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Magazine of the Schoolcraft College International Institute (SCII)

International Agenda

In Southeast Asia, Hidden Strength



“Please Let There Be Peace” (tempera on canvas, 2002) is by the acclaimed Cambodian painter and sculptor Chhim Sothy.

Photo:
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See pages 16-37 for coverage of Schoolcraft College's year-long Focus Southeast Asia project.

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International Agenda

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International Institute (SCII)

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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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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 23, 2015 in LA-200
- February 20, 2015 in LA-200
- March 20, 2015 in LA-200
- April 10, 2015 in LA-200
- May 15, 2015 in LA-130.

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GlobalEYEzers, a group affiliated with SCII, meets each semester to discuss current events relevant to international/ intercultural issues. Faculty and staff, as well as students and members of the community, are invited to participate. For more information, contact Anna Maheshwari at amaheshw@schoolcraft.edu or 734-462-4400 x5296.

Students!



Enter the Winter 2015 International Agenda Writing and Artwork Contest

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

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

Winners from Fall 2014

- First Place, Writing: Ann Emanuelsen (see p. 7)
- First Place, Artwork: Alina Villarreal (see p. 13)
- Second Place, Writing: Ashi Arora (see p. 9)
- Second Place, Artwork: Alexandra Deykes (see p. 15).

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

Submission Deadline: April 6, 2015

Guidelines:

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

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

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Educators from Russia and China Visit Schoolcraft

Schoolcraft College successfully hosted two campus study-visits last Fall involving teams of educators from Russia and China, respectively.

On Sep. 18, a Russian delegation of eight academic administrators and two interpreters visited Schoolcraft as well as Macomb and Oakland Community Colleges. The visits were part of a 17-day tour to study “Higher Education and Workforce Development in the U.S.: Multifunctional Role of U.S. Community Colleges”. As part of developing key industries, the Russian government is working to restructure technical education so that increased vocational training is integrated into the curricula alongside more traditional instruction. The participants were all from different institutions, such as the Nizhny Novgorod State Univ., and the Junior College of the South Urals State Univ. To obtain suggestions for site visits, the delegation had contacted the International Visitors Council of Metropolitan Detroit, a nonprofit that administers exchange programs on behalf of the U.S. State Department and the Agency for International Development.

At Schoolcraft, the Russian group was given a 45-minute tour of campus, followed by two slide presentations/ discussions in the Biomedical Technology Center. One presentation, organized by Robert Leadley (Dean of Occupational Programs and Econ. Devlpt.) and Tammy Thomson (Dir. of Business Development Ctr.), focused on how the College’s technical and vocational programs are organized, the “stackable credentials” concept, and other aspects of the curriculum including the articulation with Wayne State Univ. The other presentation, organized by guest Ryan Hunt (Michigan Economic Development Corp.), focused on the Michigan Advanced Technician Training Program (MAT²®), an innovative, employer-financed associate’s degree that Gov. Snyder is promoting for community colleges in the state (<http://www.mitalent.org/mat2/>).

On Oct. 29, two professors from Tianjin University in China visited the College, accompanied by Dr. SuiWah Chan from the Univ. of Michigan. The two scholars are currently resident at UM and are conducting research on higher education, with a strong focus and interest in the American community college framework. From 10 am to 6 pm that day, the three toured relevant parts of the campus and engaged in informal meetings with, among others, Dennis Genig (Dir. of Special Projects and Coordinator of ESL Program) and Helen Dituras (International Institute).



Prof. Gene Keyes of Schoolcraft explains the Manufacturing Lab to the Russian visitors.

Dennis commented later about the Chinese visit, “I found it to be a very interesting, engaging opportunity to share information about our school, and also learn about them, their programs and culture.” Helen added that the scholars had many questions regarding the College and were extremely impressed by its facilities and knowledgeable faculty and staff. There is a potential for further discussion mediated by SCII’s parent group, the Midwest Institute for International/Intercultural Education. •

Take Our Survey!

 **SurveyMonkey®**

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

The survey can be accessed at this URL:
<https://www.surveymonkey.com/s/RHM57CR>

Pageeturners Book Club Takes Up “I Am Malala”

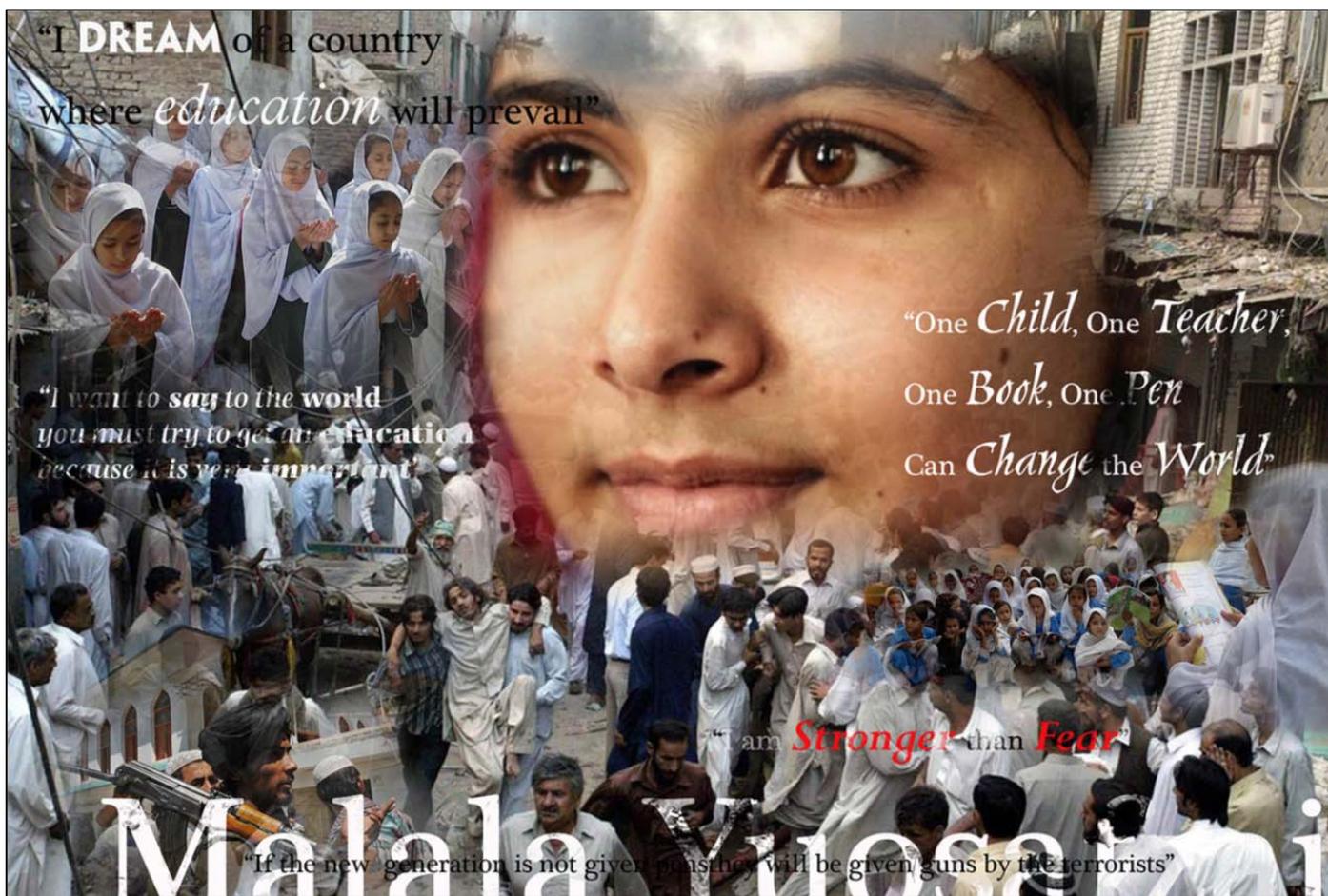


I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban
by Malala Yousafzai with Christina Lamb

When the Taliban took control of the Swat Valley, one girl spoke out. Malala Yousafzai refused to be silenced and fought for her right to an education. On October 9, 2012, she almost paid the ultimate price. When she was shot in the head at point blank range while riding the bus home from school, few expected her to survive. Instead, Malala’s miraculous recovery has taken her on an extraordinary journey from a remote valley in Northern Pakistan to the halls of the United Nations in New York. At 16, she has become a global symbol of peaceful protest and the youngest-ever winner of the Nobel Peace Prize.

Schoolcraft College’s Pageeturners Book Club hosts free book discussion sessions facilitated by Schoolcraft students. They are open to all students, faculty, staff, administrators, and community friends. The schedule of book discussions below is for *I Am Malala*; for information about the two other books selected for this Winter by Pageeturners, see <http://sites.google.com/site/scpageeturners/>.

- **Thur** **March 26** **4:00 – 5:00 pm** **Radcliff Center R-645**
- **Mon** **March 30** **4:00 – 5:00 pm** **Bradner Library L-105**
- **Tue** **March 31** **1:30 – 2:30 pm** **Bradner Library L-105.**



This artwork, “Malala’s Dream”, was created by Schoolcraft student Martin Robackouski last Fall as a project for Computer Graphics Technology 226 (Digital Imaging 2— Photoshop) taught by Prof. Mike Mehall. Martin lives in Westland, MI, and is studying to be a Web Specialist.

Kudos

Kudos to Schoolcraft student **Amber Bageris**, who won the “Best Paper” award for 2014 from the Midwest Political Science Association (MPSA) in the Two-Year College category. The award comes with a prize of \$100 for Amber, an economics major from Northville, MI. Her paper was published as an article, “The Case for Detainee Rights at Guantanamo Bay”, in the Fall 2014 issue of *International Agenda*. It was originally written as a course project for Political Science 209 (International Relations) taught by Prof. **Marjorie Nanian**, who nominated it for the award. In that semester, Winter 2014, in conjunction with the Focus Caribbean project at Schoolcraft, Prof. Nanian encouraged her students to write papers on the human rights controversy surrounding the U.S. detention center at Guantanamo Bay, Cuba.

Josselyn Moore (Anthropology and Sociology) wrote an article about the annual Multicultural Fair, with text and photos, for the website of the Schoolcraft College Foundation (<http://scf.schoolcraft.edu/multicultural-fair>). The article summarizes the fair’s purpose, describes how different aspects of the event are organized, and highlights a student quote that indicates the impact of the learning experience.

Dennis Genig (Dir. of Special Projects and Coordinator of the ESL Program) reports that in September he submitted an application to the Student and Exchange Visitor Information System (SEVIS) for certification of our credit program in English as a Second Language. If approved, this would allow the College to offer programs of study for, and to recruit, international students having F-1 status, i.e., a visa issued specifically for study in the U.S. Schoolcraft’s ESL program was expanded last year with the addition of two levels apiece in Reading and Vocabulary, Listening and Speaking, and Grammar and Writing. In addition, **Deborah Daiek** (Assoc. Dean of Learning Support Services) reports that a new grant from the Schoolcraft College Foundation enabled the hiring of Language Fellows dedicated to helping the ESL learners. In conjunction with the Writing Fellows program, the student Language Fellows are carrying out peer review, tutoring, bi-weekly group discussions, classroom workshops, and computer lab assistance.

Helen Ditouras (English) arranged a campus visit last Oct. 15 by **SuiWah Chan**, who gave two presentations of his talk on “The Genesis of Chinese Writing and the Art of Calligraphy”. An accompanying 12-panel exhibit by Dr. Chan, who is a distinguished scholar at the Univ. of Michigan, was on display in the atrium of Badner Library throughout October. The material traces the history of development of various Chinese scripts, and shows how such writing is critical in understanding a culture that spans over 5000 years. Among those attending the lectures were students from three sections of Computer Graphics Technology courses taught by **Colleen Case** and **Mike Mehall**.

Congratulations also to the **Asian Student Cultural Association**, its faculty advisor **Anna Maheshwari** (English), and **Todd Stowell** (Student Activities Office), who led in organizing Schoolcraft’s eighth annual Navratri Garba/Bhangra celebration. All proceeds went to the Coins to Change service-learning project. Over 500 people purchased tickets to enjoy the

“Coins to Change” Reaches Toward a Crescendo

Kudos to Prof. **Anna Maheshwari** (English), the never-tiring founder and director of the **Coins to Change** service-learning project at Schoolcraft College. She reports that more than \$22,000 has been raised by the Schoolcraft community so far in the four-year effort to help build a middle school for AIDS orphans in the village of Nyaka, Uganda. Prof. Maheshwari and her colleagues plan to bring the project to a successful conclusion this Winter by raising the necessary additional \$3,000 and delivering the \$25,000 check to activist and author **Twesigye Jackson Kaguri**. Anna reports, “One of our big and final fundraisers this semester will be a Bollywood Night complete with dancing, music, and food”— watch for details of this upcoming event and of a campus visit by Mr. Kaguri.

A CNN Hero of the Week, Jackson Kaguri is associate director of development at Michigan State Univ. and the founder and director of the Nyaka and Kutamba AIDS Orphans Schools in his native Uganda. It is his commitment, his enthusiasm, and his book *A School for My Village: A Promise to the Orphans of Nyaka* (2011) that inspired this initiative. Over the four years, many hundreds of students at Schoolcraft have learned about problems facing East Africa through English course projects based on the book, and many have gone further and gained valuable experience by organizing all sorts of creative fundraisers as part of an effort to change coins into real change in Africa. To learn more or to help out, e-mail amaheshw@schoolcraft.edu or call 734-462-4400 ext. 5296, or visit <http://www.nyakaschool.org/>.

event on Saturday, Oct. 18 from 7 pm - 12 midnight in the VisTaTech Center. There was a catered dinner by **Taste of India Suvai Restaurant** (Ann Arbor), authentic music, costume, and dance, and a marketplace. The featured performers were the members of **Sammvad**, an orchestra that plays music for such Indian dances as *garba*, *bhangra*, and *dandia raas*. The Hindu Navratri festival is traditionally a nine-day event at the beginning of Autumn, regaling the goddess Durga in hope of a bountiful harvest.

The **Native American Cultural Club** sponsored another successful annual celebration of the Mexican *Dia de los Muertos* (Day of the Dead) festival on Oct. 29. Held at lunchtime in a Liberal Arts Bldg. classroom, the event included 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. One student who attended, business major **Noelle Mayer**, told *The Connection*, “I thought the supper was pretty awesome and a great way to bring people together to embrace other cultures’ customs along with gaining knowledge of them.” Other club activities last Fall included a **guest presentation about Native Spirituality by Eric Cox**, Vice President of the Native American Veterans Assn. of Southeastern Michigan; a beading workshop led by club member **Catherine Pike**; and the documentaries “Black Indians”, “Song of the Drum”, “Reel Injun”, “Two Spirit”, and “In Whose Honor?” Prof. **Karen Schaumann-Beltrán** (Sociology and Anthropology) is the main faculty advisor for the club. •

Leitungswasser: An Untapped Resource in Germany

by Ann Emanuelsen

Ann Emanuelsen of Redford, MI, is a student and Writing Fellow at Schoolcraft College, where she is taking courses to learn foreign languages and for her personal enrichment. The article below was awarded First Prize in the Writing category of the Fall 2014 International Agenda contest. In addition to English professor and Writing Fellows director Niran Kheder, Ann also wants to acknowledge Dr. Anita Süess Kaushik, the German and French professor in whose class she wrote the earliest version of this paper.

As I journeyed through the various regions of Germany—from Frankfurt down to the mountains in Garmisch-Partenkirchen, from there to Berlin and as far north as the Danish border—one thing remained the same: I was thirsty! I brought along my refillable water bottle as I always do at home, but found myself conducting fruitless searches for water fountains. Out of desperation, I resorted to using restroom sinks for refills since I was often touring a city for eight hours at a time. One German family I stayed with did generously meet my request for tap water, but they made it clear that they would always first offer bottled water to guests.

A restaurant visit in the United States routinely begins with complimentary, limitless, ice-chilled water. Guests can never complain of thirst. In contrast, a restaurant visit in Germany elicits no free beverages—only decisions. Sparking water? Still water? What brand? From which region? Which trace minerals? No matter what water is chosen, it will almost always have a price. *Leitungswasser, bitte* (“Tap water, please”) should be the first German phrase learned by any desperate and thirsty American, but this request will rarely be met. Based on my personal experience, members of the wait-staff will respond with suspicious glances and protestation. With very limited access to public water fountains, the only choice is to pay.

Leitungswasser, the German word for tap water, literally means pipe, or plumbing, water. The plumbing connotation might be one reason that Germans cringe when asked for *Leitungswasser*. Restaurants owners admit that they fear losing profits if they offered free tap water. While it is true that they do make a profit from selling bottled water, the likelihood of a group ordering only tap water for an entire visit is slim. Many Germans prefer the taste of mineral water, and also choose it because they see it as a more healthful, safe, and delicious choice even when evidence suggests otherwise, as Tobias Jochum of Exberliner points out. Mineral water is popular because it is highly advertised, whereas tap water is viewed as ordinary and, until recently, forgotten. Public water departments such as the Berlin Wasserbetriebe have been increasing their PR campaign efforts in recent years, hoping to bring some pizzazz to tap water.

Germany is an extremely eco-conscious country and the world leader in solar energy production. In June of 2014, the cloudy country set an impressive record when solar panels supplied more than 50% of its energy demand, according to Violetta Simon with Süddeutsche. Germany also has a highly regulated public water system that produces some of the cleanest water in the world. With such advancements and environmental concern, why then



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

A public drinking fountain installed in 2014 in Berlin.

does Germany rank eighth in the world for bottled water consumption, which is known to have a negative effect on the environment? Social norms, unawareness, and marketing are largely the cause.

The Campaign for Tap Water

Although bottled water usage is ingrained in the daily life of many Germans, tap water-positive movements are working to bring awareness of the impacts of this consumerism. One such organization is A Tip:Tap. This non-profit group's mission is to promote tap water usage and increase public availability of water through installing community fountains.

A video from A Tip:Tap shows tap water advocate Samuel Höller in action. As an energy scientist by profession, Höller brings his expertise to the streets of Berlin. Frustrated with the lack of access to free public water, he joined together with like-minded people to begin a city-wide campaign in Berlin. Höller's experience resonated with me because he, too, admits to filling his water bottle in restaurant restrooms when desperate for water access. Höller regularly sets up promotional water stands throughout Berlin. On the sunny, Summer day when this video was filmed, he set up his table outside of an organic market in Berlin. Organic, sustainable, and local produce is highly valued by many Germans. Höller tries to convert this target population to drinking tap water because it lines up with the environmental values they already hold. He stops random people on the street or

continued on next page

Imagine you could
save the world by
being cheap
and lazy.



One of A Tip:Tap's
promotional flyers.

Leitungswasser *continued from page 7*

on their way into the market, offering them a free drink and information about the benefits of tap water. He informs them about the negative effects of bottled water consumerism and the advantages of the new drinking fountains around the city.

Höller routinely recruits people to perform free taste-tests on the streets of Berlin. He says that many Germans do not believe that tap water can taste good, but he is determined to prove them wrong. As the video continues, Höller finds a willing volunteer, and he gives him two unmarked glasses— one contains name-brand mineral water from France, and the other contains plain Berlin tap water. When the man in the video is asked which glass has superior taste, he chooses the tap water and is surprised by his preferences. He is not alone. Tap water often comes out on top in other taste tests around Germany. Höller sees no reason for Germans to buy bottled water. He points out what a shame it is that even the organic market, which boasts sustainable and local produce, is selling imported water in plastic bottles. He talks about the costs to the environment through processing and transport, and contrasts this with the low-cost city tap water.

