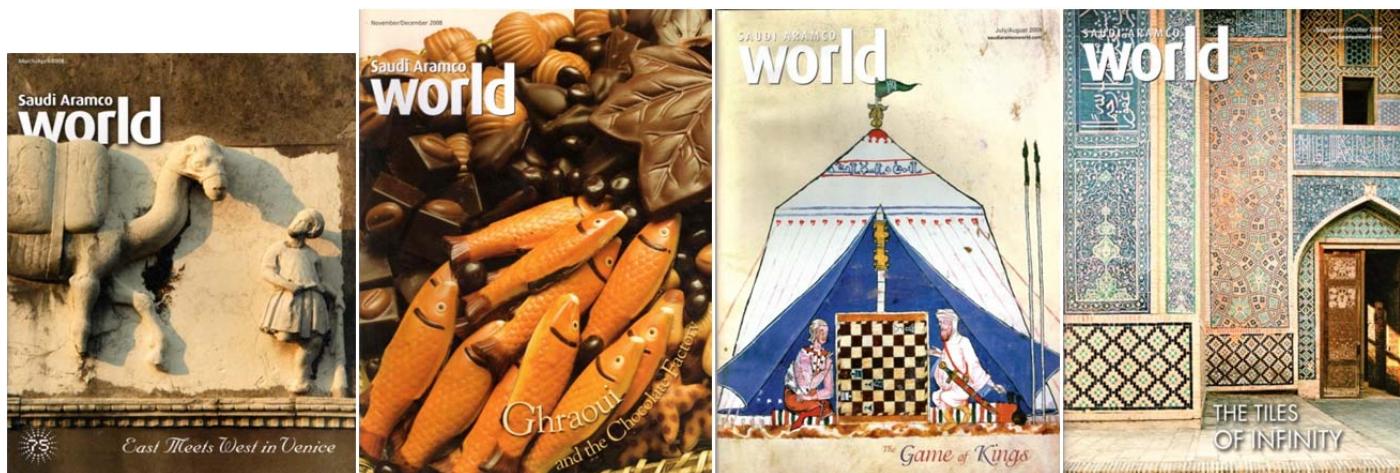
All of the articles published in this magazine are cultural, with an emphasis on the Arab and Muslim cultures and their contributions around the world.

There are a number of ways to access the magazine:

- The full-color digital archives are freely available at the magazine website, www.saudiaramcoworld.com.
- Educators and others are offered free postal subscriptions.
- There is a free DVD containing a complete PDF archive from 1950 to 2010.

To request a postal subscription and/or the free DVD, simply e-mail saworld@aramcoservices.com, or visit the website given above, or write to the Circulation Department at: Saudi Aramco World, P.O. Box 469008, Escondido, CA 92046-9008.





Rediscovering Arabic Science

WRITTEN BY RICHARD COVINGTON

You have to hand it to Ahmed Djebbar: The science historian certainly knows how to draw a crowd. As we circulate among the astrolabes, maps and hydraulic models of an eye-opening Paris exhibition on medieval Arabic science, curious museum-goers gather around us. "Did you know that the Egyptian doctor Ibn al-Nafis recognized that the lungs purify blood in the 13th century,

nearly 350 years before the Europeans?" he asks, standing in front of an anatomical drawing of the human body. "Or that the Arabs treated the mentally ill with music therapy as early as the ninth century?"

