

International Agenda

Publication of the Schoolcraft College International Institute (SCII)

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The Middle East...

Cradle and Crossroads



Rising 1,050 feet above the Arabian Gulf on the coast of Dubai, the new hotel Burj Al Arab is designed to resemble the sail of a *dhow*, a traditional sailing vessel of the region. The Gulf states are a burgeoning center for shipping, finance, retailing, and tourism.

Coverage of Schoolcraft's Focus Middle East project begins on page 5.

International Agenda

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Archives are available at the SCII website,
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SCII Meeting Schedule

International Institute meetings are open to all who want to learn or to help out. New folks are always welcome. Meetings are generally on Fridays at 12:00 – 2:00 p.m. in the Liberal Arts Building (room LA-200). Upcoming meetings are as follows:

- January 15, 2010
- March 19, 2010
- May 7, 2010

MIIE March Conference in Illinois

The Schoolcraft College International Institute cordially invites you to join us at the upcoming 17th Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIE). The conference will be held March 26-27, 2010 at Lincoln Land Community College in Springfield, IL. This gathering will draw participants from throughout the Midwest and beyond.

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

International Institute (SCII)

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

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Faye Schuett (English Dept.)

Karen Schaumann-Beltrán (Sociology Dept.)

GlobalEYEzers, a group affiliated with SCII, invites instructors, staff, and students to participate in lunchtime discussions about current events in a global context, with ethnic food provided. Meetings are generally on Fridays at 12:00 – 2:00 p.m. in the Liberal Arts Building (room LA-200). Upcoming meetings are as follows:

- February 12, 2010
- April 9, 2010

Kudos

Ela Rybicka (English), who coordinates the campus reading group Pageturners, deserves high congratulations for successfully leading the Pennies for Peace campaign at Schoolcraft College this past Fall in conjunction with our Focus South Asia project. Participants on campus, along with a local elementary school and two churches, donated pennies and larger amounts in order to raise a total of \$2200 to support community-based education and literacy programs in remote areas of Afghanistan and Pakistan. The campaign was part of an ongoing national project organized by mountain climber Greg Mortenson and the Central Asia Institute (CAI), focused on raising cross-cultural awareness through education to promote peace. At Schoolcraft, a Campus Read featured discussions in November of a book co-authored by Mortenson, *Three Cups of Tea: One Man's Mission to Promote Peace... One School at a Time*. An afternoon fundraising tea on October 15 got logistical support from **Helen Ditouras** and **Steven Berg** (English) and the **Student Activities Office**. Inspired by Mortenson and the campaign, **Sarolina Chang** (Radcliff Library) wrote an essay in Chinese, "Three Cups of Tea", that was published in the literary section of the *World Journal*, headquartered in Taipei, Taiwan.

The gorgeous publicity flyers for SCII events in our Presentation Series, widely seen on bulletin boards and e-mail in-boxes around campus, are designed by **Ione Skaggs**, a Document and Layout Associate in Schoolcraft's Duplication and Design Center.

Last Summer, **Nancy Palmer** (Nursing) and her husband continued their volunteer medical work in Peru, supported by the Peruvian Ministry of Health and by Bruce Peru, an NGO. A Peruvian TV film crew shot footage of Nancy, her fellow volunteers, and their patients at a clinic in the Andes mountain town of Cajamarca. It can be viewed at <http://www.youtube.com/watch?v=XkTkuPlnnk>.

Helen Ditouras (English) presented a two-hour course, "Hollywood Films vs. International Films: Duke It Out!", on October 2 as part of the "Conversation and Coffee" series organized by Schoolcraft's Office of Continuing Education and Professional Development.

Steven Berg (English and History), who serves on the Board of Trustees of the Great Lakes Buddhist Vihara, led his students in organizing a campus ceremony on October 22 marking Katina, an important Buddhist holiday held annually in South Asia at the end of the rainy season. The students served breakfast to visiting monks and presented them with new robes. There followed some informal discussion of Buddhism and of the monks' home countries of Sri Lanka and Bangladesh. Steve was also involved in organizing affiliated ceremonies at Wayne State University and elsewhere. In November, other groups of Steve's students created campus poster displays about Pakistani founding leaders Muhammad Iqbal and Muhammad Ali Jinnah, and about Eid al-Adha, the Islamic holy day and feast of sacrifice.

The **Asian Student Cultural Association** and faculty advisor **Anna Maheshwari** (English) organized their third annual Navratri celebration, held 7 p.m. – 12 midnight on Saturday, October 3. Navratri is a Hindu festival held every autumn to revere Mahisasura-mardini, the universal mother goddess. At Schoolcraft, hundreds of attendees came to enjoy the good food, dance, and fun. The featured performers were the members of Samvad, an orchestra that plays music for such traditional Indian dances as *garba*, *bhangra*, *dandia*, and *raas*.

The **Native American Cultural Club** and its faculty sponsors **Mark Harris** (English) and **Karen Schaumann-Beltrán** (Sociology) organized a campus screening of the film "Black Indians: An American Story" on October 21. The one-hour documentary, in which James Earl Jones narrates and provides some of the acting, explores issues of racial identity and coalescence among Native and African Americans, two groups that have often shared a common past.

"No Expectations", an acrylic-on-linen painting by **Sarah Olson** (Art and Design), was displayed in November at the Livonia Civic Center Library as part of the Livonia Arts Commission's 12th annual Exhibition of Fine Arts. The painting, a memorable depiction of an old Chinese man on his haunches smoking a cigarette, was one of several that Sarah showed us in her article, "Taoism as a Spiritual Force in Art" (*International Agenda*, Sep. 2008). The series of China paintings was based on her Fulbright GPA study trip to China in Summer 2005, and she created the works during her sabbatical leave in Fall 2007.

In October 2004, as part of our first Focus Middle East project, political science professor **Ronald R. Stockton** (University of Michigan-Dearborn) spoke at Schoolcraft College about the Detroit Arab-American Study, a survey project in which he has been involved. Last August, the final results of the team's study were published in book form, *Citizenship and Crisis: Arab Detroit After 9/11* (New York: Russell Sage Foundation, 2009). A groundbreaking analysis of social life, religious practice, cultural values, and political views, it finds that contemporary Arab American and Chaldean citizenship and identity have been shaped by the chronic tension between social inclusion and exclusion.

Vernon C. Polite, Dean of the College of Education at Eastern Michigan University, recently announced the formation of a Cooperative Underground Railroad Educational Partnership. The other two partners are the Charles H. Wright Museum of African American History in Detroit and the Quarlls Watkins Heritage Project. The new three-year project will create online materials and activities to help students, especially K-12, learn about Africa, African American history, and the Underground Railroad.

In September, the Oprah Winfrey Book Club picked *Say You're One of Them* (Boston: Little, Brown & Company 2008) by **Uwem Akpan**, a Nigerian Jesuit priest with an M.F.A. degree in creative writing from the University of Michigan. The book, a collection of five stories each set in a different African country, has been highly praised by critics.

continued on next page

Global Roundtables 2010: “Ethnocentrism Inside Out!”

by Sandy Roney-Hays (Anthropology and Sociology)

The annual Global Roundtables Symposium, which will be held this year in the VisTaTech Center from 10:00 a.m. to 12:00 noon on Tuesday, March 23, provides our students opportunities for cross-cultural dialogue revolving around particular themes.

This year, we are going to the very heart of global understanding— and misunderstanding— by dealing with ethnocentrism “from the inside out”. The symposium will present cross-cultural scenarios and stories meant to teach ways to get beyond ethnocentrism, which is the harmful habit of seeing people of other cultures through our own cultural blinders and biases. Creative presentations and discussions at the symposium will help us learn from each other.

Students in various disciplines and courses will be encouraged to prepare three- to five-minute presentations on topics related to ethnocentrism. They might present a cross-cultural situation in which people pre-judged anything from the clothes to the marriage customs to the technology of people from another culture, or they might teach about methods of combating such ethnocentrism. Students can use whatever media are appropriate to the various disciplines and specific presentation objectives. The Global Roundtables Committee will award cash prizes based on student knowledge of ethnocentrism and the effectiveness of their presentations for stimulating meaningful discussions at the roundtables. We hope to have our Global Eyes opened by both the presentations and the dialogue, as we learn how consciously- and unconsciously-learned assumptions creep into our relationships with others in various contexts.

We are pleased that Holly Arida will be helping to conduct the Global Roundtables program this year. Holly is the Global Programs Coordinator at Cranbrook Schools, where she also teaches history. At Cranbrook and in other settings, she has much experience in training people to acquire 21st-century international and cross-cultural skills. Her unique experiences and insights will be valuable in helping us think about the presentations and the sharing at the roundtables.

Abstracts explaining individual student projects are to be submitted to the Global Roundtables Committee by February 12, and final projects are to be submitted for judging by March 9. More detailed information about the prize competition and the symposium as a whole will be available on campus.

This GlobalEYEzers event is being co-sponsored by the Schoolcraft College International Institute, Learning Support Services, and the Schoolcraft College Foundation. If you need any further information, please contact Sandy Roney-Hays at sroney@schoolcraft.edu or 248-225-1035. •



Last October 26 in Room MC-200, Holly Arida of the Cranbrook Kingswood Upper School presented to Schoolcraft students and instructors on the theme of “Getting to the 5 C’s: Strategies for Cross-Cultural Competence”. She will help lead the Global Roundtables Symposium on March 23. Photo: Steven Berg

Kudo’s

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Kenneth Kollman, a political science professor and Director of the University of Michigan’s Center for International and Comparative Studies (CICS), announces a new bachelor’s degree program in International Studies effective Fall 2010. The program was created from existing courses in many departments in the School of Literature, Science, and the Arts, making for a balance between disciplinary and cross-disciplinary breadth. Each student pursuing the new degree will concentrate in one of four areas: international security, norms, and cooperation; political economy and development; comparative culture and identity; and global environment and health. For more information, visit <http://www.lsa.umich.edu/bulletin/chapter6/ii/cics>.

Elsewhere at UM, the **African Studies Center**, established in July 2008, began offering instruction last Fall in five sub-Saharan African languages: Akan, Bambara, Swahili, Wolof, and Zulu. And a **Confucius Institute** opened in the Fall to promote artistic and cultural exchanges with China; for more info, visit <http://www.confucius.umich.edu>. UM is now recognized as one of the most internationally oriented universities in the U.S., ranking sixth in the number of international students (nearly 6,000) and sixth among doctorate-granting universities in the number of students studying abroad (about 2,000 every semester).

The Middle East: Cradle and Crossroads

No other part of the world can generate such intense feelings as the Middle East. Throughout history it's been a cradle and crossroads of civilizations, and its importance is undeniable—today more than ever. The protracted armed conflicts in Afghanistan, Palestine, and elsewhere raise burning questions, not only about the military and political situations in these countries but about the whole culture and history of this region, as well as the seeming “clash between East and West”. The future of the planet may well hinge on how these conflicts are resolved.

Throughout 2010, students, instructors, and staff at Schoolcraft College will be taking steps to better understand this part of the world. In 2004, when our institute began to organize campus-wide, year-long programming on selected cultural regions, the Middle East was our very first focus of attention. Since then, we have devoted other focus years to Latin America, Africa, Europe, East Asia, and South Asia. Returning to the Middle East six years later is a tribute to the region's continued importance in world affairs.

Why Study the Middle East?

Given the tensions in the world today, there is a crying need for Americans to gain a better understanding of the Middle East, including its cultures, religions, and the history that led to the current situation. For educators, the complexity of the region makes it an especially ambitious and fertile subject for instruction. Students—like everyone else—want to understand why this part of the planet, so rich in human and natural resources, has been plagued by poverty and war for so long.

Addressing such questions entails learning about the varied culture and geography of a huge swath of territory (comprising more than two dozen countries on two different continents), where a range of languages are spoken (Arabic, Berber, Hebrew, Turkish, Kurdish, Persian, Pashto, etc.), where some of the first civilizations arose (in the Nile Valley and Mesopotamia), where three major religions were born (Judaism, Christianity, and Islam), and where several different political systems thrive today (monarchy, military rule, elective democracy, etc.).

In addition, while the Middle East as a whole remains one of the most underdeveloped regions in the world, in recent years it has experienced some economic dynamism, thanks largely to a petroleum industry that entails vast movements of labor and capital. The towering skyscrapers and other breathtaking structures going up on the shores of the Gulf states are a sign that some of the Arab countries are investing their petrodollars in a serious bid for economic diversification. Following the Singapore model, they have established enclaves—“Economic Cities”, “Education Cities”, “Financial Harbors”—that have made the Gulf a burgeoning center for service industries such as shipping, retailing, tourism, real estate, higher education, and financial services (see sidebar on Islamic banking, next page).