Another way that tap water advocates are getting the word out is through a mobile phone application called “Trinkwasser Unterwegs” (“Drinking Water On-the-Go”), which is available on Android and Apple phones at no charge. The app allows users to locate public water fountains in Germany by entering their current location. A quick glance at the map reveals the major lack of access. In Frankfurt, a major international hub, there are no public drinking fountains listed as of Nov. 2014.

Even the water department of Berlin is promoting its forgotten product. One such campaign, a public running event, has the slogan “Ohne Uns Lläuft Nix” (“Without us, nothing runs”), a punning reference to Berlin’s public water company. The campaign is encouraging Berliners to come together to work toward a common cause: more public water fountains in Berlin. For each 10,000 kilometers that Berliners run in this campaign, the water company pledges to build one more public water fountain. This is effective because the water department is appealing to health and wellness, mimicking a proven marketing method of the bottled water industry itself. By encouraging Berliners to be healthy through exercise and water consumption, the department is running an effective campaign and promoting the lifestyle that Germans seek. They also host Berlin’s Wasserfest along the city’s Spree River each Summer, an event for the whole family that includes music, games, and crafts for children.

Buying Water in Bottles Makes No Sense

Germany has one of the cleanest and most efficient public water systems in the world. Berlin has an abundant water supply, and there is no need to try to conserve this resource in the city according to Jens Feddern, the overseer of the public water department. Feddern argues that Germans should be more focused on carbon dioxide reduction than on public water conservation, saying, “It’s not necessary to buy water in bottles, put it in a car, drive it home, then climb up the stairway with 20 kilos of water. This makes no sense because we deliver it for a fee, directly to your tap.” Feddern admits that because of bottled water marketing, the public water department must market their own product as also improving health and well-being.

The water in Berlin is so clean that the water department does not need to add chlorine to it, as Tobias Jochum of Exberliner points out. The spokesperson of Berlin’s water department Stephen Natz claims that the water in the city is so pure that it is potable right from the ground. It also includes the same naturally-occurring trace elements that Germans prize in their mineral waters. Berlin’s water surpasses all EU requirements and the Drinking Water Ordinance of Germany. Random tests are done regularly. Berlin tests around 180 random samples each month, and none has ever come close to falling below any of these high standards, according to Natz. Jochum had this to say about the 10 billion liters of bottled water consumed by Germany in 2010:

Labelled as “natural mineral water” (i.e. obtained from a natural mineral source), it may retain its natural mineral content, distinctive taste and therapeutic assets. But more often than not, it has been sterilized, ionised, carbonized— ‘killed’ in all kinds of ways— as well as heavily ‘electro-smogged’ on the long trip to the supermarket shelf. While big brands like Evian and Volvic squeeze out their springs to the last drop, Coca Cola’s Bonaqa is little more than fizzy tap water marketed to us in a bottle.

Some consumers might argue that they must purchase bottled water because they prefer it sparkling. But there are new options available for Germans to have access to sparkling water. Home water carbonators such as Soda-Stream are now available for a fairly low upfront cost. People can now add carbon dioxide to their own tap water, which proves to be much more economical and resourceful than buying bottled sparkling water.

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Building Bridges, Empowering Detroit Schools

by Ashi Arora

This paper was awarded Second Prize in the writing category of the Fall 2014 International Agenda Writing and Art Contest. Ashi, a dual-enrolled Novi High School student who is completing the Honors program at Schoolcraft, is considering a career in the medical or biomedical field. She has worked as a research assistant in labs at Wayne State Univ., the Univ. of Pennsylvania, and the Philadelphia College of Osteopathic Medicine. At Schoolcraft, Ashi has been active with several service-learning projects and with such annual events as the Navratri celebration and Science Day. She has won a number of prestigious awards, including a Governor's Service Award as Youth Volunteer of the Year (Jul. 2013) and a Third Place Award at the Michigan Science Fair (Apr. 2014). Ashi's parents immigrated to Michigan from the state of Rajasthan, India.

"Dora" in Detroit

When I first entered inner-city Detroit, I was greeted by "Dora". Not the fictional icon of Nickelodeon fame, but the spray-painted word "Dora" defacing an apartment near my destination, the Academy of the Americas, a bilingual-immersion school. This was the graffiti-filled environment the children I worked with were exposed to on a daily basis: a rundown area badly in need of renovation, a place teeming with too many people, a school campus that radiated dangerous vibes.

Compared to the suburban environment I was used to, this city seemed unappealing, intimidating, and not at all a place children should be educated in. At that point, I wondered how I could possibly teach students in this type of environment.

Scoping Out the 'Number Theory'

As Schoolcraft Honors students in the course Sociology 290, we were required to initiate a capstone project in which we applied the skills that we had gained through our education toward our degree. My main interest has always been geared toward the health sciences, and throughout my childhood and adolescent years I have participated in my school Science Fair every single year. I learned to value the fair not only for the subject but also for the innovation and creativity that it sparks in students. With this in mind, I decided to organize a science fair in a school where the students did not have available resources to extend their education.

The Academy of the Americas, an inner-city school for grades Pre-K to Eight, was the perfect site at which to initiate this project. Located in Southwest Detroit a few blocks south of Michigan Avenue, the school offers a college-preparatory, dual-immersion, bilingual curriculum.

A week prior to my first visit, I researched MEAP Test data for the Academy of the Americas. According to the numbers published on the school's website, in the 2012-13 school year, only 38.6% of the students scored at a "proficient" level in the sciences, and only 58.2% at such a level in math. The school didn't have plentiful resources to meet state standards for test results. Almost all of the kids— 90.4%, to be exact—were on free or reduced meal plans.

Seeing these facts, I developed a hunch that this school had a subpar educational environment compared to that of the relatively wealthy Novi Community Schools. My suspicions were solidified when I walked into my designated classroom at the Academy of the Americas and discovered how disorganized the teaching environment was. Papers were scattered everywhere, and there was a constant shortage of pencils. Students irresponsibly left their textbooks in the classroom when they went home, even though they knew the textbooks were needed to complete their assignments.

Understanding a 'Covalent Bond'

The learning atmosphere, however, was a lot friendlier at the Academy than at Novi High School. What first stood out to me was the close, almost familial relationship the students had established between themselves and the teachers. Their cultural ties were strong, and rather than speaking in English they communicated through their native language, Spanish. I also noticed that instead of being highly structured, the teachers' lectures were more open to student discussion for a hands-on learning approach, which enhanced the students' understanding.

Upon my initial arrival, the principal, Mr. Nicholas Brown, greeted me warmly and took me on a tour to greet the children and teachers. As we walked past the sixth-grade classrooms, almost immediately he was swarmed by a mass of eager kids.

"Mr. Brown! Look what we are doing here!"

The sixth graders took turns enveloping him into a hug, which caught me off guard. I had never seen such casual interactions between the students and faculty at Novi High



Photo: Michael Williamson, *Washington Post*, Sep. 8, 2009.

Students at the Academy of the Americas are exposed on a daily basis to a rundown Detroit environment, such as this stretch along Michigan Avenue.

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Detroit Schools

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School. In this moment, I felt like an outsider looking in on a valuable bond.

'Entropy' in the Classroom

Eventually, the teacher led me to my chosen classroom, helping me carry my poster boards and flyers for the science fair that I planned to facilitate for the seventh and eighth graders. My main goal for the next two months was to have the kids come up with their own science fair projects. This would allow the students to sharpen their abilities to think critically and apply scientific concepts to real-life situations.

During my first couple of visits, the students were not as receptive toward the project as I would have hoped they would be. At Novi High School, even if the students weren't interested, most would have at least put forth some effort, no matter how half-hearted, into schoolwork. Here, the students were rowdy, and most of them had barely even looked at the informational sheets I created for them. They were running around, I was running after them, and time was running out.

'Metamorphosis' in Action

After the disaster that made up my first few visits at Academy of the Americas, I grew worried that my project would turn into a complete flop. However, on the next visit, one student convinced me that what I was doing was making a difference in these kids' lives.

Steve Sanchez had been one of the most rambunctious kids in the class. He would yell freely across the room to his buddies, disrupting me as I was trying to teach the kids. I grew frustrated and tried to work with him individually. After numerous failed attempts to reach out to him, I felt ready to give up.

However, on this day, Steve came up to me and asked me to help him put his project together. I was pleasantly surprised. We worked together on his project conclusion for a few minutes, when he said something that really touched me.



Seventh grader Steve Sanchez began as an unfocused and noisy student. As the project progressed, he began to exhibit a more mature character and asked intellectual questions.

"I can't believe that these everyday objects we use— like eggs, in my project— are all part of a bigger picture, and changing just one simple thing can affect the way we look at the world."

In this moment, I felt proud. Not just of the fact that Steve had managed to grasp the theme of my effort, but I was also proud of myself and of how far everyone had come in the past month.

Steve was right. He was more right than he realized, because what he'd just said was something that could be applied not only to science fair projects, but to everything we do in life.

Steve was not the only example of a student who excelled over the course of this effort. Many of the other students began to develop in their maturity and their interpersonal communication skills. They were more focused and willing to utilize their new skills to share their ideas with each other. This was an impressive accomplishment, as they had initially been shy to open up regarding how they felt about certain ideas.

A 'Light Bulb' Switches On

From that moment onward, I realized that these kids, while lacking the new supplies that Novi students had, were not receiving an education that was subpar to that of Novi kids at all. The students at the Academy of the Americas had a valuable bond with their teachers— a bond that even I was eventually able to share in— and that was what fueled their drive to learn.

I had begun this journey thinking these kids would learn how to apply scientific and mathematical concepts to the world around them. However, I didn't expect to gain anything in return. But I did. I learned that just because a school doesn't tailor its students to achieve higher MEAP scores, it doesn't mean that the students are deprived of a good education. The ability of the Academy of the Americas students to connect with their teachers and think critically about the world around them is just as impressive as Novi's gleaming test records, if not more so.

This entire experience was a privilege as I not only learned more about the Academy and its students, I also learned more about my potential in giving a hand to those in need, even in one of the most dangerous areas in Michigan. Being able to help and even change this one classroom of kids has altered how I view the world. If I could shape one class, what is stopping me from helping the whole school? The whole district? Or even beyond?

Many people assume that a Detroit education is substandard. After going through this experience, I think there is a thing or two that the ‘privileged’ could learn from Detroit’s so-called ‘substandard’ methods.



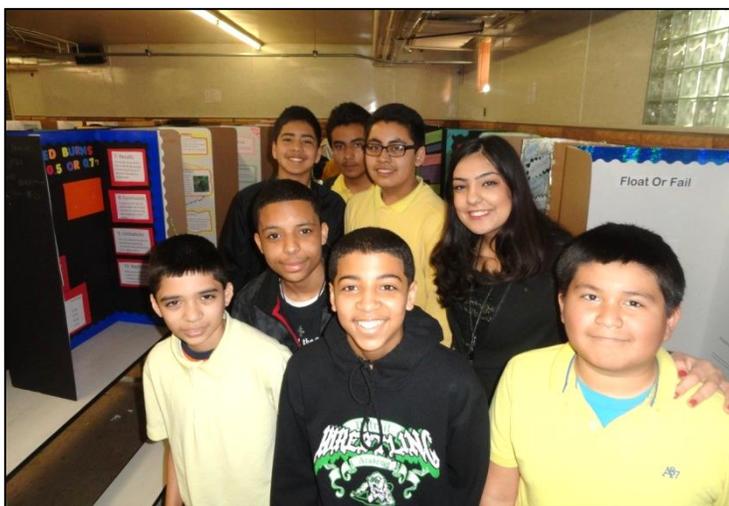
Above, at the school-wide science fair, Ashi is flanked by the vice-principal, Mrs. Adriana Rendon, and the principal, Mr. Nicholas Brown.



Close, family-style relationships among the students were further strengthened through their work on the science fair projects.



Ashi also took the students to Cobo Hall in Detroit where the Detroit Regional Science Fair took place. The students were able to observe numerous projects in various fields and to ask Ashi questions about her own science project.



Ashi and a group of her 8th grade students at the science fair.

Free New Classroom Documentary Marks 50th Anniversary of Voting Rights

This February, the Teaching Tolerance project of the Atlanta-based Southern Poverty Law Center (SPLC) is releasing a free new classroom documentary marking the 50th anniversaries of the Selma-to-Montgomery Voting Rights March and the passage of the federal Voting Rights Act, both of which occurred in 1965.

The video, "One Person, One Vote", is designed to inspire today's students to take action and become more civically engaged. It offers first-person perspectives of brave young activists present on Bloody Sunday, March 25, 1965, when marchers in Selma led by Dr. Martin Luther King, Jr., were beaten and tear-gassed by baton-wielding Alabama state troopers as they tried to cross the Edmund Pettus Bridge.

A recent SPLC report exposed a disturbing lack of civil rights education in U.S. schools, with 16 states receiving an "F" in teaching about the civil rights movement. The SPLC plans to distribute 50,000 copies of the new video to schools free of charge. Educators can pre-order the film kit and teacher's guide at <http://www.tolerance.org/one-person-one-vote/>. A variety of other resources are available at <http://www.splcenter.org/> (click on "Teaching Tolerance").



Martin Luther King, Jr. and Malcolm X meet in D.C. on March 26, 1964.

Photo: Marion S. Trikosko/
U.S. News & World Report

Malcolm X Anniversary

This year also brings the 90th anniversary of the birth of African-American nationalist leader Malcolm X (Feb. 21, 1925), and the 50th anniversary of his assassination (May 19, 1965).

On May 16-17, Prof. William Sales (Seton Hall Univ.) and former Malcolm X associates James Shabazz, James Small, and A. Peter Bailey will lead programs about "Malcolm's Vision, Analysis and

Continuing Relevance" at the Museum of African American History in Detroit (see sidebar on p. 42).

There are many local connections to this topic. Malcolm Little grew up in Lansing, MI, where his family faced violent harassment from white racists. He dropped out of middle school after a teacher told Malcolm that his dream at the time, becoming a lawyer, was "no realistic goal for a n*****." This shows, by negative example, the difference teachers make in young peoples' lives.

In 1953-4, Malcolm X was assistant minister of the Nation of Islam's Temple Number One, in Detroit. He gave one of his most memorable speeches, known as the "Message to the Grass Roots", at the Northern Negro Grass Roots Leadership Conference, held in Detroit at King Solomon Baptist Church on Nov. 10, 1963. In the speech, he famously characterized the difference between the "Negro revolution" and the "Black revolution". He also said that the Asian-African Conference that had taken place in Bandung, Indonesia, in 1955, was a model for how activists can unite to bring about change despite differences among themselves.

Leitungswasser *continued from page 8*

Tap water acceptance in Germany may vary by region, but as a whole, the country is not utilizing the benefits of this abundant resource. As mentioned before, Germany is ranked among the top ten countries for bottled water consumption. The paradox is that Germans are adding to their carbon footprint for a product that is so simple to obtain. One of A Tip:Tap's marketing flyers captures this idea successfully, posing the question in English: "Imagine you could save the world by being cheap and lazy?"

Tap water advocates are asking citizens to make a difference by doing less. They are asking them to stop spending money on a packaged product that is already available to them for a very low cost. As public water companies increasingly market their product, private bottled water manufacturers are sure to keep pace. But with Germany working tirelessly to be a world leader in environmental policies, reducing bottled water consumption while utilizing the abundant supply of clean tap water is a logical next step.

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Las Dos Caras de Mexico/ The Two Faces of Mexico

by Alina Villarreal

Alina Michelle Villarreal of Northville, MI, is a Schoolcraft College student majoring in Graphic and Web Design. This work, which she created for a class last Fall taught by Prof. Mike Mehall (Computer Graphics Technology), won First Prize in the Artwork category of the Fall 2014 International Agenda contest.



Remembering Armenia 100 Years Ago

This Spring marks the centennial of the Armenian Genocide, when the Ottoman government used the cloak provided by World War I to try to “ethnically cleanse” the Armenian minority from its territory. On April 24, 1915, authorities signaled their intentions by rounding up and arresting about 250 Armenian intellectuals and community leaders in Istanbul. Massacres and deportations soon followed.



The Univ. of Michigan Armenian Studies Program has organized a series of workshops this Winter on the theme, “The State of Armenian Studies: One Hundred Years after the Genocide” (for further information, see <http://www.i.umich.edu/asp>). Eric Bogosian, the well-known Armenian-American actor and playwright, has been an artist-in-residence at UM this school year and has given a number of talks there, including about his forthcoming book, *Operation Nemesis: The Assassination Plot that Avenged the Armenian Genocide* (Little, Brown and Co., 2015).

New at Our Neighboring Schools

Lawrence Technological Univ. held its second annual Global Village Project last August as Fall semester got underway. Launched in 2013 by LTU Pres. Virinder Moudgil, the week of free activities is designed to promote discussions between international and American students; people from the community are also welcome. A few sample activities from last August: BaFá BaFá, a type of simulation designed to help clarify how culture affects each person’s behavior; interscholastic baseball and soccer matches, preceded by a discussion of how issues of race, nationality, and religion have impacted these two sports; and a tour of Detroit followed by dinner in Greektown. LTU also hosts an International Festival every March coinciding with Holi, the Hindu “festival of colors” celebrated in the Spring.

Arifa Javed, a professor of sociology at the **Univ. of Michigan-Dearborn**, wrote and produced “Essential Arrival”, a new documentary about Michigan’s Indian immigrant population in the 21st Century. Her film debuted last September at the Indian Cine Film Festival in Mumbai, India, and in November at the East Lansing Film Festival. Prof. Javed immigrated to the U.S. in 1995 and has studied the immigrant experience for two decades.

Last year Stefan Szymanski, an economist and professor of sport management in the **Univ. of Michigan’s** School of Kinesiology, proved that the word “soccer” was not, in fact, invented by arrogant, know-nothing Americans— which has been a widespread accusation outside the U.S. Digging through records, Szymanski showed that the internationally-despised word was actually invented in England before 1905. Apparently it was a playful version of the official name, “association football”; turn-

ing “soc” into “soccer” is consistent with the slang-making habits of Oxbridge lads of the time, who also turned “rugby” into “ruggur”. So if you’re at a match, and a big English lout with a beer in his hand gets in your face and shouts “It’s Football not Soccer” (which is, in fact, the title of Szymanski’s paper on the topic, <http://ns.umich.edu/Releases/2014/June14/Its-football-not-soccer.pdf>), then you should runner— not walker— right on outer there.

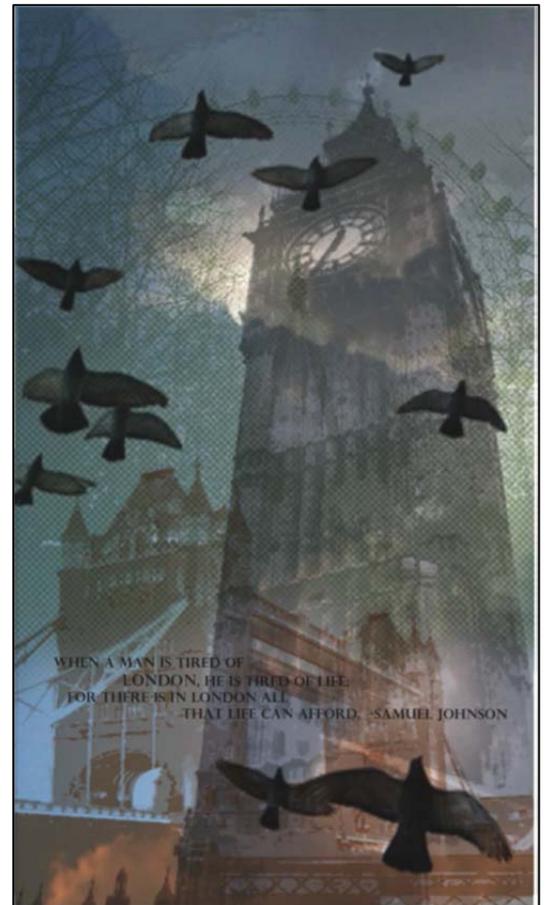
Among the multiculturally-interesting books published recently by local educators are these:

- Betty Brown-Chappell, an African-American who recently retired after 17 years as a professor of social work at **Eastern Michigan Univ.**, is the author of *Open Secrets: A Poor Person’s Life in Higher Education* (JAMBE Group, 2013).
- Curtis L. Ivery, Chancellor of **Wayne County Community College**, is the author of *Black Fatherhood: Reclaiming Our Legacy* (Beaufort Books, 2014).
- Aswin Punathambekar, a professor of communication studies at the **Univ. of Michigan**, is the author of *From Bombay to Bollywood: The Making of a Global Media Industry* (New York Univ. Press, 2013).
- Juan Cole, a professor of history at the **Univ. of Michigan**, is the author of *The New Arabs: How the Millennial Generation is Changing the Middle East* (Simon & Schuster, 2014).