Surrounding a case of rare manuscripts, the dapper Lille University professor launches into a mini-lecture before the rapt group. The 13th-century Persian astronomer Nasir al-Din al-Tusi, the author of one of the yellowing Arabic-language texts, upended the geocentric Greek view of the universe, Djebbar explains, by declaring Ptolemy's model



Above: The 10th-century astronomer Abu Sa'id al-Sijzi held the contemporary view that the Earth rotated on its axis. Left: An astronomer calculates the position of a star with an armillary sphere and a quadrant in this illustration from a 16th-century Ottoman manuscript.

of planetary motion flawed and creating his own more accurate, but still Earth-centered, version. Three centuries later, the Polish astronomer Nicholas Copernicus borrowed al-Tusi's model to make the shocking proposition that the Earth revolves around the sun. "Al-Tusi made his observations without telescopes or even glasses," says Djebbar, removing his own spectacles



Soviet Dissidents*continued from page 24*

Chamberlain stresses that this was a “private war” between the ideas of Lenin and those of the Russian liberal intellectuals. It was likewise a “paper war” from 1917 to 1920 in the press, research, and publications issued by the liberal intellectuals and the Bolsheviks. In 1922, Lenin sought to gain a decisive upper hand in this war by shipping the opponents into exile.

The book describes the intellectuals’ forced march to Prague, Berlin, and Paris. Tomas Masaryk, the founder and first president of Czechoslovakia, briefly gave funds and refuge to several exiles in Prague through the creation of a Russian Peoples University, where the refugee linguist Roman Jakobson reigned. In Berlin, the prominent exiled philosopher/ mystic/ socialist Nikolai Berdyaev founded the Free Religious Philosophical Academy, and later in Paris the philosophical journal *Put* for the publication of the works of exiled intellectuals. The exiles vainly fought long-distance against Lenin and the Bolsheviks’ philosophical repression.

Chamberlain scans the journey of the refugees through the turbulent first half of the 20th Century in their losing battle with the Bolsheviks for ideological influence in Russia. Lenin hammered the inner spiritual and ethical life towards extinction, in order to create a society without “bridges to the invisible”.

Nadezhda Mandelstam, *Hope Against Hope: A Memoir* (New York: Modern Library, 1999).

The wife of poet Osip Mandelstam, Nadezhda writes this memoir of her tortuous journey through the chaos of the Russian Revolution and the early Bolsheviks through the terror of Stalin. Osip’s poetry caused them years of hardship: no access for publishing his poetry, deprivation of housing, scant access to food, exile, and fear of arrest.

After Osip was finally arrested and sent to the labor camp in which he died, Nadezhda continued for almost 20 years to preserve his poetry. This was in the face of an oppressive state that threatened her life and, even more precious to her, the erasure of Osip’s poems. Some of the poems were scattered and hidden among friends; others, she and her friends memorized. Only after the death of Stalin in 1953, and the subsequent slight thaw in the oppression, was she able to collect his poetry for posterity.

“Nadezhda” in Russian means hope. So the memoir asserts the hope of her deepest self against despair. She persevered to witness her husband’s survival and flowering through the posterity of his poetry. She made sure that many of her husband’s poems survived—including the one reprinted on this page, “We Live, Not Feeling”, for which he gave his life by mocking Stalin. •

We Live, Not Feeling

by Osip Mandelstam

We live, not feeling the country beneath us,
Our speech inaudible ten steps away,
But where they’re up to half a conversation—
They’ll speak of the Kremlin mountain man.

His thick fingers are fat like worms,
And his words certain as pound weights.
His cockroach whiskers laugh,
And the top of his boots glisten.

And all around his rabble of thick-skinned leaders,
He plays through services of half-people.
Some whistle, some meow, some snivel,
He alone merely caterwauls and prods.

Like horseshoes he forges decree after decree—
Some get it in the forehead, some in the brow,
some in the groin, and some in the eye.
Whatever the execution—it’s a raspberry to him
And his Georgian chest is broad.

Bosnia’s Women*continued from page 25*

forms of thanatourism that people engage in, such as dark fun factories, exhibitions, shrines, etc. A more recent debate ensued in the media when Cambodia’s government agreed to turn Khmer Rouge-era locations into a theme park with the goal of attracting tourists fascinated in the former “killing fields”. Much dissent followed this decision, with Cambodian citizens appalled that their brutal past would be diminished for consumer consumption.

