



North America:

Many Threads, Many Colors



In the foreign-owned factories known as *maquiladoras*, such as this textile plant in Mexico, workers are not covered by stringent regulations on wages, taxes, health, or safety. Some observers argue that the factories are modern-day sweatshops, while others say that they help increase the standard of living in the impoverished border areas.

Photo: Jerry Markatos/CLACS (Consortium in Latin American and Caribbean Studies at the University of North Carolina at Chapel Hill and Duke University)

***Coverage of Schoolcraft's Focus North America
project begins on page 4.***

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 – 2 pm in the Liberal Arts Building. Upcoming meetings are as follows:

- January 21, 2011
- February 18, 2011
- March 18, 2011
- May 13, 2011.

MIIIE March Conference in Florida

The Schoolcraft College International Institute cordially invites you to join us at the upcoming 18th Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIIE). The conference will be held March 25-26, 2011 at Edison State College in Ft. Myers, FL. This gathering will draw participants from throughout the Midwest and beyond.

For more information, contact Helen Ditouras, our MIIIE representative, at 734-462-4400 extn. 5647, or hditoura@schoolcraft.edu. You'll also be able to download the registration forms and other information at <http://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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GlobalEYEzers, a group affiliated with SCII, invites instructors, staff, students, and community members to participate in lunchtime discussions about current events in a global context, with ethnic food provided. Meetings are generally on Fridays at 12 – 2 pm in the Liberal Arts Building. Upcoming meetings are as follows:

- February 4, 2011 LA-440
- March 11, 2011 LA-200.

For more information, contact Anna Maheshwari at amaheshw@schoolcraft.edu or 734-462-4400 x5296.

Bicameral

by Linda Gregerson

1

Choose any angle you like, she said,
the world is split in two. On one side, health
and dumb good luck (or money, which can pass
for both), and elsewhere . . . well,
they're eight days from the nearest town,
the parents are frightened, they think it's their fault,
the child isn't able to suck. A thing
so easily mended, provided
you have the means. I've always thought it was
odd, this part (my nursing school
embryology), this cleft in the world
that has to happen and has to heal. At first
the first division, then the flood of them, then
the migratory plates that make a palate when
they meet (and meeting, divide
the chambers, food
from air). The suture through which (the upper
lip) we face the world. It falls
a little short sometimes, as courage does.
Bolivia once, in May (I'd volunteer
on my vacations), and the boy was nine.
I know the world has harsher
things, there wasn't a war, there wasn't
malice, I know, but this one
broke me down. They brought him in
with a bag on his head. It was
burlap, I think, or sisal. Jute.
They hadn't so much as cut eyeholes.

2

(Magdalena Abakanowicz)

Because the outer layer (mostly copper
with a bit of zinc) is good for speed
but does too little damage (what
is cleaner in the muzzle—you've begun
to understand—is also cleaner in
the flesh), the British at Dum Dum (Calcutta) devised
an "open nose", through which
the leaden core, on impact, greatly
expands (the lead being softer). Hence
the name. And common enough in Warsaw
decades later (it was 1943), despite
some efforts in The Hague. I don't

remember all of it, he wasn't even German,
but my mother's arm—

that capable arm—was severed at
the shoulder, made (a single

shot) a strange thing altogether.
Meat. I haven't been able since

to think the other way is normal, all
these arms and legs.

This living-in-the-body-but-not-of-it.

3

Sisal, lambswool, horsehair, hemp.
The weaver and her coat-of-many harrowings.

If fiber found in situ, in
agave, say, the living cells that drink

and turn the sun to exoskeleton,
is taken from the body that

in part it constitutes (the
succulent or mammal and its ex-

quisite osmotics), is
then carded, cut, dissevered

in one fashion or another from
the family of origin, and

gathered on a loom,
the body it becomes will ever

bind it to the human and a trail
of woe. Or so

the garment argues. These
were hung as in an abattoir.

Immense (12 feet and more from upper
cables to the lowest hem). And vascular,

slit, with labial
protrusions, skeins of fabric like

intestines on the gallery floor.
And beautiful, you understand.

As though a tribe of intimates (the
coronary plexus, said the weaver) had

been summoned (even such
a thing the surgeon sometimes has

to stitch) to tell us, not unkindly, See,
the world you have to live in is

the world that you have made.

Linda Gregerson (born August 5, 1950) is a Professor of English at the University of Michigan, where she teaches creative writing, American poetry, and Renaissance literature.

This poem is from her work *Magnetic North*, which was a finalist for the National Book Award in 2007.

North America: Many Threads, Many Colors

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

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

Why Study North America?

In the highly interwoven world that we inhabit today, the issues that most directly affect us are no longer just “about us”.

A striking example of this occurred last July, when nearly 20,000 barrels of crude oil from a failed underground pipeline leaked into the Kalamazoo River, fouling water supplies and aquatic wildlife in western Michigan. It turned out that the pipe, while owned by a Houston-based energy firm, is part of a line that wends its way from the oilfields of Edmonton, Alberta to the metropolis of Montreal, Quebec— by way of Chicago! One of the longest oil pipeline systems in the world, this 3,300-mile line crosses the U.S.-Canada border twice, first at Neche, ND and again at Sarnia, ONT. Who knew that oil from Alberta was being pumped through Michigan?