Trinity

by Alexandra Deykes

Alexandra Deykes of Canton, MI, is a Schoolcraft College student majoring in Graphic Design. This three-panel work depicting Japan, Paris, and London, which she created for a class last Fall taught by Prof. Mike Mehall (Computer Graphics Technology), won Second Prize in the Artwork category of the Fall 2014 International Agenda contest.



In Southeast Asia, Hidden Strength

In the novel *De Stille Kracht* (“The Hidden Force”), written by Louis Couperus in 1900, a colonial official assumes that he can bend Javanese society toward Dutch purposes by imposing his logical, pragmatic ways of thinking and behaving. Couperus describes Java this way:

Outwardly, a docile colony with a subject race, which was no match for the rude trader who, in the golden age of his republic, with the young strength of a youthful people, greedy and eager for gain, plump and phlegmatic, planted his foot and his flag on the crumbling empires, on the thrones that tottered as though the earth had been in seismic labor. But, down in its soul, it had never been conquered, though smiling in proud contemptuous resignation and bowing submissively beneath its fate. [...] Under all this show the hidden force lurks, slumbering now and unwilling to fight. Under all this appearance of tangible things the essence of that silent mysticism threatens, like a smoldering fire underground, like hatred and mystery in the heart.

The Dutch were finally expelled from Java and most of the rest of Indonesia in 1949. But in many ways the themes expressed in this novel are still salient there and elsewhere in Southeast Asia. The region still has material resources that are craved by overseas entrepreneurs “greedy and eager for gain”. And the art and culture still tap into a “silent mysticism” that is difficult for outsiders from the West to appreciate, focused as we are on our busy lifestyles and our pragmatic compulsion to assign value to “tangible things”.

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

But why, in particular, have we singled out Southeast Asia for study? Let’s flesh out three key types of awareness that we can gain from this focus: (1) We can learn how modernization threatens to extinguish unique treasures of human culture; (2) We can understand why some countries are “winning” and others are “losing” in the new global economy; and (3) We can be forewarned that Southeast Asia is becoming an arena of great-power rivalry and conflict.

Culture and Spirit versus Commodification

This region, jutting out as it does from the huge Asian continent, has given birth to very distinctive languages and cultures. They form a rich and priceless part of our human heritage— but will they survive? Increasingly, these languages and other traditions are threatened by the rush to exploit the



This *batik* hip cloth from Yogyakarta in Java, Indonesia, is patterned with religious motifs. The *sawat* is the local version of Garuda, a large and powerful bird in Hindu and Buddhist mythology. Each band between neighboring *sawats* is filled with repetitions of the sloped *parang*, a sword or machete that symbolizes power. Such a cloth is thought to give strength to he who wears it, and these motifs were once reserved for the ruler alone. Photo: *Ann Dunham’s Legacy: A Collection of Indonesian Batik* (Islamic Arts Museum Malaysia, 2012).

region’s resources, to modernize it, and to better feed and clothe its people.

Consider that in just one country, Indonesia, *there are more than 700 languages*. Dozens of these languages are each currently spoken by hundreds of thousands, in some cases millions, of people. But at the other extreme, another 136 of the languages are already officially endangered: their number of speakers has fallen below a critical level. In other words, scores of languages, and with them whole ways of thinking, could essentially be lost forever in just the next couple of decades. The simultaneous existence of hundreds of languages does not “fit in” to the pragmatic vision of the world’s future.

Indonesia is also the homeland of dozens of ingenious and intricate forms of art, such as:

- ornately died and woven *batik* and *ikat* textiles
- Javanese *wayang kulit* (theatrical performances using shadow puppets made of water-buffalo hide), and the accompanying *gamelan* music (a variety of gong-chime orchestra that relies heavily on microtones)
- carved wooden statuettes of many types, including *tau tau*, *bisj*, and *gana gana*
- culinary arts, ranging from Sumatran curries to Balinese *saté* (see the article by Vivienne Kruger on page 27).

UNESCO has designated *batik* and *wayang kulit* as Masterpieces of the Oral and Intangible Heritage of Humanity, and called for their protection in the face of globalization, social transformation, and intolerance.

The arts and craftwork of Indonesia are rooted in the spiritual beliefs of the people there, ranging from magical and animist beliefs that arose early, evolved, and persisted on the



A Cambodian girl paddles across the main canal in Akol, a floating village on Tonlé Sap, the largest freshwater lake in Southeast Asia. Many of those who fish on the lake are small rice farmers displaced from upland areas as a result of land concessions to agribusinesses, which grow export-oriented commodities like palm oil, soybeans, coffee beans, and cashews. As a result of such population shifts, the lake's fish stocks are being depleted.

Photo: Chris Berdik/
New York Times, June 10, 2014

islands, to the later Hindu, Buddhist, and Muslim traditions that also took deep root there. But modernization confronts such “antiquated” cultural practices and tends to either wipe them out entirely, or reduce them to mere commodity-producing activities, such as international trade and tourism. In the modernized West, we think of cooking, music making, woodwork, and textile manufacture as forms of production, not as ways of worshipping gods or as expressions of people’s close personal ties to one another. Here, then, is another way in which Couperus was prescient in the novel from which we quoted above: the European mind—with its efficiency, its rationalism, its compulsion to put a price on everything—is a mortal enemy of the spiritualism of the Indonesians.

Winners and Losers in the Global Economy

This past December 26 marked the 10th anniversary of the devastating earthquake and *tsunami* centered near Sumatra, which killed roughly 250,000 people. “We went to this fishing village and they were still living in the same place amidst the rubble” reported Ron Rubin and Rebecca Beddall, two Seattle tourists trying to provide emergency assistance near Khao Lak, Thailand, on Jan. 18, 2005, more than three weeks after the *tsunami*. “They showed us where the 15 houses had stood, all of them completely gone.” This disaster highlighted the vulnerability of seaside areas where poverty reigns or where rapacious development has destroyed protective natural barriers like mangrove forests and coral reefs.

But within Southeast Asia there is a huge contrast: there are areas that seem to be locked in poverty, such as Myanmar and Cambodia, and there are others that are economic dynamos, such as Malaysia and Singapore (see the article by Christopher Koh on page 21). What accounts for such stark differences?

One key factor in stunting development has been interference by the world’s most powerful countries. For instance, several nations in Southeast Asia had once-vibrant economies that were devastated during the Cold War era. As part of their geopolitical maneuverings, both superpowers propped up corrupt, top-down rulers friendly to their interests, such as Gen. Ne Win in Myanmar, who was backed by the U.S.S.R. beginning in the 1960s, and Ferdinand Marcos in the Philippines, who was backed by the U.S. from the 1970s until he was driven from power in 1986. The Cold War ended in 1991, and that same year the Philippines ordered the U.S. to remove its military forces.

The Philippines has become an example of a country that is now successfully moving from a stagnant economy based on export-oriented agriculture to a thriving one based on industry and services. Today, digital and electrical equipment account for more than 60% of the annual value of Filipino exports. Further, it is now the world’s leading center for the outsourcing of business processes (customer services, human resources, and financial and accounting services). The Philippines is projected to become the largest economy in Southeast Asia, and the 16th largest in the world, by 2050.

Indonesia is another example of a country that is exporting finished products such as industrial goods, clothing, electronics, and software. Nearly two decades after the fall of the U.S.-backed dictator Suharto, its economy is now larger than Australia’s. According to the World Bank, the poverty rate in Indonesia fell from 68% to 18% in the last 25 years; between 2013 and 2020, the number of middle- and upper-class consumers is projected to double, reaching 141 million.

continued on next page

Hidden Strength *continued from page 17*

Vietnam, which fought successfully to rid itself of French and U.S. domination, is also experiencing rapid modernization. Average life expectancy there has risen from 49 years in 1970 to 75 today. In fact, the emerging health problems in Vietnam are those that typically accompany urban middle-class diets and lifestyles (see the article by David Duong on page 31).

On the opposite extreme from these more dynamic economies, there are other areas— even within the same nations— that have been locked into relative backwardness. Here, people engage in subsistence farming or fishing or, if there is any production for the market, it consists almost entirely of raw materials such as rice, seafood, lumber, and minerals. To try to survive in the world economy, these resources are being extracted at a breakneck pace for sale in consumer nations like the U.S. But these practices are rapacious and unsustainable—they are wrecking human lives and whole ecosystems.

- The proliferation of export-oriented shrimp farms is forcing the removal of mangrove forests that protect coastal areas, from Cambodia to Bali.
- It was revealed last year that Thailand's shrimp exports, the largest in the world, are based on outright slave labor.
- In Cambodia, where 80% of the population works in rice paddies, the crash effort to expand exports of premium jasmine rice and other export commodities is leading to the destruction of habitats for fish and migratory birds.
- Indonesia's felling of timber now accounts for 17% of the world's annual tropical deforestation. The logging has also made landslides more common, like the one that wiped out a village in Central Java on December 14.

Great-Power Rivalry and Conflict

In 2015, exactly 40 years after the end of the Vietnam War, Southeast Asia is once again becoming an arena of great-power rivalry and conflict. Australia, China, and the U.S. are all hungrily eyeing the growing resources, markets, and labor power of this region, and vying for economic, political, and military domination of it.

What will this outside interference mean “on the ground”? As a famous proverb puts it, “When the elephants fight, it is the grass that gets trampled.”

Australia's deep involvement in the region has been visible following the crashes of the Malaysian Airlines and AirAsia flights. In the wake of the ASEAN-Australia-New Zealand Free Trade Agreement of 2009, Australia's economic ties with nations like Singapore and Indonesia have continued to grow. The government's Oct. 2012 white paper, *Australia in the Asian Century*, formulated strategy for the nation to maximize its opportunities in the region, with the vision that “Australia is located in the right place at the right time— in the Asian region in the Asian century.” Last February, officials in Jakarta expressed outrage when they learned, from one of the documents leaked by Edward J. Snowden, that Australia's signals-intelligence agency had listened in on confidential discussions related to trade talks between Indonesia and the U.S.

Cuba: We Called It!

In the Fall issue of *International Agenda*, our overview for the Focus Caribbean project began by calling attention to some interesting wrinkles emerging within U.S.-Cuba relations. And we made a prediction: “Both sides appear to be preparing for the eventual end of the trade embargo with which the U.S. has strangled Cuba since 1962.”

Less than four months later, on Dec. 17, Pres. Barack Obama and Pres. Raúl Castro made an announcement that stunned most of the world: The two countries will restore full diplomatic relations and begin to expand trade, travel, and other ties.

In our overview, we went on to say that the need to understand “epic changes” such as the evolving U.S.-Cuba relationship is an example of why the Focus project is so important. But we cautioned that in order to learn the real motives behind U.S. actions, “it is crucial for us to get beyond a superficial understanding of the region. By digging deeper, we will see not only what's really happening in the Caribbean, but also what's really happening within our own borders.”

A Schoolcraft student who is originally from Cuba sounded a similar note of caution when, over the holiday break, we asked her how she views Pres. Obama's opening to Cuba. She replied:

I am at odds with any U.S. personnel involvement with Cuba because I don't believe they understand the dynamics of what is happening in Cuba. Some Americans take their ideas of what is going on in the U.S. and think it will work worldwide.

The culture in Cuba has changed dramatically over the years. The young people today have a seriously different experience than that of their parents. When someone goes to comment on any occurrences on the island, it's important to know: “Who, exactly, are they addressing?” and more important, “How is it going to be received?”

China, for its part, is hungry for resources to stoke its expanding economy. In recent years it has staked new claims in long-disputed waters of the South China Sea, which has rich fisheries and strategic oil and gas deposits. It stationed civilian and military boats to try to bolster its claims in the area, even building small new islands and setting up deep-sea drilling rigs. China has also increasingly challenged the right of the U.S. to conduct surveillance flights over the claimed waters.

Benigno Aquino III, president of the Philippines, likened China's moves to Hitler's seizure of the Sudetenland. In the Philippines and Vietnam, the actions at sea sparked protests in several cities last May and June under the slogan “China Back Off” (see the posters by student Anh Phan on page 37). In Vietnam, these turned into days of violent rioting in which hundreds of Chinese or alleged-Chinese factories were damaged,

looted, or destroyed and over 20 people were killed, including one protestor who deliberately set herself on fire. (Ironically, both China and Vietnam claim to be socialist countries.)

The U.S. pounced on the marine disputes as an opportunity to station troops in the Philippines again, including at some of the same military bases they were booted from in 1991. It sent \$40 million of maritime security assistance to Manila, and hammered out a 10-year deal for joint military exercises with the country. The new arrangements were formalized with the signing of an Enhanced Defense Cooperation Agreement between the two nations last April. The Philippines is the one Southeast Asian country currently under the “umbrella” of U.S. nuclear deterrence. In a major address in Singapore in 2012, then-Secretary of Defense Leon Panetta announced a re-pivot in U.S. military strategy, explaining why the focus has now shifted from the Atlantic to the Asia-Pacific region for the long term.

But the inhabitants of the region aren't likely to just sit calmly while greater powers like Australia, China, and the U.S. maneuver to carve out “spheres of influence”. The bullying of the Southeast Asian people by foreigners has an astonishingly long history— and their history of resistance to it is also astonishing. A few of the episodes:

- Chinese emperors ruled Vietnam from afar *for more than 1,000 years* until they were finally defeated in the battle of Bạch Đằng River in the year 938.
- The first European settlers arrived in the 1500s. The Spanish in the Philippines, and the Dutch and Portuguese in the East Indies, eventually set up slave-like plantations as a basis for commercial empires of spices, sugar, coffee, rice, and indigo, ushering in a whole new era of global enterprise. But their rule was punctuated with hundreds of revolts, culminating in national revolutions in the Philippines in 1896 and Indonesia in 1945.
- When the U.S. seized the Philippines for itself in 1898, Rudyard Kipling hailed the event with a famous poem, “The White Man’s Burden: The United States and the Philippine Islands”. The poem called on America to civilize “Your new-caught, sullen peoples, half-devil and half-child.” But it only took a few months for the first full-scale armed revolt against the American colonials to be launched, in the Battle of Manila on Feb. 4, 1899.
- Sixty years ago, in 1955, Pres. Sukarno of the newly independent Republic of Indonesia hosted the Bandung Asian-African Conference, a turning point in the struggles against colonialism. It helped strengthen and unite the independence movements of the time, in which three dozen new states in Asia and Africa achieved autonomy or outright independence. Many of them vowed to follow a “non-aligned” path of development outside the orbits of the two superpowers. Ten years later, in 1965, the U.S. government encouraged the overthrow of Sukarno; this led to the massacre of over 500,000 Indonesian people, depicted in the award-winning documentaries “The Act of Killing” (2012) and “The Look of Silence” (2014).
- Decades of French rule in Indochina came to an end with the battle of Điện Biên Phủ in 1954 (see the article by Yovana Veerasamy on page 33). When the U.S. stepped in to prevent countries in the region from



Photo: Aaron Joel Santos/ *New York Times*, June 9, 2014

This farmer, Huynh Van Nghia, raises coffee, passion fruit, and other crops near the village of Kalkill in Vietnam’s Central Highlands. He also receives small payments from the government for using his motorbike to patrol 74 acres of state-owned land, fending off would-be illegal loggers.

“falling like dominoes”, it led to a protracted war (1965-75) in which the Vietnamese defeated the strongest military in world history.

There is still no national consensus on how to sum up the U.S. war in Vietnam. This is reflected in the controversy over Defense Dept. plans to launch a 50th-anniversary commemoration of the conflict on Memorial Day this year. Over 500 scholars, war veterans, and activists have joined together to criticize the Pentagon’s new online account of the Vietnam War. But *New York Times* columnist Nicholas Kristof seemed to be on safe ground when he wrote that the Việt Cộng’s success in the war showed that “military victory is sometimes not about weaponry but about commitment” (see “Vietnam Fighters Went Underground— Literally!” on page 36).

The legacy of the Cold War and of colonial and neocolonial domination has left several countries of Southeast Asia with simmering political turbulence. Struggles today for nationwide democracy and/or local autonomy— in some cases armed struggles— are most notable in Myanmar, Thailand, Indonesia, and the Philippines.

How You Can Participate

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

First, we urge you— all readers— who might have your own knowledge of or experience in Southeast Asia and the Pacific to send us an idea, letter, photo, or article for the next issue of this magazine, or else volunteer to be a campus speaker or help out in other ways.

Second, instructors can integrate topics relevant to the region directly into their coursework by developing ideas and materials for classroom presentations, course readings and

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assignments, student projects, etc. Integrating Southeast Asia into a discipline like literature, art, music, history, or geography is a snap, and with a little creativity instructors in other disciplines can also participate fully. For instance, students in **Biology** courses could investigate questions such as these:

- What are some examples of *mutualistic relationships* within the rainforests of Southeast Asia, including links between plant and animal species, and links involving the upper canopy, lower canopy, and forest floor?
- What has been the impact on Bali's marine ecosystem when populations of *pelagic species* at the bottom of the food chain are depleted for use as feed in shrimp farming?
- How do evolution and zoology help explain the relative stability of the *Wallace Line* in the Malay Archipelago, which separates the islands with Asian from the islands with Australasian fauna and ecosystems?
- In traditional production of civet coffee in Indonesia and the Philippines, what are the mechanisms of digestion and selection by which the coffee beans are improved when they are fed to Asian palm civets?
- How do marine biologists define the *coral cover* of a reef, and why has the Great Barrier Reef lost over half of its coral cover since 1985? This 1,400-mile coral formation along the coast of Australia is one of the great natural wonders of the world, and the planet's largest single structure made by living creatures.

As another illustration, **Nursing** students could study:

- the factors that have made the Philippines the world leader in exporting nurses to the U.S. and other developed nations
- the strategies against the HIV/AIDS epidemic that have been effectively deployed in Malaysia, Indonesia, Papua New Guinea, and Australia (see the Special Section of *Science*, July 11, 2014).
- special factors related to malaria in this region, including a historically lower prevalence compared to Africa; the use of a traditional East Asian culinary and medicinal herb to isolate what has become the world's leading anti-malarial drug, artemisinin; and Southeast Asia as the original location of microbial resistance to artemisinin in 2008.

Third, educational events have been scheduled here on the Schoolcraft College campus. Focus Series Coordinator Helen Dituras is playing the lead role in organizing a year-long series of special programs for students, staff, and the general public. Upcoming programs include the following (watch for a more complete schedule on the SCII website and on campus bulletin boards):

- In late February (details TBA), Dearborn teacher and writer Lisa A. Lark will give a presentation about the American experience of the Vietnam War. She is the author of two books, *There and Back: The Vietnam War Through the Eyes of Those Who Lived It* (forthcoming, 2015) and *All They Left Behind: The Men and Women of the Wall* (2012), which was the official 30th Anniversary book for the Vietnam Veterans Memorial in Washington, D.C.
- On March 12 (11:30 am, room F-530 of the Forum Bldg.), local educator James Beni Wilson will introduce a new documentary that he has made about his personal

story, "Binitay: Journey of a Filipino Adoptee", and will participate in a post-screening question-and-answer session.