Nonetheless, after all of my research, the key to crafting a thesis to share with my colleagues remained in this one word. I decided that in developing my conference presentation, I would argue that the revival of media coverage surrounding the Bosnian war rapes is analogous with thanatourism. People are captivated by these tales of death and suffering precisely because they allow us to interact with human atrocity from a safe distance. The complex psychological motivations behind thanatourism are thoroughly described in the work edited by Philip R. Stone and Richard Sharpley, *The Darker Side of Travel: The Theory and Practice of Dark Tourism* (Channel View Publications, 2009).

Given that many Bosnian war rape victims continue to live in a permanent state of post-traumatic stress, and few victims’ cases have been vindicated, mass media provide a way of bearing witness to their trauma. With the countless films and documentaries that have materialized in recent years, the stories of these women will not be forgotten, and the whole world will be reminded of their suffering. As media thanatourists and educators, perhaps we can inspire students to think critically about social justice by exposing them to the various global injustices that occurred not only in Bosnia, but that are currently in action across continents.

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

See also the schedule for Focus Russia and Its Environs (page 16).

Aug. 18, 2012 – Feb. 3, 2013: “African Art and the Shape of Time”. This exhibit, with works drawn from several collections, explores how African art gives material form to diverse concepts of time, history, and memory. Univ. of Michigan Museum of Art, 525 South State St., Ann Arbor. For more info, see <http://www.umma.umich.edu>.



Oct. 14, 2012 – Jan. 21, 2013: “Fabergé: The Rise and Fall”. Features more than 200 precious objects from the Virginia Museum of Fine Arts, home of the largest collection of Fabergé in the United States. The show traces Peter Carl Fabergé’s rise to fame, highlighting his business savvy, artistic innovations, and privileged relationship with the Russian aristocracy. Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>. Affiliated events at the DIA:

- Jan. 12: Alexander Caldwell, an artist who studied Karl Fabergé and his methods for 25 years, reflects on his various artistic responses to Fabergé. Followed by a showing of “Ocean’s Twelve” (2004), a movie that included Caldwell’s replica Fabergé Coronation Egg.
- Jan. 18 and 20: Igor Stravinsky’s “Firebird”. Choreographer Jeff Rebudal and the Firebird Trio present a re-imagining of this ballet that was based on a classic Slavic folktale.
- Jan. 18 and 20: Puppeteer Kathleen Kennedy Tobin and Company present “The Storming of the Winter Palace”, recreating a seminal moment in Russian history.
- Jan. 20: Artist Zenia Brezden demonstrates *pysanky*, the traditional Ukrainian and Polish craft of egg decorating that uses wax and colorful dyes.

Oct. 26, 2012 – Feb. 8, 2013: “When Art Works: African Art from the Faxon Collection”. Elaine L. Jacob Gallery, Wayne State Univ., 480 W. Hancock St., Detroit. For more info, contact Tom Pyrzewski at 313-577-2423 or e-mail tprzewski@wayne.edu or visit the website http://www.art.wayne.edu/jacob_gallery.php.

Nov. 16, 2012 – Apr. 21, 2013: “Little Syria, NY: An Immigrant Community’s Life & Legacy”. This exhibit tells the story of a now-vanished Arab community in Lower Manhattan. Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, call 313-582-2266 or see <http://www.arabamericanmuseum.org>.

Nov. 16, 2012 – Mar. 31, 2013: Exhibit, “Pathways to Freedom in the Americas: Shared Experiences between Michigan and Mexico”. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or visit the website <http://www.thewright.org>.

Jan. 9-31, 2013: “IndiVisible: African-Native American Lives in the Americas”. A Smithsonian Institution traveling exhibit portraying the 500-year story of people who share African American and Native American ancestry. Duderstadt Center Gallery, North Campus, University of Michigan, 2281 Bonisteel Blvd., Ann Arbor.