How *You* Can Participate

Instructors and their classes can participate in Focus Middle East in a variety of ways.

Focus Series Coordinator Linda Gutierrez has played the lead role in organizing a year-long series of campus speakers, films, and performances touching on a variety of topics related to the region. The entire faculty is urged to commend this series to students as an excellent way to gather insight and information about the Middle East. Some instructors might want to require an entire class to attend a given talk; others might want to fold these talks into extra-credit opportunities for their students. Contact Linda (734-462-4400 extn. 5067, lgutierr@schoolcraft.edu) to arrange to bring your whole class. Friends, family, and members of the community are also cordially invited to attend.

The presentations this Winter (see Schedule on next page) get underway on Jan. 26, when political science professor Frederic Pearson (Wayne State University), an expert on regional and international conflict resolution, will speak about U.S. policy in Afghanistan. American military deployment in that country has now lasted more than twice as long as our involvement in World War 2. Other parts of the series include presentations on Islamic art, on cultural differences between East and West, on the Armenian genocide, and regional water conflicts, as well as two films that dramatize both the hostility and humanity underlying the Israeli-Palestinian dispute. More-detailed schedules are available in dropboxes around campus, and are also being sent to faculty mailboxes and emailboxes.

Instructors can also directly integrate topics relevant to the Middle East into their coursework. Be creative in developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. A few examples of plans that we've already heard about for this semester:

- Karen Schaumann-Beltran will lead her Sociology 205 (Social Problems) class in studying Shirin Ebadi, an Iranian lawyer and human rights activist who won the Nobel Peace Prize in 2003. This past November, Ebadi accused Iranian authorities of seizing her Nobel medal and other belongings from her safe-deposit box. Studying Ebadi and her work is a way to study the larger, long-simmering questions that roil Iranian society.
- Steven Berg has selected several films about the Middle East for incorporation into his English 200 (Introduction to Film) course, and has organized “The Middle East: Inside Out”, a four-hour festival of short films open to the public on the evening of April 15 (see next page).
- Helen Ditouras Gordy (English) will bring many of her students to the screenings of the two film dramas about the Israeli-Palestinian conflict.

Topics related to the Middle East can also be incorporated into courses as diverse as Anthropology, Art, Business, Economics, History, Mathematics, and Music. The rich examples from Focus year 2004 (see page 7) should stimulate your thinking, as will the other items in this issue of *IA*.

Many resources are available right on campus:

- Bradner Library has a wide variety of published sources on the Middle East. The staff will be happy to introduce you and your students to them.

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Middle East *continued from page 5*

- Bradner Librarian Wayne Pricer has compiled webliographies under such headings as “Afghanistan”, “Iraq War”, “Middle East Resources”, and “War on Terrorism 9-11”, available on the Internet at <http://www.schoolcraft.edu/library/webliographies/>.
- Instructional ideas and resources related to the Middle East, on topics ranging from politics to mathematics to culinary arts, have been compiled by our International Institute. These are available on the campus server at U:\International\Focus_Series\Focus_Middle_East_2010\Middle_East_Resources_for_Faculty

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

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

Winter 2010 Schedule

Tues., Jan. 26 9:30 - 11 am MC-200	Talk, “U.S. Policy Toward Afghanistan” Frederic Pearson, Dir., WSU Center for Peace and Conflict Studies
Mon., Feb. 8 11 am - 12:30 MC-200 AC	Talk, “Islamic Art: Historical Development, Visual Presentation, and Iconography” Hashim M. Al-Tawil, HFCC Dept. of Art History
Mon., Feb. 15 10 - 11:30 am LA-200	Talk, “Comparative Analysis; Western Individualistic Societies and Middle Eastern Collectivist Societies” Padmaja Nandigam, SC Dept. of Psychology
Tues., Feb. 23 1 - 2:30 pm LA-200	Talk, “The Armenian Genocide and its Impact on the World Today” Marjorie K. Nanian, SC Dept. of Political Science
Wed., Mar. 17 10 - 11:30 am MC-200	Talk, “Cultivating Double Vision: Teaching and Learning with Arab and Arab American Students” Michael Daher, Dir., HFCC Arab Cultural Studies Program
Tues., Mar. 30 1 - 4 pm F-530	Film, “Paradise Now” (2005) Two young Palestinians in Nablus are recruited for suicide attacks in Israel. After a final night with friends and family, they begin to have second thoughts. Why might they accept such a drastic, tragic fate?
Thur., Apr. 8 9 - 10:30 am LA-200	Talk, “Challenges of Managing Transboundary Rivers: Conflict or Agreement?” Diane O’Connell, SC Dept. of Geography
Tues. Apr. 12 1 - 4 pm F-530	Film, “To Die in Jerusalem” (2007) A compelling documentary about Israeli teen Rachel Levy, victim of a Palestinian suicide bomber— a schoolgirl, Ayat, who bore an uncanny resemblance to Rachel. Culminates in a heartrending meeting of the girls’ mothers.
Thurs. Apr. 15 6 - 10 pm MC-200 B	Festival of short films, “The Middle East: Inside Out” Films selected for Prof. Steven Berg’s section of English 200 (Introduction to Film)

Islamic Banking: From Arabian Gulf to Ann Arbor

During this decade, the countries of the Gulf Cooperation Council (GCC) plan to invest more than \$1 trillion in infrastructural mega-projects. A large proportion of this money will be raised from the “Islamic finance” sector, which barely existed just 20 years ago.

Islamic banking, also called *shari’ah*-compliant finance, is the name for a broad range of financial activities and services structured so as not to violate strict Qur’anic moral principles. These codes prohibit practices that are common elsewhere, including:

- unequal exchange of goods and services
- charging interest on most forms of loans
- loaning money without sharing in the risk
- speculation involving high risk
- speculation without underlying tangible assets
- investment in alcohol, tobacco, or gambling enterprises.

Recent years have seen the development of a whole spectrum of *shari’ah*-compliant financial instruments including bonds (*sukuk*), trust financing, cost-plus trade financing, participation financing, resale contracts, commodities futures, insurance, and home loans. The latter has made home ownership possible for Muslims all over the world who would not otherwise have become homeowners.

Modern Islamic banking began quietly with a single experiment in Egypt in the 1960’s. Today, there are over 300 Islamic banks and over 300 Islamic mutual funds, spread over 75 countries. Their assets rose from \$140 billion in 2000 to \$800 billion in 2008 for an annual growth rate of 10-15%, which is projected to continue strongly for some time. The sector has been relatively immune to the current global economic downturn, in part due to its ban on high-risk and zero-asset forms of investment.

According to an article in the London-based *Middle East* magazine (Nov. 2008), it is possible that by 2012 a third of all major development projects in the Arab world will receive *shari’ah*-compliant financing. The top 10 Islamic banks in the Middle East are all based in the Gulf countries of Saudi Arabia, Kuwait, Dubai, Qatar, and Bahrain. The World Islamic Banking Conference has been held annually in Bahrain since 1994. Moody’s, the ratings agency, summarized the situation this way: “Oil is creating liquidity and wealth through profits for companies and salaries for individuals. This finds its way through to the banks, whether it is in Shariah-compliant personal loans or from investors wanting to buy *Sukuk* bonds.”

The Islamic finance sector has also shown strong growth in countries such as the U.S., U.K., France, and Japan. Here in the U.S., Citigroup, Goldman Sachs, and Visa, among others, are now offering some *shari’ah*-compliant products. One of the leading Islamic banks in North America, and the first one founded (2005), is University Islamic Financial Corp. in Ann Arbor. A subsidiary of University Bank, it accounted for about 20% of that bank’s revenues in 2009. The bank currently manages about \$75 million in Islamic assets and loans, with a strong customer base throughout SE Michigan.

– RKS

Course-Tested Ideas for Infusing the Middle East into Many Disciplines

Courses all across campus were enriched by our first Focus Middle East project in 2004. Never before at Schoolcraft had there been such an extensive campaign to infuse curriculum and programming with international and intercultural content, and never before had people from so many departments collaborated on a single educational project.

During 2004, well over 3,000 students participated in classroom or online presentations, discussions, written assignments, or other creative work related to the Middle East. Dozens of instructors in at least 18 different departments introduced such activities in one or more of their courses, much of it for the first time in conjunction with this project. Hundreds of additional students attended one or more of the public talks in the Focus presentation series, or “Cairo Coffeehouse”, an afternoon of Middle Eastern cultural performances.

What follows are some examples from 2004 that will give a sense of the creative and diverse ways instructors have found to include this important cultural region in their instruction.

Writing and Language

- Anna Maheshwari had each of her students in English 101 (Composition 1) write an argumentation/ persuasion paper on a topic of their choice related to the Middle East, and present a PowerPoint version of the paper to the class.
- Sam Hays developed lists of dozens of Middle East-related topics as choices for students to write about for their definitional essays in English 101 (Composition 1) or their “compare and contrast” essays in English 102 (Composition 2). Some of the students defined terms such as *haji*, *hijab*, or *shofar*; others compared care for the elderly, or forms of dating and marriage, between the U.S. and the Middle East; the messages of Muhammad and Jesus; the sports of Bedouin camel-racing and American weight-lifting; the cuisines of Lebanon and Poland; etc.
- Steven Berg had his English 101 students write short papers on Middle East issues, while those in English 102 wrote longer research papers that were presented to the class. For instance, a student majoring in elementary education and child development researched the best ways to teach grade-school pupils about cultural differences between the U.S. and the Middle East in a way that counters “environmentally learned bias”.
- Ida Simmons-Short focused two sections of English 106 (Business Communication) on the culture and politics of Egypt, and her students wrote lengthy formal reports about that country.
- In Sumita Chaudhery’s section of English 203 (Children’s Literature), a group of students completed a term project on the region, presenting information about Egyptian mythology, Middle Eastern music and dance, social structure, marriage customs, criminal law codes, etc.
- Faye Schuett incorporated a short story by an Egyptian author, as well as the film drama “Osama” (Afghanistan, 2003), into her section of English 243 (Introduction to Literature— Short Fiction).
- Virinder Chaudhery devoted a unit to Islam in his section of Humanities 210 (“The Art of Being Human”), taking up such topics as the ancient heroic epic of ‘Antara; the origin and

development of Islam and its relation to other monotheistic faiths; the five pillars of Islam and the associated concepts of love and of *jihad*; the treatment of women in the Qur’an; and the impact of the Crusades on Islamic and Byzantine culture.

- Amy Begnene (French) discussed the important role of French in the Middle East.
- Andrea Nofz (Spanish) introduced her students to the Moorish influences on Spanish language and culture.

Art and Music

- Sarah Olson incorporated a unit on “Operations of Pattern” in Art 106 (Basic Design), in which students experimented with design elements like rotation, repetition, and reflection used in Islamic ornament. Students also attended Hashim Al-Tawil’s talk on Islamic art, being reprised on Feb. 8 this Winter.
- Holly Stevens (Art and Humanities) included discussion of Middle Eastern art in all of her classes in art history and appreciation.
- In Humanities 106 (Introduction to Art and Music), John Ray Cox discussed Middle Eastern influences on modern musicians such as the Beatles, the Mahavishnu Orchestra, and the Derek Trucks band.
- Barton Polot purchased some authentic samples of Middle Eastern percussion for use in Music 171 (Music Technology 1). The students learned about the percussive traditions and composed brief electronic pieces incorporating the samples. A compilation of their work was presented at the Cairo Coffeehouse cultural event.