- On April 2 (11:30 am, room F-530 of the Forum Bldg.), SC English Prof. Helen Dituras will give a presentation, "Sign O the Times: Trauma and Reconciliation in Southeast Asia's Global Cinema". She will analyze select films that reflect ways that the people of the region have attempted to represent and come to terms with trauma stemming from war, genocide, poverty, and natural disasters, and how these bleak conditions have stimulated remarkable and rapidly growing national cinemas.

The entire faculty is urged to recommend this series to students as an excellent way to gather insight and information. Friends, family, and members of the community are also cordially invited to attend. Some instructors might want to bring an entire class to a given event in the Focus Series; contact Helen at 734-462-4400 extn. 5647 or hduitoura@schoolcraft.edu. Others might want to fold these into extra-credit opportunities for selected students. In all previous years the speakers, films, and exhibits have been very popular and stimulating. For example, during last year's Focus Caribbean project a crowd of 68 people, including some classes, attended Janine Lanza's Nov. 13 presentation on the Haitian Revolution. History Prof. Steven Berg brought one of his classes to Katherine Rowell's Oct. 13 talk on "Race as a Social Construct: The Browning of America and the Whitening of Costa Rica", then immediately made use of one of the speaker's course modules.

Fourth, two cultural events related to Southeast Asia are fortuitously scheduled in nearby towns this semester:

- On Feb. 15, there is a free Indonesian *gamelan* performance at the Univ. of Michigan in Ann Arbor.
- On Apr. 25-26, the *Detroit Film Theatre* is screening a documentary, "Don't Think I've Forgotten: Cambodia's Lost Rock & Roll" (2014).

For further information, see the listings for these events in the Multicultural Calendar on pp. 41-44.

Finally, to supplement the articles in this magazine and the events mentioned above, you can learn more about Southeast Asia from materials available through the Bradner and Radcliff Libraries on campus:

- The library staff can help you locate a wide variety of published resources and novels about the region.
- Bradner Librarian Wayne Pricer has compiled a webliography (a set of links to choice websites) on Southeast Asia. Access it via the following page: <http://www.schoolcraft.edu/a-z-index/learning-support-services/library/resources/webliography/>, and click on "Asia (Southeast Asia)".

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 more information.

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

Singapore: Then, Now, and in the Future

by Christopher Koh



Christopher Koh is Principal Consultant with Asia Management Consulting, a corporate strategy and management consulting firm in Singapore that he established in 1999. A native of Singapore, Christopher attended the Univ. of Michigan from 1985 to 1987, and again from 1993 to 1995, finishing with a Ph.D. in Engineering.

Photo: Eric Van Deventer

When I was a graduate student at the University of Michigan in the mid-1980s, I was always bemused when my American classmates would proudly declare, “I know where you are from— somewhere between Hong Kong and Shanghai.” They were probably right, in a way. Back then, Singapore was trailing behind Hong Kong, and just a shade ahead of Shanghai in many aspects— size of the economy, sophistication of its local businesses, and even the cost of living.

Although Singapore then, along with Hong Kong, Taiwan, and South Korea, had caught the attention of the world as one of the four “Asian Tigers”— a result of the rapid pace of industrialization and economic growth— it had little representation on the global stage for much else, save for the occasional criticisms from international rights activists of the autocratic government of that time for being too dictatorial and disregarding the political rights of oppositions.

From a High-Risk Birth to a Potent Asian Tiger

Singapore is a very small nation-state. Most of its densely populated 277 square miles consist of a single island at the southern tip of the Malay Peninsula. Prospects for the country’s economic survival— after independence from British rule in 1959, and later an emotionally-fraught separation from Malaysia in 1965 (https://www.youtube.com/watch?v=41ND3U_9HgQ)— seemed slim. The island state, located just north of the Equator, lacked natural resources or a hinterland, unemployment was high, and there was no export-oriented industrialization to speak of.

Then as now, a huge majority of the population, about 75%, were ethnically Chinese, and another 7% were Indian. Only 15% were “indigenous” Malay, and most of these were actually Indonesian and Malaysian immigrants who had arrived after World War 2. The early days of independence were marked by racial strife as well as subversive attacks from Indonesia, whose territory begins just across the strait. At this time, the people of Singapore had yet to see themselves as one nation.

Nevertheless, a sense of Singaporean nationhood was achieved through policies and public institutions that promoted both political and economic stability. These included labor laws to protect the rights of workers and at the same time to ensure a degree of labor mobility; a transparent legal environment that subjected everyone to the same rule of law and the protection of individual property rights; and a taxation system that was fair to taxpayers and offered attractive incentives to foreign investment.

Basic social services (healthcare, education, public housing, and basic utilities) and infrastructure (ports, airports, roads, telecommunications, and finance) were developed in tandem to support the growing economy and expectations of the population.

The success of Singapore can also be attributed to other intrinsic factors including a hardworking, largely immigrant population, a natural harbor and strategic geographic position along trade routes that allowed its duty-free or **entrepôt trade** to thrive, and an autocratic but pragmatic and technocratic political leadership that aggressively pursued economic growth through free trade and foreign investment.

Until the mid-1990s, the pace of globalization and technological innovation were measured and manageable. Economies were not as interconnected as they are today. Small nations like Singapore had only to look at more developed countries to map out their own economic growth strategy— albeit with some degree of localization to adapt to their unique challenges. Singapore was no different. It simply followed the playbook developed by Margaret Thatcher’s Britain— keeping government small, privatizing public services where private-sector actors could be found, giving market forces a free hand, and encouraging local entrepreneurship. These fundamental principles continue to underpin Singapore’s economic development to the present day. As Singapore acquired what the World Economic Forum called an **innovation-based economy**, production of goods began to include services as well as knowledge.

Today, Singapore is ranked as the city in the world with the *best* investment potential (by the U.S.-based research institute BERI) and the *easiest* place to do business (by the World Bank). It is also the second most competitive economy after Switzerland, according to the World Economic Forum. With a world-class infrastructure and one of the lowest tax regimes in the world, it has become the top destination in Asia for both businesses and global talent. The Singapore story has been used on more than a few occasions to illustrate how small nation-states can also achieve remarkable economic development. Billionaire hedge-fund manager John Paulson predicted that Puerto Rico’s economy will become the Singapore of the Caribbean. President Putin’s annexation of Crimea was said to be part of a strategy to transform Crimea into the Singapore of the Black Sea. More recently, the Chief Minister of Andhra Pradesh revealed his dream to transform that southern Indian state into the Singapore of India.

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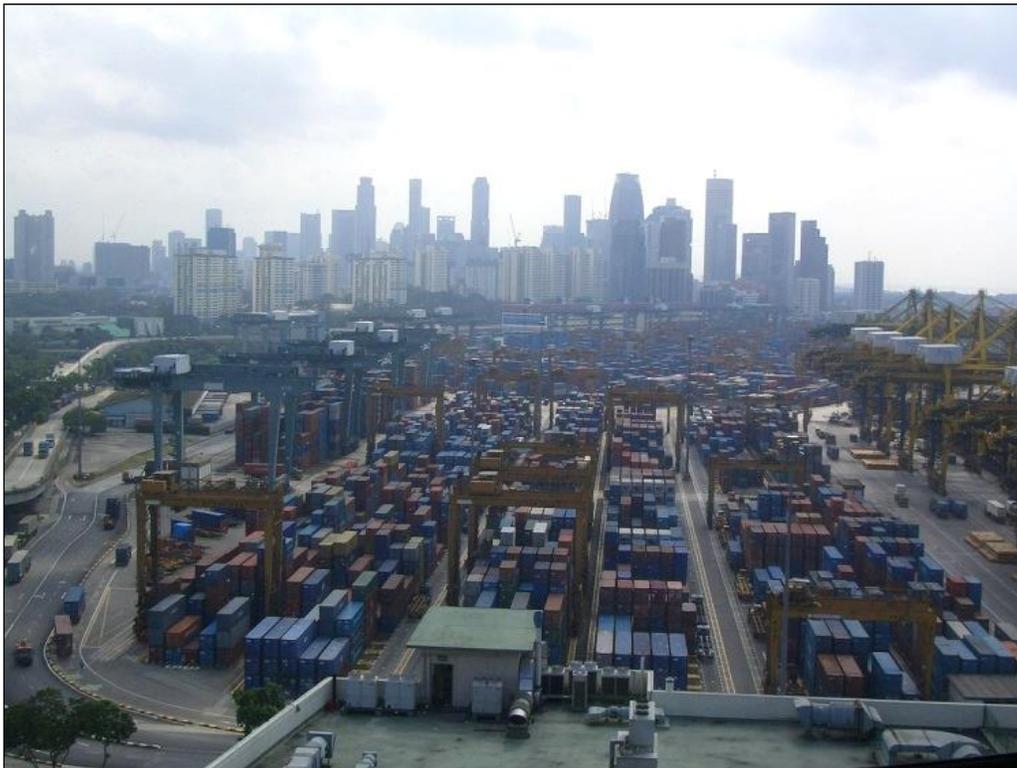


Photo: Chensiyuan/ Wikimedia

Singapore has the busiest transshipment port in the world, handling roughly 20% of the entire globe's annual shipping-container traffic.

Singapore *continued from page 21*

Amid this glowing picture of prosperity and achievement, there is also a growing unease among Singapore's population and leaders about its future.

With growing affluence, Singapore's population started to shrink as birth rates plummeted. The government responded by opening its doors to immigrants to ease the labor shortage. Unfortunately, this solution to its labor problems resulted in a backlash during the 2011 general election. Nervous voters perceived the surge in immigration as a threat to their livelihood. Despite achieving one of its best rates of growth that year, the ruling party was only narrowly returned to power with the lowest margin of victory in history.

The election results of 2011 did not deter the Singapore leadership from announcing a highly controversial plan in early 2013 to mitigate the economic impact of an aging and shrinking population through immigration. A projected population figure of 6.9 million by 2030 (compared to 5.5 million in 2014) was floated for public debate. The government simultaneously announced a slew of initiatives as a holistic approach to addressing public concerns on fundamental issues of social integration, housing, and quality of life. These include an intensive land-use program, which promises that "almost everyone in Singapore will live within 400 meters of a park", and developing an underground system for transporting goods. A Smart Nation Programme Office was set up under the Prime Minister's Office to explore how technology can be adopted to improve every aspect of social life. The underlying idea is to "automate the things that are routine, so that the people can concentrate on the things that really matter."

Other Headwinds Facing Singapore – Internally and Abroad

Besides the deteriorating demographic profile, another headwind facing the small nation-state is falling productivity. Despite several rounds of measures to control foreign labor beginning in 2010, labor productivity has inched up just 0.2% per year from 2010 to 2013.

Singapore, with its open economy, is highly susceptible to changes in the global economy. The strong economic recovery in the U.S. has somewhat mitigated the impact of the slowdown that persists in China, Japan, and the Eurozone. Nevertheless, Singapore saw its growth moderate in 2014 after a strong performance in 2013, with exports to China falling significantly.

While the American economy has rebounded strongly in the last few quarters from one of the worst economic crises in recorded history, all is not well on the other side of the

Pacific Ocean. Japan continues to languish in decades of stagnant growth and deflation. After slipping into technical recession in 2014, Prime Minister Shinzo Abe dissolved the parliament and called for a new general election as a referendum on his economic policies, known as Abenomics. Even though his ruling coalition ended up cruising to victory in the vote, held this past December 14, there is no guarantee that the Japanese economy will recover anytime soon.

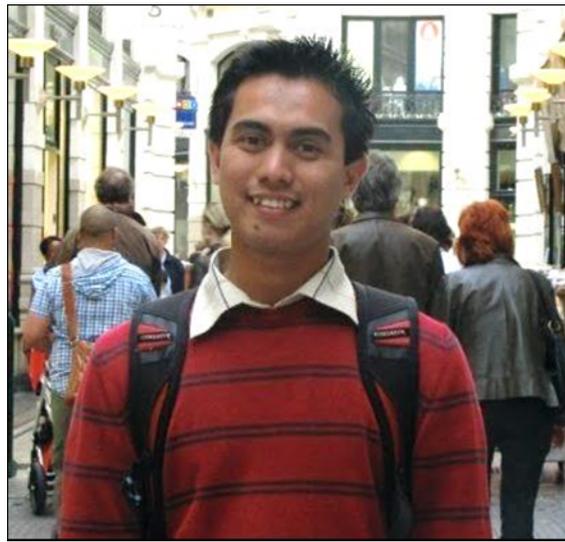
When the subprime mortgage crisis broke out in the U.S. in late 2008, leading to the Great Financial Crisis or the Great Recession, the Chinese government responded quickly by launching a 4 trillion yuan (~\$580 billion) fiscal stimulus package. This massive stimulus was intended for investment in key areas of its domestic economy: housing, infrastructure, transportation, education, and other social services. Unfortunately, there was inadequate oversight, and much of the stimulus package was channeled into sectors of the Chinese economy that were already overheating and suffering from overcapacity and overinvestment— such as housing (ghost cities) and infrastructure (bridges leading to nowhere).

As the European Debt Crisis erupted in the wake of the Great Recession, it became clear to the Chinese authorities that one of China's largest export markets had vaporized and would not recover (nor possibly return to its former levels of consumption) anytime soon. In early 2010, the Chinese government announced that it would abandon its investment-led economic model and shift to a consumption-led growth model. The idea is to replace the American and European consumers with domestic Chinese consumers. However, for this strategy to succeed, money has to be put into the pockets of the man on the

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A Student Trip to the Cinema: Negotiating Secular Space in Muslim Indonesia

by Ahmad Nuril Huda



Ahmad Nuril Huda is from a town in Lampung, a province in the southern tip of Sumatra in Indonesia. He is currently a Ph.D. student at the Institute of Cultural Anthropology and Developmental Sociology at Leiden University, the Netherlands. His doctoral research, under the supervision of Prof. Patricia Spyer and Dr. Bart Barendregt, concerns “The Cinematic *Santri*: Textual Tradition, Visual Islam and Secularity of Cinema in an Indonesian *Pesantren*”.

For many students at Islamic boarding schools in Indonesia, cinema has been a sensitive place to visit. These boarding schools, called *pesantren*, are akin to the *madrasas* of the Middle East and South Asia. Their students, called *santri*, receive instruction along the lines of a traditional, religiously-grounded education. In Java, especially, the *pesantren* adhere to a relatively orthodox version of Islam. Partly due to the illicit and secular associations that attach to cinema-related spaces, film-going by these young students has been severely limited.

However, recent years have witnessed a growing number of *santris* attending film screenings in public theaters. This situation goes hand in hand with the increasing production of *santri*-themed films in the country. In addition, within the *pesantren* themselves a new generation of young filmmakers has arisen. Many of them use personal video recorders or digital cameras to make films about their everyday lives as students, and they post the results to YouTube or other social media (for more on *santri* filmmaking, see Nuril Huda 2014).

Despite their increasing proximity to the world of cinema, however, the majority of *santris* still haven't fully coped with these cultural spaces or felt at ease in them. The vibrant secularity of the cinema has often forced them to make particular negotiations that justify their presence in the cinematic quarter.

This article is aimed at understanding how these negotiations are taking place and what are their meanings. To do so, I will focus on the theater-going experience of Baso, one of my *santri* interlocutors in Kidang, the *pesantren* in West Java where I have done most of my fieldwork. In order to clarify Baso's story, I need to first explain the contextual situation of this *pesantren* and its spatial regulations.

Kidang and its Spatial Rules

Founded in 1864, *Pesantren* Kidang was originally a school of the old system (*salafiyah pesantren*), which focused mainly on teaching the classical texts of Islam. However, as the 20th Century drew to a close, Kidang was transformed into an integrated-system school (*pesantren terpadu*), which synthesizes the old system with the modern system of *Pesantren* Gontor and with the curriculum of the ministry of national education.

The application of the *terpadu* system has included enforcing a strict disciplinary surveillance over *santris*' daily activities in the dormitory, in order to make sure that all students stay 24 hours a day inside the *pesantren*'s areas and participating in its learning activities. The circulation of *santris* in and out of the school is highly controlled through strict application of permit regulations, regular checking after the prayer times, and timely random inspections in suspicious areas. To enforce the surveillance, the school relies on a spy and security division, rather than fences and barbed wire. It leaves the boundaries of the school wide open, making everyone able to transgress on the one hand, but very visible on the other hand.

Furthermore, since Kidang has both male and female students (called *santriwan* and *santriwati*, respectively), its spaces are also regulated by gender. The school's areas are divided into two blocks: the southern part for male, the northern part for female students. Communication between the two genders is strictly regulated; school activities are divided on that basis, and it is impossible for either male or female students to break this rule of separation. Again, there is no concrete wall that physically isolates one block from the other. What separates the two blocks is a *musholla*, or prayer building, used only by the female students; however, everyone in Kidang knows that the *musholla* also marks an invisible line that draws an impenetrable partition between the *pesantren*'s gendered areas.

Meeting Baso

Born in Ambon, Moluccas, in 1982, Baso decided to study Islam in Java when he was only a graduate of an elementary school. Accompanied by his father, he went to *Pesantren* Gontor. After seven years there, he wandered around the islands, moving from one *pesantren* to another; unlike Gontor, these were all of the old-style *salafiyah* type. Finally, in 2005, he decided to take up serving as a supervisory teacher in *Pesantren* Kidang.

My interaction with Baso started during my early stay in Kidang. On the first night of my arrival, he stopped by the room that I'd been assigned to stay in, and we exchanged basic details about our personal backgrounds. As soon as he left the room, Ulin and Imam, the two senior *santris* who were my roommates, told

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The prayer building for the female students in *Pesantren* Kidang.

All photos are courtesy of Ahmad Nuril Huda.



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me that Baso had never returned to his home after leaving Ambon, and nobody knew why. From that moment, I paid special attention to Baso.

A *Santri*-Themed Film Causes a Sensation

In February 2012, just as I arrived in Kidang, a film about *santri* was being screened at Bioskop21, the biggest theater chain in Indonesia. The film, entitled “*Negeri 5 Menara*” or “N5M” (The Land of Five Towers), is based on an autobiographical novel of the same title written by Ahmad Fuadi, a former *santri* of *Pesantren* Gontor. N5M mainly centers on the successful life story of Alif, a *santri* in a modern *pesantren*. Dreaming of becoming an engineer, young Alif wants to attend a secular school, but his father forces him to study in the *pesantren*. In the depth of despair, Alif’s first year there is full of hesitation. But he slowly changes his mind; not only does he start enjoying living at the school, it gives him a whole new spirit of life. With his roommates, he forms a *santri* club called *sahibul menara* (lord of the tower). The club members dream of pursuing their studies at overseas universities, emblemized by five different towers associated with the various countries.

The film N5M drew enthusiastic reactions from Indonesian film audiences, especially from those who have *pesantren* backgrounds. In Kidang, the film drew great attention; here and there the *santris* talked about the film’s release and about the excitement they felt to go to a cinema and view it. Kidang’s shared heritage with Gontor no doubt intensified their desire. However, they soon realized that they had hardly any chance to attend such a screening, for any escape from the *pesantren* areas— let alone an escape to a movie theater— would bring considerable punishment. They initiated a plan to book one theater at the local cinema for a private screening, but this was ultimately disapproved by the school’s higher authorities.

Nevertheless, a few *santris* set another plan. A week after N5M was released, Ulin, Imam, Baso and I agreed to go to the

cinema together on a Friday to see the film. Every Friday, the Islamic holy day, learning activities are suspended in Kidang, and people are allowed to leave the school with strict permission. And for senior *santris*— really, assistant teachers— such as Ulin, Imam, and Baso, permission isn’t necessary. At least that was what they tried to assure me when we planned to go to a theater on a Friday afternoon. But from the way we snuck out of the *pesantren*, I gathered that we were going to a place we should never visit.

