



September 2006

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Newsletter of the Schoolcraft College International Institute (SCII)

International Agenda

In the schoolyards of Africa...

One Continent, Many Worlds



Pupils gather outside the New Hope School in Bamako, the capital of Mali, in a photo taken by David F. Bartlett, a Schoolcraft instructor in Child Care and Development. Dave was part of a medical mission that was sent to this West African country last year by Ward Presbyterian Church, which is located across the street from Schoolcraft. Dave notes that while New Hope is a Christian school, it enrolls many Muslim children, as Mali is predominantly Muslim.

For information about Schoolcraft's yearlong Focus Africa project, see pages 4-8 inside.

The World Is

by Richard Tillinghast



Above photo, "River Ballet" by photographer Jill Headington of Durango, CO, a Univ. of Michigan alumna. She recalls, "It was a misty morning on the bank of the Niger River in Mali not far from Bamako. The graceful passage of the boatmen had an unhurried, dignified, almost ethereal quality that seemed quintessentially African." Reprinted from *LSA Magazine*, Spring 2006.

The world is a man with big hands
and a mouth full of teeth.
The world is a ton of bricks, a busy signal,
your contempt for my small talk.
It's the crispy lace that hardens
around the egg you fry each morning
sunny side up.

The world is the last week of August,
the fumes that dizzy up into the heat
when you fill your tank
on the way to work late, again.
The world is "Please take a seat over there."
The world is "It'll have to come out."
The world is "Have a nice day."

The world is "What is that peculiar smell?"
The world is the button that popped off,
the watch that stopped, the lump you discover and
turn on the light.

The world is a full ashtray, the world is that grey look,
the world is the County Coroner of Shelby County.
The world is a cortege of limousines,
an old man edging the grass from around a stone.

The world is "Belfast Says No!", the world is reliable
sources, a loud bang and shattered glass raining down
on shoppers.

The world is a severed arm in a box of cabbages, "And then
the second bomb went off and we didn't know which
way to run." The world is Semtex and black balaclavas
and mouth-to-mouth resuscitation. The world is
car alarms silenced, and a street suddenly empty.

The world is one thousand dead today in the camps.
The world is sixty thousand latrines, the world is
bulldozers pushing bodies and parts of bodies into a ditch.
The world is dysentery and cholera,
infected blood, and vomit. The world
is mortality rates and rape as an instrument of war.

The world
is a 12-year-old with a Walkman, a can of Coke, and an Uzi.

Poet and literary critic Richard Tillinghast retired in 2005 from the University of Michigan, where he had taught since 1983. He gave a reading of his poetry at Schoolcraft College in 2001, when he was a judge for one of the Poet Hunts sponsored by The MacGuffin literary journal. Ever since his younger years, Tillinghast has lived and traveled extensively in Ireland, France, the Near East, and Asia. He has now relocated to County Tipperary in Ireland. The above poem is reprinted from Michigan Today, December 2004.

International Agenda

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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.

Global Endorsement Program Arrives!

Schoolcraft's Global Endorsement program has been officially launched, effective this Fall term. This program was initiated by the International Institute, and has been approved by the Curriculum Committee, Registrar's Office, and other administrative units.

As a result of this initiative, students can now earn a Global Endorsement as an addition to their Schoolcraft degree. To do so, they include 15 or more credit hours of courses identified as incorporating global perspective (intercultural/ international/ diversity content). These courses, which will be designated as such in course schedules, must include the equivalent of a minimum of 2 weeks of global content out of a traditional 15-week course. Using that standard, some 49 courses at the College have already been identified as inherently global. In addition, certain sections of other courses have been designated as global as a result of individual instructors submitting copies of their own internationalized course syllabi and other information to an ongoing SCII review committee. The review committee is currently staffed by Christa Cipparone, Sam Hays, Laura Leshok, Josselyn Moore, Diane O'Connell, and Sandy Roney-Hays.

Students and other learners in the 21st Century need to understand the global forces shaping their lives and the lives of people worldwide. They need to be exposed to a variety of cultures, and to understand how key issues and endeavors are affected by the interdependence of all peoples and nations. Earning a global endorsement will signify that a student has taken special advantage of such learning opportunities. Our Institute feels that this new program will help to highlight and advance the international and intercultural dimension of the Schoolcraft College educational experience. •

Comerica-Ford Global Thursdays

Every Thursday evening, Comerica and Ford Motor Company sponsor Global Thursdays at the Arab-American National Museum (13624 Michigan Ave., Dearborn, MI), a weekly series of programs and concerts by diverse local and international performers. Tickets: \$10 general admission, \$12 at the door; discounts for students, AANM members, and series ticket holders. More information on the series ticket prices can be found at <http://www.theaanm.org> (click on "Calendar", then "Comerica Ford Global Thursdays").

September 21, 7:30 pm

Culture Musical Club of Zanzibar. This 14-piece *taarab* orchestra with a Swahili style is not only the largest, but also one of the most prolific and successful orchestras of Zanzibar. Their music is essentially an island sound with historical roots in Egypt and the Arabian Peninsula boasting swelling violins, tinkling Arab *qanoon* (zither), a plucking *oud*, lilting bongo and *dumbak* drums, rousing vocals and wheezing accordions.

September 28, 7:30 pm

Burnt Sugar, Neo World Jazz
www.burntsugarindex.com

October 5, 7:30 pm

Fiamma Fumana, Italian Folk Techno
www.sroartists.com

October 12, 7:30 pm

Bill Miller, Native American Singer Songwriter
www.billmiller.net

October 19, 7:30 pm

Lataye, Haitian World Music
www.lataye.com

October 26, 7:30 pm

Riffat Sultana, Pakistani Folk & Sufi Songs
www.riffatsultana.com

November 2, 7:30 pm

Bassam Saba Trio, Arabic Popular & Classical

November 9, 7:30 pm

Ba Cissoko, West African Traditional meets Funk, Reggae & Blues
www.bacissoko.calabashmusic.com

November 16, 7:30 pm

Cheb i Sabbah, North African Electronica & Bhangara Dance
www.chebisabbah.com

November 30, 7:30 pm

Leyya Tawil & Dance Elixir, Contemporary Dance from an Arab Perspective
www.danceelixir.org

December 7, 7:30 pm

Spencer Barefield Quartet, Soul Steppin' Jazz
www.spencerbarefield.com

December 14, 6:00 pm

Multi-cultural Holiday Marketplace
Fashion Show with world music by Repercussions at 7:30 pm

Focus Africa Project: A Midterm Report

“An ax cannot carve its own handle.” This is what the Yoruba people of southwestern Nigeria say when they want to remind anyone that none of us starts from scratch or acts alone. The power to make things happen, they believe, comes from knowing what has come before us, especially our ancestors. We learned about this way of thinking from Univ. of Michigan art history professor David Doris as part of his engaging presentation here in April.

How fitting it is if we base the Focus Africa project on such an understanding of what has come before us— for Africa is the birthplace of all humankind! By studying its peoples, cultures, and resources this year, we are plunging into some of the strongest currents of the human past, present, and future.

The Focus Africa project continues this Fall. This is the third year that our International Institute has organized a campus-wide, year-long focus on a selected cultural region. The first two foci were the Middle East and Latin America, and we’ll launch Focus Europe next year.

Instructors and their classes can participate in Focus Africa in a variety of ways:

- Project director Sam Hays has organized a new series of campus speakers and films on aspects of African culture, important episodes in the enslavement and colonial domination of African people, and their experience in the American diaspora. Anyone from campus or the surrounding community may attend. Contact Sam to arrange to bring your whole class to such a presentation. You can assign students to write up what they learn at these events, for regular or extra credit. The series begins on Sept. 21 with Wayne State professor Ollie Johnson’s presentation on the African Diaspora in Latin America, and culminates on Nov. 29 with a cultural festival, *Uzuri Wa Afrika: The Beauty of Africa*. A series calendar is provided on the next page. Schedules containing more detailed information are available in dropboxes around campus, and have also been delivered to faculty mailboxes.
- Instructors are urged to integrate Africa-related topics into their coursework this Fall. To facilitate this, Wayne Pricer at Bradner Library has devel-

oped a webliography on Africa, available at URL <http://www.schoolcraft.edu/library/webliographies/>. In addition, SCII itself has built an Africa resources database that already contains well over 500 items (journal and newspaper articles, links to websites and podcasts, book reviews, bibliographies, teaching ideas and handouts, and sample Schoolcraft student projects), arranged by discipline into folders. The database is available from campus on the Intranet “public” drive at U:\International\Focus_Africa\Africa_curricular_resources, including from campus computers designated for use by part-time instructors. By browsing through these folders, instructors can get ideas how to relate the Africa theme to their own courses. You can be creative in using such ideas and materials for classroom presentations, course readings and assignments, student projects for regular or extra credit, etc. Feel free to create new folders or add your own resources.

- Pageturners, the campus book-discussion group, hosts October 16-19 discussions of *The Joys of Motherhood*, a story by Buchi Emecheta, set in Lagos, Nigeria from the 1930’s to the 1960’s. “When the children were good they belonged to the father; when they were bad, they belonged to the mother. Every woman knew this” laments the author on one page of this irony-filled novel. “God when will you create a woman who will be fulfilled in herself, a full human being, not anybody’s appendage?” she cries out. Contact Faye Schuett for more information.
- The GlobalEYEzers group invites staff and students to join a series of meal/ discussions this year on current events in a global context, with appropriate ethnic food provided. The first lunch meeting, to be held on Friday, Sept. 29 at 12-2 p.m. in room LA-130, will address the question: What is globalization, and how does it affect Africa? Contact Sandy Roney-Hays for reservations, suggested readings, or other information.