Social Sciences

- In Political Science 105 (Survey of American Government), Robert Oxley included morning briefings and lecture discussions of current events in U.S. Middle East policy.
- Also in Poli Sci 105, Marjorie Nanian incorporated discussion of relevant social and political factors in selected topics of the curriculum. For example, in her discussion of the role of interest groups in the American political process, she focused on lobbying groups related to the Middle East; in her discussion of the U.S. system of criminal justice and punishment, she included comparisons with practices in Middle Eastern countries.
- Alec Thomson had students in Poli Sci 105 read a book by a veteran of the 1991 U.S.-Iraq war.
- Daniel Conway devoted lecture, discussion, and written assignments in Poli Sci 105 to the history of Iraq, Iran and Palestine because of their continuing importance in U.S. politics.
- Students in Steven Berg’s section of History 151 (Early America) wrote short papers on topics related to the role of the Middle East in U.S. history. In addition, they received extra credit for including the region in their online discussions. Students in History 134 (Ancient World) did a group project with a Middle East focus that was presented at the Celebrate Learning fair.,
- Gary Kelly assigned his online students in History 153 (Contemporary America) to write a reflective paper about the Middle East. He reported that the Focus Middle East project

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Longing to Be One with Her Land: Fadwa Tuqan

by Tamar Meer

Tamar Meer wrote the paper below for English 244 (Introduction to Literature—Poetry) in a section taught by Sam Hays at Schoolcraft College in Fall 2004. Inspired by the first Focus Middle East project that year, Sam generated a list of more than 90 poets from the Arab world, past and present. He then asked each student to select one of the poets and to analyze one of their poems in relationship to the poet's life and/or the history of their people and culture. Students presented their findings in either written or PowerPoint form. Sam also tied other assignments in to the Focus theme; for example, he had the students compare and contrast the English sonnet with poetic forms from the Middle East, such as the ghazal.

Enough for Me

by Fadwa Tuqan

Enough for me to die on her earth
 be buried in her
 to melt and vanish into her soil
 then sprout forth as a flower
 played with by a child from my country.
 Enough for me to remain
 in my country's embrace
 to be in her close as a handful of dust
 a sprig of grass
 a flower.

This beautiful poem was written by a patriotic woman, Fadwa Tuqan. At first glance the poet seems to be so dedicated to her country; her greatest joy would be to die and become part of its dust. She seems to be one with its customs and laws. Yet as we learn more about the poet's life we see that although she was born into her country's strict culture and life, she ventured on a different route than her people. We will soon find out how Fadwa Tuqan, a Palestinian feminist, managed to remain loyal and feel emotionally bound to her beloved country.

Cooped Up Like Birds

Fadwa Tuqan was born in Nablus in 1917, right before the Balfour Declaration was proposed, which promised the Jewish people a homeland in Palestine. She was raised in a leading family in her town, yet she suffered in her ultra-traditional family. She felt like an unwanted child, with a cruel father and a submissive mother creating an unhappy environment, and she was not allowed to go to school. Her brother, Ibrahim Tuqan, introduced her to poetry, and enabled her to find some personal freedom in her rigid life.



In 1948, thousands of Arabs poured into Nablus, a large town that is now part of the West Bank. The town retained the newcomers' culture: that of the cities of Jaffa, Haifa, and West Jerusalem. Yet this same year that the Palestinian *nakba* (catastrophe) took place and her father died, was also a time of liberation for Fadwa and many other women. Feudalism crumbled, and young educated women could mix freely with

male workers. She writes, "When the roof fell on Palestine, the veil fell off the face of the Nablus woman." Meaning that the women who were treated before like cooped-up birds, always in hiding in the house and not being able to freely express themselves and to work, now had this huge turnover in their lives.

This time was the beginning of her advancement in the poetry world, and her works began to spread and become famous everywhere. She was a student at Oxford University, 1962-64, where she studied English language and literature. Her poems consisted of many different themes: She began writing about nature, love, loneliness, and sadness before turning to nationalist themes after the Israeli occupation of the West Bank and Gaza Strip in 1967. Her first poetry was written in the traditional poetic forms, but she ended up being one of the leaders of the use of free verse in Arabic poetry.

Her poems also deal with feminine explorations of love and social protest. Much of her poetry has themes of personal and national loves and loss; she is known to many as the poet of love and pain. People say she was the first Arab woman to openly speak about love. After 1967, her nationalistic poems of patriotism emerged. Those tell of the struggle of her people who were strewn from their land and liberty, and of all its cruelty.

Tuqan wrote many books and received many awards for her talents. She wrote a two-volume autobiography and five volumes of poetry. Tuqan received the International Poetry Award in Italy. She also was awarded the Jerusalem Award for Culture and Arts by the Palestine Liberation Organization (PLO) and the United Emirates Award, both in 1990. She received the Honorary Palestine prize for her poetry in 1996, and was the subject of a documentary film directed by novelist Liana Bader in 1999.

Tuqan died in Nablus in 2003, after being in a coma for several days following a stroke. She will be remembered by all for her true love for the land and people of Palestine. In a major Palestinian newspaper, PLO leader Yasser Arafat presented his condolences to her family, referring to her as "Palestine's great poetess".

continued on next page

Course-Tested Ideas *continued from page 7*

constituted “a real application of the survey material to allow deeper investigation” of the region than might normally be included in the course.

- In Sociology 201 (Principles of Sociology), George McMahon integrated discussion of relevant topics such as Arab family and marriage customs; similarities among the three major monotheistic faiths; and sources of Arab hostility to the U.S.
- Sandy Roney-Hays (Sociology and Anthropology) incorporated into her courses such topics as Islam and revitalization movements in the Middle East.
- Josselyn Moore (Sociology and Anthropology) developed special assignments in conjunction with Focus Middle East. For example, her students in Principles of Sociology wrote short papers on such topics as Islam, ethnic groups in the region, the social background of those who carry out suicide missions, or reflections on student visits to local mosques or interviews with Middle Eastern immigrants. Josselyn provided extensive guidance to help steer students away from common pitfalls like ethnocentrism and stereotyping.
- Elizabeth Grace (Child and Family Services) took up the need for child care providers to be sensitive to cultural similarities and differences with regard to the Middle East and other regions when it comes to childrearing practices and gender issues within families.
- In Psychology 153 (Human Relations), Mala Chaudhery included evaluative reports of systems of human relations in Middle Eastern cultures and firms. Her course also covered the effects, in work and other environments, of the stereotyping of Arab, Muslim, and other peoples.
- Also in Psych 153, with Bob Schaden’s encouragement several students did projects on the politics and structure of Middle Eastern society. Some of these were PowerPoint presentations, and in one instance students invited a Middle Eastern guest to class who focused on American perceptions and treatment of immigrants from the region.
- In Psychology 201 (Introduction to Psychology), Nancy Harm used her knowledge of Arabian-horse training to illustrate principles of learning theory.

Science and Technology

- In Geography 133 (World Regional Geography), Michael Oakes included a one-hour video on the Pulitzer Prize-winning book *Arab and Jew: Wounded Spirits in a Promised Land* by David K. Shipler. After showing the video, he kicked off classroom discussions of the themes involved. “My students ate this up”, Michael reported.
- In Geography 212 (Environmental Science), Diane O’Connell included a unit on international exotic rivers such as the Tigris, Euphrates, Jordan, and Nile, whose importance underlies much of the acute water problems in the Middle East. Diane also gave a campus presentation on this topic, being reprised this semester on April 8.
- Colleen Case (Computer Graphics Technology) led her students in designing and creating two large, beautiful printed banners with Middle Eastern images and words, which were used for the Cairo Coffeehouse cultural event.
- Derald West (Biology) discussed how Middle Eastern culture has affected the genetic isolation, and consequent diversity, of edible plants and other species.

- Randy Schwartz (Mathematics) used several one-hour written activity sheets that he developed to teach students about Middle Eastern methods dealing with binomial coefficients, polynomial optimization, and double false position. These lessons are used in Math 122 (Elementary Statistics), Math 135 (Finite Mathematics), Math 145 (Calculus for Business and Social Science), and Math 230 (Linear Algebra).

Fadwa Tuqan *continued from page 8*

Poetry Gave Her a Path to Be Free

Now that we have a thorough synopsis of Fadwa’s amazing life, we can look at this poem on a deeper level. Firstly, we notice this poem is free verse, so she must have written it later in her life, when her poetic confidence was firm. Free verse also gives off a message of not being constricted, yet being able to freely express one’s thoughts. This can be related to her life in how she was very constricted at home in her culture early on, and poetry gave her a path to be free.

Also, the freeness of the verse suggests her desire for the time when her soul will be free of her body. She wishes to be buried in her holy land, to become united with it freely.

Another interesting point I noticed is how loyal she was to her land, assuming it’s the holy land of Israel. When I first read the poem, I assumed it refers to the land where she was born. But then I read about her life and culture and realized it must be about Palestine. Her people lived for the land that is now called Israel; it was their hope and life. They would die to live there, to pray in its temples, and of course to own its land. They believe it’s their land; and their religion started there, and that is where their hearts remain.

Fadwa was no different. She may have stepped over some feminine lines writing poetry and publishing her books, yet she was still a true Palestinian at heart. She longed to be one with her land. And as we see in her poem, even if she cannot live there, maybe there is a chance for her to die there.

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Of Dream and Faith: A Lebanese Family's American Journey

by Hanan Youssef Bakkar

Hanan Bakkar completed the Schoolcraft Scholars Honors Program in 2008 and will be graduating from the College after this Winter semester. Before coming to the U.S., she earned a bachelor's degree in French Literature from The Lebanese University of Beirut, with a Diploma in Translation and Interpreting. At Schoolcraft she has been active with the International Institute, including organizing two panel discussions on issues of race, culture, and immigration in the U.S., and presenting displays on Lebanon at the Multicultural Fair for the past three years. She won a Sociology/Anthropology Faculty Academic Scholarship in 2007, an Honorable Mention in the 2009 Global Roundtables Student YouTube Competition, and recently joined Psi Beta, the National Honor Society in Psychology.

There is one afternoon in my life that I will never be able to put out of my mind. It was the day when I had to leave my country for good. I was leaving my homeland; I was leaving my family, friends, and places behind. Destination: the USA.

I recall my husband Ahmad saying goodbye and telling me to get on that plane with our children and never look back. He promised to join us as soon as he could.

The moment was so intense and was filled with mixed feelings. Was it happiness to finally leave while knowing that we might never return? Was it excitement, or was it sadness or anxiety or fear? The confusion was considerably more than any dictionary is likely to describe.

To be sure, it was our personal choice to leave our precious family and beloved country. But why did we make up our minds to move thousands and thousands of miles away?

From Alice in Wonderland to Civil War

As I was growing up in a warm and protective extended family, my life resembled the life of "Alice in Wonderland". Back then I was so happy, and too young to realize that life would be filled with unexpected turns of events that could change the destiny of people.

I feel no need to describe Lebanon to you, for it has a worldwide reputation of being the most beautiful and hospitable touristic country in the Middle East. Lebanon was once called the "Paris of the Middle East" and "The Eastern Switzerland". Its capital, Beirut, where I was born and raised, was nicknamed "The Bride of the Mediterranean Sea".

Then came the day when Lebanon and all of the Lebanese people started to witness the outbreak of a hysterical civil war that lasted for 20 years. With religious hatred and the neighboring countries' greed for power providing much of its fuel, the war left behind more than half a million dead, cities in ruins, a population traumatized, and thousands of families torn to pieces.



Hanan Bakkar and Ahmad Elchanti (in caps), with their children Tarek, Karma, and Hussein at a picnic in the park on July 4, 2009, the exact tenth anniversary of their arrival in the U.S.

Discussing the reasons and causes of the Lebanese war is not my purpose here. All I can say is that we all lost 20 years of our lives for a war that wasn't going anywhere except towards death, total devastation and damage.

What was even worse than the war itself was its aftermath. The war had ended, but we were still enduring its consequences. The country was no longer a safe place to live, due to the political and religious conflicts that kept aggravating and dramatically affecting the people's daily lives.

The Decision to Leave Our Homeland

At that time, I was already married and had three children. Amidst the chaotic life that followed the war I kept striving to finish my education, and got a bachelor's degree in French Literature. Then I was lucky to get a wonderful job at Future TV, a local Lebanese television station. My husband, Ahmad Elchanti, is a very intelligent and ambitious man who literally defied all kinds of obstacles just to provide us with the basics that constitute a decent life. Yet over the course of more than 10 years, he could hardly make one single step ahead. In addition, we were raising our three children—the two boys were finishing their high school years then—and we felt they had the right to a better life.

Eventually, all of this came to a head and made us realize that we couldn't stay where we were, or else we had no chance. By leaving our country and starting a new life from scratch, we would be able to provide our children with a secure life, very much away from fear, danger, and a mostly uncertain future.

However hard and endangering life in Lebanon could be, we could not leave without regret. Flashbacking on these times of war has always filled my eyes with the uncomfortable sting of tears and bitterness.

For me, as well as for my husband, regardless of the circumstances surrounding the decision, moving to the USA was our particular way of achieving “The American Dream”. And when I speak of the dream I don’t mean its official dictionary definition, which implies the ideals of freedom, equality, happiness, material comfort, equal opportunity, and so on. Our “American Dream” was solely based on the fact that my family and I all wanted to seek a safe life and a secure future as well as living in harmony with our surroundings—things that we unfortunately lacked in our homeland.