Another good example is the burning controversy over immigration. To really understand what underlies this issue, one has to know, for example, where the borders of the U.S. came from in the first place; why Mexico and other countries have become locked into underdevelopment; the history of U.S. immigration policy and its current political and legal aspects; the efforts to invest in and develop border areas; and the treaties and trade pacts among the U.S., Canada, and Mexico. In other words, the question of immigration in the U.S. is a question about the whole continent and the whole world.

As with every previous focus, the one this year is, in part, a way to learn more about ourselves and about our own country. Now we tackle the question in a more head-on way: what makes our culture uniquely “American”? Actually, it’s not as easy to learn about “oneself” as it

might seem. Being an impartial and penetrating observer requires some distance and reflection. As American anthropologist Ralph Linton (1893 - 1953) once put it, “The last thing a fish would ever notice would be water.” That is why the perceptions and voices of “outsiders” about the United States— including those of immigrants— will be especially important in this project.

Furthermore—as was again the case in every previous focus year— Focus North America is also an opportunity to learn about cultures other than “our own”. This is because one finds, in all of the countries of this continent, some of the most multicultural societies on the planet. Mexico, the U.S., and Canada have extremely rich and conflict-riddled histories of interaction with indigenous peoples; histories of settlement by Europeans and, in many cases, their African slaves; and histories of subsequent waves of immigration from all over the world. This has created a social fabric and a political economy that is diverse and complex. Today, almost every corner of the continent exhibits a culture that is a grand synthesis, greater than the sum of its parts.

How *You* Can Participate

Instructors and their classes can participate in Focus North America 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 recommend this series to students as an excellent way to gather insight and information. Some instructors might want to require an entire class to attend a given talk; others might want to fold these talks into extra-credit 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 p. 6) get underway on Martin Luther King, Jr., Day (Jan. 17) with a student art exhibit and poetry slam on the theme of civil rights, social justice, and equality. Other parts of the series include a campus read of Thomas DeWolf’s book in which he uncovers his family’s slave-trading history in early America; two films dealing with Native American issues; and presentations and films promoting cultural appreciation and tolerance of Latino, Arab, Chaldean, and other immigrants and their descendants. More-detailed schedules are available in dropboxes around campus, and are also being sent to faculty mailboxes and emailboxes.



Linda Gutierrez introduces Dr. Hashim Al-Tawil of Henry Ford Comm. Coll., who spoke about Islamic Art as part of last year's Focus Middle East project.

Photo: Steven Berg.

Instructors can also directly integrate topics relevant to North American issues into their coursework. Be creative in developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. A few ideas:

- Instructors in Political Science 105 (Survey of American Government) could compare the U.S. political system to those of Canada and Mexico in any of a number of dimensions, such as constitutional documents; domestic political process; anti-poverty and welfare measures; the health care system; law enforcement and criminal justice systems; and policies toward native peoples.
- In courses related to the environment, geography, and natural resources, students could be asked to investigate the considerable oil industry in Mexico; the special environmental problems associated with oil extraction in places like the Gulf of Mexico and the North Slope of Alaska; border/water issues and the Great Lakes; the effects of global warming in Greenland and other parts of North America; or the phenomenon of environmental racism toward urban areas and less-developed countries.
- Students in English or Communications Arts classes could be invited to prepare persuasive essays or speeches that stake out a position on a hot-button issue such as “post-racial” politics, the English First movement, immigration reform, the “mosque at Ground Zero”, “Drill, baby, drill!”, or the NAFTA treaty.

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A Fault-Line in the Americas

The southern border of the U.S. is a major fault-line: on one side stands the poverty and misery of a Third World country, on the other side stands *El Norte*— two of the most powerful, prosperous, industrialized countries on the planet. The conditions immediately north of the border aren't much different than those to the south: in the unincorporated *colonias* of south Texas there are upwards of a million people who live in shantytowns, without running water or a decent infrastructure of sewers, roads, and schools. On both sides of the border several million workers, 80% of them women, labor away in *maquiladoras* and other export-oriented factories run by U.S. or other multinational corporations, where the wages are low, the health and safety measures are flimsy— and the profits are very high.

Some observers say that NAFTA— the North American Free Trade Agreement, signed by the U.S., Canada, and Mexico in 1992— has deepened the crisis of the Mexican economy. The stated goal of the pact was to eliminate barriers on trade and investment among the three countries. This new freedom means, for instance, that the U.S. is allowed to sell (“dump”) excess corn in Mexico at cut-rate prices, thereby ruining tens of thousands of small-scale farmers there. The gaping inequality underlying all of this is like a slap in the face: in the north there are mountains of unwanted food, while across the border there is massive hunger. A single grain elevator in Kansas can stockpile 21 million bushels, enough to feed all the peasants of Oaxaca for a whole year!

With Mexico unable to feed its people or to offer a decent life, a huge surge of immigrants has streamed northward, and for the first time more than half of them are without papers. Last April, Arizona tried to enact a harsh new law against the illegal immigrants, including measures whereby police could check a suspect's legal status in the course of investigating an unrelated infraction. That law has been challenged in court, but now similar measures are being prepared in many other states.