Examples of creative forms of faculty participation during Winter 2006 are given on pages 6-7. Let us know how *you* bring some global perspective into your coursework this Fall! •

Schedule for the Focus Africa Presentation Series

Winter 2006	
Thurs. Feb. 2 6-7:00 pm LA-200	Talk, "Globalization, Neo-Liberalism & African Development" Howard Stein, UM Center for Afroamerican and African Studies
Tues. Feb. 7 11:30-1:30 pm LA-200	Film, "The Gods Must Be Crazy" A culturally revealing comedy set in the Kalahari Desert
Mon., Feb. 13 6:30-7:30 pm Lower Waterman Tues., Feb. 14 12-1 pm L-105 Wed., Feb. 15 1:30-2:30 pm LA-130 Thurs., Feb. 16 6:30-7:30 pm RC-645	Pageturners book discussion <i>We Wish to Inform You That Tomorrow We Will Be Killed With Our Families: Stories from Rwanda</i> by Philip Gourevitch, a <i>New Yorker</i> reporter who reveals how genocide unfolded in 1990's Rwanda
Wed. Feb. 15 1-2:30 pm LA-200	Talk, "Imagining Africa: The Construction of a 'Dark' Continent" John Metzler, MSU African Studies Center
Thur. Feb. 23 1-3:00 pm LA-200	Film, "Out Of Africa" Based on Isak Dinesen's breathtaking memoir of life in rural Kenya circa 1914
Wed. Mar. 1 9-10:00 am MC-200	Talk, "Water Resources in Africa: Availability, Challenges, and Improving Efficient and Sustainable Use" Ernest Ndukwe, SC Geography Dept.
Mon. Mar. 13 1-3:00 pm LA-200	Film, "Roots" First episode of the 1977 dramatic mini-series, based on Alex Haley's research into the life of his ancestors in W. Africa and the impact of the slave trade
Mon., Mar. 20 6:30-7:30 pm Lower Waterman Tues., Mar. 21 12-1 pm L-105 Wed., Mar. 22 1:30-2:30 pm LA-130 Thurs., Mar. 23 6:30-7:30 pm RC-645	Pageturners book discussion <i>Things Fall Apart</i> (1958) by Chinua Achebe, classic novel of a village in colonial Nigeria whose people are torn between appeasing and resisting the British administrators
Wed. Mar. 22 12-1:00 pm LA-200	Talk, "The AIDS Pandemic in Africa" Joan Mumaw, VP, Servants of the Immaculate Heart of Mary
Wed Apr. 5 1-2 pm LA-200	Talk, "Yoruba Art and Culture" David Doris, UM History of Art Dept.
Tues Apr. 11 11 am – 1 pm LA-200	Film, "Their Eyes Were Watching God" Oprah Winfrey's adaptation (ABC-TV, 2005) of the 1937 Zora Neale Hurston story of an African-American woman's quest for respect and love in 1920's America

Fall 2006	
Thurs. Sep. 21 2:30-3:30 pm LA-200	Talk, "The African Diaspora in Latin America" Ollie Johnson, WSU Dept. of Africana Studies
Mon. Sep. 25 9-10 am LA-200	Film, "The Garifuna Journey" This documentary celebrates the resilience of the Garifuna people, who were herded onto slave ships in West Africa and shipwrecked off St. Vincent in 1635. They intermarried with the island's Carib Indians, developing a unique culture.
Thurs. Oct. 5 11:30-12:30 pm LA-200	Talk, "Fair Trade: Investing in a Fairer World" Gerda Paschall, Asst. Mgr., Ten Thousand Villages, Ann Arbor
Tues. Oct. 10 12:30-2 pm LA-200	Film, "Congo: White King, Red Rubber, Black Death" This stunning documentary shows how Belgian King Leopold II, from 1885 to 1908, turned the Congo into his personal colony and a gulag labor camp of shocking brutality.
Mon. Oct. 16 5-6 pm L-112 Tues. Oct. 17 1-2 pm L-112 Wed. Oct. 18 12-1 pm L-112 Thurs. Oct. 19 6:30-7:30 pm RC Lib. 355	Pageturners book discussion <i>The Joys of Motherhood</i> by Buchi Emecheta tells the story of a young Nigerian woman trying to raise nine children in the city of Lagos in the 1950's, experiencing women's changing roles and facing almost overwhelming challenges.
Wed. Oct. 18 1-2 pm LA-200	Talk, "The First Genocide of the 20 th Century in German Southwest Africa: An Exception of the Colonial Rule?" George Steinmetz, UM Dept. of Sociology
Mon. Oct. 23 1-2 pm LA-200	Talk, "The Education of the Art Collector: African Abstract Art" George N'Namdi, Owner, G. R. N'Namdi Gallery
Wed. Nov. 1 2:30-4 pm LA-200	Film, "Wonders of Africa: The Slave Kingdoms" In this segment of a series created by Henry Louis Gates of Harvard University, Gates travels through Ghana and Benin in West Africa to unravel the real story of the transatlantic slave trade.
Thurs. Nov. 9 10:30-4 pm	A day of events with Dr. Scott Ellsworth, journalist, historian, and author of <i>Death in a Promised Land: The Tulsa Race Riot of 1921</i> . 10:30-11:30 am keynote talk: "Heartland Tragedy: Uncovering the Tulsa Race Riot of 1921" (VT Presentation Room) 11:30 am-12:15 pm panel discussion: "Facing the Past: Where Do We Go From Here?" (VT Presentation Room) 1:30-2:30 pm students' opportunity for informal conversation with Dr. Ellsworth 3-4 pm workshop on oral history research techniques.
Tues. Nov. 14 11:30-12:30 pm LA-200	Film, "Africa: Love in the Sahel" This segment of a National Geographic series on Africa presents two stories from the Fulani and the Dogon peoples of the Sahel, a semi-arid land south of the Sahara that boasted some of Africa's most influential civilizations.
Wed. Nov. 29 11 am-3 pm DiPonio Room VisTaTech	<i>Uzuri Wa Afrika: The Beauty of Africa</i> This capstone cultural celebration is the grand conclusion of the year-long Focus Africa Series. It will feature African music, dancing, food, student work, and much more, FREE! The public is welcome.

How Instructors Are

Here are some examples of ways that instructors incorporated the Focus Africa theme into their teaching and other educational activities last Winter:

There Are Many Africas

by Josselyn Moore (SCII Faculty Chairperson)

With each Focus region, the International Institute seeks to provide information about the people of one cultural region, their land and history, as well as contemporary issues. Our perception of Africa is especially riddled with prejudices and stereotypes. The media tends to overemphasize disease, poverty, and genocide in Africa, creating an image of a hopeless land filled with desperation and devastation. We frequently see images of starving women and children juxtaposed with rich game parks, beautiful sunsets and stunning landscapes. Which is the real Africa?

The reality is that there are many Africas. Africa, the second largest continent in the world— both in land mass and population— is a land of many faces and diverse environments. There are large sophisticated cities and rich cultural traditions. We are exploring the complexity of this enormous continent this year to get a more balanced perception of this land.

One of our speakers this past Winter, Asst. Prof. of African Studies John Metzler (Michigan State University), noted that Westerners changed their perception of Africa after the 12th Century, when the Portuguese first described the region as being equally sophisticated and on a par with Europe. In a mere 200 years, Westerners “re-imagined” Africa as a continent virtually empty of civilization, devoid of any “significant” religion, with no history, and somehow “in need” of the improvements and sophistication that the Western world would have to offer. The colonialism and slave trade that shaped this reworked view of Africa have biased the Western world’s perceptions of Africa— perceptions that need to be uncovered, explained in terms of their origin and purpose... and corrected.

All is not gloom and doom. There are powerful and positive movements afoot today in Africa as we witness Africans working for independence and liberation. Most notable among them is the inspiring struggle that toppled apartheid in South Africa. Here Africans liberated themselves from the remnants of European colonialism resulting in the first all-race elections in 1994, which swept Nelson Mandela into office.

The key to the Focus Series is learning. It is our hope to benefit both students and our community by offering the chance to explore the world, creating opportunities to learn both in and out of the classroom.

- After developing their own business plans, students in **James McCartney**’s section of Business 104 (Operating a Small Business) were asked to select a country in Africa and identify its demographics. They were then required to write a report in which they adapted their business plan to that country, or else showed why it could not be adapted or how the obstacles to its feasibility could be overcome by the country itself.
- **Mary Alice Palm** and her students in English 245 (Introduction to Literature— Drama) read Athol Fugard’s play “Master Harold and the Boys” (1982), watched the 1985 TV adaptation, and discussed the story. The play, which dramatizes the effects of racist apartheid policies during the 1950’s, was banned by the South African government but became a Broadway hit in the U.S.
- In his courses in ancient and European history, **Michael Johns** included descriptions of the various African kingdoms, and also covered the impact of European imperialism on the continent from the 16th to the 19th Centuries.
- **Ernest Ndukwe** (Geography) gave a Focus Africa presentation in March on “Water Resources in Africa: Availability, Challenges and Improving Efficient and Sustainable Use”. The talk was attended by nearly 50 students and people from the community.
- **Faye Schuett** had her English 55 students practice their writing skills by finding an article about Africa online and summarizing it. In English 102 (Composition), students saw the Focus Africa film “The Gods Must Be Crazy” and read an article about the African “click languages” that figure in that movie. In English 246 (Introduction to Literature— Novel), they read *Things Fall Apart* by Chinua Achebe, and eight of the students attended the Pageturners discussions about it.
- **Niran Kheder** (English and ESL), **Ellen Hunley** (English 102), **Colleen Pilgrim** (Psychology), and many other instructors offered their students credit for attending Focus Africa events, often asking them to write up what they learned.

Opening Doors to Africa

- **Steve Berg** brought a section of English 102 (Composition) to David Doris's presentation on Yoruba art and culture, and assigned them to write a three-page paper on a research topic of their own choice related to Africa. In English 200 (Introduction to Film), he included several films made in Africa or that involved African or African-American themes.
- In his online section of English 102 (Composition), **Sam Hays** assigned his students to research and write an essay on an international theme. Students were to select two indigenous world cultures, then compare and contrast them in areas such as marriage and family practices, religious beliefs, economics, politics, art, and music. Students were to also consider the effects of globalization on the two cultures, with reference to relevant theories from Thomas Friedman and Vandana Shiva. Student Insia Hussein, for instance, chose to contrast the Akan and Dogon peoples of Africa, explaining how globalization has affected the former far more than the latter in several ways.
- In her geography classes, **Diane O'Connell** examined the economic indicators of the African continent and analyzed how these can be used to develop an economic classification of the region.
- **Sandy Roney-Hays** organized and led two GlobalEYEzers discussions related to Africa. Attended by instructors from various disciplines, the meeting in February focused on issues related to the status and role of women in Africa, while the April meeting critiqued the work of non-governmental organizations (NGO's) in the continent. Participants also enjoyed food from a local African restaurant.
- In English 106 (Business English), **Anna Maheshwari** asked students to select a U.S. corporation that has operations in Africa, then research whether the company is obeying the same ethical standards in Africa as in the U.S.
- In Introduction to Anthropology, **Josselyn Moore** and her students studied a number of topics related to Africa, such as the origin and evolution of hominids in that continent, the domestication of plants and animals, the emergence of civilization, the question of race, the practice of female circumcision, and family and marriage customs among the Asante people. In Principles of Sociology they covered such topics as the impact of colonialism and underdevelopment, apartheid policies in South Africa, and contemporary forms of the African family.