Sneaking Away to the Theater

We left for the cinema separately. Baso went to the city early in the morning. He told me that lately he had been bored of staying in the *pesantren*, and to kill his boredom, every Friday for the last six months he had been hanging out in the city’s central mosque. He always went to the mosque early in the morning and returned to school before the evening prayer. So, Baso left earlier than the rest of us, promising that after attending the Friday sermon at the city mosque, he would meet us at Asia Mall, where the only still-operating movie theater of the city is located.

Imam, Ulin and I were supposed to leave the school together an hour after the Friday sermon. But Imam was unexpectedly asked to meet with one of the *pesantren*’s high authorities right after the sermon. So, Ulin and I decided to leave him behind and then wait for him at the near end of the street, where we could catch public transportation to the cinema. As we approached the main gate of the *pesantren* by crossing the front yard of the school’s mosque, Ulin and I suddenly realized that a religious learning session was going on inside the mosque. I sensed that we immediately increased our speed, and I noticed that Ulin kept looking at the ground as if he wanted to hide his face. After passing the gate, he told me that instead of the main road, we had better take a shortcut, a narrow street that crosses the paddy fields and neighboring houses in the back of the school. Arriving at the meeting point and waiting for Imam to join us, Ulin repeatedly complained that we shouldn’t have walked in the front yard of the mosque.



Above, the local cinema where Ahmad and the students snuck off to see “Negeri 5 Menara”. At left, film posters in the lobby, with that for “Negeri 5 Menara” in the middle.

When the three of us got to Asia Mall, we found Baso already standing on the steps leading to the mall’s entrance. He’d worn a “hoody” and had fully covered his head with the hood. As soon as we greeted him, he worriedly told us that while waiting, he’d been spotted by a girl from Kidang. He said he felt uneasy because the *santriwati* might think that he was up to no good. In fact, inside the mall, each time we crossed paths with a crowd of girls, Baso glanced them over suspiciously, worriedly asking us if they were *santriwatis* from the school. As we were approaching the cinema theater in the basement, I sensed that he looked increasingly uncomfortable. The glance of his eyes and the sway of his gait looked very awkward. As I tried to make a bit of conversation with the ticket lady, Baso sat on a bench in the lobby, became very quiet, continuously looked around the hall, and kept his hood over his head.

At 4:00 pm we went inside the screening hall and sat next to each other to see the film. At one point, Imam told me that he thought Baso was crying. It was the scene where one of the film’s *santri* characters has to leave school and go home because his family cannot support him any longer. Later I would understand why that scene was so personal to Baso, for he would tell me the story that he’d kept secret for almost 14 years, the reason why he could never go back to his own village.

After about two hours, the film came to its end. Ulin reminded Imam and Baso that they had a meeting with the school’s high authority after the night prayer, at 8 pm. We quickly left the cinema only to find that outside, it was raining torrentially. We heard the call for evening prayer, and decided to

drop in at a mosque next to the mall’s parking lot. After finishing our prayers it was still pouring outside, and we decided to stay longer.

Sitting in a corner of the mosque, we chatted about many things—the film we’d just seen, the girls we’d encountered in the mall, the missed meeting with the Kidang official, the worry of being sighted by the school’s authorities. Still, the three students were much more relaxed in the mosque than they had been in the cinema and mall. Ulin took off his cap and long-sleeve shirt, and Baso his hooded jacket, leaving them in their short-sleeve white neckless t-shirts. The tension in Baso’s face was much reduced. At one point in our chatting, he told us that this was the first time he had seen a film in a theater. He said, “I wondered how it looked like; but now I know that it feels like that.”

The Secular Space Negotiated

For Baso, as well as for Imam and Ulin, going to and being in the cinema is never easy. Several tensions were at play once they decided to go. Baso’s device of an earlier departure time, Ulin’s feelings of guilt, and the shortcut taken, are all very telling about these tensions. Even in the cinema spaces, where the three students were beyond the *pesantren*’s sight, these tensions only got intensified. Baso’s worries about being seen, his silence in the cinema lobby, and his hiding with the hooded jacket are but examples of how these tensions can exist even in spaces where the *pesantren* is no longer visible.

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I would say the idea of space is very crucial in understanding these tensions. For *santri*, the mosque and *pesantren* are secured spaces, since these are the places where they study and perform the ethics and rituals of Islam in their everyday lives. However, amongst Indonesian Muslims a movie theater used to be, and to lesser extent still is, associated with illicit behaviors due to its location in the market, its dimly-lit and mixed-gender spaces, and its relation to sexually vulgar scenes. (This sensitivity toward cinema can also be found in other Muslim countries, although not necessarily for identical reasons; see, for example, Larkin 2008.)

The plush theater infrastructure of the sort offered by the Bioskop21 chain has diminished such associations to some extent, and many *santris* tell me that going to the cinema should no longer be regarded as sinful. Still, Baso's worries of being seen as a bad person for making a trip to the movies shows that the secular associations cast a long shadow over Indonesian Muslims' perceptions about cinema. For Baso and his peers, cinema is still an inappropriate place to visit, so that certain negotiations are required in order to make sure that their Islamic identity is not exposed to any harm. In Baso's case, such negotiations were particularly embodied in his face-hiding hood, his particular choice of film, and his religious activities in the mosque before and after the film screening.

Further, the fact that the students repeatedly articulated their fear of being watched— from the moment they departed school grounds to the time they exited the theater— is an instance of *panoptic surveillance*. That is a disciplinary mechanism that generates a sense of being permanently visible to the central authority, whose towering outline of power is visible but unverifiable (Foucault 1977, pp. 201-2). Many people in Kidang told me that the school's rejection of the students' proposal to go to the cinema openly together to see *N5M* is an example of its efforts to maintain disciplinary surveillance. I argue that in the context of the *pesantren's* strict regulation of space, even when a student secretly visits a secular space such as the cinema it provokes a feeling of being visible and vulnerable to the school's panoptic surveillance.

The fact that Baso was the most uncomfortable of the three students merits further reflection. Unlike his two fellows, Baso had never gone to the cinema before, and this added a further emotional layer to the experience. In addition, he has lived a very different and tougher life than his two peers, including a family problem closely similar to that of one of the film's characters. Considering Baso's distinctive ways of coping with the secularity of cinema suggests that our understanding of Muslims' negotiations with a secular space should also include the individual experience and agency of the Muslim subject. •

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street. Measures to achieve this included raising the minimum wage of Chinese workers, reducing the number of export-oriented factories, and supporting new businesses that produce goods and services for domestic consumption.

Externally, the regional and global ramifications of a Chinese slowdown would be significant, especially for Australia and other resource-exporting countries that have supplied China with coal, copper, and iron ore. Domestically, the excesses of the "great fiscal stimulus" have also come home to roost in China just as the economy started to cool. Economists are starting to speak openly about a pending collapse of China's property sector. That sector accounts directly for 10% of the country's GDP, and indirectly for another 30% due to the spill-over effect on upstream industries.

Perhaps as a distraction to its economic problems, the Chinese leadership began to adopt a more aggressive stance in its territorial disputes in the South China Sea. These involve both island and maritime claims by several sovereign states in the region. Most notable is the area claimed by China within the so-called "nine-dash line", which covers most of the South China Sea and overlaps the Exclusive Economic Zone claims of Brunei, Indonesia, Malaysia, the Philippines, Singapore, Taiwan, and Vietnam. With the exception of Taiwan, these nations are members of ASEAN (Association of South-East Asian Nations), a regional political and economic bloc of which Singapore is a founding member.

China Will Shape the Future

Two different possible outcomes of these tensions were envisioned by the Prime Minister of Singapore, Mr. Lee Hsien Loong, at the 20th International Conference on the Future of Asia, held in Tokyo on May 22, 2014. He painted two rival scenarios that could emerge by 2034, 20 years from now.

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Photo: PBS-TV "Fresh Tastes", Jan. 17, 2012.

Almost every imaginable type of street food is available in multicultural Singapore. For health and safety reasons, the government has consolidated all such vendors into approximately 110 designated "hawker centres" that are located throughout the city, such as the Chinatown Complex Food Centre, above.

Food of the Gods: The Sacred Cuisine and Food Culture of Bali

by Vivienne Kruger



Dr. Vivienne Kruger hails from New York City, and is a social and cultural historian with an M.A., M.Phil., and Ph.D. in American history from Columbia University. She took a one-week overland tour from Jakarta all across Java in 1993; a final water-borne passage deposited her by sheer serendipity on the then little-known sanctuary of Bali, and she fell madly in love with this exotic “Island of the Gods” at first sight. She has since enjoyed a 20-year literary, spiritual, and cultural love affair with Bali. She served as a special research consultant for E Entertainment’s “Wild On Bali” TV program (1998-1999), and researched and wrote a series of travel articles for *Bali and Beyond* magazine (1999-2004). As an emerging food writer, in 2006-8 she penned a monthly food column on Balinese culture and cuisine, “Food of the Gods”, for the *Bali Advertiser*, the island’s largest expatriate newspaper. Dr. Kruger lived in Bali for two years (2007-8), and launched an international export business buying and selling luxury goods made in Balinese villages. Currently she writes monthly articles about Bali for *Indogo* magazine (based in Los Angeles), writes a blog at www.balinesefoodtraditionalcuisine.blogspot.com, and plans to lead annual cuisine and culture tours to the island.

The word “Bali” still conjures up a tropical fantasy of teeming nature and primordial innocence—like a still-life Tahitian painting by the renegade French artist Paul Gauguin. This gorgeous volcanic island, which has long been referred to as “The Morning of the World”, is located in Indonesia, a rapidly developing country that is gaining increasing strategic importance both economically, socially, and politically. With one of the world’s largest populations, there is great cultural, religious, gastronomic, and environmental interest in Indonesia.

My newly completed book, *Balinese Food: The Traditional Cuisine and Food Culture of Bali* (Tuttle Publishing, 2014), is an internationally oriented cultural cookbook focused on the food and food culture of the island. It will be of great value not only to home and professional chefs, tourists, travelers, and business people, but also to students, faculty, and members of the general public interested in learning about Southeast Asia. Readers will find that the book is a delightful, intriguing, and meticulously researched cultural tool to enhance understanding of this complex and important region. *Balinese Food* is available nationwide through all Barnes and Noble outlets, university bookstores, and at www.amazon.com.

Readers of the book can go on their own culinary adventure binge in Bali and sample crispy fried duck extravaganzas, holy water in the temples, mysterious leaf-ridden breakfast porridges, sweet pink *jaja* cakes, and the menacingly spiky and odoriferous giant fruits called *durian*, which are contraband on all flights and hotel rooms within Southeast Asia. Fried, large, frilly *bayam* leaves and *sambal matah* are particularly wonderful. A popular, fragrant, quintessentially Balinese sauce, *sambal matah* (see recipe on next page) is a clean, clear, raw side dish of freshly chopped shallots, slivers of red chili, coconut oil, and kaffir lime juice. Bordering on a personal food fetish, it is my favorite accompaniment to almost everything I eat in Bali. Bizarre food fans may venture even further afield with freshly caught fried dragonflies or banana tree trunk soup. *Selamat makan* (bon appétit!).

Visitors to Bali must be forewarned, however: Balinese food is ultra-spicy. The level of chili-driven heat in almost every dish far exceeds the normal Western food-comfort zone. Even sweet, fruit-based *rujak*, a common afternoon snack, packs a tremendous taste load of local chilies and spices. The Balinese love to say, “No spicy, no good!” The three indispensable ingredients in their cuisine are *sambal* sauce, *bumbu* spice paste, and brown palm sugar. The Balinese will not eat anything without a hot, piquant *sambal* (sauce) as a mandatory accompaniment. The *bumbu*, a complex, multi-spice, hand-ground paste, is a crucial ingredient at the cooking stage, giving the food its characteristic “heatstroke”. The third central culprit is the very familiar, weighty cylindrical chunk of brown palm sugar (*gula merah*). It stars in many hot-cooked village dishes (such as banana-based *kolak biu*), appears in most rice-based sweets (*jaja*), and is the basis of super-sweet village drinks (such as *daluman*).

Stalking Exotic Morsels

Writing a book about Balinese food, culture, and cooking turned out to be a 10-year labor of love and commitment—and I enjoyed every single exciting, delicious minute of it. Travelling on my guts, wits, and taste buds throughout Bali, I repeatedly engaged in first-hand, high-risk “extreme eating” worthy of a “Survivor” episode in order to research this mysterious and sacred cuisine.

I sampled such adventurous nourishment as coiled fiddlehead fern tips, *nasi bungkus* packets with the beach ladies, home-made village-grilled *pindang* fish, rock-hard *taop* nuts, yeast-infested and flecked *tape* and vegetarian *tempe*, beachside grilled ears of corn (*jagung bakar*), rice *ketupat* (in Singapore), endless rows of *saté ayam* and *saté lilit*, black rice pudding, and countless colorful local fruits (*durian* smells like hell but tastes like heaven!) and palm sugar and coconut-based desserts (like day-glow green *dadar gulung*). I swallowed a ghastly, slippery, rubbery, ritual organ-meat morsel at a high-caste purification ceremony in Ubud in order not to offend the officiating priest. I sampled delicious

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Balinese Food

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sweet *daluman* and was sick with a flu from this very popular village drink for three days afterwards. As an investigator, I have tried virtually everything mentioned in my book, excluding *saté* sticks of dog meat and ceremonial red *lawar*, which contains raw, uncooked pig's blood.

As a food writer, I positively blossomed during this quest for information, perfection, and enlightenment. I also amassed approximately 2000 photos of the traditional foods of Bali—from the barnyard to the temple to the “final resting plate”. I crawled and slipped through wet, muddy rice fields photographing dragonflies on the wing and ducks on the march, chased trucks delivering live chickens down the side roads of Ubud, and invaded a dark, dank, Dickensian tofu factory in Seririt. I marveled at *saté* stick offerings at a cremation ceremony on Kuta Beach, photographed goat *saté* sellers in Lovina, and watched *jukung* fishermen bringing in the morning mackerel catch at the break of dawn on Bali's sister island, Nusa Lembongan. I loved playing photographer-spy, capturing some spectacular images of Bali. There is also tremendous satisfaction in solving cultural food riddles or stumbling across a buried, underground treasure trove of food conquests. I relished the hunt for a particular food dish or recipe, and the adventure of tracking down rare ingredients such as obscure leaves or tree species harvested for food. Even many Balinese did not know their correct colloquial or botanical names!

Food as Religious Ritual

Food and religion are virtually synonymous on Bali: to cook is to pray. Religion will always outrank food as the number one topic of conversation and concern, and nothing takes place in Bali without the involvement of the gods. The temple cuisine is delicious, rich in fresh spice levels, and sacred—steeped in grandeur, religious ritual, and devout Bali-Hindu belief.

The Balinese are very conscious of their *karma*, their personal balance of positive and negative deeds. Coupled with reincarnation, this is the basic underpinning of their religious belief system. Most Balinese believe that their *karma* is good—this gives them tremendous personal confidence and peace of mind. When they ride on their motorbikes, they do not need to look to the left or right when they peel out of a narrow alleyway: since their souls are clean and their *karma* is good, they cannot have an accident. They are constantly aware of their actions, and the duty to do, speak, and think only good things. *Karma* is their spiritual bank account as they go through life.

Preparing food offerings and staging elaborate ceremonies for the gods is also part of their *karmic* obligation. A great deal of the food cooked in Bali is brought to the temples as offerings. There it will be blessed by the priest, and the family can then take it home to eat. The Balinese continually create and eat such purified, blessed food—a source of spiritual as well as physical nourishment. Theirs is, quite literally, the food of the gods. As part of becoming enamored of Balinese culture and ritual, I also came to cherish the experience of sipping holy water dispensed by the village priests. Holy water is the most popular drink on Bali. Imbibing it, you instantly feel safe and calm and blessed—empowered, happy, and protected.

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All photos by Vivienne Kruger

The *banten tegeh* is a divine offering in the form of a six-foot-tall tower layered with fruit. It is carried aloft on the heads of women in a colorful procession to a local village temple.

Sambal Matah

Sambal matah is one of the signature foods of Bali. It is the island's most frequently eaten, sparkling clean, delightfully fragrant sauce accompaniment, proudly served to add Balinese pleasure and taste to almost any meal. Easy to prepare and healthy, it is always eaten raw, and is always made and enjoyed completely fresh, right before consumption. It is my personal favorite, and I always request *sambal matah* with every meal I eat on Bali, from *gado-gado* to grilled mackerel to a simple classic serving of boat-fresh grilled tuna.

Recipe courtesy of Made Janur and Iloh, of Janur Dive Inn, Jalan Laviana-Banyualit, Lovina.

3-4 small red onions (shallots), cut into little, thin slices
 1 red chili
 small pinch of Masako chicken stock powder
 pinch of sea salt
 coconut oil
 1 small (1-in. diam.), very fragrant kaffir lime.

Mix all ingredients except the lime together in a bowl. Drizzle the fresh juice of the lime over the mixture, then toss the bright green rind in as well. Combine everything together by hand and serve on a small plate.

Serves 1-2.

The village is the center of the Balinese universe, the focal point from which people extrapolate to the rest of the world. The entire village cooks ceremonial dishes together from birth until death, united by their belief in Bali-Hinduism and its religious rituals. They believe that everything they do is done under the protection of their gods, and the village is their shelter from the storm. In addition, the Balinese have constructed a ring of extremely important temples around the entire perimeter of the island to protect Bali and its people. Thus safe and secure, they live mindfully and joyfully. My good friend Kasena told me that he never worries: as long as he has rice to eat for tomorrow, he is happy. The number one expression in Bali is, “Enjoy your life!” They smile and laugh all the time, showing beautiful, ritually filed straight teeth. Giggling with the Balinese is one of the greatest pleasures on earth: their joy comes straight from the heart with both ecstasy and complete innocence.

Sacred Preparations

Sacred foods, complemented by sanctified offerings, still determine the rhythms of life in Bali. Dishes eaten in the ancestral villages today were also consumed in those villages 500 years ago. What is cooked in the *kampung* compounds and temples is always Balinese food rather than Indonesian or Western food. The Balinese people love to eat these ancient sacred foods over anything else. Time-pressed working families in Denpasar might have to settle for a quick package of *ramen* noodle soup,

Indonesian *nasi goreng*, or *bakso* meatballs— but they would far prefer to cook and eat their traditional Balinese *lawar*, *saté*, *tipat* rice cakes, and *babi guling*.

Traditional Balinese food is difficult and time-consuming to create. I was able to observe the characteristically complex and laborious cooking processes needed to prepare most of the recipes in my book. Balinese men, very often ritual food specialists, still prepare the lavish, meat-based food offerings for ceremonies, while the women create the beautiful, artistic foods offered in both temple and domestic settings. The average Balinese woman will normally spend a third or more of her waking life preparing such offerings at home, almost all of which contain or entail food. *Canang sari* are the small, square, pale-yellow baskets and trays for presenting these offerings, which the women create anew every single day by intricately weaving coconut-palm fronds together. They are placed in ritually significant areas within the family compound, on top of tall offerings, on guardian statues, and even on car dashboards. These offerings must include all the proper elements: *betel* pepper leaf, *areca* palm nut, and lime paste (these three *betel* chew ingredients symbolize the Hindu trinity: Lords Brahma, Wisnu, and Siwa), golden banana slices, sugar cane, small cakes, tiny amounts of cooked food, glutinous white and black rice, shredded *pandanus* leaves, coins, and five differently-colored flowers to represent the gods.

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Below, a ceremonial procession in the rice fields in 2013. Dewi Sri, the goddess of agriculture, protectress of rice fields, and guardian of rice barns, is the most widely worshipped and beloved deity in Bali.