A New Life in a Different Culture

We arrived in America on its Independence Day, July 4, 1999. But achieving our own American Dream did not come easy. The very fact of starting a new life in a new country is a challenge, from struggling against language difficulties to adapting to new and complicating rules and regulations. Only with time did we feel as if we were once again on familiar ground.

Our greatest challenge was that we were starting a new life in a society that embraces different norms of behavior than our own. The two cultures are dramatically different in terms of values and family relationships. For example, for young people growing up, Lebanese culture is family-oriented, whereas American culture is peer-oriented. To take another example, there are certain freedoms and liberties that are acceptable in the one culture but forbidden in the other, such as dating, premarital sex, and drinking for young adults.

Raising our children on Islamic and Arab values and beliefs was an essential matter to address, particularly as far as my responsibility as a mother was concerned. My children were directly exposed to a new teen culture and had to assimilate with it while maintaining their own cultural and religious beliefs. For them, developing coping mechanisms to adapt to the new environment was imperative.

Our two sons, Tarek and Hussein, were old enough by then that they were on solid ground. They already had their identity formed and defined. They had friends from both cultures, they were soon attending college, and they were motivated toward education.

On the other hand, our daughter Karma was only eight years old. We decided that sending her to a private Islamic school was the best way to help her stay within the circle of our mother language and religious beliefs. Actually, to be honest, the idea of Islamic education seemed a little strange to me, because back in Lebanon our children’s education had leaned to the West: the boys attended an American Evangelist school, and our girl went to a Catholic French missionary school. So the idea of sending her to an Islamic school in Michigan didn’t arise because we are against other religions; on the contrary. Rather, it arose from the feeling of anguish and vulnerability of being away from the love and protection

that only a close family can give. It was also born from the need to hold on tight to our cultural background— and in America, I tried to hold on even tighter.

Nurturing a Muslim Community

Sending our daughter to an Islamic school did not relieve me from my own responsibilities of raising her on Islamic values. School alone wouldn’t be enough; “it will take a village”, I thought, as Africans believe. I would need to work hard to enhance her experience as a good Muslim and American citizen at the same time.

But to my surprise, I soon found out that in the city where I lived, there was a fairly large community of Muslims. They are from a variety of backgrounds: Lebanese, Jordanians, Palestinians, Pakistanis, Indians, American Muslims, and others. They have established ways of communication so that children can stay in touch with other youngsters sharing the same religion and other religions, too.

Through school, all of us parents were able to contribute. We created mentor Islamic programs aimed at enhancing the excellent existing academic curriculum. We organized and volunteered at fundraising dinners, particularly during the holy month of Ramadan, where we would host speakers giving lectures and presentations on Islam. We took field trips that included visits to the Arab-American National Museum in Dearborn, a Hindu temple and a Baha’i temple (both located in Canton), and many other places of worship across town. All of the events were open to the public, so that Muslim and non-Muslim people were able to share the experiences.

The endeavor was soon rewarded. Our children grew into good Muslims and perfect adult citizens. They know who they are, how blessed and proud they are for being Muslims, and as citizens, they know how they should behave to the best of their knowledge.

9/11 as a Setback for Muslims

In North America, Muslims constitute an important and growing segment of religious and culturally diverse life. No one can deny that they almost came to a point where they were no longer different from any other ethnic group, and no longer external to the fabric of American society.

Unfortunately, the period that followed the tragic attacks of September 11, 2001 was a difficult one for all Muslims, both Arab and non-Arab, across the United States as well as in different areas of the world. Right when the people of the U.S. were “unlearning” their misconceptions and stereotypes about Islam and Muslims, the incident darkened the image of the Arab world, and a hostile wave of prejudice has become widespread against Arabs and Muslims.

The stigma of being a Muslim living in America during that time was enormous and intense. Like millions of Muslims across the world, I was grieved at these horrifying events; the murder of innocents can never be justified and must not be

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A Lebanese Family *continued from page 11*

tolerated. But I was also angered by the emerging negative and hateful attitudes toward Muslims. Many Muslim-Americans have experienced discrimination, hate crimes, racial profiling, and vandalism.

Because of the threat of all kinds of harassment and humiliation against my faith, I felt I had no choice but to create a personal defense mechanism. For a while, when I was asked where I came from, I wouldn't hesitate to claim an Italian or French origin. I could get away with it because I speak French fluently, and because Italians share similar facial features, skin, and hair color with Lebanese people.

It didn't take me too long, however, to realize how shameful it was to hide my true identity. From that point on, I took a stand to confront any ignorant criticism against my faith and speak out against unfairness whenever it occurs. People cannot forget their tragedy, but also they cannot ignore the struggle of a large population of Muslims across this country to prove themselves different from those who murdered in the name of Islam. It is unfair to over-generalize about an entire culture, faith, or religion just because of the actions of a few individuals.

I was fortunate to be able to express all of this in a Cultural Sociology class at Schoolcraft College when, in 2007, the instructor asked me to be a student speaker on the basic beliefs of Islam. The instructor was very cautious; she warned me before the presentation that I might have some students asking me some "aggressive" questions, so I came prepared. At the end of the presentation, I explained some of the basic teachings of my religion, which include peace, tolerance, and respect for other religions. I also elaborated on how Islam emphasizes that man is the enemy of the unknown, and how every individual will benefit from the virtue of getting to know others before judging them. Then, taking advantage of the unexpected interest of my audience, I encouraged them to educate themselves before making any harmful judgments against any group, which is a sinful act, not only in the Islamic faith but in all other religions as well. The outcome was rewarding; the least compliment that I heard from my listeners was that they started to respect this religion that they formerly had learned to fear. This openness filled me with a feeling that was enormously wonderful.

Schoolcraft Feels Like Home

I am very proud to be a student at Schoolcraft College, where I will be graduating at the end of this Winter semester. This school has given me the opportunity to start my journey of achieving a higher education. I admire the staff members and professors at Schoolcraft. They make one feel one is among friends and family. I am grateful for their openness and appreciation for people from different cultural and religious backgrounds.

There are a few instructors at Schoolcraft that I want to single out. I can't leave the College without expressing my gratitude and appreciation for the great support they have given me throughout my three years as a student at Schoolcraft:



Hanan represented her country, Lebanon, for three years in a row at the Schoolcraft College Multicultural Fair. She plans to still come back and take part in an event she calls "extraordinary".

- Professor Josselyn Moore (Sociology/Anthropology) was the first to encourage me to join the wonderful experience of the Scholars Honors Program, as well as letting me join the Schoolcraft College International Institute. Thanks to her encouragement and support, I got to organize and participate in two discussion panels: one, "The United Colors of America", was a panel of students discussing race issues in the U.S. and was part of my honors capstone project; the other, "Two Generations, Two Cultures, One Family", was a panel of students and instructors discussing the challenges faced by immigrant families raising children in America.
- I would also like to thank Professor Anna Maheshwari (English) for being my mentor all the way throughout the Honors Program.
- And last but not least, my thanks go to Professor Deborah Regner (Psychology), an intelligent and devoted instructor whose footsteps I want to follow in pursuing a major in Psychology.

These three instructors have made me feel as if surrounded by the warmth of my family and good friends that I left behind in Lebanon with great sorrow.

Now, and after more than 10 years of being an American citizen, I can't be anything but thankful. I am an American and proud to be. I have raised three proud and good Muslim Americans. I feel blessed and more than rewarded to raise my children in the United States. This country embraces a high level of diversity, and is able to build a society based on respect for diversity. Isn't that what is making it so great? And yes, there are some people with closed minds and limited understanding, but with time, their number will decrease.

My older son Hussein graduated Cum Laude from Wayne State University with a double major of Computer and Electrical Engineering, and he currently works for the Federal

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A Comparative Social Analysis of Afghan Institutions

by Jon Camunag

Schoolcraft student Jon Camunag of Westland, MI is pursuing a career in physical therapy, and plans to transfer to Angeles University in his homeland, the Philippines. He wrote the paper below for Sociology 201 (Principles of Sociology), in a section taught by Sheryl Switaj this past Fall. The paper was part of a group project "Global Social Change: Pennies for Peace", inspired by the Pennies for Peace campaign at the College (see Kudos, page 3). In their individual papers, students were to analyze connections between four social institutions (politics; marriage and family; medicine and health; and education) within either Afghanistan or Pakistan, and also to compare and contrast these social institutions with those in the United States.

In Afghanistan, a connection can be identified between the four social institutions of education, politics, family, and medicine. Several similarities and differences exist when comparing the status of these institutions in Afghanistan and the United States.

Successive wars involving Afghanistan had nearly torn apart and destroyed the institutions by the year 2000, when the Taliban controlled around 90% of the country. Schooling for females was banned under Taliban rule, teachers fled, and many school buildings were destroyed. It is clear how politics dealt a staggering blow to the social institution of education. After the overthrow of the Taliban in 2001, the educational system has been in the process of being rebuilt. Education is currently limited or often unavailable, usually lacking in permanent structures, and sometimes held outside under tents or even trees. Controversy exists among the Afghans over safety issues and the quality of teachers. Some parents refuse to allow their daughters to be taught by men.

Education is still highly valued in Afghanistan and considered a privilege. As for the United States, one could say that the situation is almost an exact opposite in most cases. The U.S. has the top schools in the world with some of the best teachers and resources. In that sense its educational system is superior, but it seems otherwise when it comes to the utilization of the system. While in Afghanistan, schooling is a privilege, in the U.S. students appear to take it for granted. Not only do the international test scores generated by the U.S. remain rather low, but there appears to be an overwhelming lack in the desire to learn or go to school. When there are people who claim that education is the key to a better future for the youth and country, what happens when people are taught to not want to learn? Is the political and economic system of the United States to blame? Politics and education intertwine in such an issue.

The institution of family remains the strongest of all institutions in Afghanistan, regardless of ethnic groups. Afghan families are endogamous and very patriarchal. Authority in the family rests with the elder male, all inheritance is through the male side, and the female tends to move to the husband's residence when they marry. Polygamy is also allowed, but rarely

practiced in modern times. The male-dominated household fits in with the male domination in society. There are multiple standards set for how females should behave, which also vary somewhat from group to group. A female socializing with males is actually frowned upon. When the Taliban was in control, in 1996 they banned schooling for females.

Don't these traditions of controlling women contradict the axiology of Islam (the primary religion of Afghanistan) and violate women's rights? Islam promotes equality and justice, yet this deep-rooted tradition of male dominance seems to continue. According to information from the U.S. Library of Congress, the zealous need to protect women stems from the Afghan societal belief that women symbolize the honor of the family, community, and entire nation; because of this, women need to be controlled and protected to insure they maintain their purity. But could that excuse simply be rationalizing? It could just as easily be said that if women are held in such high regard and symbolize honor, they should be treated with respect or even as superiors, could it not?

Marriage is a very important process in Afghan culture. The cultural values tied into it are seen in the determining factors for choosing a spouse, such as their social status and financial status. Finding a spouse usually rests with the parents, as the marriage does not only unite the bride and groom but also the two families. Marriage is seen as an unbreakable institution in Afghanistan, and divorce is rarely even seen as an option. Marriage is primarily seen as a means to increase wealth and reputation, and benefit both families for future generations. In the United States, the cultural values tied into marriage are significantly different. The choosing of the spouse tends to rest with the person to be married as opposed to the parents making the decision. The main value that stands out is the need for romantic love in a marriage. In the U.S., romantic love is seen as necessary, whereas in Afghani culture it is seen as unimportant.

Due to military conflict in Afghanistan, much like the educational system, the health system was destroyed. Afghanistan has health care that competes with the worst in the world. According to the United Nations Human Development Index from 2004, Afghanistan ranked a staggeringly low 173rd out of 178 countries. Infectious disease, lack of nutrition, human rights abuse, and both mental and physical trauma plague the country. After the fall of the Taliban in 2001, economic hardship has stressed the medical care system, as the majority of services are provided by the Ministry of Public Health. The quality of medical care in the United States is incomparable to the quality in Afghanistan. The number of trained medical professionals and hospitals available to U.S. citizens is completely different from the almost non-existent medical care of Afghanistan.