A woodcut print by Ezekial Madiba, an apartheid-era artist from South Africa. (Ifa Lethu Foundation)



Students React to Focus Africa

Below are a few brief excerpts from what students in Faye Schuett's classes wrote in reacting to programs in the Focus Africa series.

"Hotel Rwanda" was the saddest and most touching movie that I have ever seen in my life. It took place in 1994, in the country of Rwanda, in central Africa. There was a systematic genocide over the course of 100 days that involved Hutu extremists slaughtering away at their Tutsi neighbors, leaving nearly a million people dead. I have never heard of this, and was so shocked by the way things happened. No one would help these people, and they hadn't done anything wrong. But Paul Rusesabagina worked at Hotel Rwanda, and during this massacre sheltered hundreds.

We watched "The Gods Must Be Crazy" after reading an essay entitled, "In Click Languages, an Echo of the Tongues of the Ancients" which informed me that there are still about thirty tribes which speak through click languages. The movie really amazed me because after reading the essay I still wasn't sure how someone could talk using clicks. After seeing the movie and actually watching the communication between people the essay made more sense to me.

Joan Mumaw facilitated the discussion of the AIDS pandemic in Africa. She spent 10 years in Southern Africa. She did a great job discussing statistics, factors that play a role in HIV/AIDS, the spreading of this disease... What I really liked the most was how she opened up with a display of pictures of the people of Africa, and the music following in the background. Seeing those people and their faces really touched me. My heart went out to all those people.

Scott Ellsworth to Bring Lessons of History to Campus

In conjunction with the Focus Africa project, the International Institute is very pleased to bring Dr. Scott A. Ellsworth to our campus for a day of activities on Nov. 9.

Dr. Ellsworth is considered by many to be the definitive historian of the Tulsa Race Riot of 1921, perhaps the worst episode of racial violence in U.S. history. At Schoolcraft, he will share insights about the riot, the legacy of mistreatment of African-Americans in U.S. culture, and how historians can help to uncover and interpret the impact of such events.

A native of Tulsa, Ellsworth graduated from Reed College in Portland, Ore., and later earned a Ph.D. in history from Duke University in Durham, N.C. While at Reed, Ellsworth wrote a senior thesis on the little-known Tulsa riot. At Duke, he continued research on what he calls the "thesis that wouldn't die", and in 1982 published *Death in a Promised Land: The Tulsa Race Riot of 1921*. The highly regarded book was later reprinted by the Louisiana State University Press. The riot finally came to national attention in 1995 and was the subject of a State of Oklahoma investigation in 1997, for which Ellsworth served as a consultant and primary investigator. Readers might recall Ellsworth's appearance in a 1999 History Channel documentary, "The Night Tulsa Burned".

Scott Ellsworth has worked extensively as a journalist, writer, and historian specializing in oral history, including several years at the Smithsonian Institution's National Museum of American History. In 1996, he uncovered and wrote about "The Secret Game", a covertly organized com-



Dept. of Special Collections, McFarlin Library, Univ. of Tulsa

petition between white and African-American college basketball players in North Carolina in 1944, a time when inter-racial team-sport contests were all but banned.

The Nov. 9 activities will begin in the VisTaTech Presentation Room with Dr. Ellsworth's morning keynote talk on the Tulsa riot, followed immediately by a panel discussion involving SC instructors Mark Harris, Mark Huston, Sandy Roney-Hays, JuJuan Taylor, and Alec Thomson. Later that afternoon, Ellsworth will meet more informally with students, and then give a workshop on oral history research techniques. (See schedule on page 5 for further details.)

Dr. Ellsworth lives in Ann Arbor with his wife and four-year-old twin sons. His appearance at Schoolcraft is made possible with generous financial support from the Office of Instruction.



Leadership Award for SC International Institute

Faculty Chairperson Josselyn Moore holds the plaque that came with SCII's Institutional Leadership Award for 2006, which was given by the Liberal Arts Network for Development (LAND) "for outstanding achievement in internationalizing the curriculum." Josselyn noted that she was "deeply grateful to LAND for this recognition and humble that we were nominated and selected for this award." LAND President David Terrell, in a message to SCII administrative director Cheryl Hawkins, commented, "This excellent program needs to be recognized for its groundbreaking character. It can serve as a model for other Michigan colleges that are struggling with the same problems." SCII member Faye Schuett accepted the award and plaque at the 21st annual LAND conference in Bay City, MI in February. The plaque can now be viewed in the SCII display case, outside room LA-230. (Photo: Randy Schwartz)

Culturally Diverse Modes of Learning in a Single Classroom

by Javad Abdollahi-Alibeik

Javad Abdollahi teaches in the Department of Computer Science at Wayne State University. He has prepared the article below based on a presentation that he was scheduled to give at Schoolcraft College at last April's MIII Conference, a conference that he was regrettably unable to attend. Originally from Iran, in 1994 Dr. Abdollahi earned his PhD. in engineering from the University of Michigan, concentrating on high-performance scientific computing. He taught mathematics part-time at Schoolcraft from 1997 to 2000.

When teaching is a whisper of affection and love,
it can bring a wayward child back to school, even on a Sunday.

– From classic Persian literature

Everyone knows that accents, dialects, and languages vary from culture to culture. The underlying modes of thinking and of learning vary as well.

Consider the following sentence:

You makin' sense, but you don't be makin' sense!

In Standard English, such a sentence is utterly prohibited. It is ungrammatical due to its missing verb, and employs questionable logic on account of its contradictory clauses. However, in the dialect of Inner-City English— as spoken on the streets of this nation's capital, Washington, D.C.— the same sentence is grammatical, logical, and very sophisticated! It means, "You've blundered into making an intelligent statement for once", or, "That's a bright remark— it's not the usual thing for you." (Dillard, 1972, p. 46; cited in Akmajian, 2001, p. 286).

Language is the main tool and vehicle of thought, culture, and science. Just as languages show variations, science and other human endeavors do, too, within the same culture or across cultures. In languages, actual usage varies from group to group, and from speaker to speaker; in sciences, variations occur from culture to culture, and even from scientist to scientist within the same culture.

According to linguists, no dialect of a language is "better" than any other dialect; they are all just different dialects. Neither is a particular culture better or worse than any other. All cultures are very complex; they all see differently, believe differently, and act differently. Each particular culture can be thought of as one dialect of a single common world language known as human culture. In reality, no science, no culture, and no language is better than any other; they are simply different.

You can learn a lot about learning itself from its extreme cases, not only the positive but also the negative ones. Seymour Papert, a pioneer in computing and artificial intelligence, once explained that one of the things that got him interested in how the mind works was his encounter with racist attitudes, when he

was studying mathematics in Paris in the 1950's. "One of the most fascinating things for me, since I was a teenager, was how people could possibly think the things that I heard them thinking", he said in an interview. "That good, kind people could also be these racists." (Papert, 2004) Such disasters as racism are fruitful for studying the mind and learning, in exactly the same way that one can learn better engineering practices by studying how structures perform in earthquakes or other disasters.

Papert also noted the importance of hands-on learning. He recalls that the sociologist Jean Piaget, with whom he collaborated in early studies of how children learn concepts of number, "had always criticized our education system because it's more telling kids things and less learning by doing. The real learning happens by doing." (Papert, 2004) In all my classes, especially in lower, developmental mathematics, I always insist on learning through doing, and that is exactly where most compliments from my former students come from when I happen to meet them several years later. That is the way young people really learn, but it is not the foundation of Western higher education.

Every student's mind is a mysterious and wide world. It has a strong natural love for understanding and learning, and is full of ideas, wonders, excitements, and concerns. Only when students feel comfortable with their teacher, and with the whole social and learning environment generated originally by the teacher, do doors open up to the world of learning. Some cultures promote this type of student-teacher relationship. Teaching skills become effective only at that point.

In most of my courses, I have students from a multitude of cultural backgrounds. I have sought to develop techniques that enhance teaching efficacy in such multicultural environments. In what follows, I want to address such questions as these:

- Just how varied are the modes of learning, knowing, seeing, and thinking among Asian, Middle Eastern, and European cultures?
- What educational strategies are appropriate to the varied learning styles of people from different cultures?

Adapting to Diversity in the Classroom

Given our situation in the U.S. today, the educational system must adapt to learners from different cultures, races, ages, backgrounds, talents, and visions. A person who arrives here from, say, China, will speak English with a certain accent reflecting their native language. But in exactly the same way, our students will also have "accents" in their worldviews and in their modes of thought. That is why internationalizing our teaching doesn't simply entail "adding additional content" to the curriculum, but also implies adapting to diverse ways of seeing and thinking.

In virtually every teaching situation, one finds two and only two groups of students:

- white Western students, whom I will call Type 2

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students;

- students with cultural backgrounds from the rest of the world, whom I will call Type 1 students, including all Eastern and Western students with non-white cultural heritages.

These two different groups tend to have different ways of looking at and responding to the world. Reflecting the historic strength of Western civilization— which has been largely materialistic, machine-oriented, and focused on expansion— Type 2 students tend to be most comfortable with methods of learning and knowing that are direct, explicit, analytical, sharply effective, and powerfully generative. Reflecting the strength of the East— which has focused more on religious and spiritual values, and often profound and holistic worldviews— Type 1 students tend to be most comfortable with methods that are indirect, gentle, creative, introspective, and based on context and models.