Jan. 19, 2013: Motor City Bhangra Competition. An Indian dance contest featuring 11 of the best *bhangra* teams from North America. Organized by Pind Productions. Power Center, Univ. of Michigan, 121 Fletcher St., Ann Arbor, MI. For info and tickets, call Gary Khehra at 734-968-4125 or e-mail bhangra@motorcitybhangra.com or visit the website <http://motorcitybhangra.net>.

Jan. 24, 2013: “Idlewild: The Black Eden”. Prof. Gloria House (Univ. of Michigan-Dearborn) discusses her book, *Home Sweet Sanctuary: Idlewild Families Celebrate a Century*, an oral history of the African-American resort community in Northern Michigan. Sponsored by Bridging Barriers. 10–11:30 am. Room VT-550, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. (An Idlewild exhibit, organized by the Michigan State Univ. Museum, will be on display in Lower VisTaTech.) For more info, contact Helen Ditouras at 734-462-4400 extn. 5647 or e-mail hditoura@schoolcraft.edu.

Jan. 24, 2013: Talk by David Pilgrim, founder of the Jim Crow Museum of Racist Memorabilia (Ferris State University), “Using Objects of Intolerance to Teach Tolerance and Promote Social Justice”. Sponsored by UM Museum Studies Program. 6:30 pm. Rackham Amphitheater, Rackham Building, Univ. of Michigan, 915 East Washington, Ann Arbor. For more info, call 734-936-6678.

Jan. 24-26, 2013: Arab Film Festival. Lower Level Auditorium, Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, call 313-582-2266 or see <http://www.arabamericanmuseum.org>.

Jan. 24-27, 2013: Shen Yun 2013. Reviving 5,000 years of Chinese civilization, this performance extravaganza includes classical, ethnic, and folk dance as well as orchestras.

continued on next page

Multicultural Calendar *continued from page 29*

tral accompaniment and soloists. Detroit Opera House, 1526 Broadway, Detroit. For details and tickets, call 888-880-4110 or see <http://www.detshows.com> or <http://www.motopera.org>.

Jan. 27, 2013: The Mung Xuan Quy Ty 2013 Vietnamese Concert, featuring musical performances by seven individuals or bands. 6pm. The Sound Board, MotorCity Casino Hotel, 2901 Grand River Ave., Detroit. For details and tickets, call 866-782-9622 or e-mail info@soundboarddetroit.com or visit the website www.SoundBoardDetroit.com.

Feb. 2, 2013: African American History Day. 11 am - 4 pm. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, call 313-833-1805 or visit the website <http://www.detroithistorical.org>.

Feb. 2 – May 5, 2013: "When I Last Wrote to You about Africa", a major retrospective of the renowned artist El Anatsui, who was born in Ghana and works in Nigeria. Organized by the Museum for African Art (NYC). Univ. of Michigan Museum of Art, 525 South State St., Ann Arbor. For more info, see <http://www.umma.umich.edu>.

Feb. 6, 2013: "Dangerous Art: From Varvara Stepanova to Pussy Riot", a talk by Irina Aristarkhova, Univ. of Michigan associate prof. of art and design, history of art, and women's studies. Sponsored by UM Center for Russian, East European, and Eurasian Studies (CREES). 12 - 1:30 pm. 1636 School of Social Work Bldg., Univ. of Michigan, 1080 S. University Ave., Ann Arbor. For more info, call 734-764-0351 or e-mail crees@umich.edu or visit the website <http://www.ii.umich.edu/crees>.

Feb. 8-17, 2013: "Arabian Nights", Mary Zimmerman's adaptation of the tales of wonder, *The 1001 Nights*. Bonstelle Theatre, 3424 Woodward Ave., Wayne State University, Detroit. For more info, call 313-577-2972 or see <http://bonstelle.com>.

Feb. 15-17, 2013: Hilarious Chekhov: "The Proposal" and "The Bear". Director John Hill translates Chekhov's original words for an up-to-the-minute, spot-on English version of these two classics. Ann Arbor Civic Theater, 322 W. Ann Street, Ann Arbor. For info and tickets, call 734-971-2228 or e-mail manager@a2ct.org or see <http://www.a2ct.org>.