When taking a look at the social institutions of Afghanistan, it is obvious how they affect and relate to one another. Though the cultures of the United States and Afghanistan may be different, they share many of the same social institutions, although these take a different form in the two countries. •

For the list of references for this article, see page 18

Iran, Twitter, and the Re-Generation of Our Teaching

by Sam Hays (English)

Around 1900 the sexagenarian Henry Adams, a renowned historian and the descendant of two American Presidents, bemoaned how ill-prepared he was in face of the massive changes that had happened in the previous 50 years. Referring to himself, he wrote, "The education he had received bore little relation to the education he needed. Speaking as an American of 1900, he had as yet no education at all. He knew not even where or how to begin."

I, a sexagenarian one century later, share Henry's doubts. Moving from a childhood of the straight ink pen and radio through the magic inventions of the ball point pen and television into the future- present world of the computer and iPhone, I know hardly how to begin. Moving from a small Hoosier town— where Italian was the only ethnic food, and pizza only arrived in my late teens— to the globalization of today, I need to transform into a new generation, to re-generate into this fast-moving technological and global world.

Global Twittering is a major technology for this global re-generation. Unlike the cable and network news that impose their uniform, narrowly-cut topical perspectives upon the viewer, Twitter provides the viewer the technological scissors to fashion his own perspective, his own cut and pattern.

This Summer, I viewed on the cable news the turmoil over a questionable election in Iran. It was a story that quickly faded from the airways, to be replaced by the death of Michael Jackson and other significant events. But I with my Twitter scissors created my own global cut: The Student Green Revolution of Iran. Twitter messages (Tweets) were pouring out of Iran from resistant and distraught dissenters.

"140 characters is a novel
when you're being shot at."

As protesters filled the streets of Teheran to condemn the election tally, on June 17 I came upon this tweet among the other reports that I saw of the fighting: "140 characters is a novel when you're being shot at." (With Twitter, messages are limited to 140 characters, including punctuation and spacing.) It underlined how, in times like these, writing is precious!

On June 20 a student with his cell phone videotaped the government's horrendous killing of a fellow student, Neda. This blood-filled murder was quickly twittered throughout the world. Within an hour after it was twittered, I viewed it and sent it to friends.

Immediately, Tweets flooded the Twitter network:

"Her name was (Neda), which means voice or call in Farsi. She is the voice of the people, a call to freedom."



An iconic image of Neda in black, white, and red.
<http://weareallneda.com/>

"Do not let Neda's life be lost in vain. We together will stand and be brave with your support. We are all for freedom and democracy."

"I cannot sleep as I cry over Neda. It could have been me. But it gives us the power to continue protesting."

"I am resisting with my parents, and they live in a safe place in Tehran. Sometimes we switch places. Parents are behind us."

Soon the Twitter rally cries were, "I am Neda. We are Neda." Neda Twitter respondents such as "Iran Angel" and "A Voice from Neda" blossomed, providing information on imprisonments, protests against government executions, and announcements of upcoming resistance rallies. Neda was declared a martyr and on the 40th day of her martyrdom, the students thrust forth with even greater protests. Via Twitter, YouTube has become a conduit for videos of beatings, reported torturing and raping of students, and of protest propaganda.

Twitter in conjunction with YouTube, Internet websites, Facebook, and even iPhone has been used by the Iranian student movement in their protest against the government. Each technology flows into the other. I follow the messages on Twitter, which leads to videos of student protests on YouTube and to opposition leader Hossein Mousavi's Facebook site for his messages and linked Internet blogs and websites. All of this is supplemented by my iPhone, upon which I listen to iPod Middle Eastern interviews.

I no longer accept the cable news coverage. Instead, with my Twitter scissors I cut a pastiche of global locations and perspectives and even pass them on to significant others. In the words of Frank Sinatra, "I do it my Twitter way."

Books that Open Doors to the Middle East

Don't forget our two earlier lists of recommended books about this region, both available on the Internet at <http://www.schoolcraft.edu/scii/publications.asp> —

- *International Agenda* Jan. 2004, pp. 6-9
- *International Agenda* Sep. 2004, pp. 7-8.

Hanna Minah, *Fragments of Memory: A Story of a Syrian Family* (Northampton, MA: Interlink Books, 2004)

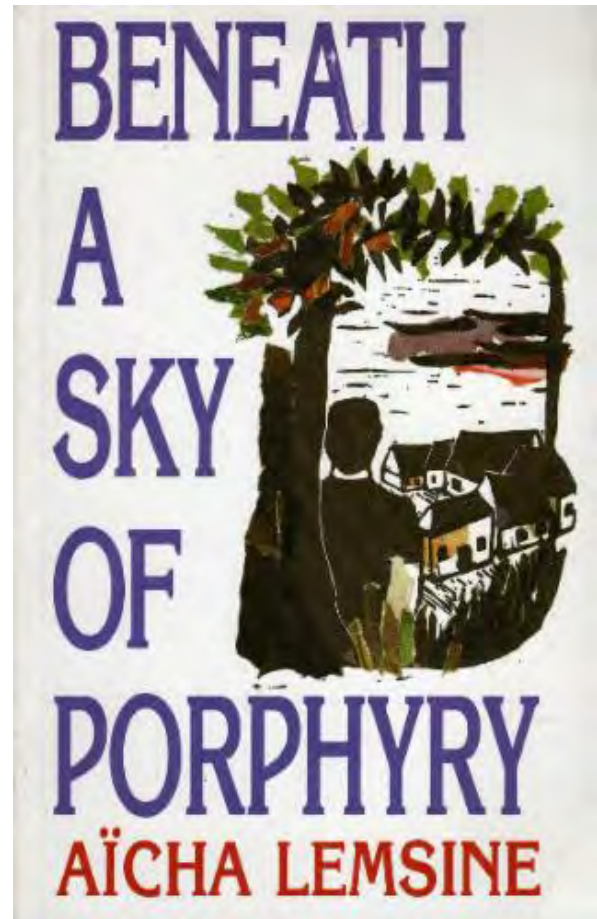
Considered the leading novelist of modern-day Syria, Minah (b. 1924) understands and empathizes with the hard lives of common Arab people, no doubt due in part to his own earlier work as a stevedore, barber, and journalist. This autobiographical novel, set in the early 1900's during the period of French rule, richly recounts the life of a boy in a coastal village. He and his family are virtual serfs, cultivating mulberry trees on land owned by the *mukhtar*, or village head. The reader sees not only the heartbreaking effects of poverty, hunger, and disease, but also a glimpse of their causes in the social relationships between rich and poor, town and village, colonizer and colonized. This was a time when the Western powers enjoyed free reign, and the modern technology they brought to such backward regions only worsened the plight of millions of peasants.

Ghassan Kanafani, *Men in the Sun and Other Palestinian Stories* (Boulder, CO: Lynne Rienner Publishers, 1998)

Ghassan Kanafani was a leading Palestinian writer and leftist who was assassinated in 1972. This book contains several of his short stories along with the title novella, which he first published in 1963 and is considered one of the masterpieces of modern Arab fiction. Three Palestinian refugees leave their destitute camps hoping to find work in the oil fields far to the East. The driver of a water-tank truck, himself a Palestinian refugee, agrees to smuggle them across Jordan and Iraq and into Kuwait, dangerously hiding them inside his sweltering cargo hold as they move across borders. The story is powerful not only because of its drama but because of its more subtle and thought-provoking social and political implications. In Kanafani's deft telling, full of flashbacks, the tale becomes a vehicle for criticizing the political corruption, paralysis, and defeatism within the Arab world that have prolonged the Palestinian tragedy. A film based on the novella was banned by several Arab regimes because of this aspect of the story.

Aïcha Lemsine, *Beneath a Sky of Porphyry* (London: Quartet Books, 1998)

First published in French in 1978, this was the second novel by the feminist-minded Lemsine, who was born in 1942 in the mountainous Nemencha region of Algeria. Her story centers on Ali, a young man who is catapulted into Algeria's bloody war for independence (1954-62). In diary-like entries, Ali tries to make sense of traumatic events, and we see how his involvement as a liberation fighter matures him personally and politically. At the same time, through the



eyes of a third-person chronicler, we see the intertwined lives of other villagers, both women and men, both Algerian indigenes and French occupiers. The story continues into the post-colonial era.

Mona N. Mikhail, *Seen and Heard: A Century of Arab Women in Literature and Culture* (Northampton, MA: Olive Branch Press, 2004) [Bradner Library, Call #: PJ 7538 .M554]

In this collection of essays, Mona Mikhail, a professor of Arabic and comparative literature at New York University, casts a wide net over literature, film, popular culture, and the law in order to investigate the living, often rapidly changing, reality of Arab women and their societies. Whether she examines Egyptian film, wedding customs, contemporary rewritings of the Shahrazad story, the role of love in the novels of Naguib Mahfouz, or images of women in North African novels, she sheds light on the role of Arab women within Islam and within the Middle East.

Sheila R. Canby, *Persian Painting* (Northampton, MA: Interlink Books, 2004)

Canby, a curator in the Department of Oriental Antiquities at The British Museum, provides a concise and fully illus-

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Books that Open Doors *continued from page 15*

trated account of Persian painting from Ilkhanid times in the 1300's until 1900. She focuses on miniatures, with their jewel-like colors, rich patterns, precise execution, and virtuoso draftsmanship. The book starts with a discussion of the artists' materials and tools, and goes on to explore the stylistic development and the religious and historical context of this tradition. Examples include works from illustrated manuscripts such as the *Shāhnameh*, a poetic opus written by the Persian poet Ferdowsi, which traces the history of the Zoroastrian religion from its beginnings up to the defeat of the last Zoroastrian king by Muslim Arab conquerors.

Aamir A. Rehman, *Dubai & Co.: Global Strategies for Doing Business in the Gulf States* (New York: McGraw-Hill, 2007)

According to the author— an advisor on global strategy to several Fortune 500 companies— no truly global firm can afford to ignore the booming Gulf region. The key, however, is to approach the region with savvy strategies and business models for managing the risks and drawbacks as well as the opportunities in this market. Rehman outlines what sorts of opportunities are available in the region; discusses the key characteristics (historical, demographic, political, economic, and regulatory) of each country; provides stories about major companies that have already tapped into this lucrative market; and shows how to create corporate strategies that enable a given firm to adapt to this unique commercial environment.

Robert Vitalis, *America's Kingdom: Mythmaking on the Saudi Oil Frontier* (New York: Verso Books, 2009)

Bob Vitalis, a political science professor at the University of Pennsylvania, has created a scholarly but gripping treatment of a fascinating subject: how the drilling of oil in Saudi Arabia quickly became America's largest single overseas private enterprise. Beginning with the establishment of a racist Jim Crow system in the camps of the Dhahran petroleum fields in the 1930's, the book goes on to examine how Ike and JFK cemented a "special relationship" with the country by training and equipping the Saudi army and air force; how oilfield workers tried to challenge the racial hierarchy of the ARAMCO camps in the 1950's and 1960's; and how the eventual repression of those workers led to the consolidation of America's Kingdom under the House of Fahd, the royal faction that still rules today.

Ray Takeyh, *Guardians of the Revolution: Iran and the World in the Age of the Ayatollahs* (New York: Oxford University Press, 2009) [Bradner Library, Call #: DS 318.83 .T36]

This book dissects Iran's foreign policy and its interrelation with the country's internal political struggles. Takeyh, a State Dept. advisor in the Obama administration, is an Iranian-American whose family left Iran in 1979. That was the fateful year in which the Shah was overthrown by a massive popular revolt, and Ayatollah Khomeini established the Islamic Republic. After a period of relative liberalization in the 1990's, more conservative elements in Iranian politics

have again come to the fore, and this has influenced Takeyh's view of the dynamics involved. Instead of seeing an inexorable trend toward modernization and liberalization in Iran, he now counsels the need for the U.S. and its allies to formulate a strategy to contain the regime's ambitions.

Juan R. Cole, *Engaging the Muslim World* (New York: Palgrave Macmillan, 2009) [Bradner Library, Call #: DS35.74.U6 C65]

Millions are familiar with Juan Cole— a University of Michigan history professor and a leading expert on the Muslim world— through his provocative blog, "Informed Comment" (<http://www.juancole.com>), which benefits from his ability to actually read the Middle Eastern press. His latest book is a timely and incisive retrospective on the Bush administration's disastrous engagement in the Middle East. It shows just how central a role has been played by oil interests in American foreign policy; demolishes the idea that the Islamic religion is intrinsically violent or that Muslim activism means radicalism; and combats Western myths about the Wahhabi sect in Saudi Arabia. The chapter on the Iraq War shows that fear-mongering about Islam was a major enabler of the U.S.-led invasion, and the chapter on Iran shows that U.S. officials and media are similarly exaggerating the aggressiveness of the regime in Tehran. Cole argues that our history of meddling in Iran, Afghanistan, and Pakistan have been case studies in the law of unintended consequences.