Why are there precisely these two categories of knowing? This makes more sense when we see its connection to a host of similar dualities. At the most basic level, there is the duality between all objects of the world, versus all contexts, connections, and relationships among them; or, thought of from the standpoint of cosmology, all creatures and creation versus the creator. In building, there is the structure itself versus the foundation; and within traditional families, there is the dichotomy of functions symbolized by the male as provider versus the female as nurturer. In philosophy, there is the duality of empiricist and rationalist thought versus spiritual and holistic worldviews; and closely allied with that, in the history of culture there has been a focus on objects, machines and science triumphant in the West, versus the more traditional, introspective, context- and foundation-oriented societies in the East.

Bringing together, or integrating, these two different worldviews, while difficult and rare, is the only possible solution to the problems of contemporary education. Neither type of thought is better or superior to the other. Both have perceived deeply a portion of the world, but in very different and complementary ways. Like a perfect marriage or a happy family, the union of these two different partners complements them both.

In Western education, we need to recover the sense of integration and similitude that is Type 1, which is life, which is love, which is the “female” rather than the “male” aspect of civilization. Type 1 cultures are curious to know what is in the other person, whereas Western cultures tend to be dis-integrating. The classroom or online environment for Type 1 learners has to be an atmosphere of friendship; if the environment is not comfortable, learning disappears for them. Type 2 learners, too, fare much better in a friendly atmosphere, but they care more about the actual entities (details, objects) being taught, rather than how these entities “feel” and for what final goal they are directed.

A high-rise structure is built on top of a deep foundation— not the other way around! In learning, the deep foundation must be context, a broad network of ideas and concepts that is

continuous and all-embracing. The most important secret of simple and good teaching is to have such a broad and complete feeling for the material, which goes way beyond just knowing it in a mechanical or atomistic way.

In the process of connecting to learners, instructors should develop a hierarchy of levels of knowing. The foundational level is the language of silence itself, the strongest language possible. The great art of pantomime has no words, yet conveys the greatest and hardest of meanings. It works through building an environment of trust and shared vision, at the very root of human nature, mind, and understanding. Non-white Westerners respond easily to the art of pantomime, to hints of speech, and to nuances in the manner of expression. For white Western students it takes longer, but they eventually respond, too, if there is a conscious transformation of their learning environment. I have found techniques of abstraction to be the easiest way to begin acquainting Type 2 students with that type of language.

What We Can Learn from the Word “Engineer”

Languages are like animals. Some move faster: words in Type 2 (white Western) languages have lived and worked with machines for centuries. Words in those languages “run to keep up with machines”, but carry only small loads of meaning. Type 1 languages move more slowly, but their words are more freighted, carrying heavy volumes of meaning. Their expressive power comes not so much from *which* words are put together as from *how* they are put together; i.e., not so much from the flow of *materials* as from the flow of *meaning*.

Diversity in languages is also diversity in thought and in goals. Consider the English word *engineer*. It comes from the word “engine”, which suggests machines, algorithms, objects, massive production. To name the human after the machine suggests a certain joy in machine power for its own sake! The term *engineer* carries no specific reference to an intention, goal, plan, context, or model, in terms of *why* and *toward what destination* to use that power. The mode of thought underlying the word is analytic and atomistic.

In Persian— and subsequently borrowed by Arabic and Hebrew— the word for engineer is *mohandes* (مهندس), from the root *hendesah*, meaning geometry, or originally, the use of measurement to plan where water canals should be dug. Since ancient times, in the dry Middle East the planning of irrigation canals was a central project for societies. Geometry, and with it engineering, thus arose as a practical surveying art. The lines, angles, arcs and circles of geometry were put to work in planning networks of canals and roads, and eventually structures of all kinds. In its origin and still in its connotation today, the Persian word for engineer suggests a contextualism, planning, holism, harmony, creativity, and expansive visualization that aren’t present in the corresponding term used in Western languages.

The cultural differences hinted at by such linguistic differences are not ephemeral; they remain relatively stable over time. This is noted by Richard Nisbett in one of the great pioneering writings on intercultural communication (Nisbett, 2003, page xix). Different historical and material conditions in different regions of the world, he explains, have given rise to

different social practices; the social practices promote certain worldviews and thought processes, which in turn both justify and support the social practices. Thus, a culturally specific mode of thinking that arises tends to get *reinforced*, because of its reciprocal relationship to the social and material world.

An Example: Cultural Habits in Mathematics

Nisbett goes on to ponder why the ancient Chinese, who excelled in algebra and arithmetic, were not particularly renowned in geometry, the forte of the Greeks? Similarly, why do modern Asians excel at math and science but produce less in the way of *revolutionary* science than Westerners?

The answers to these questions might have something to do with the analytic (as opposed to the synthetic or syncretic) nature of Western mathematics. Euclid and the other ancient Greek geometers were already formally analyzing (literally, “breaking apart”) their constructions and proofs into discrete pieces and steps. In this systematic geometry, there is not much emphasis on overall context, harmony, or creativity, which are hallmarks of Type 1 learning. Not surprisingly, when I taught basic mathematics classes in a purely Type 1 setting, I was never able to convey geometry beyond the most foundational level!

Later, Western mathematics would grow even more analytic in its orientation, epitomized by Descartes (France, 1600’s). Cartesian philosophy begins with a radical breaking apart, or duality, between mind and body, and his mathematics and science is based on an algorithmic and mechanistic approach. But such algorithmic thinking might be better suited to machines than to humans. What happens to the human mind in machine-oriented societies? Many students have great difficulty with the discipline and lack of creativity involved in such lock-step, systematic thinking. This might point out a deficiency in the Western educational approach.

The Type 1 mode of thought is often well suited to small-size problems that are easily solved by human ways of reasoning and learning (see the sidebar “Two Ways of Looking at a Problem”). The Type 2 mode of learning and knowing is indispensable in analyzing and solving massively huge problems such as travel to the moon. Both in the classroom, and in the whole world, we need a point of balance between these modes!

In a diverse mathematics or engineering classroom, I combine approaches that appeal to the two culturally distinctive modes of learning. Especially for Type 1 learners, I stress indirectly, and contextually, where the problem arose from, where the solution is going to, and what the whole problem and the whole solution look like when visualized. Especially for Type 2 learners, I go through and write down each of the steps of the solution, one by one. By the end, both types of student have seen the two complementary approaches to the problem, focusing especially on the approach that most appeals to their way of seeing and learning. Similar efforts at synthesizing diverse cognitive outlooks have been made in fields like computer ethics (Flato, 1990), epistemology (Mensch, 1996), and the philosophy of information (Lakatos, 1997).

Two Ways of Looking at a Problem

Students from Type 2 (white Western) backgrounds are used to “hauling out heavy machinery” to solve problems. Ironically, they tend to have more difficulty than Type 1 students in understanding the most natural and efficient way to solve *small size* problems. Much of the distinction between these cultural habits can be symbolized in such a way: the distinction between nature and machine.

Consider an arithmetic problem, such as:

$$\frac{14}{16} \times \frac{4}{7}.$$

In my teaching experience, the instinct of Type 2 students is to first multiply to obtain a large numerator and large denominator, and then try to simplify. Certainly that would be easy on a machine, but not otherwise! The Type 1 approach is to divide first, taking advantage of common factors between the 14 and the 7, and between the 16 and the 4. In a small problem such as this, that is certainly a more natural approach, and it reflects a sense of balance and harmony.

As another type of example, consider the following problem: The sum of three consecutive odd integers is 9; use algebra to find the numbers. Two different approaches might begin as follows:

Type 1: call the numbers $n - 2$, n , $n + 2$

Type 2: call the numbers n , $n + 2$, $n + 4$

If Type 2 students are shown the Type 1 solution, they often become confused, thinking “Why subtract? Isn’t the problem about sums, and addition?” Try each method. You’ll confirm that both of them work, but that the Type 1 method is more natural and efficient: it takes advantage of symmetry to quickly eliminate some of the difficulty. Recognizing contextual patterns, such as symmetry, is a hallmark of Type 1 thinking.

Thoughts About Cultural Synthesis

The historical contributions made by both East and West show that the point is not to discard either mode of thought, but to synthesize them. What if educators everywhere began to consciously integrate culturally diverse modes of learning and knowing? What if East and West came to a better mutual understanding of these mental differences? It seems possible that it would help lead more broadly to improved communication and coexistence between these cultures. One gets a strong sense of these possibilities from Nisbett’s book.

Despite the triumphs of modern Western technology, in recent times almost everything has been moving just opposite to the path and the patterns brought forward by Type 2 worldviews. The rise of the Internet and of other webs of information has highlighted the importance of network, connection, and context,

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as opposed to separation and specialization. The managements of corporations and agencies are moving toward respecting the importance of diverse points of view. Global entities like the United Nations (UN) and the International Standards Organization (ISO) are coming to accept and respect the roles of indigenous and local knowledge, science, and skills. The extreme specialization in the sciences is being replaced more and more by interdisciplinary research and collaboration. Discoveries in quantum mechanics and other fields have reasserted the role of subjectivity in science. Ethnomathematics, which studies the mathematical ideas that prevail in general culture, especially in pre-modern societies, is now being investigated more than ever, and tried out as one avenue toward solving the crisis in basic mathematical education in Western societies.

The type of knowledge that has prevailed in the West is huge and impressive, but it isn't everything. It is dangerously weak when it comes to understanding context, connections, and aimfulness, precisely the strengths of many Third World indigenous cultures. Ironically, many of the latter are threatened with extinction in today's world of globalization. Reading stories about some of these cultures (UNESCO, 2006), one is struck by their freedom from stress, and their skill in maintaining a harmony with nature and within society. These cultures have ways of knowing that might be essential to the West as well, in the same way that a sick patient might be cured by small doses of vitamins.

The most primitive way to go about globalization and the merging of world cultures would be for all nations to start aping the West (see Friedman, 2005). This would be like small animals trying to mimic what the biggest animals are doing! Instead, a culture can survive and thrive by first knowing itself and its unique strengths and contributions. The Internet is all about contribution, and one finds there that the most important way to contribute is to work with others by respecting them and also remaining true to oneself. To use another analogy, a small vitamin in the body is not the size of the liver, brain, or arm, but it plays no smaller role than they do in connecting things to run smoothly.

Acknowledgement

Prof. Randy Schwartz of the Schoolcraft College Mathematics Department has always encouraged me to put my teaching experiences, ideas, and thoughts together. He discussed the issues with me and shared his own experiences at a very early stage of my writing this article. I also thank him for skillfully reviewing what I wrote, and helping me to enhance its quality in creative ways.