Above, in the village of Jungjungan, an example of the traditional Balinese thatched-roof rice storage barn or granary. It is elevated on posts so that the storage area is well above the ground to deter rodents; the small access door is reached by a long bamboo ladder. The space below is often used as a sitting area, and there is typically a kitchen located nearby. Such a barn, called a *jineng* in Balinese or *lumbung* in Javanese, is thought of as the “house” of the goddess Dewi Sri.

Gado-Gado (Mixed Steamed Vegetables in Peanut Sauce)

Gado-gado (called *jukut mesantok* in Balinese) is found all over Indonesia in many different versions, which vary from island to island. *Gado-gado* is a phrase that means mixed, or consisting of many elements, in Bahasa Indonesia, the official language of the country. The dish contains an assorted potpourri of lightly steamed fresh vegetables served with a tangy peanut sauce. It is normally eaten lukewarm or cold, with white rice (*nasi putih*) as an accompaniment. A delicious image of *gado-gado* appears on page 3 of the color photo insert in my book. For Balinese ingredient substitutions, Balinese cooking equipment, and spice-shopping, please see the Resource sections at the back of the book.

The following two recipes are courtesy of Ni Wayan Murni, proprietress of the delightful restaurant Murni's Warung (Campuhan-Ubud, Bali).

250g cabbage, sliced
 250g carrots, sliced
 250g green beans, halved
 250g Chinese cabbage, sliced
 250g bean sprouts
 250g water spinach or spinach
 5 boiled eggs, sliced or quartered
 30 bite-sized pieces of fried tofu (*tahu*, soybean curd)
 30 bite-sized pieces of fried tempeh (*tempe*, fermented soybean cake)
 20 slices cucumber
 florets of cauliflower
krupuk (shrimp crackers)
 fried shallots, handful
 sliced tomatoes, to garnish

Steam the cabbage, carrots, green beans, Chinese cabbage, water spinach (or spinach), and cauliflower lightly and set aside. Fry the tofu in a little oil.

On a serving plate, layer the steamed vegetables with the tofu, bean sprouts, tempeh, and cucumber. Decorate with eggs and sliced tomatoes. Serve the fragrant peanut sauce on the side or in a separate bowl. Sprinkle fried shallots on top and garnish with a circle of shrimp crackers.

Serves 4-6.

***Bumbu Kacang* (Peanut Sauce)**

Peanut sauce is one of Bali's favorite condiments. Varying in subtle, gradual degrees of spiciness and sweetness, it routinely accompanies *gado-gado* and *saté* stick presentations. The secret is to use the best quality peanuts. One-inch-long *kacang tanah* (earth beans) grow under the soil, and are used to make peanut sauce. The red-colored beans can also be fried or sautéed and eaten as a snack.

400g raw, unsalted peanuts
 50g tomatoes, chopped
 4 garlic cloves
 2 tsp *taucho* sauce (fermented bean sauce)
 2 tsp fried shallots
 1 squeeze of lime or lemon juice (lime juice preferred)
 1 tsp salt (sea salt preferred)
 1 tsp black pepper
 1 tsp *kecap asin* (salty soy sauce)
 1 tsp *kecap manis* (sweet soy sauce)

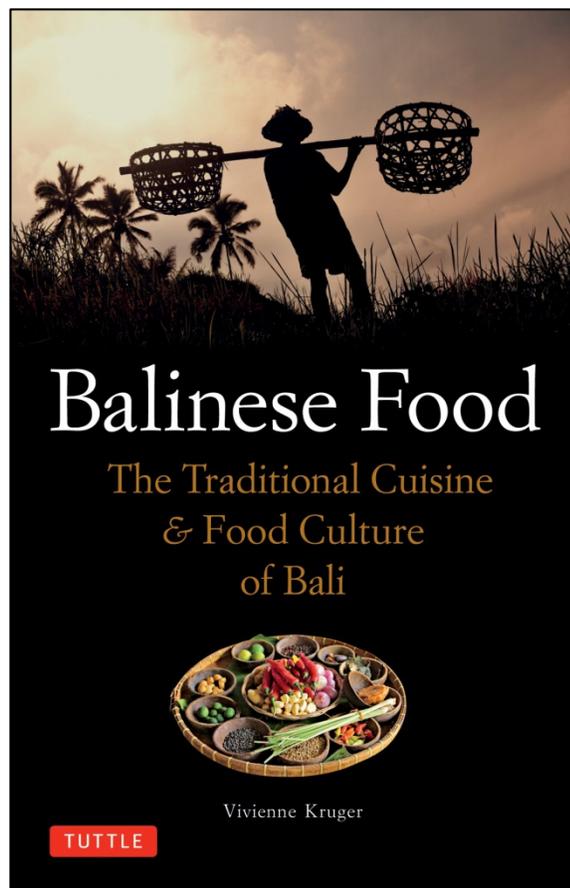
Fry the peanuts, a handful at a time, until brown.

Place all the ingredients in a blender and push the pulse button until smooth or, for even better taste, grind by hand with a traditional mortar and pestle. The quantities of salt, pepper, and the two *kecaps* can be varied to suit individual taste.

Serves 4-6.

Balinese Food *continued from page 29*

In Bali, art is yet another way to express reverence for the deities. Accordingly, almost every inhabitant is a "religious food presentation" artist. Hard-working farmers secure their water buffaloes, rice fields, and herds of ducks at the end of the day to become painters, woodcarvers, sculptors, and stone carvers who etch elaborate lava-stone statues for temples and royal compounds. These creative abilities are handed down from generation to generation. The same urge to create beauty to honor and please the gods is carried over into cooking. Ornate temple-bound foods are constructed to be consecrated by priests and then offered to the gods, who are thought to inhale the essence of the foods. A prime example of Balinese "food artistry" is the amazing, six-foot-tall *banten tegeh* fruit offering towers borne on the heads of elaborately dressed local women (see photo, p. 28). They carry these heavy, fruit-layered "skyscrapers" throughout the village streets in colorful, traffic-stopping, single-file processions to nearby temples. All financial and social resources in Bali are diverted towards and invested in such continually-repeated ceremonies. When a village becomes more prosperous through tourist dollars, the newfound wealth is used to stage ever-more elaborate offerings, processions, and intricate displays of holy food. •



Economic Development and the Accompanying Health Crisis in Vietnam

by David B. Duong



David B. Duong, who was born in Vietnam and graduated from Zeeland, MI, High School, is completing his M.D. degree this year at Harvard Medical School. Through support from Harvard Medical School, the U.S. State Department Fulbright Fellowship Program, the U.S. Centers for Disease Control, and the World Health Organization, he has lived and traveled extensively in Vietnam over the past five years to research Vietnam's health care delivery system. David spoke at Schoolcraft College in April 2006 at the Midwest Institute conference, where he and fellow Univ. of Michigan undergraduate Patrick Georgoff outlined the work of Crossing Borders, a group they founded to lead teams of students on Summer humanitarian research projects in Vietnam, Haiti, and the Dominican Republic. At UM, David earned a bachelor of arts degree in anthropology and political science, and a master's in public health.

On a recent trip to Ho Chi Minh City (formerly Saigon), the largest city in Vietnam, I was able to attend the opening of a Brooks Brothers store at the new Union Square Shopping Complex in District 1. Around the corner from me, an underground metro was being built, and as I looked to the foreground, I counted four cranes erecting skyscrapers in various stages of completion. These are shaping an urban skyline that is growing rapidly.

Vietnam has become the economic tiger of Asia, a low-middle-income country and an economic powerhouse of the East. But alongside a welcome elevation of people's living standards, these changes have also introduced a series of complex health issues that often accompany rapid economic development.

Remarkable Changes in Urban and Rural Areas

For a country that was recovering from a devastating toll of foreign dominations and wars in the 19th and 20th Centuries, Vietnam has undergone a remarkable economic transition. Although its GDP growth rate now stands at just 5-6% annually, compared to double digits before the global economic recession began in 2008, the country still leads in economic development within the region and in Asia as a whole.

A convulsive war ended just 40 years ago in 1975—the Vietnam War, or, as the people of Vietnam know it, the American War. The country suffered a Chinese incursion in 1979 and major famines in the 1970s and 1980s, relying on the World Food Program to import rice and other foodstuffs. But today, Vietnam has become the world's second-largest exporter of rice, the world's second-largest exporter of coffee, and the world's largest exporter of black pepper.

This economic transformation embraces industry as well as agriculture. Vietnam has been a place where Nike and other global brands were invited to take advantage of an abundance of cheap human labor to stitch together their shoes and other clothing, but now it is becoming an industrial zone for manufacturing higher-value finished products such as electronic equipment. South of Ho Chi Minh City, Intel Corp. has set up a \$1 billion Chip Processing Plant, its single largest factory anywhere for producing integrated circuits, while

Samsung is investing approximately \$3 billion in factories to produce smartphones and other electronics.

According to the World Bank (2010), approximately 72% of Vietnam's population is still rural. But the countryside has

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Photo: Tri Nguyen/ Wikimedia.

Tháp Financial Tower in Ho Chi Minh City, completed in 2010, is one of the tallest skyscrapers in Vietnam. The heli-pad, which cantilevers from the 52nd floor, resembles a blossoming lotus bud.

Development in Vietnam *continued from page 31*

also been touched by economic development and the raising of living standards. I remember living in a rural village in northern Vietnam during the Summer of 2006, gathering data for my master's thesis. I cooked meals over an open fire, washed dishes by a well, and manually pumped water for bucket showers. When I returned to the same village in 2010, a gas stove had replaced the open-fire kitchen, running water was pumped into the sink and shower, and a washing machine replaced washing clothes by hand. In such a short time span, villagers in Vietnam were able to afford and enjoy everyday conveniences that accompany economic development.

The Downside of Economic Development

The remarkable economic and material development in Vietnam has also come at a cost. With the adoption of a more sedentary life style, and a diet of more processed foods, meats, fats, and sugars, Vietnam has a burgeoning problem in the sphere of public health.

The primary symptom is an increase in the rates of non-communicable diseases (NCDs). This category includes cardiovascular diseases, diabetes, chronic lung diseases, cancer, and mental illness. According to published statistics from the Ministry of Health (2009), between 1986 and 2008 the proportion of all hospital admissions attributable to NCDs increased from 39% to 69%, and deaths from chronic diseases rose from 42% to 63.3%.

Within NCDs, cardiovascular diseases (CVDs) account for the largest proportion, with hypertension (high blood pressure) as the most important modifiable risk factor for CVD mortality. Research by Minh et al. (2009) shows that people in Vietnam are more vulnerable to hypertension due to a change in diet, in particular higher levels of animal-sourced foods, fats and oils, processed foods, and salt. A randomized nationwide survey by P.T. Son et al. (2012) found that among the adult Vietnamese population aged 25 years and over, 25.1% were hypertensive, 51% of whom were not aware of their hypertension. Among those who were aware of their hypertension, 38% were either not treated or inadequately treated.

The high prevalence of hypertension, along with a low proportion of awareness and control, demands both population-based and clinical strategies. A cost effectiveness analysis of hypertension in Vietnam by Ha et al. (2011) shows that a health

education program to reduce salt intake and individual treatment of systolic blood pressure above 160mm Hg were found to be the most cost-effective measures for population- and individual-based approaches.

Both of these approaches— public health education and clinical treatment— are theoretically feasible through the extensive network of 11,000 commune health centers (CHCs) that exist throughout the Vietnamese countryside. The CHCs primarily serve the rural population and have historically focused their efforts on infectious diseases, immunizations, and maternal/child health.

Commune Health Centers: From Strength to Weakness

The strong commitment and political will for equitable health care for all by the Government of Vietnam in the 1980s and 1990s manifested in substantial investment in the network of CHCs. This resulted in remarkable gains in public health and the country's early achievement of relevant U.N. Millennium Development Goals (MDGs), an array of eight strategic targets for developing nations to achieve by 2015.

In the campaign to achieve MDG 4, infant mortality and under-five mortality rates were cut in half in Vietnam between 1990 and 2006. Under MDG 5, maternal mortality has been slashed by 75% over the last two decades, from 240 per 100,000 live births in 1990 to 59 per 100,000 in 2010. Approximately two thirds of that decrease is

related to safer pregnancy and skilled attendant deliveries at CHCs (UNICEF, 2014). Through the CHC network, Vietnam has achieved more than 90% child immunization coverage and is able to manage— at the community level— tuberculosis, malaria, child malnutrition, and mental illnesses such as schizophrenia and epilepsy.

These public health advances are another often-cited factor underlying Vietnam's economic success, lifting it to a middle-income country.

At the same time, it is recognized that many of the tremendous public-health gains of the 1990s and early 2000s bypassed women, minorities, and people living in the highlands. In addition, the changing epidemiological profile, from communicable to non-communicable diseases, from acute care to chronic care, stretched the response capacity of CHCs

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Photo: IRRI

A November 2014 conference in Hanoi formulates strategy to further boost rice production in Vietnam, already the second-biggest rice exporter in the world after Thailand. From right: Cao Duc Phat, Vietnamese Minister of Agriculture and Rural Development; Vice Minister Le Quoc Doanh; and Robert Zeigler, Director General of the International Rice Research Institute (IRRI).

Exploring the French Legacy in Vietnam

by Yovana P. Veerasamy
(SC Depts. of French and Political Science)

Students studying the French language at the college level typically have to complete a humanities paper as a requirement for their coursework. Such an assignment usually directs them to write an essay on a selected aspect of French culture anywhere in the world. While most North American students tend to fixate on the example of Quebec, making a case study of Vietnam or other countries of the former French Indochina helps to broaden their perspective on the span of the French language, taking them out of their geographically self-centered mindset.

By way of background, the Socialist Republic of Vietnam is the easternmost country on the Indochina peninsula of Southeast Asia. Home of the southern Viet ethnic group, Vietnam is a relatively new nation-state. It is bordered by China to the north, Laos to the northwest, Cambodia to the southwest, and the South China Sea to the east. The country has around 90 million inhabitants, and the capital city is Hanoi. While the official language is Vietnamese, other languages are also used, including English and, to a lesser extent nowadays, French. With over 30 different ethnic groups, religious practices span from Buddhism to Catholicism, Islam, Cao Đài, and Hòa Hảo.

The land is not only culturally very rich but is also blessed with a number of natural resources, and consequently has been a prime target for invasion over the centuries. The territory of modern Vietnam was colonized by Imperial China for more than a millennium (c. 111 BCE -938 CE), leaving a deep and lasting legacy of Chinese culture in the region. The Vietnamese brought Mandarin rule of their land to an end following the battle of the Bạch Đằng River. The area was ruled successfully by the Vietnamese royal dynasties until the Indochina peninsula was colonized by the French in the 19th Century.

The French Colonial Period

In 1862, the southern third of what is now Vietnam became the French colony of Cochinchina. By 1884, the entire country fell under French rule and was formally integrated into the union of French Indochina in 1887. By the early 1890s, the territory held by the French colonial *Fédération Indochinoise* encompassed, roughly, what are today the countries of Vietnam, Laos, and Cambodia.

The French presence in Vietnam was mainly for the exploitation and extraction of local natural resources, such as tobacco, indigo, coffee, rubber, and tea. Local Vietnamese people were used as slaves on the French-owned plantations. The economic gains derived from such commercial exploitation made the French reluctant to leave the region. The city of Saigon, once named Prey Nokor by the Khmer people before the arrival of the Viets, became “Little France” and the capital of French Vietnam.

French architectural design made its way to Indochina, and the French school system was established for the colonial élite. French rule reinforced the presence of Roman Catholicism in the



The International Colonial Exhibition, a six-month fair held in Paris in 1931, was designed to show off the resources of France's colonial empire. This poster by Victor-Jean Desmeures enticed visitors with the prospect of “A Tour of the World in One Day”. The faces were arranged to portray the established racial hierarchy among the empire's subjects: at the top, a North African man in his burnoose; below him, men from the West Indies and Equatorial Africa; at the very bottom, an Indochinese peasant in his conical “leaf hat”, or *nón lá*. The fair did create a market in France for culture from the colonies, particularly cuisine from Indochina and North Africa, and literature from the West Indies and West Africa.

region, but its spread had already been well underway there since the 1600s due to the influence of both Portuguese and French Jesuits. Building on the works of earlier Portuguese missionaries, the French Jesuit priest Alexandre de Rhodes developed the Vietnamese Romanized alphabet known as Quốc Ngữ. This is why modern Vietnamese alphabets are adaptations of the Latin script and alphabets seen in Romance languages. French would remain the preferred language for diplomats in the region until the 1960s.

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France in Vietnam *continued from page 33*

Supporters of the Vietnamese royal family, organized in the Cần Vương movement, rebelled against French rule but were defeated in the 1890s. During their decade-long rebellion, Cần Vương guerrillas murdered roughly one-third of Vietnam's Christian population.

The French-made movie *Indochine* (1992; 159 mins., French and Vietnamese with subtitles), which is set in Vietnam from the 1930s to 1950s, can be used to give students a vivid sense of this period of French rule and popular discontent. Catherine Deneuve stars in the film as Éliane Devries, an unmarried French colonial. With her father and her adopted Vietnamese daughter, she owns and operates a rubber plantation that relies on indentured Vietnamese workers, all against the backdrop of a mounting nationalist movement that aims to topple French rule and gain independence for Vietnam. The engaging story unveils the different actors and participants in the history of the time, and the passion, lifestyles, and losses of those who lived during this era.

During World War 2, the Vietnamese region was further occupied by Japanese forces between Sep. 1940 and Aug. 1945. The Japanese did not expel the French colonial administrators, but instead worked closely with them: the Vichy government of Nazi-occupied France was collaborating with Germany, which was in turn allied with Japan during the war.

French Exit Leads to U.S. Engagement

The Vietnamese managed to end French rule in all of Indochina at the famous battle at Điện Biên Phủ in 1954. The defeat was led by Hồ Chí Minh, a Marxist-Leninist aided by the then Soviet Union. (The city of Saigon would later be renamed after him.) The ensuing 1954 Geneva Accords partitioned Vietnam between Hồ Chí Minh's Democratic Republic of Vietnam in the north and Emperor Bảo Đại's State of Vietnam in the south. This partition was not intended to be permanent. Vietnam, the accord stipulated, would be reunited after elections in 1956. But in 1955, the State of Vietnam's Prime Minister, Ngô Đình Diệm, arbitrarily proclaimed himself president of the Republic of Vietnam. The two rival states became known as North Vietnam and South Vietnam.

As a financially exhausted France prepared to leave the South, the U.S. was drawn into the conflict. The U.S. would later use the threat of communism to justify American presence in the region. It embarked upon a proxy war in which U.S. troops and allied forces, including those of the South Vietnamese government, fought against the threat of communism in Vietnam, Laos, and Cambodia. What the Vietnamese people suffered and witnessed in the ensuing years was a multitude of atrocities, be it in the name of land reform in the north or religious cleansing in the south. The overall conflict became known as "the Vietnam War" in the U.S., and as "the American War" in Vietnam.



The Hanoi Opera House, above, is one of the architectural landmarks of the city. Built by the French colonial administration in 1901-11, it was modeled after the Palais Garnier, an opera house in Paris. Photo: David B. Duong.

Many residents still think of the Notre Dame Cathedral, right, as the urban center of Hồ Chí Minh City. Initially called Saigon Church, its construction was begun by the French in 1863, a year after they established the colony of Cochinchina. Photo: Eustaquio Santimano/ Wikimedia, 2009.