Liberation Film Series

Begun in Sep. 2012, this film series aims to educate the community and its youth about the real world and the Black people—many unknown—who have struggled, globally, to make it better. A speaker-led interpretation and Q&A session follows each film. The events are on Saturdays at 2-6 pm in the General Motors Theater, Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.thewright.org/liberation-film-series>.

Feb. 16, 2013:

"W. E. B. Du Bois: A Biography in Four Voices"

Mar. 9, 2013:

"Thomas Sankara: The Upright Man"

Apr. 13, 2013:

"Framing an Execution: The Media & Mumia Abu-Jamal"

May 18, 2013:

"American Experience: Malcolm X – Make It Plain"

Jun. 15, 2013:

"Rabbit-Proof Fence" (Australian Aboriginal struggle)

Feb. 16, 2013: Tour of the Islamic Center of America, Dearborn. 10 am - 12 noon. Organized by Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, call 313-833-1805 or see <http://www.detroithistorical.org>.

Feb. 19, 2013: Concert by Pierre Bensusan, an acclaimed French-Algerian world-music guitarist, singer, and composer. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

Feb. 22 – Apr. 6, 2013: "Marriage" by Nikolai Gogol. Hilberry Theatre, Wayne State Univ., 4743 Cass Ave., Detroit. For details and tickets, call 313-577-2972 or see <http://hilberry.com> or boxoffice@wayne.edu.

Feb. 23–Jun. 9, 2013: "Buddhist Thangkas and Treasures". An exhibit of *thangkas* (portable religious paintings on cloth) and other religious art, including murals and sculptures, selected from the Walter Koelz Collection of Himalayan Art, UM Museum of Anthropology. Univ. of Michigan Museum of Art, 525 South State St., Ann Arbor. For more info, see <http://www.umma.umich.edu>.

Feb. 28, 2013: Dr. Khalil Muhammad (Dir., Schomburg Ctr. for Research in Black Culture) discusses his book, *The Condemnation of Blackness: Race, Crime, and the Making of Modern Urban America*. Sponsored by the Assn. for the Study of African American Life and History (ASALH). 6 pm. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call ASALH at 877-952-7254.

Mar. 14 & 16, 2013: Rite of Spring Centennial. Concert includes both Dvorák's Symphony No. 8 and Stravinsky's The Rite of Spring. Detroit Symphony Orchestra Hall. For details and tickets, call 313-576-5111 or see <http://dso.org>.

Mar. 28, 2013: 12th annual Multicultural Fair, a vibrant celebration of the international cultures on our campus. 10 am – 3 pm. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Josselyn Moore at jmoore@schoolcraft.edu.

Apr. 5, 2013: Faculty Fellows Conference: "Borders & Intersections". The McGregor Memorial Conference Center, Wayne State Univ., 495 Ferry Mall, Detroit. For more info, see <http://research2.wayne.edu/hum/index.html>.

Apr. 6-7, 2013: 41st annual "Dance for Mother Earth" PowWow. Tribes gather from throughout the Midwest bringing their native music, dance, crafts, and food. Crisler Arena, Univ. of Michigan, 333 E. Stadium Blvd. Ann Arbor. For more info, call 734-408-1581 or e-mail danceformotherearth@gmail.com or visit the website <http://www.umich.edu/~powwow>.

Apr. 6-18, 2013: 15th annual Lenore Marwil Jewish Film Festival. Organized by the Jewish Community Center of Detroit. Berman Center for the Performing Arts, 6600 W. Maple Rd., West Bloomfield. For more info, call Shari Lebo at 248-432-5453 or e-mail slebo@jccdet.org or see <http://www.jccdet.org>.

Apr. 12 – Jul. 14, 2013: "Crossing Cultures: Contemporary Aboriginal Australian Art from the Hood Museum at Dartmouth College". Canaday Gallery, Toledo Museum of Art, 2445 Monroe St., Toledo. For more info, call 419-255-8000 or see <http://www.toledomuseum.org>.