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James Nissen (with his companion Kelly, far left) and his Humanities 206 class, posing for a photo in the Plaza Mayor in Madrid during their field study trip to Spain in June. Students took in the historic art, architecture, and music of Spain here and at such other sites as the Royal Palace in Madrid, the Alcázar castle in Segovia, Castile, and the city of Toledo. This central plaza for the capital dates back to 1617, when it was built during the reign of King Felipe III.

MIIE Conference at Schoolcraft: A Rousing Success

Based on reports from Colleen Case (Computer Graphics Technology), Sam Hays (English), Josselyn Moore (Sociology and Anthropology), Sarah Olson (Art), Barb Rothstein (German), Faye Schuett (English), and Randy Schwartz (Mathematics)

On Friday and Saturday, April 21-22, 2006, Schoolcraft College hosted the 13th Annual Conference of the Midwest Institute for International and Intercultural Education (MIIE), parent organization of our International Institute. The meeting, held at the VisTaTech Center, was a resounding success. Participants from schools across the Midwest engaged in a rich and fun exchange of ideas and experiences about how to make instruction and programming more internationally grounded and culturally sensitive.

Hosting this conference was a major honor and opportunity for Schoolcraft. MIIE has 90 institutional members from across the Midwest and beyond. Being selected as conference site reflected the successful work of our own Institute, which has been a member of MIIE for over 10 years.

Attendance at the conference was excellent. The number of colleges represented (53) was the largest ever for this annual meeting. There were over 160 registered participants, including 29 instructors from Schoolcraft College itself (21 from the Liberal Arts Division, 5 from the Sciences, and 3 from Business and Technology).

In addition to keynote presentations, the gathering featured four sets of 3-4 concurrent sessions each day. As detailed below, the major themes included ideas and strategies for curriculum, programming, and faculty professional development related to global trends and cultures. There was special emphasis on the growing importance of developing regions of the world, especially China, South Asia, the Middle East, and Africa. Members of a large Fulbright-Hays delegation that toured China in Summer 2005, including our own Colleen Case and Sarah Olson, were prominent among the presenters.

In fact, the whole experience was something of a multicultural immersion. Room W-210 had been turned into a delightful International Café featuring arts, crafts, and projected images from Africa and China. Conference meals also became opportunities to sample other cultures. Food Service prepared luncheons of Italian and Indian food, as well as a Friday night Latin American dinner to accompany the salsa performance and lessons offered by Duane Wrenn and Maribel Vasquez of Energetic Soul Studio (Clawson, MI). On Saturday night, a group of conference participants partook of a Middle Eastern dinner at the local La Shish restaurant.

The efforts of the people from MIIE headquarters in Kalamazoo (notably Theo Sypris, John Painter, and Fran Kubicek) combined with those from the International

Institute here on campus to successfully pull off this conference. SCII's involvement was headed up by faculty chair Josselyn Moore and the local planning committee of Sumita Chaudhery, Sandy Roney-Hays, Sam Hays, and Mala Chaudhery, assisted by Assoc. Dean of Liberal Arts Cheryl Hawkins, the Media Center, Food Service, Public Safety, the folks at the VisTaTech Bureau and Facilities Use, and volunteers Sean Lin, Niran Kheder, and Mary Ellen King.

"I think we did a bang-up job. It was great", commented Michael Johns (History) following the conference. Other Schoolcraft participants were also enthusiastic. Chi-Chi Swarup (Mathematics) commented, "I'm glad Schoolcraft is hosting this— it's one of the most enlightening conferences of my life." Faye Schuett (English) said that the conference, held just prior to the crunch of final exams, "was like a little vacation away from everything— a trip around the world. It was wonderful." Barb Rothstein (German) enthused, "Good job, Schoolcraft College! I am happy and proud to be part of this great institution. Great efforts, smooth gliding of all activities and events. People I networked with were also impressed by the high tech and the modern set-up of the conference room at the VisTaTech Center."

Pres. Conway Jeffress delivered the opening remarks, in which he emphasized that community colleges must assert themselves as a force not only in their local communities but in the international community as well. One of the concurrent sessions that immediately followed Dr. Jeffress's talk was devoted to Schoolcraft's own international programming and global education. At that session, presenters Mala Chaudhery, Cheryl Hawkins, Josselyn Moore, and Sandy Roney-Hays reviewed the various initiatives spearheaded by our International Institute, including the regional Focus projects, Multicultural Fair, GlobalEYEzers discussion group, the newsletter and website, and the new Global Endorsement curriculum program. Their discussion showed participants how to start similar programs at their own schools. Other schools whose programs in international education were highlighted at the conference include St. Louis Community College, Iowa Central Community College (Ft. Dodge, IA), and Macomb Community College here in southeastern Michigan.

Learn How to Learn About China

China is a looming giant on the international scene—that, everyone knows. What isn't yet so clear are all the ways this will affect education in the U.S. Beginning to figure this out, and to shape our actions now so as to be at the forefront of this change— instead of being dragged along by it— was one of the key themes at this year's conference. Both of the luncheon keynote presentations, and several of the concurrent sessions, focused on this region.

"Cooperation Opportunities for Teaching and Learning in China" was Friday's keynote presentation by Prof. SuiWah Chan of the University of Michigan. Prof. Chan

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noted that China will be such a huge, complex, and enduring influence in the world that a one-shot infusion of knowledge about it won't do. Therefore, "Don't learn about China," he advised, "learn *how to learn* about China." One key resource is The China Mirror (www.chinamirror.org; to log in, use the ID chinamirror and the password chinaed), a UM website that Chan directs and which includes cross-cultural curriculum modules about the country. Prof. Chan showed us some of these online modules, which use case studies to explore a subject in-depth via a problem-oriented approach. Earlier this year, the MIIE received a grant from the National Endowment for the Humanities to assist The China Mirror in developing additional modules. The four current modules explore women and art in 13th-Century China; women and childbirth in China; Chinese culture and international relations in the 18th Century; and China and International Law in the 19th Century. Chan believes that the conclusions of even the most respected China scholars of the West need critical re-appraisal. For instance, the belief that old China was a closed and "insular" society doesn't stand up well in light of China's history of adopting ideas and objects of Turkic, Mongol and Indian origin via the Silk Road and other trade routes and maritime explorations.

In today's China, even though unemployment is huge the country has an acute shortage of skilled labor, Prof. Chan said. Thus, it stands at a crossroads right now in rethinking its educational system, and has even shown interest in establishing American-style community colleges. This conjuncture opens up four sets of opportunities for our own educational system:

- Opportunities for institutions, such as helping to launch new schools in China, joint-degree programs or other ventures with Chinese institutions, work-study programs, establishing China studies programs at U.S. schools, recruiting Chinese students to attend schools in the U.S., and forming regional U.S. academic consortia for these purposes
- Opportunities for students, such as semester-abroad programs, internships and externships with U.S.-based multinational corporations operating in China, and Internet-based team teaching at the secondary and post-secondary level (Chan himself has used simulcast teaching with Chinese participation in his UM course "Odyssey in China")
- Opportunities for faculty include teaching-exchanges with Chinese institutions, and setting up programs to teach U.S. business and other practices in China
- Opportunities for the community include business ventures and cultural exchanges (tours by musicians and dancers, art and museum exhibits, sports competitions, etc.).

Yuegen Yu delivered Saturday's keynote presentation on "The USA and Rising Powers of China and India". Prof. Yu, who teaches courses in World and East Asian history at the University of Dayton, helped organize a Summer 2005 MIIE-sponsored faculty study trip to China under the auspices of the

federal Fulbright-Hays Group Projects Abroad (GPA) program, which had a record 22 participants. In his talk, Yu focused on whether China and India represent more of an opportunity or a challenge to American influence in the world; for the U.S., are they competitors or collaborators? Economic, health, and security issues will require all three countries to work together closely, he said. In the foreseeable future, India and China together could produce about 60% of the world's goods, as was the case in 1750.

Prof. Yu likened U.S.-Indian relations to a new marriage, in which there is lots of excitement and felt potential, and problems haven't yet emerged. U.S.-China relations, he said, are more like an older marriage, in which the partners are constantly bickering but cannot separate because of all the children they need to raise! Yu reviewed the whole history of relations among the U.S., China, and India, and concluded that deep-going cultural nationalism and pride within the two Asian nations make it problematic for either one to operate under U.S. hegemony. Both are economic competitors with the U.S., but also fruitful partners due to their markets, workforces, and expertise in industrial production (China) and software and services (India). Yu predicted that the two nations will likely be strong partners with one another but not close friends, and that the U.S. will try to use India as a political and military force for "containment" of China.

Automotive technology instructor Bob Weil (St. Louis Community College – Forest Park, MO) spoke in one concurrent session about his faculty-exchange stint in China. In Spring 2005, Bob taught in the automotive engineering department at Hunan Normal University. He reported that although he was impressed by the relative lack of class differences within Chinese society, it is still a poor, Third World country, where only 1-2% of young people attend college. Most university students in China come from well-to-do families, although there were some poor rural children among his engineering students. The top universities in the country are not the private but the state-run schools. He said that Chinese students tend to be very deferential toward professors. They never ask questions during a lecture, but they surround you and flood you with questions afterwards!

A session on Friday focused attention on modern China and its implications for U.S. society and higher education. Mariann Byrne (College of Business, University of Northwestern Ohio), a member of the Summer 2005 GPA trip to China, spoke on "The Power of China". She said that the nation's leaders correctly describe it as "one country, two systems", and the economy as "a market economy with Chinese tendencies". Market forces are at work, as seen in the fact that China's current foreign policy is being driven by its economy's voracious need for resources. At the same time, the Communist Party is in the driver's seat; this is not "free-market" capitalism. Byrne described two kinds of government businesses: most large, urban, capital-intensive heavy industries such as steel or automotive plants are state-owned enterprises (SOE's), while smaller-scale facilities such as clothes factories are known as township/village enterprises (TVE's), often former people's communes. Byrne shared a slickly-made 10-minute English-language video inviting foreign investors to the Tianjin Economic and Development Area, a totally modern, built-from-scratch economic zone on

the coast. In the same session, Dale R. Howard (Northwest Arkansas Community College) reviewed how he focuses on the Chinese family as a springboard in his sociology courses. The family, not the individual, has been the basic social unit in China, he said. Modernization and globalization have had contradictory effects on the social fabric, bringing greater wealth but also neocolonial-style great-power domination and the resulting loss of cultural traditions. He criticized the ideology of globalism, exemplified by Thomas Friedman's works which he branded as technological-determinist.