Emma Williams, *It's Easier to Reach Heaven Than the End of the Street: A Jerusalem Memoir* (Northampton, MA: Olive Branch Press, 2009)

This highly acclaimed memoir of the second Palestinian Intifada is written by a physician who, with her husband and three small children, lived in Jerusalem during 2000-3. The writing is brilliantly crafted, thanks to an eye for fine detail and a heart that feels the humanity of both Arabs and Jews, caught in a conflict where neither side can truly win. Williams's memoir is filled with personal and vivid stories, from a suicide bombing in the schoolyard where her children played every day, to birthing her fourth child during the Israeli siege of Bethlehem.

Nasser Abufarha, *The Making of a Human Bomb: An Ethnography of Palestinian Resistance* (Durham, NC: Duke University Press, 2009)

Palestinian anthropologist Nasser Abufarha was born and raised in the West Bank town of Jenin, where many of the martyrdom operations against Israeli targets were initiated during the Second Intifada. In this study, he attempts to analyze this form of political violence and to explain the collective state of mind of the Palestinian population after the breakdown of the Oslo peace process. He draws on the life histories of martyrs, including through interviews that he conducted with their families and with members of groups that sponsored their attacks. He discusses how Palestinians understand the history of their conflict with Israel, and the disillusionment resulting from the failure to resolve the conflict and from continued Israeli policies of encirclement and violence. •

Business 240: Competing On a Global Level

by Susan Ontko (Business)

As countries reduce barriers to trade and investment, our world continues to get smaller. If you are a business person, then your competition or your next opportunity is as likely to come from across the globe as across the city!

International Business (BUS 240) is designed to explore the many considerations involved in doing business on an international basis. Topics covered include culture, economic systems, political and legal systems, ethics, international trade, regional integration, modes of market entry, international strategies, and global marketing.

Students in the course select a focus country to research, and ultimately they become “country experts”. Throughout the semester, they work on a capstone project providing them with the opportunity to explore the country of their choice by learning about its culture, history, economic system, political and legal system, and position on international trade. Students are also exposed to the countries being studied by their classmates through the sharing of research findings and class presentations.

In the second half of the course, students shift from “research mode” to “application mode”. They apply what they learned about their focus country by developing a global marketing strategy. Students select a U.S. product or service for which they believe there is an interest and need in their selected country. They then begin developing a marketing strategy for that product or service by determining the mode of entry into the country, if the product or service would need to be adapted for local tastes, and identifying the challenges they would face marketing in that country. Finally, given their knowledge of the country and the behavior of its consumers, students determine the advertising, promotion, distribution, and pricing strategies they would utilize to market their chosen product or service in their focus country.

The course culminates in a capstone project with students assembling their findings into a final paper. A separate capstone presentation is created and shared with the class. The students marvel at how much insight they have gained into their focus countries, and the resulting presentations allow us to embark on a world tour without leaving the classroom.

International Business (BUS 240) was offered for the first time on-campus in the Winter 2009 semester. For most students it was an “eye opening” experience. Students quickly realized if you do not research and understand a country’s culture *before* attempting to conduct business in that country, then you risk offending and alienating your target audience. Students enjoyed learning how to research another country and many students planned to further their studies in International Business.

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Philosophy 277: A World Full of Problems

by Mark R. Huston (Philosophy)

While I have taught a section on globalization in my past ethics courses, this past Fall semester in Philosophy 277 (Ethical Problems) I attempted to explore the topic in a bit more depth.

To begin with, I asked the class what they thought globalization meant. I have found that academics often tend to focus solely on the negative aspects of globalization, particularly in terms of the potentially negative economic impact coupled with an identification of globalization with colonization. Interestingly, though, many of my students mentioned positive aspects, such as the ability, speed, and range of communication across the world. Thus, in a globalized age, it is possible for a student in Livonia to have extended communicative contact with people in other countries in ways that previously were impossible.

We then looked specifically at two articles found in our textbook: “Globalization and Its Discontents” by Herman E. Daly and “Principles of Earth Democracy” by Vandana Shiva. Shiva is very critical of globalization, which she refers to as “corporate globalization”, because she views globalization as primarily a process of corporate domination of commons (e.g., water, seeds, etc.). As a result of this domination, indigenous peoples are completely deprived of, or must pay for, basic goods that had been free, thus creating even greater poverty. Shiva’s alternative, “earth democracy”, a view influenced by a speech of Chief Seattle of the Suquamish tribe, calls for a return of commons to all people, thus giving them a stake in those commons—this, according to Shiva, is true democracy.

Daly’s article is also critical of globalization. Daly considers globalization to be the “economic integration of the globe” that is a result of free trade and ends in the disintegration of national boundaries. He has three main criticisms of globalization: (1) globalization lowers standards and wages worldwide, (2) it results in greater corporate monopolies, and (3) it increases national specialization (which means a nation is more likely to fail—think Michigan and the auto industry, but at the level of nations). “Internationalization” is his alternative, and it allows for global trade while maintaining the integrity of nation-states.

Finally, we returned to a general discussion of the concept of globalization, where we attempted to define globalization without pre-judging its moral significance. Influenced by an entry on globalization from the *Stanford Encyclopedia of Philosophy*, written by William Scheurman, we identified several key components of globalization. The first condition is deterritorialization, the breaking down of territories. This occurs not only at the corporate level, but at the social level as well, thus creating new forms of social activity. The second condition is interconnectedness across geographical and politi-

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Children's Literature in a Global Perspective

by Sumita M. Chaudhery (English)

When students enrolled in English 203 (Children's Literature) are asked "What is children's literature?" on the first day of class, most of them say, "Picture books, Folktales, and Fairytales." They spend the rest of the semester understanding that the vast field of children's literature covers much more than these three genres. In fact, students begin to discover that they need to define children's literature in their own terms in order to comprehend its dimensions. For many works that have come to be classified as children's literature in modern times were not originally meant for a 'child' audience. Literature, especially of an oral tradition such as myths, legends, epics, fables, and folk and fairy tales, emerged long before they were recorded in print. Consequently, the geographic and cultural origins of such literature are uncertain. Investigating that body of literature often reveals that many tales and myths commonly considered to be of Western origin actually had their beginnings in the East. Hence, a segment of English 203 pertains to reading and researching the global origins of children's literature and understanding the importance of cultural diversity in the development of the child. This international component is inherently embedded in the course, and the course is one of those designated as inherently international for purposes of Schoolcraft's Global Endorsement program.

Since "literature" is a broad term, it covers many genres; and what is commonly considered literature for children covers many types in addition to picture books and fairytales. Besides those two types, when children read myths, realistic or fantasy fiction, or various categories of nonfiction such as biography, travel, history, and science—in other words, all subject matter appropriate for K-12—this can help them discover and understand the world around them. So, the vast domain of children's literature comprises everything from simple stories with pictures, to works of anthropology, archaeology, geography, social studies, and science.

During weeks 11-13 in my sections of English 203, there is a unit in which students in groups of three or four are asked to select a nonwestern culture or country, to explore many of the genres of children's literature applicable to it, and to formulate what they learn in a presentation relevant to children in the middle school and high school grades. For example, members in one group might choose Egypt, and investigate Egyptian myths and folklore, important historical figures, agriculture, architecture, or special festivals. This unit is introduced with a special focus on Geography, History, and Cultural Studies. The countries chosen by student groups in Fall 2009, for example, were Japan, India, Thailand, Australia, Israel, and Egypt.

Students are asked to follow these requirements in creating their group projects:

- **Each** student selects at least one credible/scholarly book appropriate for 6th-12th graders as the primary source for the specific focus, and then researches two or three genres further through various types of secondary sources.

- Each presenter is graded individually out of 100 points based on content, method, and style of delivery; each group receives an additional grade out of 100 points for creativity and innovative approaches to delivering the information.
- Each group is prepared to present for approximately 40 minutes, with 5-10 minutes allotted to questions/answers from the class.
- At the beginning of the presentation, each presenter must submit a detailed outline and a "Works Cited" page. The outline must provide details on the *specific* points covered and indicate where a *specific* source has been used from the Works Cited list.
- In preparing their presentations, students are asked to focus on questions such as, "Why is the specific culture/region important for our present-day student audiences?" and "How can children in Grades 6-12 be taught this information in an interesting way?"
- Students are asked to use various strategies to teach and impart information with technology.
- Since the content of the presentations is included in the Final Exam, the other students in the class are advised to be present, to take notes, and to ask questions of the presenters.
- Each group is required to submit study guide questions on the Oral Presentations. Every student receives a copy of the student-generated questions as they review for the Final Exam.

Through this group project, students acquire or hone presentation skills using various forms of delivery, learn to work collaboratively, integrate research, and use relevant information for their personal awareness and for the learning environment they create. In the process they discover, for example, that the story of Cinderella has several precursors in India, China, and Egypt; that apartheid existed in various cultures long before slaves were brought to America; and that many of the Mother Goose nursery rhymes were actually collected and translated from various non-European languages.

Even if students retain but a small portion of what they learn in English 203, they become equipped with information that is not all didactic but entertaining for children and adults alike. After all, children's literature is just that: a body of information in various genres, able to be shared between various age groups, in order to gain knowledge or to simply enjoy. •

References for Jon Camunag's article (see page 13)

- John R. Acerra et al., "Rebuilding the health care system in Afghanistan: an overview of primary care and emergency services", *International Journal of Emergency Medicine*, vol. 2 no. 2 (June 2009), pp. 77-82. Available at <http://www.ncbi.nlm.nih.gov:80/pmc/articles/PMC2700223>.
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- "Family" and "Gender Roles", in Peter R. Blood, ed., *Afghanistan: A Country Study* (Washington: GPO for the Library of Congress, 2001). Available at <http://countrystudies.us/afghanistan/57.htm> and <http://countrystudies.us/afghanistan/58.htm>.

A Lebanese Family *continued from page 12*

Patent and Trademark Office in Washington, DC. My son Tarek graduated, with an Honorable Mention, from Davenport University with a degree in Computer Information Systems and has two jobs. He works for a reputable firm in Troy, MI that produces missile metal powder for NASA and for many aviation companies, and he works as a graphic designer for a local newspaper. My daughter Karma is a pre-med student at the University of Michigan. By the Fall of 2010, I will start my master's degree program in Clinical Psychology. Finally, my husband started a very successful business, and thanks to him and to the wonderful opportunities that this country has given us, we are climbing up the social ladder at a fast pace.

Over the last 10 years, while my children were paving their way toward a secure future, they were constantly being challenged by outside pressures and influences. Nevertheless, they managed to remain faithful to our cultural and religious values. With tremendous effort and determination, they were able to reach out to their culture while getting involved in the experience of the American culture in a safe and righteous manner. •

Business 240 *continued from page 17*

Currently, an online version of the course is in development and scheduled to run in Fall 2010. The majority of Schoolcraft's Applied Science majors transfer to Eastern Michigan University to complete their bachelor's degrees. EMU has accepted International Business (BUS 240) as the equivalent of EMU's Fundamentals of Global Business (IB 210) course. BUS 240 also satisfies EMU's General Education Global Awareness requirement.

With the widespread utilization of the Internet to conduct business, the continued transfer of work offshore, and the opportunity represented by several massive emerging markets, businesses large and small must consider themselves part of a *global*, not just local, economy. Schoolcraft must prepare students to compete on a global level. As a result, International Business (BUS 240) will be a required course in the General Business degree program effective Fall 2010. •

Philosophy 277 *continued from page 17*

cal boundaries. Historically, even though increased speed of communication and travel (e.g. telephones and airplanes respectively) could be considered a precursor to interconnectivity, it is only with the development of high speed computing that a new space, "cyberspace", has been created that has forced a complete global transformation. In addition to these two conditions, others that we identified were the speed /velocity of activity and communication; the fact that it is a long-term process, i.e., globalization does not happen in a moment; and finally, that it is a multi-pronged process that includes economic, political, and social elements.

A mildly interesting addendum: the next section I covered was on terrorism and war. At about that time, the show "60 Minutes" had a segment called "Cyber War: Sabotaging the System" that examined various cyber attacks against the United States by the likes of China. This provided a perfect bridge between the two topics, since these sorts of attacks could only occur in a globalized world. •



Discover China, May 19-27, 2010

This 9-day educational tour is offered to Schoolcraft students, faculty, and staff, as well as families and friends. It is not sponsored by the College, but is organized by Foreign Languages Prof. Anita Süess Kaushik and led by EF Educational Tours.