Apr. 19 - May 11, 2013: "Marat/Sade" by Peter Weiss. Hilberry Theatre, Wayne State Univ., 4743 Cass Ave., Detroit. For details and tickets, call 313-577-2972 or see <http://hilberry.com> or http://boxoffice@wayne.edu.

May 9-11, 2013: "Religion, Identity, and Politics", a conference sponsored by the UM Weiser Center for Emerging Democracies (WCED). Henderson Room, Michigan League, Univ. of Michigan, 911 North University Ave., Ann Arbor. For more info, call 734-764-0351 or e-mail weisercenter@umich.edu.

May 10-11, 2013: "Globalizing the Word: Transnationalism and the Making of Native American Literature". A symposium sponsored by the UM Dept. of American Culture. Forum Hall, Palmer Commons, Univ. of Michigan, 100 Washtenaw Ave., Ann Arbor. For more info, call 734-763-1460 or e-mail ac.inq@umich.edu or see <http://www.globalizingtheword.org>.

Global Fridays

Global Fridays is a monthly series showcasing the finest in world music, dance, film, and performance art. Programs are at 7:30 pm in the Lower Level Auditorium of the Arab-American National Museum (13624 Michigan Ave., Dearborn). Supported by Comerica Bank, DTE Energy, Masco, and DoubleTree Hotel. For info and tickets, see <http://www.arabamericanmuseum.org>.

Feb. 8, 2013: Canzoniere Grecanico Salentino (traditional Italian music & dance)

Mar. 22, 2013: Glenn Jones (acoustic steel-string guitar)

Apr. 5, 2013: Boshra Al-Saadi (world music tinged with dancehall and electronica)

May 10, 2013: Funkadesi (world music from Chicago's ethnic neighborhoods)

May 18–Sep. 1, 2013: "Isamu Noguchi and Qi Baishi: Beijing 1930". A nationally touring exhibit of roughly 60 ink paintings, calligraphic works, and sculptures and interpretive materials, primarily from UMMA and the Isamu Noguchi Foundation and Garden Museum (NYC). Univ. of Michigan Museum of Art, 525 South State St., Ann Arbor. For more info, see <http://www.umma.umich.edu>.

May 30 – Jun. 23, 2013: World premiere of "Roaming Charges", Ralph Acardo's play about mothers and daughters, race, suburbia, academia, identity, and poetry. Detroit Repertory Theatre, 13103 Woodrow Wilson, Detroit. For more info, call 313-868-1347 or e-mail DetRepTh@aol.com or see <http://detroitreptheatre.com>.

Early or mid-Jun. 2013: Eighth annual Chaldean Festival. A three-day celebration with food and merchant booths, live entertainment, carnival rides and games. Organized by the Chaldean American Chamber of Commerce. Southfield Civic Center, 26000 Evergreen Rd., Southfield. For more info, call Lisa at 248-996-8340 or lkalou@chaldeanchamber.com.

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Multicultural Calendar

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Mid-Jun. 2013: 18th annual Dearborn Arab International Festival. This family-centered 14-block street fair is the largest Arab-American cultural celebration in the U.S., attracting over 300,000 people to see local and international musical acts, food booths, a Middle Eastern fashion show, arts and crafts, Arab merchandise, children's tent, and a carnival. Presented by the American Arab Chamber of Commerce and its partners. Warren Avenue between Schaefer and Wyoming, Dearborn. For more info, see <http://www.americanarab.com>.



Mid-Jul. 2013: 21st annual Concert of Colors, metro Detroit's free, multi-day diversity festival bringing together the area's communities and ethnic groups. Musical acts from around the world, ethnic food and merchandise, musician-led workshops, a Forum on Community, Culture & Race, and a large children's tent. Organized by the Arab Community Center for Economic and Social Services (ACCESS) and partners. Last year's 4-day, 4-venue event drew 80,000 people to downtown Detroit; for more info see <http://www.concertofcolors.com>.