In a Saturday session, David Thompson and Steve Alvin, history instructors at Illinois Valley Community College (Oglesby, IL), summarized how their teaching has been influenced by their participation in the Summer 2005 GPA tour. Thompson uses experiences, insights, photos, and souvenirs from the China trip in course lectures and assignments. For example, he now assigns students to research and write about contention over the political status of Taiwan, or the effect of Chinese economic growth on global energy markets. Alvin, who went to China planning to create a new module for his course in East Asian history, instead decided after his return to create a whole new course on Chinese history. Such courses fulfill General Education requirements in Illinois, which has a state mandate that college students learn about non-Western civilizations. In addition to Fulbright trips and MIIIE seminars, Alvin recommended a range of other opportunities to learn about Asia, including personal travel; websites such as The China Mirror (see above); workshops organized by the National Endowment for the Humanities (he once took an NEH Summer Institute seminar on Taoism given at the University of Chicago); workshops and conferences across the U.S. sponsored by the East/West Center in Honolulu; training and outreach programs offered by Title VI Asian studies centers at large universities; and networking with regional-studies experts who can serve as informal professional mentors. An organization for which Alvin is an officer, the Illinois Consortium for International Studies and Programs (ICIS), headquartered at Northwestern University (Evanston, IL), can help identify such opportunities.

What If the Hokey-Pokey IS What It's All About?

One Friday session was devoted to teaching about Chinese visual arts and music. Sarah Olson (Schoolcraft) gave a PowerPoint presentation based on her observations from the Summer 2005 GPA excursion. She showed examples of pattern formations from Chinese visual art, including from architectural ornamentation in the Forbidden City, from ceramics and sculpture found at the Shanxi History Museum in Xián, and from textiles used in Yi-minority traditional dress that her group saw in the mountainous rural village of Ke Yi (pop. 700). She also shared some original student art and pattern creations based on some of the images from the trip. Arleigh Smyrnios (Kalamazoo Valley Community College, MI) discussed ways in which she, too, has integrated concepts from the Chinese visual culture into some classroom projects for her art coursework. Music instructor and percussionist Tom Zirkle (St. Louis Community College – Forest Park, MO) closed out the session by presenting ideas from the GPA trip and from his own study of Chinese drumming during a faculty-exchange stay in the country. To increase the

international dimension of his Music Theory and Music Appreciation courses, Zirkle plans to add a module on traditional Chinese music, focusing on the monophonic and pentatonic qualities of Chinese folk music. Students will experience live and recorded examples of orchestra, opera, and festival music. His plans also include returning to China to do field recordings, posting recordings and personal essays on the Internet (www.stlcc.edu/fp/GlobalEducation), networking with like-minded musicians, and bringing Chinese ensembles to the U.S. for touring.

Tom recalls that after the villagers of Ke Yi treated his group to a performance of traditional song and dance, they asked the group to reciprocate by singing for them an example of American music. When several decided to perform the “Hokey Pokey” for the Chinese, Tom, as the trained musician among them, was understandably skeptical. But after the performance—including the part where “you put your backside in...”, which sparked uproarious laughter from the villagers—he decided that he was wrong, and that this was a great way to show some of the American folk tradition.

Another Friday session addressed how to infuse teaching about Chinese philosophy, literature and arts into the curriculum. Edward Karshner (Lorain County Community College, OH) includes Chinese philosophy and religion in his coursework. He analyzed how this thought differs from Western thought in the realm of cosmology, ontology, and epistemology. In Western cosmology, as exemplified by Genesis, creation is completed in a definite time period by a personal God who says, “It is finished, and it is good.” By contrast, in Taoist belief, *tao* is movement that has no personality and that is continuous. In Chinese thought, the goal of human conduct is to flow harmoniously with the universal flow, not to go against the flow. Another sharp contrast with Western philosophy is that in Chinese belief, two forces or perspectives that seem to be in conflict can also be seen to complement each other (yin/yang, etc.). Because of this dialectical perspective, destruction can also be viewed as a constructive force. Roxanne Klein (N. Dakota State College of Science) spoke on Chinese opera, focusing especially on *The Story of the Monkey King*. She characterized that piece as “an allegorical rendition of ‘the journey’, mingled with Chinese fables, fairy tales, legends, superstitions, popular beliefs, monster stories, and whatever the author could find in the Taoist, Buddhist, and Chinese popular religions.” In a related assignment, she requires her students to complete a small research inquiry into Chinese opera by checking out the website for the Novel Hall for Performing Arts, in Taiwan (www.novelhall.org.tw/). Dale Law (Missouri State University – West Plains) incorporates Chinese culture in the module “The University in the Global Community— Are you Ethnic?”, which is the basis for a required course at his school. The module helps students to understand ethnicity and culture, to recognize that everyone is ethnic and has a culture, and to grasp some of the differences between American and international cultures. Assignments include identifying and sharing three examples of such differences at the level of daily behavior, as well as three obstacles to inter-cultural understanding. Students also write abstracts on Chinese culture using websites of the *Asian Times* (www.atimes.com/), *People's Daily* (<http://english.people.com.cn/>), *China News*

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(www.chinanews.cn/), the Chinese government (<http://english.gov.cn/index.htm>), and CCTV-9 (<http://english.cctv.com.com/english/video/index.shtml>). A further assignment is to view “Everybody's Ethnic: Your Invisible Culture”, a 21-minute video from Learning Seed (Lake Zurich, IL).

A Saturday session took up other social and cultural dimensions of China. Computer Graphics Technology professor Colleen Case (Schoolcraft) showed how she has followed up her participation in the Summer 2005 GPA trip to China by creating a module that she uses in her Basic Design, Publishing, and Screen Design courses. The module explores color theory and cultural color meanings; symbolism and iconic representations; and Chinese calligraphy. Colleen emphasizes that as global commerce expands, designers must understand context, audience, and regional cultural meaning. “The ability to express meaning and achieve the purpose of a particular communication”, she said, “requires the designer to be aware of the cultural filters that affect meaning.” She encourages her students to also explore other cultures and countries in addition to China. Their assignments include designing country- or city-specific travel brochures, packaging, and other projects. In “Youth Culture and China”, history and sociology instructor David Drissel (Iowa Central Community College) shared an extensive travelogue of photos and reflections that were based on the interviews he conducted, especially with young people, during the same trip. His talk focused on the evolution of Chinese youth subculture. During the Tien An Men uprising of 1989 the slogan was “New Human Beings”, and today it is the “New New Human Beings”. Youth scenes like rave and punk rock are being imported from the West and combined with native Chinese culture, or *sinicized*. Some young people are referred to as *linglei*; it originally had a negative connotation (“hooligan”, “gypsy”) but has acquired a positive spin as an alternative youth culture. The *linglei* youth want to be special and they stress their individuality. Some are recognizable by earrings, tattoos, or skin whitening. One *linglei* that the group met had decided to express his individuality by reading all he could find about a certain African culture and becoming an expert on it as a way to be “different”! At the same session, political science instructor Robert Oxley (Schoolcraft) spoke on “Modal Logic and Its Use in Social Philosophy”. In conjunction with his doctoral work, he developed a model to analyze the interplay of social forces, and applied the model to case studies, notably the Chinese Communist revolution that took power in 1949. One of his conclusions is that there appears to be no single unifying theory that can explain all social change. Oxley’s model, which incorporates tools from logic and mathematics, is outlined more fully on pp. 9-12 of the February 2006 issue of the SC Mathematics Department newsletter, *The Right Angle* (ask editor Randy Schwartz for a copy, or access it at U:\MathDept\Right_Angle).

Two additional conference sessions focused on verbal and nonverbal communications in China, and other aspects of life and the arts in the region.

Global Perspectives in the Humanities

“Pedagogy that Enhances International-Intercultural Education” was the title of a session presented by two different Schoolcraft instructors. Steve Berg discussed how he creates ties to global issues as a secondary part of his assignments. He gave the example of showing a movie such as “Mama Africa— She’s in *Your Soul*” (2002) in his English Composition class, and having the students do related research and create annotated bibliographies. Sandy Roney-Hays reported that in teaching sociology and anthropology courses, she includes some multiculturalist objectives:

- allowing students to experience cultural differences as a journey of discovery about self and others
- helping students to learn about other cultures without stereotyping
- enabling students to recognize their own assumptions and possible ethnocentrism when they apply what they’ve learned to many different types of situations.

A couple of resources that Sandy recommended:

- Elizabeth Würtz’s article, “A cross-cultural analysis of websites from high-context cultures and low-context cultures”, available at <http://jcmc.indiana.edu/vol11/issue1/wuertz.html>
- Ken Barger’s website, “Ethnocentrism”, at <http://www.iupui.edu/~anthkb/ethnocen.htm>.

Ask Sandy for a complete list of resources.

A presentation by a team of four other Schoolcraft instructors discussed how to identify and use universal cultural patterns in humanities courses such as art and English. These ubiquitous patterns, including archetypal and divine forms, recur throughout history and across all cultures. Virinder Chaudhery spoke about how people in different cultures began to picture the divine, and the impact this has had on art and sculpture across history. Mitali Chaudhery traced how the divine mother has appeared as an archetype in world cultures, from powerful female goddesses through later eras when the mother archetype was suppressed and reshaped by patriarchal societies. Faye Schuett addressed how to utilize knowledge of archetypes (such as the hero, the trickster, the trial, or the journey) in literature classes by showing their appearance as motifs and symbols in such stories as that of Psyche. Sumita Chaudhery focused on negative female archetypes and stereotypes, such as the temptress or the hag, and used as example a story by Guy de Maupassant where the “savage mother” plays a central role.