- Beijing (Summer Palace, Forbidden City, Tiananmen Square, a local school, rickshaw tour in Hutong, Temple of Heaven Park, etc.)
- Badaling (the most visited section of the Great Wall)
- Xi'an (ancient City Wall, Big Wild Goose Pagoda, Terra-cotta Warriors, calligraphy presentation, etc.)
- Shanghai (Jin Mao Building, the Bund, Jade Buddha Temple, Yu Yuan Garden, Nanjing Lu, etc.) and so much more.

COST:

- Travelers under 23 years: \$2,734.00
- Travelers 23 and above: \$3,069.00

Includes round-trip airfare, all transportation (including two flights within China), sightseeing tours and admission to all sites, all hotels with private bathroom, breakfast and dinner daily, full-time bilingual EF tour director. All-inclusive insurance available. (Schedule, itinerary, and prices are subject to change.)

- For more information, visit <http://www.anitasuess.com> or call 734-462-4400 Ext. 5668
- Sign up at <http://www.eftours.com> (tour identification number: 684368).
- Deadline to sign up: January 25, 2010.

This is How the World Sounds

by Randy K. Schwartz (Editor)



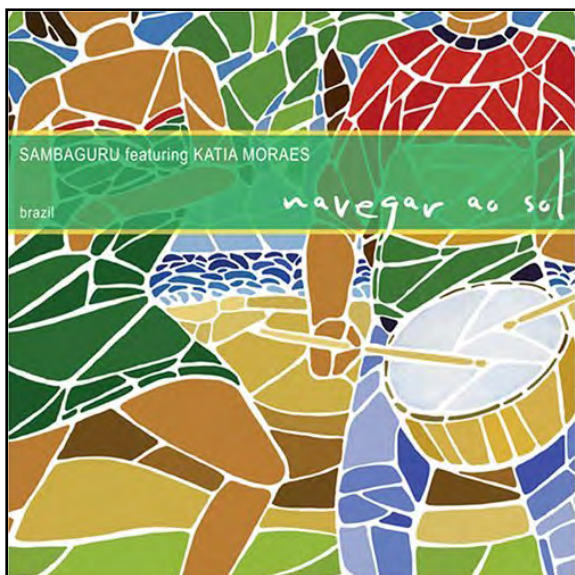
Khaled, *Best of Khaled* (Universal France, 2008)

Khaled Hadj Brahim, better known as Cheb Khaled or simply Khaled, was born in 1960 in Algeria's coastal Oran Province. As a teenaged singer-songwriter and multi-instrumentalist, he led dozens of fellow musicians in North Africa and France in bringing the genre called *rai* to international popularity. *Rai* ("opinion"), which arose among Bedouin shepherds in Oran in the 1930's and was later shaped decisively by female singers, mixes traditional Arab and Berber music with Spanish, French, and rock influences. Extremely catchy and rhythmic, it is a modern music whose folk roots are still clearly discernible. Following a pivotal 1985 festival in Oran city, the Algerian government declared *rai* to be one of the country's native musical styles—infuriating Islamic militants, who objected to lyrics that take up taboo subjects like sex, drugs, and alcohol. Their death threats forced Khaled to move to Paris the following year.

Amadou and Mariam, "Welcome to Mali" (Nonesuch, 2009)

Husband and wife, Amadou Bagayoko and Mariam Doumbia are known across Africa as the Blind Couple of Mali. It was at the Institute for Young Blind People, located in the capital, Bamako, where they began making music together and got married. They infuse Malian pop with other world musics, including American blues and rock. Based on their wide touring experience over the past two decades, on a single album the duo can sing lyrics not only in their native Bambara language but in several other African tongues (Dogon, Tuareg, Tamasheq, Senufro, Songhai, Soninke, Malinke, Khassonke), not to mention French and English. The listener is immediately taken by the voices (Mariam's alto is especially affecting) and the driving, propulsive rhythms for which modern Africa is famous— with contributions from such instruments as the *kora* harp, the Malian violin, and the electric guitar.

♪ Two other Malians with hot current releases: **Vieux Farka Touré** (son of the great Ali Farka Touré) and **Oumou Sangare**.



Kátia Moraes & Sambaguru, *Navegar ao Sol* (Moondo, 2005)

Singing mostly in Brazilian Portuguese on *Navegar ao Sol* ("Find Your Way to the Sun"), Kátia Moraes expresses a wide range of moods. After getting her start in Rio in the 1980's, she took her wonderfully versatile voice and moved to Los Angeles at the end of the decade. Soon she showed that her tastes in music extend far beyond her native country to many other parts of the world: she fronts a band, Sambaguru, that also includes musicians from India, Sri Lanka, Louisiana, and California. The wide range of backgrounds and techniques makes for a rich, broad songbook, but the listener never forgets the Brazilian heart of the music. Their latest album, *Tribo Ghandista*, was nominated for a Grammy in 2009.

♪ Two other Brazilians with hot current releases: **CéU** and **Otto**.

Multicultural Events Calendar for SE Michigan

See also the schedule for Focus Middle East (page 6).

Sep. 4, 2009 -- Feb. 11, 2010: IMAX film, "Journey to Mecca: In the Footsteps of Ibn Battuta" (2008, directed by Bruce Neibaur, 45 mins.). Tells the incredible story of one of the greatest travelers in world history. In 1325, the scholar Ibn Battuta left his home in Morocco to perform the Hajj and did not return for almost 30 years, having traveled three times as far as Marco Polo. His perilous journey presents an unforgettable picture of Islamic civilization during the 14th Century. Narrated by Ben Kingsley and endorsed by world religious leaders, the film records the first and only time an IMAX camera has captured an aerial view of the Hajj or been admitted into the Grand Mosque in Mecca. The Henry Ford IMAX Theater, 20900 Oakwood Blvd., Dearborn. For info and tickets, call 313-982-6001 or see <http://www.hfmvgv.org/events/journeyToMecca.aspx>.



"Journey to Mecca: In the Footsteps of Ibn Battuta"

Oct. 1, 2009 – Mar. 28, 2010: Multimedia exhibit, "Connecting Communities". Using Metro Detroit as a microcosm of American immigration, this exhibit lets immigrants tell their own stories, which often contradict broadly held stereotypes and misconceptions. Via cell phone, visitors listen in on conversations with Arab, Latino, South Asian, and Eastern European immigrants, while photos, personal objects and writings further illuminate their experiences. Viewers may contribute their own thoughts and experiences with immigration, either inside the gallery at a video kiosk or later from their own computers; some of this content is projected on the gallery walls. Main Floor Gallery, Arab American National Museum, 13624 Michigan Avenue, Dearborn. For more info, see <http://www.arabamericanmuseum.org>.

Oct. 1, 2009 – Apr. 11, 2010: Exhibit, "The Accidental Mummies of Guanajuato", on loan from the Museo de las Momias de Guanajuato (Mexico). Combines science, history, and cultural anthropology to immerse the visitor in a Mexican city over 100 years ago. Detroit Science Center, 5020 John R Street, Detroit. For more info, see <http://www.detroitsciencecenter.org/AccidentalMummies.html>.

Nov. 6, 2009 – Mar. 14, 2010: Exhibit, "Paris: City of Art". Pieces from the Museum's collection depict Paris and the work of Parisian artists. Selected and curated by Art History students at the University of Toledo with guidance from Museum exhibition designers. Hitchcock and Stevens Galleries, Toledo Museum of Art, 2445 Monroe Street, Toledo OH. For more info, see <http://www.toledomuseum.org/>.

Jan. 9-30, 2010: Exhibit, "Visions From The East". A multimedia exhibit of works by Michigan artists of Middle Eastern descent. Creative Arts Center, 47 Williams Street, Pontiac. For more info, contact Lisha Fisher at 248-333-7849 or see <http://www.Pontiac.mi.us/cac>.

Jan. 12, 2010: Lecture, "Connections Between Urban and Global Student Service Learning", by Robert L. Thomas, Dean, College of Liberal Arts and Sciences, Wayne State University. Humanities Center Brown Bag talk series. 12:30-1:30 p.m., Room 2339, Faculty Administration Building, 656 W. Kirby, Wayne State University, Detroit.

Jan. 15-24, 2010: Film, "Red Cliff", the complete director's cut (2008, directed by John Woo, 271 mins. plus intermission). Epic historical drama based on a legendary 208 CE battle that heralded the end of the Han Dynasty in China. In Mandarin with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Jan. 18, 2010: Martin Luther King, Jr. Commemoration. Keynote address by Dr. Ron Woods, Department of African American Studies, Eastern Michigan University. Also scheduled: student slideshows on historical and current social problems and the work led by Dr. King; a student discussion panel; screening of the documentary, "Mighty Times: The Children's March"; a student poetry slam; and an art exhibit featuring work by Schoolcraft art instructor Anthony Bacon. Organized by "Bridging Barriers: Unity in Diversity", a new project of the International Institute. 9:00 a.m. – 3:00 p.m., Room MC-200, McDowell Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Helen Ditouras at 734-462-4400 ext. 5647 or hditoura@schoolcraft.edu.

Jan. 18, 2010: Free symposium, "Martin Luther King, Jr. and the World—Continuing the Fight for Equality". A talk by leading King scholar Clayborne Carson, followed by a panel discussion and dramatic reading by local high school students. 10 a.m. - 3:30 p.m., Anderson Theater, The Henry Ford, 20900 Oakwood Blvd., Dearborn. To reserve a seat, see <http://www.hfmvgv.org/events/symposium.aspx>.

Jan. 23 – Apr. 18, 2010: Exhibit, "Tradition Transformed: Chang Ku-nien, Master Painter of the 20th Century". Chang (1906–1987), who trained in Shanghai and resettled in Taiwan, was a versatile and proficient practitioner of the ancient tradition of Chinese painting. Univ. of Michigan Museum of Art, 525 South State Street, Ann Arbor. For more info, call 734-764-0395 or see <http://www.umma.umich.edu/>.

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Multicultural Calendar *continued from page 21*

Jan. 28 – Aug. 15, 2010: Exhibit, “From Mocha to Latte: Coffee, the Arab World and the \$4 Cup”. Explores the effects of coffee on the history of the Arab World and consequently, the rest of the world. Lower Level Gallery, Arab American National Museum, 13624 Michigan Avenue, Dearborn. For more info, see <http://www.arabamericanmuseum.org>.

Jan. 30, 2010: The Detroit Historical Society hosts a behind-the-scenes tour of the Islamic Center of America, North America's largest mosque and one of Dearborn's oldest institutions (1963). 10 a.m. Tickets must be purchased in advance. For more info, call 313-833-1801 or see <http://www.detroithistorical.org>.

Feb. 2, 2010: Lecture, “From Motown to Shanghai: Teaching African American Studies in China”, by Melba Boyd, Chair, Africana Studies, Wayne State University. Humanities Center Brown Bag talk series. 12:30-1:30 p.m., Room 2339, Faculty Administration Building, 656 W. Kirby, Wayne State University, Detroit.

Feb. 5-6, 2010: 20th annual Asia Business Conference, “Asia: Leading Global Recovery?”. Stephen M. Ross School of Business, 701 Tappan Street, University of Michigan, Ann Arbor. For more info, contact Giselle Tan Dineros (giselled@umich.edu) or Scott Labadie (stlabadie@umich.edu).

Feb. 5 – Apr. 23, 2010: Exhibit, “Breaking the Mold: Contemporary Japanese and Chinese Ceramic Sculpture”. Elaine L. Jacob Gallery, Wayne State University Dept. of Art and Art History, 480 W. Hancock Street, Detroit. For more info, call 313-993-7813 or see http://www.art.wayne.edu/jacob_gallery.php.

Feb. 12-14, 2010: Film, “Munyurangabo” (2008, directed by Lee Isaac Chung, 97 mins.). After stealing a machete from a market in Kigali, Rwanda, young Munyurangabo and his friend, Sangwa, leave the city on a journey tied to their pasts. Born into separate tribes, their friendship is tested when Sangwa's parents disapprove, reminding the boys that “Hutus and Tutsis are supposed to be enemies.” In Kinyarwanda with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Feb. 13-14, 2010: Performance, Ballet Hispanico. Combining ballet, modern and Latin dance to create a new art form in which theatricality and passion propel every move. Detroit Opera House, 1526 Broadway, Detroit. For more info, call 313-961-3500 or see <http://www.motopera.org>.