To a large extent, the war caused people in different countries and at all levels of society to reflect and act upon the aggrandizement of Western power. The fact that the war was “tucked away” in the far corner of the East did not cancel its profound impact in the West. This was true even in countries, such as France, that were not directly involved in the conflict and whose youths were not being drafted to fight in it. The ongoing war, and young people’s opposition to it, was a key factor in the student-led uprisings that shook France in May 1968. This *crise révolutionnaire de mai* is a topic that merits student investigation in its own right. Furthermore, students can be introduced to excerpts from the relevant works of Vietnamese writers, such as Nguyễn Huy Thiệp (b. 1950) of Hanoi, who was the first in Vietnam to write a major novel critical of the American War. Such material helps students learn to think about works that are written in French by authors from other nationalities.

The above historical outline can be used as a guide for introducing relevant material to courses in French language and culture. Such material helps students to develop a better understanding of the span of the use of the French language in the world, as well as to become more aware of the effects and aftereffects of colonialism.

Aftermath

Soon after the war between the North and the South ended with the North Vietnamese victory in 1975, the nation was reunited as a single Republic. But even before this time, and continuing afterward, numerous Vietnamese people sought to flee the area altogether and to find refuge elsewhere in the region or in France or the U.S.

In the initial years, many fled by sea. Grouped together, the ethnically diverse people leaving the country became known to the world as the Vietnamese Boat People. This mass exit heightened by the late 1970s, causing it to become a humanitarian crisis. Although most Boat People found refuge in Southeast Asia, some arrived right here in our state, settling in the Holland/ Zeeland area of western Michigan.

Victims of colonization over the centuries, the inhabitants of the Vietnamese region have fought to oust their invaders. Caught in the crossfire of politics and colonization, they have been victim to atrocities by their own people as well as by foreigners. Numerous Vietnamese resisted this domination, and some fled the country. At this juncture in history, however, the country has become politically stable, and Vietnam has ended its isolation and has joined the world economy. •

Development in Vietnam *continued from page 32*

and the general health system; the CHCs were originally set up to implement national targeted health programs (NTPs) aimed at single diseases and patients who only required one-time interaction with the health system. Today, many of the CHCs are under-utilized, reflecting a shift toward privatization in the investment patterns for health-sector reform.

The Privatization of Health Care

The increasing privatization of Vietnam’s health care delivery system can be seen in a number of trends:

- the introduction of user fees at district health centers and provincial and national hospitals, where medical care was formerly provided free of such charges
- legalization of the private medical sector
- laws placing the pharmaceutical industry outside of State control and liberalizing the transaction of pharmaceutical products (Guldner, 1995).

These trends have encouraged changes in both attitude and behavior, including health professionals migrating to the more lucrative private sector, increasing self-medication and self-treatment by patients, and higher utilization of the private medical sector (Ha et al., 2002). As a result, patient volume has declined significantly at the commune and district health centers, leaving the CHCs to treat mainly those who are too poor to afford private-sector services.

Public expectations and demands for quality health care in Vietnam have risen along with the country’s socioeconomic standards. People’s perception of the low quality of services and health personnel at the local CHC level, and their general mistrust of the staff of district-level institutions, has resulted in many people preferring to go directly to provincial hospitals or national hospitals, which are often severely overcrowded. Those with the economic means bypass the public sector altogether in favor of the private sector; the proliferation of private clinics and the presence of domestic and international private hospitals is a testament to this trend. Finally, as CHC and district-level services are on the decline, coupled with low salaries and incentives, health workers are increasingly moving over to the private sector, thereby creating a vacuum of health workers at the community level and further increasing the burden at provincial and national health centers. This also increases the cost of the health system as a whole.

The implication of the alarming trend of disease patterns shifting to NCDs is highlighted by a 2011 World Bank report, *The Growing Danger of Non-Communicable Diseases: Acting Now to Reverse Course*. This report emphasizes the overwhelming impacts of NCDs on national economies. Because NCDs affect adults in their most productive years, their growth can reduce the national labor supply and outputs, yield lower returns on human capital investments, decrease domestic consumption and tax revenues, and substantially increase public health and social welfare expenditures. If there is no progress in adapting the health care system to adequately respond to the NCD epidemic, it is estimated that it will cost the Vietnamese economy \$270 million in the year 2015 alone, and that the number will rise exponentially thereafter.

Such a burden could ensnare Vietnam in the *middle income trap*, an observed phenomenon whereby a developing nation is able to achieve a modest per-capita income but gets stuck at that level. For these reasons, a focus on health systems at the primary care level and addressing the chronic disease epidemic is a crucial strategy for keeping this Asian economic tiger healthy for years to come.

The Vietnam Fighters Went Underground— Literally!

Last Summer, in his list of six of “The World’s Coolest Places” to travel to, *New York Times* columnist Nicholas Kristof included the underground tunnels in the Củ Chi district just northwest of Hồ Chí Minh City, formerly Saigon. These tunnels were the base of operations for several Việt Cộng military campaigns during the Vietnam War— most notably the Tết Offensive of Jan.-Feb. 1968, which was the turning point in the conflict.

For the benefit of potential tourists, Kristof described the visit this way:

Follow a guide in wriggling on your stomach underground through these tunnels dug by Vietcong soldiers who used them and even lived in them during the Vietnam War. The tunnels are now widened to accommodate portly Americans, and they are still a tight fit. After a couple hundred feet of crawling in the tunnels, you’re desperate to come up again, and you understand that military victory is sometimes not about weaponry but about commitment.¹

Guerrilla forces, many of whom had infiltrated South Vietnam from the north, dug tens of thousands of miles of such tunnels in networks that ran far and wide. The networks played an integral role in the outcome of the war. This was made clear in a recent U.S. Army summary history of the conflict:

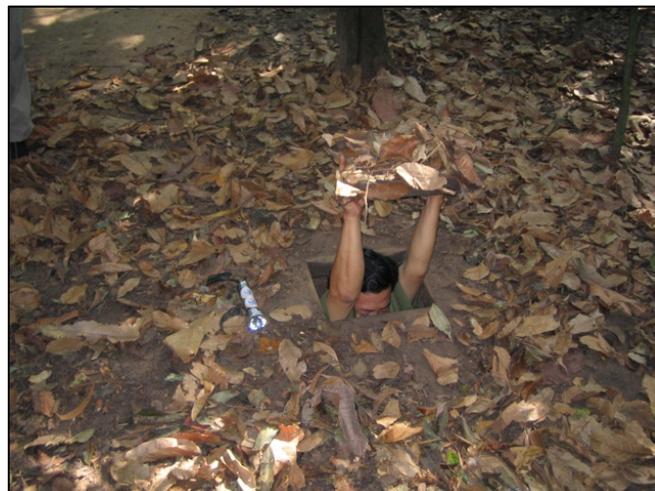
As the Vietnam War began, and as American forces became more present in combat, the Viet Cong utilized guerrilla-warfare tactics to combat the Americans and the South Vietnamese, taking advantage of the jungle terrain. Crucial to this tactic was the use of tunnel networks (including the Củ Chi tunnels, an underground fortress based in and around Saigon), which allowed the Viet Cong to navigate underground throughout South Vietnam. Camouflaged on top, trapdoors allowed the Viet Cong to launch surprise attacks before retreating back into the tunnel system. The tunnels were often booby-trapped with *punji* stakes and included false tunnels, making American efforts to deal with the tunnel system largely unsuccessful.

The tunnel system, also known as the Iron Triangle, began in the late 1940s as a strategy to battle the French; the systems included amenities such as kitchens, conference rooms, hospitals, sleeping areas, and storerooms. Using the tunnel systems, the Viet Cong would often strike at night when visibility was low, with forces spending their days inside the tunnel systems. Complete with poisonous insects, disease (malaria was particularly rampant), and cramped living spaces, life in the tunnel systems was very difficult.

To combat the guerrilla-style warfare used by the Viet Cong, the United States adopted a strategy referred to as “Search and Destroy”; with this strategy, American forces would enter enemy territory, seeking out the insurgents to engage them in what was ultimately a war of attrition. Part of the Search and Destroy strategy was the tunnel-rat tactic used to deal with the Viet Cong’s tunnel attacks, where soldiers were sent down into uncovered tunnels to plant explosives and kill any remaining Viet Cong in the complex.²

A book on this intriguing subject, written in 1986 by two BBC journalists, has been reprinted several times.³

2. Bryan Gervais, “Viet Cong: 1954-1976”, Chapter 13 in Paul J. Tompkins, Jr., ed., *Casebook on Insurgency and Revolutionary Warfare, Volume II: 1962-2009* (Fort Bragg, NC: U.S. Army Special Operations Command, 2012), pp. 371, 376. SC Bradner call no. D431 .T66.
3. Tom Mangold and John Penycate, *The Tunnels of Cu Chi* (Presidio Press, 2013).



This sequence of photos shows that the tunnel entrances were very cleverly disguised. Note position of flashlight for reference. Photos courtesy of SC English Prof. Emeritus Suzanne Kaplan.

Endnotes

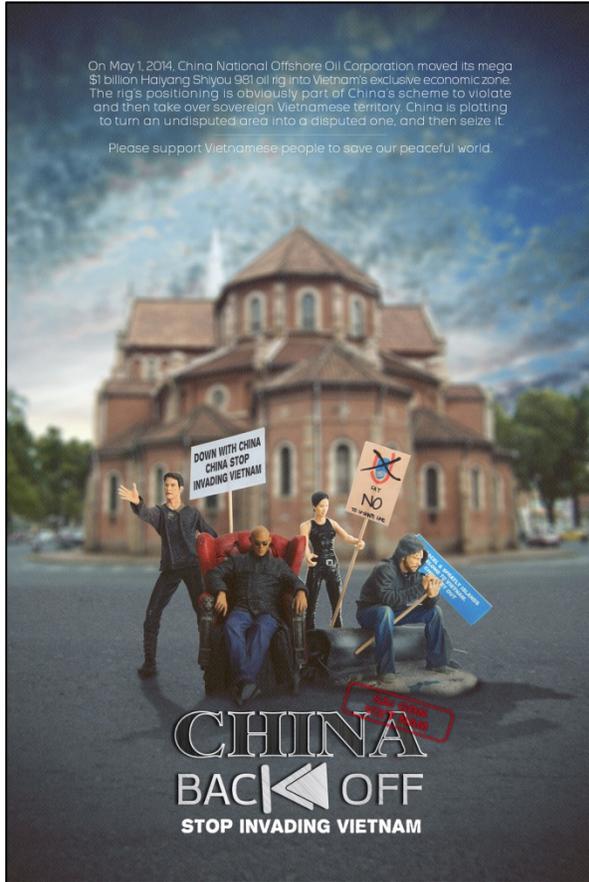
1. *New York Times*, July 27, 2014, Op-Ed page.

China Back Off! by Anh Phan

Anh Phan, of Garden City, MI, is a Computer Graphics Technology major at Schoolcraft College.

In Vietnam, people are arrested for peacefully protesting against China’s invasion, so I have the action figures say it out for the Vietnamese people. Also, not so many people in the world know the difficult situation of Vietnam, a small country next to— and it will always be threatened by— big China. With these posters, I would like to raise the awareness of the world in an entertaining way.

Each poster is named for a big city in Vietnam. The text I wrote for Sai Gon and Ha Noi reads: “On May 1, 2014, China National Offshore Oil Corporation moved its mega \$1 billion Haiyang Shiyou 981 oil rig into Vietnam’s exclusive economic zone. The rig’s positioning is obviously part of China’s scheme to violate and then take over sovereign Vietnamese territory. China is plotting to turn an undisputed area into a disputed one, and then seize it. Please support Vietnamese people to save our peaceful world.”

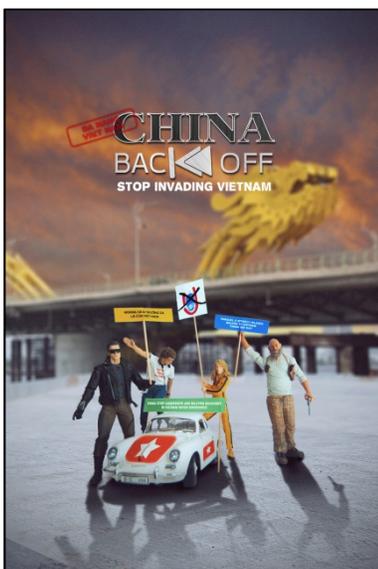


Sai Gon



Nha Trang

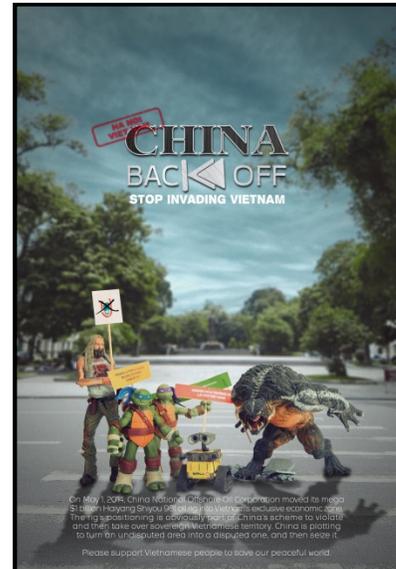
Da Nang



Ly Son



Ha Noi



The Rise of China: Siege or Opportunity?

by Randy K. Schwartz (Editor)

As China continues along the path of a remarkable economic development that could make it the world's leading power within a generation, different people have different takes on what this means for the future and how the rest of the world should react today. Two diametrically opposite views have emerged: one foresees that by rising, China will essentially place a siege and stranglehold upon us; the other foresees that China's rise brings heightened opportunities for partnership. Versions of these views can be heard all over the world, and also right here in our own state.

Peter Hoekstra, a former U.S. Congressman from western Michigan, has been one of the most vocal critics of China, accusing it of unfair trade practices and aggressively milking the U.S. debt. In his view, China and Russia are ganging up to take advantage of a "weak West". He told Newsmax TV last May, "They see a weak America, they see a weak Europe, and they think, 'Hey, let's take advantage of this, and let's move as quickly as we can.'"

Much other sentiment against China comes from a simple isolationist worldview. People say that the U.S. has all of the native talent and resources that it needs to "go it alone", and that if the Chinese are invited to sell their goods to us and to establish enterprises in our midst, they will come out ahead, and end up essentially running our cities and our country from overseas.

Robert Ficano is an example of a public figure who sees things completely differently. This January 1 he closed out his third term as Executive of Wayne County, where the city of Detroit is located. During his years in office he led several successful trade missions to China, opening up new markets there and encouraging firms to set up manufacturing facilities here in Michigan.

On those trips, Ficano observed that the Chinese are very interested in enlisting American expertise in certain fields, such as automotive technology, hospital design, and the renovation and conversion of abandoned industrial sites and brownfields. In their search for new global supply-chain routes, the Chinese are also very interested, he noted, in the Detroit Region Aerotropolis, a city being envisioned by local planners to surround the Detroit Metro Airport and Willow Run Airport. Among aerotropolis initiatives worldwide, Detroit's is unique because of the dual airports, which are separated by currently undeveloped land and are situated close to freeways, railways,

Readers: send the Editor your thoughts and opinions about this controversy (see contact info on page 2). We hope to summarize your feedback in our next issue.

and the international border crossing. "Michigan made the mistake of being less than welcoming to Japanese businesses in the 70's and 80's", Ficano has written. "We will not make the same mistake with the Chinese."

L. Brooks Patterson is Executive of Oakland County, which includes several Detroit suburbs that have our area's densest concentrations of companies and residents from East Asia. He has aggressively courted Chinese firms to make investments in the area, and at his urging, classes in Chinese language, history, and culture have been instituted in many public schools across the county.

Learning How to Work with China

Thomas D. Watkins has been perhaps the most persistent and articulate local advocate for enhanced U.S.-China understanding and partnership. Tom, who has traveled to the country and back several times, spoke at Schoolcraft in Sep. 2008 in conjunction with our Focus East Asia project, giving a talk, "The China Wave is Coming: Are You Going to Get Swamped or Learn to Surf?" He is a former State Superintendent of Public Education (2001-2005) whose lifelong interest in China was sparked by his fourth-grade teacher.



One of the many anti-China political cartoons that appeared in U.S. media in connection with then-President Hu Jintao's state visit to Washington, D.C., in January 2011.

For more than 30 years Tom Watkins has fostered economic, educational, and cultural ties between the U.S. and China, most recently through his work on the advisory boards for the Univ. of Michigan Confucius Institute, the Michigan Economic Development Corp. (MEDC), and the Detroit Chinese Business Assn. He concedes that while building greater ties with China, U.S. officials must also address the issues that divide the two nations, such as trade policy and human rights. However, this must be done with finesse; in light of Asia's expanded role in the world, "ignoring or fighting with China are not viable options", he has written. "The Chinese market, with 1.3 billion people and a rising middle class, is the mother lode of 21st-Century global commerce", and yet "most Americans are dangerously uninformed when it comes to China." Elsewhere, Tom wrote:

The Chinese are studying our language, history, political systems and other ways to enhance their standing in the world. Can we say we are aggressively doing the same? How much do you know about China? We need more of our students across the country learning Chinese, the most widely spoken language on the planet. [...] Chinese/Mandarin is the most used



At a March 2013 luncheon of the Chinese Association of Greater Detroit (CAGD), from left, Michael Finney, President and CEO of the Michigan Economic Development Corporation (MEDC); Zhao Weiping, China Midwest Consul General; and Lisa Gray, CAGD President.

Photo: Zhe Kong/ CAGD

language on the Internet. There are more people who can speak English in China than there are English speaking people in America.

About 100 Chinese firms, mostly automotive suppliers in southeastern Michigan, currently operate in our state, with a total investment of more than \$1 billion. Many of the firms are hiring locally-grown professionals, including some who were laid off by other companies. Because of overseas demand for consumer products made by companies such as GM, Ford, Dow, and Whirlpool, China is already Michigan's third-largest export market after Canada and Mexico.

On the other hand, the volume of other Michigan exports, such as agricultural products and advanced technology, still lags behind. The MEDC is aggressively promoting Michigan exports to China and also trying to attract more Chinese investment here. In Sep. 2012 the state opened a Michigan China Center in Shanghai. To help draw more tourists from China, a bilingual "Pure Michigan" picture book was published in 2007 (<http://www.motowntravel.com/book/puremichigan.htm>). Chinese tourists are spending well over \$100 billion in the U.S. each year, ahead of all other groups.

"China's rise need not come at our demise", as Watkins frequently points out. China is now America's second-largest market for automotive exports. In addition, Ford and other auto companies are rapidly expanding their production facilities in China itself. "Anti-Chinese rhetoric not only fails to create a single Michigan job," Watkins warns, "it makes the task that much harder by perpetuating anti-China and anti-Asian sentiment."

Special National Strengths

The reason that cultural and economic exchanges are mutually beneficial is that different countries and cultures tend to be complementary: each has its relative strengths and weaknesses, each benefits from the synergy that follows partnership.

When it comes to the special national strengths of China and its importance to the world, one of the most interesting examples that I've come across relates to Asian traditional medicine. In 1967, during the Vietnam War, North Vietnamese leaders asked their counterparts in China whether an effective treatment could be found for malaria, which was plaguing its troops in the field. Working from a pharmacopeia of nearly 5,000 herbal medicines, Chinese physicians began to clinically test natural substances for their anti-malaria properties.

A woman researcher on the team, Tu Youyou, was able to isolate an effective agent from sweet wormwood, a plant that Chinese herbalists had been using to treat malaria for a period of more than 2,200 years (about 10 times as long as the U.S. has even existed!). This plant derivative, which was given the name artemisinin, remains today the most powerful anti-microbial pharmaceutical used by doctors worldwide in fighting malaria. It is significant to note that because of the enmity between Red China and the West that prevailed then, this key discovery didn't become known to the outside world until after 1979, when relations had begun to thaw.