A pair of presenters discussed their approaches in teaching about the religion and arts of the Middle East and South Asia. Dr. Rudra Vilius Dundzila (Truman College, Chicago, IL), who teaches humanities and comparative religion courses, developed a four-week module on Islamic Art that traces the history and development of painted visual art in the Islamic world from its inception (c. 800) to its decline in the early modern era (c. 1600). The module focuses

on Persian and Mughal art, and highlights the connections between the Western, Asian, and Islamic artistic traditions. Hashim M. Al-Tawil (Henry Ford Community College, Dearborn, MI), who teaches art history and who had spoken at Schoolcraft in September 2004 as part of our Focus Middle East series, made a presentation on “Monotheism: Culture in the Middle East”. By tracing the development of monotheism in the region, he is able to tie together cultural threads from Semitic and other peoples: Mesopotamia, with its first worship of a single deity in the *ziggurat* and its depiction of winged figures; ancient Egypt, with its focus on the after-life through its depiction of the weighing station and last judgment of the dead, and the eating of the hearts of condemned persons; the rise of the Nabataeans, forebears of the Arabs; the Jewish cultures in Syria and Ethiopia; the Mandaeans of Iraq and Iran, with their connection to John the Baptist and the water purification ritual; the Syrian homeland of early Christianity and Christian monasticism, and of Sufism in the person of St. Simeon Stylites; the similarities among the Semitic languages of Aramaic, Hebrew, and Arabic; the South Arabian heritage; Hellenistic Christianity; Abyssinian early Christianity; pre-Islamic Arabia; and the heritage of Islam.

Two other conference participants at a Saturday session also addressed issues involving world religions. Gulden Ilhan (St. Louis Community College– Meramec, MO), a woman who teaches philosophy and is originally from Turkey, gave a presentation “Islam and Muslims in the New Century”. In this presentation, which she has given frequently across the U.S. after 9/11, she exposes Islam-bashing and inflammatory media images of Muslims. Emeritus humanities professor Paula Drewek (Macomb Community College, MI) discussed how, after retiring from a 30-year career teaching comparative religion, she recently developed a module on Bodhisattva Kuan-yin, who is a key figure in the Mahayana Buddhism of China, Korea, and Japan. Her module is based on knowledge that she gained from The China Mirror website (discussed above) and her participation in the Summer 2005 GPA tour to China. Kuan-yin, originally a Tibetan male deity, evolved into a Chinese savior, an instance of the divine mother comparable to the Virgin Mary. Her shrine is the most popular pilgrimage site in China today. Drewek currently teaches this material as a guest in a colleague’s class, and offers to send it to anyone interested in reviewing or adopting it; it is suitable for courses related to China, popular cults, popular heroes, or the feminization of religious practices.

Additional Saturday sessions included one on teaching about Brazil, one on developing and implementing Fulbright-Hays GPA grants, and one on resources available at university-based International Centers. At the latter, Pamela Galbraith and Manuel Chavez (Michigan State University) and Laura Schaffer (Ohio University) discussed a range of outreach resources, including Section VI-B grants that facilitate collaboration with community colleges.

Exciting Service-Learning Projects

Several faculty and student presenters shared what they had learned from participating in community and humanitarian projects here and abroad. These talks generated some of the greatest interest at the conference.

David Duong and Patrick Georgoff, two University of Michigan juniors preparing for careers in medicine and public health, made a presentation about “Crossing Borders”, a student group founded at UM last year. Their vision is to teach and inspire students to fight global poverty, which they see as one component of being educated as world citizens. Working closely with the Center for Southeast Asian Studies, other UM units, and several international NGO’s, the group has sent teams of graduate and undergraduate students from many different disciplines on Summer humanitarian projects in Vietnam. The group designs its projects to be sustainable and culturally acceptable. In 2005, they traveled to hospitals and clinics across Vietnam interviewing doctors, conducting field studies of childhood malnutrition and neonatal health care, and sharing their findings with local NGO’s. Their plans for Summer 2006 were to distribute UNICEF food provisions to three orphanages in a rural province northwest of Hanoi, to continue their data collection, and to test local acceptability of a public-health surveillance system designed by the U.S. Dept. of Defense for early warning of the spread of AIDS, avian flu, and other diseases. Crossing Borders hopes to establish ties with other schools; there is already another chapter at Marlboro College in Vermont. For more information, visit www.crossingbordersonline.org.

A co-founder of Crossing Borders who has branched off from the group, UM junior John Leahy, spoke at a different session. He shared his plans to spend Summer 2006 at a World Health Organization research facility in Ghana, where he was to study the chemical properties of herbs used in traditional African medicine. His project is funded by the Minority Health and Health Disparities International Research Training program (MHIRT), a unit of the UM Center for Human Growth and Development.

Nursing professor Nancy Palmer (Schoolcraft) made a presentation about her experience in coastal Trujillo, Peru in Summer 2005, when she and her husband set up and ran seven health care clinics in an area that has no doctors at all. The Palmers financed the project themselves. For logistics and interpreters, they relied on local volunteers and on Bruce Peru (www.bruceperu.org), an NGO that focuses on educating Peruvian streetkids. The 110-120 patients seen daily by the Palmers were plagued by acute ailments typical of impoverished Third World people. They were virtually 100% illiterate and mostly of mixed race (*mestizo*), although there were also some Quechua Indians who came down from their villages in the Andes.

Denise Sperruzza (St. Louis Community College–Meramec, MO) described how she has incorporated international service-learning in a 3-credit online course, “Coming to the U.S.A.: Reflecting on the Effects of American Immigration”. The course fulfills a General Education requirement for practice in critical thinking and group work. Each of her students is now required to carry out 10 hours of service at one of the International Institutes, a series of immigrant centers located in cities across the U.S. Students may help staff the Institute, take immigrants on field trips (department stores, museums, etc.), or help immigrants with

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various tasks (childcare, tutoring, etc.). Students must also keep a journal of their experiences, research some aspect of immigration since 1892, and be part of a final group project. E-mail Denise (dsperruzza@stlcc.edu) for a copy of her syllabus.

Broad Vistas in Science and Math

A session on global dimensions in the physical sciences addressed such diverse issues as water supply systems, bioterrorism, and biomedical ethics. Diane O'Connell (Schoolcraft) provided an analysis of the struggle over limited water resources and the future threat of water wars. She said that stress factors on water systems include not only low quantity but poor quality; stunningly, in less developed countries 80% of diseases are water-borne (cholera, dysentery, etc.). Diane reviewed the history of legal issues over water and other resources, discussed issues of scale, cost, and complexity of infrastructure, and argued that policy on water must accommodate its treatment as both a public good and a private commodity. The public trust doctrine, which declares that the state holds title of water resources for the people, was juxtaposed against the economic need for responsible collaboration with private enterprise. Positive and negative examples of collaboration include the disastrous privatization of the Atlanta, GA water system and the promising SAUGAPAC cooperative in Santa Cruz, Bolivia. Diane proposed that a solution could be three-pronged: cooperation between the public and private sectors, necessary governmental oversight, and the need for public participation. Kristine Prah (University of Wisconsin – Marathon County) presented her course module on the global nature of bioterrorism, which she developed as part of an MIIE seminar. The two-week module, which she unfolds episodically in her Concepts of Biology and other courses, focuses on smallpox, anthrax, and the plague (and soon to include avian flu). It requires students to understand the international nature of medical research and of preparation for possible bioterrorist attack, as well as the need for global surveillance of unusual diseases. Readings are mainly from the websites of WHO, NIH, and CDCP. Philosophy instructor Andy Wible (Muskegon Community College, MI) also developed an MIIE course module for use in his Biomedical Ethics course. The course poses fascinating questions that highlight the international and intercultural nature of moral issues. For example, should health care workers accommodate cultural prejudices and superstitions among their patients? Should medical research standards in poor nations be the same as in wealthy ones? Wible uses the metaphor of “Is there a doctor in the house?” to ask whether wealthy nations are obliged to assist health care in poor nations. He discusses female circumcision (genital mutilation) to expose how cultural relativism is an obstacle to discerning universal principles of biomedical ethics.

Two other sessions at this conference focused on multicultural perspectives in mathematics education. Khadija Ahmed (Monroe County Community College, MI), a longtime specialist in teaching Mathematics for Elementary School

Teachers, explained how she has recently incorporated a cross-national curriculum review project. The students compare a selected topic in third-grade math textbooks from the U.S., India, and Singapore. They also review findings from the Trends in International Mathematics and Science Study (TIMSS), an ongoing comparative global investigation conducted at Michigan State University beginning in the mid-1990's. Ahmed stated that through this project, her students see that the discussion on math curricula is an international concern, and also are exposed to some of the math that their future students from overseas might have been taught. She wants to motivate her students to explore new ideas and to try new ways to present math topics, including some from MSU professor Liping Ma's *Knowing and Teaching Elementary Mathematics: Teachers' Understanding of Fundamental Mathematics in China and the United States* (1999). For instance, she has adopted Ma's concept of Profound Understanding of Fundamental Mathematics (PUFM) by asking her students how they would address such questions as, What does $1 \div \frac{1}{4}$ really mean? Amy Jeppsen and Jenny Sealy, first-year Ph.D. students in mathematics education at the University of Michigan, spoke about “Mathematics in Multilingual Classrooms”, summarizing some of their own experience and thinking as well as current research. In the past, suggestions for helping English language learners have focused primarily on vocabulary and grammar. Jeppsen and Sealy argue that since mathematics is a unique language in itself, teachers in multilingual classrooms must simultaneously address difficulties in mastering both the natural and the mathematical language. They briefly outlined some strategies to support students learning how to “speak mathematics”, including “code-switching” (utilized by Mamokgethi Setati and Jill Adler in South Africa, where there are 11 official languages) and “revoicing” (utilized by Judit Moschkovich for Hispanic students in southern California).