Feb. 20, 2010: Black-tie event, Grand Opening Reception of the New Gallery of Islamic Art. (Gallery opening is on Feb. 28.) Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, contact Curator of Islamic Art Heather Ecker at 313-833-1718 or ecker@dia.org.

Feb. 22, 2010: Performance, Buckwheat Zydeco. Stanley “Buckwheat” Dural, Jr., from Lafayette, LA, is a master of the piano accordion and the B3 organ. He and his band members blend Afro-Caribbean rhythms with blues, soul, rock, country, and

Ford/Comerica Global Thursdays

Global Thursdays is a multicultural performance series showcasing the finest in world music, dance, film and performance art, supported in part by Ford Motor Company and Comerica Bank. A wide variety of local, national, and international acts truly allows you to “see and hear the world, right here”. Programs are on alternate Thursday evenings at 6:30 p.m. at the Arab-American National Museum (13624 Michigan Ave., Dearborn). Tickets for concerts: \$10; discounts for students, AANM members, and series ticket holders. For more information, see <http://www.arabamericanmuseum.org>.

The theme of the Winter/Spring 2010 season is the controversial issue of immigration:

Jan. 28, 2010

Concert: Bassam Saba
(Arab multi-instrumentalist)

Feb. 11, 2010

Film: “All About Dad”
(Story of a Vietnamese-American family)

Feb. 25, 2010

Concert: Chicago Afrobeat Project
(Fusing African, Cuban, funk, rock, jazz)

Mar. 11, 2010

Film: “El Norte”
(Two Guatemalan siblings attempt to flee to the U.S.)

Mar. 25, 2010

Concert: La Chispa & Company
(Flamenco artists from around the U.S.)

Apr. 8, 2010

Film: “Children of Invention”
(Drama of a poor family outside Boston)

Apr. 22, 2010

Concert: Xiao Dong Wei with Yang Wei and Yuki Mack
(Chinese *erhu*, *pipa*, and piano)

French Cajun music to make a red-hot hybrid. 8 p.m., The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

Feb. 28, 2010: Lecture, “Music Unheard: Erasing the African American Presence in Mount's ‘The Banjo Player’”, by Bruce Robertson, Professor of Art, University of California, Santa Barbara. 2:00 p.m., Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, call 313-833-7900.

Mar. 1, 2010: Performance, Soweto Gospel choir. An energetic, vibrant performance of rich harmony in the African gospel tradition. 7:00 p.m., Detroit Symphony Orchestra and Max M. Fisher Music Center, 3711 Woodward Avenue, Detroit. For more info, see <http://www.detroitssymphony.com>.

- Mar. 5-14, 2010:** Film, “The Sun” (2005, directed by Alexander Sokurov, 110 mins.). A hypnotic, eerie portrait of enigmatic Japanese Emperor Hirohito during the twilight of WW2, as he faces surrender to the Allies and the reality of renouncing his status as a deity to a stunned population. In Japanese and English with subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Mar. 9, 2010:** Lecture, “Voices of Diversity: Interviews with People on the ‘Assimilation Side’ of Multi-Culturalism”, by Mary Cay Sengstock, Sociology Professor, Wayne State University. Humanities Center Brown Bag talk series. 12:30-1:30 p.m., Room 2339, Faculty Administration Building, 656 W. Kirby, Wayne State University, Detroit.
- Mar. 11, 2010:** Lecture, “Commons, Common Sense and Community Collaboration in our Hard Times”, by Madhu Suri Prakash, professor of educational theory and policy at the Penn State College of Education and co-author of the book *Grassroots Postmodernism: Remaking the Soil of Cultures*. 7:30-8:30 p.m., Suite 203, John W. Porter Building, College of Education, Eastern Michigan University, Ypsilanti.
- Mar. 11-13, 2010:** Second Ann Arbor Palestine Film Festival. Showcasing films about Palestine and by Palestinian directors to amplify the voice of the Palestinian people as a nation and a diaspora. Michigan Theatre, 603 E. Liberty Street, Ann Arbor. More information will be posted at <http://a2palestinefilmfest.org>.
- Mar. 13, 2010:** Film, “Nollywood Babylon” (2009, directed by Addelman and Samir Mallal, 75 mins.). A stirring, funny, and fast-paced introduction to the Nigerian film industry, third-largest in the world. We see Nigerians’ love for rough-and-tumble, melodramatic “quickies” reflecting the collision of traditional mysticism and modern culture. 4:00 p.m., Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Mar. 18-21, 2010:** Performance, “A Celtic Celebration with Cherish the Ladies”. Cherish the Ladies is one of the powerhouses in Celtic music; their spectacular instrumental talents, stunning step dancing, and beautiful vocals evoke the magic of the Emerald Isle. Detroit Symphony Orchestra and Max M. Fisher Music Center, 3711 Woodward Avenue, Detroit. For more info, see <http://www.detroitssymphony.com>.
- Mar. 23, 2010:** Global Roundtables Symposium, “Ethnocentrism: From the Inside Out”. Student presentations from many disciplines and courses, designed to inspire cross-cultural dialogue about this issue. Cash prizes to the best entries. 10 a.m. – 12 noon, DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Sandy Roney-Hays at sronney@schoolcraft.edu or 248-225-1035.
- Apr. 1, 2010:** Ninth annual Multicultural Fair, a vibrant celebration of the international cultures on our campus. Featuring country displays, cultural performances, demonstrations of languages and crafts, and international food. 10 a.m.-3 p.m., DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Laura Leshok at 734-462-4400 extn. 5203, or lleshok@schoolcraft.edu.
- Apr. 1, 2010:** Lecture, “Research in a Global Context”, by Karen Liston, Librarian, Wayne State University Libraries. Humanities Center Brown Bag talk series. 12:30-1:30 p.m., Room 2339, Faculty Administration Building, 656 W. Kirby, Wayne State University, Detroit.
- Apr. 2-4, 2010:** Film, “Rashomon” (1950, directed by Akira Kurosawa, 83 mins.). As men wait out a rainstorm in 11th-Century Japan, they begin to discuss a recent notorious crime. In each of their versions of the incident there are significant differences, leading to questions not only about the crime itself but also about the motives of the men describing it. In Japanese with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Apr. 3, 2010:** Film, “8½” (1963, directed by Federico Fellini, 138 mins.). A rich and dazzling portrait of a renowned film director whose attempt at controlling every element of his life begins to unravel when his carefully compartmentalized worlds collide on the location of his expensive new movie. In Italian with English subtitles. 4:00 p.m., Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Apr. 7, 2010:** Performance, “Celtic Woman— Songs from the Heart”. Celtic Woman with their six-piece band and the Aontas Choir perform unique renditions of Irish standards, classical favorites, and contemporary hits. 7:30 p.m., Fox Theatre, 2211 Woodward Avenue, Detroit. For more info, call 313-471-6611 or see <http://www.olympiaentertainment.com>.
- Apr. 8, 2010:** EUC Distinguished Lecture, “The Origins of European Pluralism”, by Xavier Rubert de Ventós, professor of aesthetics, University of Barcelona. Sponsored by UM European Union Center. 4 p.m., 1636 International Institute, School of Social Work Building, 1080 South University Ave., University of Michigan, Ann Arbor.
- Apr. 10, 2010:** Film, “The Baker’s Wife” (1938, directed by Marcel Pagnol, 120 mins.). French villagers become alarmed when the wife of their beloved baker leaves him for a handsome young shepherd, and the baker is too heartbroken to bake bread anymore. A classic tale of sex, hypocrisy and *baguettes* as wise as it is hilarious. 4:00 p.m., Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Apr. 10-11, 2010:** 38th annual “Dance for Mother Earth” PowWow. Tribes gather from throughout the Midwest bringing their native music, dance, crafts, and food. Saline Middle School Field House, 7265 Saline-Ann Arbor Road, Saline. For more info, see <http://www.umich.edu/~powwow>.
- Apr. 11 – Aug. 8, 2010:** Exhibit, “Through African Eyes: The European in African Art, 1500 to Present”. Explores the artistic consequences of the cultural exchanges between Africans and Europeans over 500 years, making it the broadest analytical overview on the subject to date. Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

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Multicultural Calendar *continued from page 23*

Apr. 14-15, 2010: Jewish Film Festival. Meadow Brook Hall Ballroom, Oakland University, Rochester. For more info, contact Kristen Clark at 248-370-2650 or kclark@oakland.edu.

Apr. 16, 2010: 22nd Lillian and Donald Bauder Lecture, delivered by renowned African-American mystery writer, novelist, and social commentator Walter Mosley. Sponsored by Marygrove College Department of English and Modern Languages. 8 p.m., Alumnae Hall, Marygrove College

Apr. 16-25, 2010: Film, "Mother" (2009, directed by Bong Joon-ho, 129 mins.). When the police try to pin a brutal murder on a man with a slight mental disability, it's up to his fiercely protective mother to prove his innocence. A film-noir thriller with moments of explosive and unexpected humor. In Korean with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Apr. 21, 2010: Luncheon and roundtable discussion on Turkey and the European Union. 12-1:30 p.m., European Union Center, International Institute, School of Social Work Building, 1080 South University Avenue, University of Michigan, Ann Arbor. For more info, visit <http://www.i.umich.edu/ces-euc>.

Apr. 22-25, 2010: Annual Conference of the American Association of Italian Studies (AAIS). Palmer Commons, 100 Washtenaw Avenue, University of Michigan, Ann Arbor. For more info, visit <http://www.lsa.umich.edu/rll/aaais/index.html> or contact Prof. Alison Cornish at acorn@umich.edu.

First weekend of Jun. 2010: Fifth annual Chaldean Festival. Food and merchant booths, live entertainment, carnival rides and games. Organized by the Chaldean American Chamber of Commerce. Southfield Civic Center, Southfield.

Jun. 18-20, 2010: 15th annual Dearborn Arab International Festival. This family-centered 14-block street fair is the largest Arab-American cultural celebration in the U.S., attracting over 300,000 people to see local and international musical acts, food booths, a Middle Eastern fashion show, arts and crafts, Arab merchandise, children's tent, and a carnival. Presented by the American Arab Chamber of Commerce and its partners. Warren Avenue between Schaefer and Wyoming, Dearborn. For more info, see <http://www.americanarab.com>.

Mid-Jul. 2010: 18th annual Concert of Colors, metro Detroit's free, multi-day diversity festival bringing together the area's communities and ethnic groups. Musical acts from around the world, ethnic food and merchandise, musician-led workshops, a Forum on Community, Culture & Race, and a large children's tent. Organized by the Arab Community Center for Economic and Social Services (ACCESS), Arab American National Museum, New Detroit Inc., and the Detroit Symphony Orchestra (DSO). Max M. Fisher Music Center, 3711 Woodward Avenue, Detroit. For more info, see <http://www.concertofcolors.com>.

Jul. 24-25, 2010: 39th annual Arab and Chaldean Festival. The largest Arab-Chaldean-American cultural event in North America, it draws over 50,000 people to enjoy a variety of Arab and Chaldean food, cultural exhibits, fashion show,

Children's Fair, music, dance, and other entertainment. Hart Plaza, downtown riverfront, Detroit. For more info, see <http://www.arabandchaldeanfestival.com>.

Third weekend of Aug. 2010: 28th annual African World Festival and Caribbean Festival and Parade. Celebrate the richness, diversity, and worldwide influence of African culture at Detroit's largest ethnic festival, which draws over 350,000 visitors. Attractions include the Taste of Africa Pavilion, acclaimed entertainment, strolling plaza performances, African Family Village, the Diaspora Marketplace, and the Caribbean Parade. Presented by the Charles H. Wright Museum of African American History. Hart Plaza, downtown riverfront, Detroit.

Last weekend of Aug. 2010: LebFest 2010, the fourth annual Lebanese Festival. A celebration of Lebanese heritage and culture, including art, cuisine, live entertainment, and family fun. Presented by the Lebanese American Chamber of Commerce and its partners. Northville Town Square, Northville. For more info, see <http://www.lebanesefestival.org>.

University Musical Society

These performances by international artists are scheduled at various venues in Ann Arbor. For more information and tickets, call 734-764-2538 or visit <http://www.ums.org>.

Jan. 31, 2010:

Ladysmith Black Mambazo (S. African *a cappella*)

Feb 17, 2010:

Béla Fleck: The Africa Project (Roots of the banjo)

Feb. 21, 2010:

Swedish Radio Choir (*a cappella*)

Apr. 10, 2010:

Baaba Maal with NOMO (Senegalese and Afropop)



Baaba Maal