Conversely, what are the special strengths of the U.S. that would be of value to China? To take one example: the business operations that China has already established here clearly benefit from a climate of individual initiative and private enterprise. Analysts of the IT industry who compare the two countries note that China has a harder time than the U.S. in promoting entrepreneurialism. Its corporate culture isn't as open to new ideas, and its banks tend to invest in large, state-owned companies rather than small, agile but high-risk start-ups. Other observers have noted the broader point that China lags far behind the U.S. in embracing pluralism, a key factor in determining whether a country has the ability to create greatness out of contrasting or culturally diverse components.

The same principle would also seem to apply on a world scale. If the heritage and culture and technical genius of these two countries, China and the U.S., were allowed to intermingle and cross-ferment, here and overseas, might it not create something greater than either one alone can achieve? •

Singapore

continued from page 26

The first scenario sees a peaceful rise of China into a responsible world power that adheres to international law and norms. Under this scenario, regional economic cooperation will thrive, and Asia will continue to play a vital role in the global economy.

A less benign scenario is one in which China exercises less restraint in its territorial ambitions, and its “size and power will prove too much for the regional order to accommodate.” Mr. Lee went on to warn that with unresolved historical issues (for example, Japanese atrocities in China during World War 2) still simmering, territorial disputes (Paracel Islands, Senkaku Islands, and the Spratly Islands) and nationalist populism could adversely affect economic cooperation and integration, and force countries to take sides.

As people in Singapore begin preparations to celebrate the nation’s 50th anniversary on August 9, 2015, some may pause and ponder on what the future might hold for this tiny nation. How should it navigate the economic and political uncertainties ahead? What new competitive advantage must it develop to ensure its survival as a sovereign state? How will it continue to be relevant in a highly globalized economy? What role should it play in the event that territorial ambitions become territorial conflict? •

April
MIIE
Conference
in Indy



The Schoolcraft College International Institute cordially invites faculty members to join us at the upcoming 22nd Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIE). The conference will be held April 17-18, 2015 at Ivy Tech Community College in Indianapolis, IN. This gathering will draw educators from throughout the Midwest and beyond.

For more information, contact Helen Ditouras, our MIIE 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>.

Gold

by Caitlin LeRoux

As our vast interlinked world begins to shrink,
Side by side a still dire crisis leaves our world on the
brink.

When any child goes to sleep with hunger, not dreams,
The world has collapsed in a torrent despite what it
esteems.

The world hunger crisis is sadly, vibrantly real,
Ever evident when hungry mobs rampage through the
streets to ensure their next meal.

It may only be food not gold but people must eat,
The benefits of globalization will end in defeat.

Corn for fuel, lack of agricultural investment,
Numerous countries have left a legacy of bad judgments.
Increased demand for food, supplies dwindling, the
balance breaks down,

The food crisis spreads from country to country, from
town to town,

As world populations continue to dramatically soar,
An abundance of food is required to nourish even more.
It may only be food not gold, but people must eat,
The benefits of globalization will end in defeat.

Chinese shoppers ransack store shelves of bags of rice,
While in a sooty Indian marketplace, patrons hoard
cooking oils and spice.

Shortages abound, when corn is not utilized for food this
affects the cost of wheat and rice.

Less quality more quantity will equal a better price.
Children in Africa and North Korea are sent on empty
stomachs to bed,

Because nowadays it is costing more to keep the world
fed.

It may only be food not gold but people must eat,
The benefits of globalization will end in defeat.

There’s a new normal for us all, wealthy nations,
struggling nations, we all interact.

What we do alone and together about world hunger must
be right, must be exact.

We must protect the farmers, we must face climate change.
We must respond to this food crisis with both short-term
and long-term range.

Food is a priority, it is the sustenance of life,
Without it the world plunges deeply into chaos and strife.
It may only be food not gold, but people must eat,
The benefits of globalization should not end in defeat.

*Caitlin LeRoux of Allen Park, MI,
is a Schoolcraft College student.*

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

Sep. 19, 2014 – Mar. 29, 2015: “Ordinary People by Extraordinary Artists: Works on Paper by Degas, Renoir and Friends”. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Jan. 8 – Mar. 15, 2015: World premiere of Robert Lawrence Nelson’s play “Sweet Pea’s Mama”, a timely story about racial dignity and a developmentally challenged son. Detroit Repertory Theatre, 13103 Woodrow Wilson, Detroit. For details and tickets, call 313-868-1347 or e-mail DetRepTh@aol.com or see <http://detroitreptheatre.com/>.

Jan. 11 – May 3, 2015: “Never Let It Rest: Sojourns in the Shadow Lands”. Artists Hans Molzberger and Michael Roque Collins present a multimedia installation of sculpture, ceramics, photography, video, and found objects concerned with the Holocaust in Germany and Poland. Holocaust Memorial Center, 28123 Orchard Lake Rd., Farmington Hills. For more info, see <http://www.holocaustcenter.org/>.

Jan. 15-16, 2015: “Levantera: Medieval Music of the Mediterranean and the Middle East”. This concert by East of the River explores the traditional songs and dances of the Mediterranean, Balkans, Armenia, and the Middle East. 8 pm; preconcert lecture at 7 pm. Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills. For details and tickets, call 734-478-6421 or e-mail info@academyofearlymusic.org or see <http://www.academyofearlymusic.org>.

Jan. 16, 2015: Multilingual Ivory Coast singer-dancer-percussionist Dobet Gnahoré performs traditional music of the Bété people,

accompanied by French guitarist Colin Laroche de Féline.

Sponsored by Univ. of Michigan Center for World Performance Studies. 8 pm. Michigan Theater, 603 East Liberty St., Ann Arbor. For details and tickets, call 734-936-2777

or e-mail CWPS.Information@umich.edu or see <http://www.ii.umich.edu/cwps/events>.



Jan. 18, 2015: “*Wilkommen: A Tribute to Ann Arbor’s German Heritage*”. The Ann Arbor Concert Band,

conducted by Schoolcraft College Humanities Prof. James Nissen, presents a program of all-German music and composers, including Bach, Brahms, Strauss, Wagner, Hindemith, and Bruckner. Sponsored by Metzger’s Restaurant in memory of Walter Metzger (1926-2014). Michigan Theater, 603 East Liberty St., Ann Arbor. For more info, call 734-478-7515 or see <http://www.aaband.org>.



Jan. 21, 2015: “Shanghai Restoration Project”. Chinese culture meets hip-hop electronica. Arrive at 6 pm for snacks, cocktails, and conversation. 7:00 pm. Max M. Fisher Music Center, 3711 Woodward Ave., Detroit. For details and tickets, call 313-576-5111 or see <http://dso.org>.

Feb. 2-27, 2015: “Arab American Culture and Religion”, a traveling exhibit from the Arab American National Museum (AANM) in Dearborn, MI. The exhibit illustrates the religious diversity of early Arab Americans, and also highlights the common traits and values shared by the three major monotheistic faiths of Judaism, Christianity, and Islam. Lower level, Waterman Center, Schoolcraft College, 18600 Haggerty Road, Livonia.

Feb. 12: Accompanying the exhibit, there will be a talk on “Debunking Arab Stereotypes” by Isra El-beshir, Curator of Education and Public Programming for AANM, at 11:30 am – 12:30 pm in room F-530 of the Forum Bldg.

Co-sponsored by the Schoolcraft College International Institute and the Student Activities Office. For more info, contact Helen Ditouras at 734-462-4400 extn. 5647 or hditoura@schoolcraft.edu.

Feb. 2, 2015: “Idlewild: Black Eden’s Past and Present”. Learn about this historic African-American resort town of northern Michigan from Micala Evans, a guide and former resident. 6:30 pm. Ypsilanti District Library, 229 W. Michigan Ave., Ypsilanti. For more info, call 734-482-4110 ext. 1385 or see <http://www.ypsilibrary.org>.

Feb. 5, 2015: “Music of Strings and Wind from Korea”, a concert performance with traditional Korean instruments. Featuring Kyoung Sun Cho (Seoul National Univ. of Educ.) on the *geomungo*, and Seungmi Suh (Gyeongin National Univ. of Educ.) on the *daegeum*. Free and open to the public with DIA admission. Sponsored by UM Nam Center for Korean Studies. 7 pm. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. More info at <http://www.dia.org/>.

continued on next page

Liberation Film Series

Begun in Sep. 2012, this series of films and other presentations 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. In general, they are scheduled for one Saturday each month 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>.

Jan. 10, 2015: "Against The Wind: Blacks in the Business of Law" [Tribute to Mayor Chokwe Lumumba]

Feb. 21, 2015: "Reparations and Haiti"

Mar. 14, 2015: "The Infiltration of Hollywood" & "The Spook Who Sat By the Door"

Apr. 11, 2015: "Let It Burn" [Tribute to Robert F. Williams and Mabel Williams]

May 16-17, 2015: "Malcolm's Vision, Analysis and Continuing Relevance" with Museum exhibition marking Malcolm X's 90th Anniversary Celebration

May 19, 2015: Concert performance, The Last Poets

Jun. 13, 2015: "Cointelpro 101"

Multicultural Calendar *continued from page 41*

Feb. 5-8, 2015: Shen Yun 2015. Reviving 5,000 years of Chinese civilization, this extravaganza includes classical, ethnic, and folk dance as well as orchestral accompaniment and soloists. Detroit Opera House, 1526 Broadway, Detroit. For details and tickets, call 888-974-3698 or see one of: <http://www.detshows.com>, <http://www.michiganopera.org/>.

Feb. 6, 2015: "Fela Celebration!" in memory of Nigerian afro-pop titan Fela Kuti. A collaboration between Antibalas— an all-female troupe of afro-pop vocalists based in Europe— and Zap Mama— an international polyphonic vocal group. 8 pm. Music Hall Center for the Performing Arts, 350 Madison St., Detroit. For info and tickets, call 313-887-8500 or see <http://www.musicall.org/>.

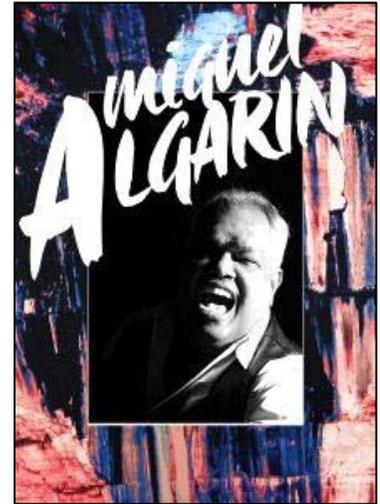
Feb. 6 - May 3, 2015: "Death Dogs: The Jackal Gods of Ancient Egypt". This exhibition explores the history of Anubis, Wepwawet, and the other jackal gods of ancient Egypt. Kelsey Museum of Archaeology, Univ. of Michigan, 434 South State St., Ann Arbor. For more info, call 734-764-9304 or e-mail kelseymuse@umich.edu or see bit.ly/1ELKQ34.

Feb. 6 - May 17, 2015: "Make a Joyful Noise: Renaissance Art and Music at Florence Cathedral". Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Feb. 8 - Apr. 26, 2015: "Common Ground". This exhibit highlights some of the most important African-American artists from the 19th Century to the present through the collections of three Michigan museums: Flint Institute of Arts, Kalamazoo Institute of Arts, and Muskegon Museum of Art. Included are more than 50 works in various media, including painting, sculpture, and works on paper. Flint Institute of Arts, 1120 East Kearsley St., Flint. For more info, call 810-234-1695 or see <http://www.flintarts.org/>.

Feb. 9, 2015: Nuyorican poet Miguel Algarin (founder of the Nuyorican Poets Café) performs poetry with an

accompanying Detroit artist. Algarin is a leader in the field of Afro-Boricua poetry and performance. His poetic style incorporates discussions of the Black experience in the U.S. and the Caribbean. Free and open to the public. Sponsored by UM Dept. of American Culture. 4 - 5:30 pm. Henderson Room, Michigan League,



Univ. of Michigan, 911 N. University St., Ann Arbor. For more info, call 734-763-1460 or e-mail ac.inq@umich.edu.

Feb 13-22, 2015: "Fences". August Wilson's Tony Award-winning classic follows an African American father and his son as each struggles through unfulfilled hopes and shattered dreams. Bonstelle Theatre, 3424 Woodward Ave., Wayne State Univ., Detroit. For more info, call 313-577-2972 or see <http://bonstelle.com>.

Feb. 15, 2015: Free concert by the Univ. of Michigan's Indonesian Gamelan Ensemble. Drums, gongs, and metallophones are the backdrop for classical song and dance of Central Java, guest directed by Roger Vetter (Grinnell College). 8 pm. Walgreen Drama Center, Stamps Auditorium (North Campus), 1226 Murfin Ave., Ann Arbor. For more info, call 734-764-0352 or e-mail cseas@umich.edu.



Feb. 17, 2015: Concert by Ladysmith Black Mambazo, the renowned group from South Africa who have been making joyous and uplifting music more than 50 years. They borrow heavily from a traditional music called *isicathamiya* that developed in the mines of apartheid South Africa, where black workers were taken by rail to work far away from their homes and their families. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For details and tickets, call 734-761-1800 or see <http://www.theark.org/>.

Spring/Summer Ethnic Festivals in Southeastern Michigan

Early April: Dance for Mother Earth PowWow. Crisler Arena, Univ. of Michigan, Ann Arbor. <http://www.umich.edu/~powwow>.

Last weekend of May: Ya'ssoo Greek Festival. Saint Nicholas Greek Orthodox Church, Ann Arbor. www.annarborgreekfestival.org.

Memorial Day weekend: St. Mary's Polish Festival. St. Mary's Orchard Lake campus. <http://www.stmaryspolishcountryfair.com>.

First Saturday in June: African American Downtown Festival. E. Ann Street & N. 4th Avenue, Ann Arbor. <http://clpfestival.wix.com/a2africanamericandowntownfestival>.

Early or mid-June: Chaldean Festival. Southfield Civic Center. lkalou@chaldeanchamber.com.

Mid-June: Dearborn Arab International Festival. Warren Avenue between Schaefer and Wyoming Avenues, Dearborn. <http://www.americanarab.com>.

Mid-June: Motor City Irish Fest. Western Graham Field, 14841 Beech Daly, Redford Twp. <http://motorcityirishfest.com/>.

Mid-June: Carousel of the Nations multicultural festival. Riverfront Festival Plaza, Windsor. <http://www.windsorontario.worldweb.com/Events/Festivals>.

Second weekend of July: American-Polish Festival. American Polish Century Club, Sterling Heights. <http://www.americanpolishfestival.com>.

Mid-July: Saline Celtic Festival. Mill Pond Park, W. Bennett St., Saline. <http://www.salineceltic.org/>.

Late July: Arab and Chaldean Festival. Hart Plaza, Detroit. <http://www.arabandchaldeanfestival.com>.

First weekend of August: Puerto Rican Family Festival (Fiesta Boricua). Clark Park, Detroit. Information: Consuela Lopez at 313-718-1772.

Early August: Highland Games Scottish Festival. Greenmead Historical Park, Livonia. <http://www.highlandgames.com/>.

Early August: Detroit Caribbean Cultural Festival. New Center Park, 2998 W. Grand Blvd., Detroit. <http://www.myccco.org/>.

Mid-August: African World Festival. Hart Plaza, Detroit. <http://thewright.org/african-world-festival>.

Feb. 25, 2015: "La Maleta" (The Suitcase). The Roseneath Theatre Co. presents this play by Beatriz Pizano. Roca, a 10-year-old refugee escaping her native Colombia, clutches a suitcase where she believes her grandmother is hiding. She befriends Paz, a boy with a secret of his own. Opening the suitcase leads them to embark on an adventure that gives Roca the courage, hope, and strength to adapt to her new home. Recommended for children in grades 2-6. 9:45 am and 12:30 pm. Macomb Center for the Performing Arts, 44575 Garfield Rd., Clinton Twp. For details and tickets, telephone 586-286-2141, or visit the website at <http://www.macombcenter.com/our-season/Events.html>.

Feb. 26, 2015: "Native American Ypsilanti". Matt Siegfried discusses how the local Potawatomi shaped the history of the town. 6:30 pm. Ypsilanti District Library, 229 W. Michigan Ave., Ypsilanti. For more info, call 734-482-4110 ext. 1385 or see <http://www.ypsilibrary.org>.



Mar. 7-28, 2015: "Frida", Robert Xavier Rodriguez's colorful opera about Mexican painter Frida Kahlo. Sung in English and Spanish with English translation projections. Co-produced by Michigan Opera Theater and Macomb Center for the Performing Arts. Performances on Mar. 7-8 at Macomb Center, 44575 Garfield Rd., Clinton Twp.; Mar. 21-22 at Berman Center for the Performing Arts, 6600 W. Maple Rd., West Bloomfield; and Mar. 28 at Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For details and tickets, call 313-961-3500 or see <http://www.michiganopera.org/2014-2015-season/opera/frida>.

Mar. 15 – Jul. 12, 2015: "Diego Rivera and Frida Kahlo in Detroit". This exhibit of nearly 70 works of art explores the tumultuous, highly productive year these two Mexican artists spent in Detroit (1932-3), and also examines the economic conditions of the era, the industrial life of Detroit and its workers, and the controversy that surrounded the Detroit Industry murals. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Multicultural Calendar *continued from page 43*

Mar. 16, 2015: Symposium, "National Languages in the Globalized University". Organized by UM Center for European Studies. 9:30 am - 4:30 pm. 1636 International Institute, School of Social Work Building, 1080 South University Ave., Univ. of Michigan, Ann Arbor. For more info, call 734-764-0351 or e-mail cesmichigan@umich.edu.

Mar. 21, 2015: Third annual Motor City Bhangra Competition. An Indian dance contest featuring more than a dozen of the best *bhangra* teams from North America. Organized by Pind Productions. Ford Performing Arts Center, 15801 Michigan Ave, Dearborn. For info and tickets, telephone Gary Khehra at 734-968-4125 or e-mail bhangra@motorcitybhangra.com or visit the website <http://www.motorcitybhangra.net>.

Mar. 26, 2015: 14th 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. 22, 2015: Omar Sosa's Quarteto Afro Cubano. 8 pm. Music Hall Center for the Performing Arts, 350 Madison St., Detroit. For info and tickets, call 313-887-8500 or see <http://www.musichall.org/>.

Apr. 25-26, 2015: "Don't Think I've Forgotten: Cambodia's Lost Rock & Roll" (2014; 105 min.; English, French and Khmer with English subtitles). This superb new documentary, directed by John Pirozzi, combines interviews of surviving musicians with footage of rare, great musical performances to track the incredible twists and turns of Cambodia's new-music scene. In the 1960s and early 70s, as the U.S. war in Vietnam threatened its borders, young Cambodians crafted together various rock styles of America, England, and France along with the melodies and rhythms of their own country's traditional music. After 1975, the Khmer Rouge began wiping out all traces of Western influence, and musicians were systematically targeted and eliminated. Detroit Film Theatre at the Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For details and tickets, telephone 313-833-4005 or visit the website <http://www.dia.org/detroitfilmtheatre/14/DFT.aspx>.



May 8-9, 2015: Conference, "Sovereignty Under Threat?". Organized by UM Weiser Center for Emerging Democracies. Koessler Room, Michigan League, Univ. of Michigan, 911 N. University St., Ann Arbor. For more info, call 734-764-0351 or see weisercenter@umich.edu.

May 10-21, 2015: 17th 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 248-661-1900 or see <http://www.jccdet.org>.

Early June 2015: Cinetopia International Film Festival. Over 50 films shown at a dozen venues in Detroit and Ann Arbor. For more info, see <http://www.cinetopiafestival.org/>.

Early July 2015: 23rd annual Concert of Colors, metro Detroit's free, five-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. For more info, see <http://www.concertofcolors.com>.

University Musical Society

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

January 23, 2015:

Compagnie Marie Chouinard (Montreal dance troupe)

April 4, 2015:

Gilberto Gil (Brazilian *bossa nova* and *tropicália*)

April 17, 2015:

Oliver Mtukudzi (Zimbabwean afropop) 𠄎