Barbara Jur (Assoc. Dean for Math and Science at Macomb Community College, MI) likes to incorporate history and culture in her mathematics teaching. Students can then see that concepts they struggle with were also very challenging to people in past ages, including to mathematicians themselves. Her presentation focused on the mathematics of the ancient Egyptians, especially measurement, geometry, and the notation and arithmetic of “unit fractions” (fractions of the form $1/n$), which were later adopted by Greek and other Mediterranean scholars and persisted for millennia. In 2007, Jur is scheduled to lead a mathematical study tour of Egypt, sponsored by the Mathematical Association of America. In a PowerPoint presentation, Randy Schwartz (Schoolcraft) argued that the contributions made by Arab and Muslim scholars to mathematics, and their relation to Indian and Chinese methods, need to be better acknowledged in today's classrooms. He reviewed a number of these contributions, then shared some one-day written activities that he developed for students in finite mathematics, statistics, calculus, and linear algebra classes. The students explore Ibn Mun'im's discoveries in combinatorics; the Arab method of double false position (*hisab al-khata'ayn*); and Sharaf al-Din al-Tusi's method of polynomial optimization. •

Kudo's

In the McDowell Center on Jan. 16, **Faye Schuett** (English) organized 50-minute public dialogues about race and racism all day for Martin Luther King, Jr., Day. The dialogues, sponsored by the Schoolcraft Scholars program and the Season for Nonviolence Committee, drew some 450 participants. Used as backdrop for the discussions was a short documentary about the Jim Crow Museum of Racist Memorabilia at Ferris State University.

Early this year, **W. Victor Hill** (German) began a newsletter called *Der Detroit-German Stammtisch*. The English-language newsletter promotes interest in German language learning by reporting on German and German-American current events and cultural affairs. Hill's earlier career as a veterinary technician and dog trainer took him to Germany, where he eventually majored in German Studies at Ruhr University.

Diane Nesbit (Bradner Library), who organizes an African American Authors Book Discussion group for the Ypsilanti District Library, was part of their February discussion of Michael Eric Dyson's book *Is Bill Cosby Right: Or Has the Black Middle Class Lost Its Mind?*. The discussion, held at the Whittaker Road Community Meeting Room, was later carried by C-SPAN 2 on March 4 and 5. Dyson's book challenges critical comments about lower-income Black people that comedian Bill Cosby had made at an April 2004 NAACP dinner celebrating the 50th anniversary of *Brown v. Board of Education*. The book club members dissected both Cosby's arguments and Dyson's rebuttals.

Kudo's to **Cheryl Hawkins, Josselyn Moore**, and everyone else in the SCII for snagging the Institutional Leadership Award of the Liberal Arts Network for Development (see photo and further information on page 8).

Schoolcraft's fifth annual Multicultural Fair was bigger and better than ever! This year's celebration of diverse cultures, held in the VisTaTech Center on the afternoon of March 29, featured two dozen student-created display tables, as well as performances by the Trinidad Tripoli Steel Band and by Tahitian and Middle Eastern folkloric dance troupes. Schoolcraft students themselves demonstrated conversation and song in a dozen different languages, as well as Native American drumming, South Asian henna painting, Japanese origami, Irish step dancing, and Western line dancing. Ethnic foods were provided by six local restaurants. The 2,030 visitors who were counted included not only people from our own campus but a good number of others from the surrounding community. In addition, a group of Arab-American students from Henry Ford C.C. in Dearborn came to share their heritage and perform a traditional *debke* dance. The Detroit-area office of Electronic Data Systems (EDS), a global technology-services company, sent some of their employees. "I guess we're doing something right" commented **Josselyn Moore**,

one of the organizers. "We are a community college, and it is gratifying to see people here from the area." **Laura LaVoie Leshok** (Counseling) was among the others who were instrumental in the success of the event.

Faculty Facilitator and Mentors International Coordinator **Christa Cipparone** reports that there's been great participation and attendance for Schoolcraft's International Student Relations Club (ISR). One meeting last Winter, where participants compared customs of love and dating in different cultures, drew over 50 international students. Other gatherings ranged from a feature presentation on Germany to a soccer game. The ISR provides a forum for international and American students to interact, learn about one another, and make friends, allowing new students to feel comfortable and welcomed.

On March 4-14, a team representing the Culinary Arts department made a trip to China to explore prospects for cooperation with Chinese cooking schools and hotel chains. The delegation comprised **John Walsh**, executive director of development and governmental relations; **Bruce Konowalow**, director of culinary arts; and **Shawn Loving**, culinary instructor and restaurateur. Initial planning for the trip was provided by **Laura Wang**, a business consultant in Northville, MI. The team visited Beijing, Shanghai, the high-tech center of Shenzhen, and villages such as Zhou Zhuang. At schools, hotels, and other places, they exchanged information with their Chinese colleagues regarding curricular needs, the cultural and culinary climate of the country, and specific cooking traditions and methods. "Our thoughts were, China is a player in the world economy," Konowalow told *The Staff Weekly* for its March 24 edition. "It is the shape of the future. This could be an opportunity for us to be part of that future and a way for us to grow."

SCII members **Colleen Case** (Computer Graphics Technology) and **Alec Thomson** (Political Science) have been investigating possible Schoolcraft participation in a newly forming China Consortium project. The project is a joint effort of Midwestern institutions to pursue opportunities to recruit students from China, to establish a community college in China, and other goals. The project is being led by Dr. **David Wachtel**, Professor of Sociology and Director of China Partnerships at Bluegrass Community and Technical College (Lexington, KY).

Earlier this year at Walsh College (Troy, MI), Dr. **David R. Allardice** inaugurated a Master of Science in International Business degree program. Details can be found at www.walshcollege.edu/pages/972.asp

Congratulations to **Josselyn Moore** and the others who helped organize the successful MIIIIE Conference at Schoolcraft last April (see full report on pages 13-18). Some 29 Schoolcraft faculty and staff were registered participants

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at the conference, including these 15 presenters: Steven Berg (History/ English), Colleen Case (CGT), Mala Chaudhery (Psychology), Mitali Chaudhery (English), Sumita Chaudhery (English), Virinder Chaudhery (Humanities), Cheryl Hawkins (Liberal Arts), Josselyn Moore (Sociology/ Anthropology), Diane O'Connell (Geography), Sarah Olson (Art), Robert Oxley (Political Science), Nancy Palmer (Nursing), Sandy Roney-Hays (Sociology/ Anthropology), Faye Schuett (English), and Randy Schwartz (Mathematics).

Marjorie Nanian (Political Science) attended the 19th annual Holocaust and Armenian Genocide Commemoration, held at Wayne State University's McGregor Memorial Conference Center on April 28. This year's featured speaker was **Lawrence Baron**, professor at San Diego State University, who gave a multimedia presentation, "Genres of Genocide: Cinematic Conventions in Feature Films about the Armenian, Jewish and Rwandan Genocides". (On this topic, Prof. Baron published a book last year, *Projecting the Holocaust into the Present*.) Relatedly, as a student project this past Winter in her section of Survey of American Government (POLS 105), Nanian had each student select a country in the European Union, then do research and present that country's case as to whether Turkey should be allowed to join the EU. Her colleague **Louis Beafore** (Political Science), teaching the same course last Winter, included an assignment in which students did library research on U.S. foreign policy in Iraq, then wrote a one-page report of their findings.

Cindy Marriott (Psychology) became a student for a few weeks, joining a dozen students from Kalamazoo Valley Community College who crossed the Atlantic to take a sociology course in Irish Life and Culture this past May 11 – June 2. The trip was organized by Linda Rzoska of KVCC's Center for New Media, while the course itself was taught by four instructors at the Burren College of Art, on the west coast of Ireland at Galway Bay. Topics included Irish myth, religion, dance, music, poetry, history, geography, and geology. Cindy and two other students also made a side trip by bus to Derry, Northern Ireland.

Humanities professor **Jim Nissen** led his Spring section of HUM 206 (Art and Music in Western Civilization— Field Study) on a trip to Spain in June. The group toured cultural sites in and around Madrid, Toledo, Segovia, and other cities (see photo, page 12).

Roger Sutherland (Biology emeritus) taught a one-day course on Ecuador and the Galapagos Islands on May 26 as part of Continuing Education's "Conversation and Coffee" series. Sutherland covered the landforms, wildlife, and culture of this country, and explored the role of the islands in stimulating Charles Darwin's theory of evolution.

Colleen Case and her colleagues in Computer Graphics Technology are working to develop a global curriculum for their discipline. As part of seeking better international feedback on the curricular framework that she and her colleagues have developed over the past five years— especially at the ACM SIGGRAPH Education Committee— Colleen participated in two conferences in Vienna, Austria earlier this month, with funding furnished by an NSF grant. On Sept. 7-8 she attended Eurographics, the annual conference of the European Association of Computer Graphics, for which she served as a reviewer and chaired a session for the Education Program. On Sept. 9, she participated in a workshop, "Defining an International Curriculum in Computer Graphics", co-sponsored by ACM SIGGRAPH and Eurographics.

This Fall, **Charif Haddad**, who has been teaching Continuing Education courses in Arabic for some time, is the instructor for Schoolcraft's first credit course in the language. His new section of Arabic 101 (Elementary Arabic 1) meets twice a week in the Liberal Arts Building. The 4-credit course covers the fundamentals of reading and writing, speaking and listening, and vocabulary and grammar. It incorporates cultural information aimed at demystifying the Arabic language, people, and customs.

At the Ann Arbor District Library on the evening of September 20, **John Titus** (Director of Career Planning and Placement) and his wife **Beverly Titus** (CES aerobics instructor) are members of a panel discussion, "Five Years Ago: 9/11 Survivors and Families". The event is in conjunction with the current AADL exhibit, "New York, September 11 by Magnum Photographers". John and Bev, whose daughter Alicia was a flight attendant on the second plane that hit the World Trade Center on 9/11/01, have worked to foster greater understanding between people in the U.S. and people in the Middle East.

Ela Rybicka (English) originated the idea of compiling a high-quality international cookbook, to be published by SCII in time for sale at next year's Multicultural Fair. Proceeds from sales of the book will go to the Schoolcraft College Foundation. All faculty, staff and students on campus are invited to submit a favorite recipe reflecting a cultural tradition; the deadline is November 20. Ela is heading up the cookbook editorial committee, which also includes **Sumita Chaudhery** (English), **Anna Maheshwari** (English), and **Barry Wauldron** (Geography). Contact Ela for further information.

Sean Lin, who had served during the past two years as a work-study student assigned to SCII, graduated from Schoolcraft earlier this year, and began this Fall an engineering program at Lawrence Technological University (Southfield, MI). LTU granted Sean a University Honors Scholarship, worth \$8000 a year. Sean's former work/study position in Josselyn Moore's office is being filled this Fall by **Lihong Brown**. Lihong also works part-time at Jasmines, a Chinese restaurant in Northville. She is considering a career in engineering. •