Late Jul. 2013: 42nd annual Arab and Chaldean Festival. The largest Arab-Chaldean-American cultural event in North America, it draws over 50,000 people to enjoy a variety of Arab and Chaldean food, cultural exhibits, fashion show, Children's Fair, music, dance, and other entertainment. Hart Plaza, downtown riverfront, Detroit. For more info, call 248-960-9956 or e-mail aacfestival@yahoo.com or see <http://www.arabandchaldeanfestival.com>.

Aug. 8 – Sep. 8, 2013: "My Name is Asher Lev". Based on the famous 1972 novel by Chaim Potok, this provocative play tells the story of a Hasidic Jewish boy growing up in Brooklyn and struggling to reconcile his artistic gift with the community's Orthodox values. Performance Network Theatre, 120 East Huron St., Ann Arbor. For ticket info, call 734-663-0681 or see <http://performancenetwork.org>.

Mid-Aug. 2013: 31st annual African World Festival. Celebrate the richness, diversity, and worldwide influence of African culture at Detroit's largest ethnic festival, which draws over 350,000 visitors. Attractions include the Taste of Africa Pavilion, acclaimed entertainment, strolling plaza performances, African Family Village, the Diaspora Marketplace, and the International Caribbean Festival and Parade. Presented by the Charles H. Wright Museum of African American History. Hart Plaza, downtown riverfront, Detroit. For more info, tel. 313-494-5824 or see <http://thewright.org/african-world-festival>.

Detroit Film Theatre

Among the films in the forthcoming DFT season, the following were made (and/or set) in the regions indicated. This venue is located at the John R Street entrance to the Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For further information and for tickets, call 313-833-4005 or see <http://www.dia.org/detroitfilmtheatre/14/DFT.aspx>.

- Jan. 24, 2013:
"Daughters of the Dust" (Sea Islands, Georgia, 1991)
(Director Julie Dash will be on hand here, as well as at other films on Feb. 2, Mar. 30, Apr. 6, Apr. 20)
- Mar. 7, 2013:
"Persepolis" (Iran, 2007)
- Mar. 14, 2013:
"Secret Ballot" (Iran, 2001)
- Mar. 15-17, 2013:
"Happy People: A Year in the Taiga" (Russia, 2012)
- Mar. 16, 2013:
"Sansho the Bailiff" (Japan, 1954)
- Apr. 4, 2013:
"A Separation" (Iran, 2011)
- Apr. 5, 2013:
"Women Without Men" (Iran, 2009)
- Apr. 6-7, 2013:
"Céline and Julie Go Boating" (France, 1974)
- Apr. 11, 2013:
"Close-up" (Iran, 1990)
- Apr. 26-28, 2013:
"Max et les Ferrailleurs" (France, 1971)
- Apr. 27, 2013:
"The Seventh Seal" (Sweden, 1957)

University Musical Society

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

- Jan. 8-13, 2013: "The Strange Undoing of Prudencia Hart"
National Theatre of Scotland
- Jan. 21, 2013: From Cass Corridor to the World
Tribute to Detroit's Musical Golden Age
- Jan. 27, 2013: Mariachi Vargas de Tecalitlán
Mexican mariachi
- Feb. 1, 2013: Angélique Kidjo and Meklit Hadero
African/world music
- Feb. 15, 2013: Kodo
Japanese taiko drumming ensemble
- Feb. 16, 2013: Amjad Ali Khan
Classical Indian sarod
- Mar. 16, 2013: Yo-Yo Ma and Silk Road Ensemble
Asian/world music
- Mar. 23, 2013: Hamid Al-Saadi and Amir ElSaffar
Iraqi maqam and American jazz
- Apr. 20, 2013: Alison Balsom
Scottish trumpet and ensemble
- Apr. 24, 2013: Ragamala Dance: Sacred Earth
Dance of India.