The Obama administration says that it has opted for a softer, gentler strategy to curtail the hiring of illegal immigrants, scouring companies' employment records instead of launching factory and farm raids by agents from Immigration Customs and Enforcement (ICE). But such raids go on, even in a relatively liberal enclave like Ann Arbor, MI. In November, the Washtenaw Interfaith Coalition for Immigrant Rights condemned ICE's “repeated raids” in and around Ann Arbor. The group knew of 14 such local raids in one month alone, targeting mainly the Latino community and leading to detentions.

Underlining the fact that even the better-off children of immigrants face a precarious future, the Dream Act died in Congress last month. The proposed bill would have allowed Mexican and other immigrant students to earn legal status through education or military service. This includes persons who as children were brought to the U.S. by their undocumented parents, and who now as adults find that they, too, are undocumented residents. Beyond that, Arizona is leading a coalition of states that is pushing for a policy change to deny automatic citizenship to the U.S.-born children of illegal immigrants.

—RKS

Focus North America *continued from page 5*

- Economics, business, marketing, and accounting classes could research trade and tariff issues in North America, differing tax policies and accounting standards, export/import methods, the supply chain, advertising techniques, and problems of investment and development.
- Art, music, and literature students could investigate the styles and contributions of African-American, Mexican, Puerto Rican, Jamaican, Haitian, Mayan, Indian, Inuit, and other artists.
- Classes in U.S. history could take up the racial, cultural, or international aspects of the Civil War, whose sesquicentennial is occurring in 2011. The Henry Ford is hosting two major related traveling exhibits: the Chicago Field Museum’s exhibit on George Washington Carver (born into slavery c. 1860) continues through Feb. 27, 2011, while the National Archives exhibit on “Discovering the Civil War” runs May 22 – Sep. 5, 2011.
- Anthropology instructors could focus extra attention on indigenous North Americans; the history of their interaction with Europeans, including such examples as Jane Johnston Schoolcraft (see pp. 8-11); and relevant comparisons, such as between individualistic and collectivist societies (see p. 13).
- Philosophy instructors could devote some time to uniquely American schools of thought such as Transcendentalism, Millerism and Adventism, Social Darwinism, Pragmatism, and American Exceptionalism.

Many informational resources are available right on campus. Bradner Library has a variety of relevant books and periodicals, and the staff will be happy to introduce you and your students to them. For those preferring to surf, librarian Wayne Pricer has compiled webliographies under such headings as “North American Studies”, “African American Studies”, “Underground Railroad”, “Immigration”, “Globalization”, and “Gulf of Mexico Oil Spill”. These are available online at <http://www.schoolcraft.edu/library/webliographies/>.

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

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

Winter 2011 Schedule	
Mon. Jan. 17 (Martin Luther King, Jr., Day) 1:30 – 3 pm MC-200	Student art exhibit and (2-3 pm) poetry slam on the theme of civil rights, social justice, and equality.
Thur. Jan. 20 2:30 - 3:50 pm LA-200	Film, "In Whose Honor?: American Indian Mascots in Sports" Award-winning documentary from Jay Rosenstein, followed by a discussion led by Karen Schaumann-Beltran and members of the Michigan Coalition Against Racism in Sports and the Media.
Jan. 24 – Feb. 2 Campus Read	Pageturners Book Club Thomas DeWolf, <i>Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History</i> and companion film by Katrina Browne, "Traces of the Trade: A Story from the Deep North" Discn. on Mon., Jan. 24 (6:30-7:30 pm, L-105) Discn. on Tues., Jan. 25 (1:30-2:30 pm, L-105) Discn. on Thur., Jan. 27 (4:00-5:00 pm, RC-645) Film on Tues., Feb. 1 (6:00-8:00 pm, MC-210-B) Meet the Author on Wed. Feb. 2 (1:15-2:15 pm, VT-550)
Fri. Feb. 4 6:30 – 8:30 pm VT-550	Talk, "Tragedy in Arizona: Political Climate and Ethnic Issues" Roberto Rodriguez, Univ. of Arizona Dept. of Mexican American & Raza Studies
Wed. Feb. 16 1 – 2:30 pm MC-200	Talk, "Promoting Cultural Appreciation and Tolerance" Radwan Khoury, Exec. Director, Arab American Chaldean Council
Wed. Mar. 23 11:30 am - 1 pm MC-200	Panel discussion on immigration and on misperceptions about undocumented residents David Koelsch, Detroit Mercy School of Law Kevin Casillas, pastor and advocate, SW Detroit Susan Reed, atty., Michigan Immigrant Rights Center
Wed. Mar. 30 11:30 am - 1 pm MC-200AD	Film, "We Shall Remain: Wounded Knee" A groundbreaking PBS mini-series that establishes native history as an essential part of American history.
Mon. Apr. 11 11:30 am – 1 pm MC-200	Talk, "Disproportionate Minority Confinement" Francisco Villarruel, MSU Dept. of Human Development & Family Studies
Tues. Apr. 12 display 2-7 pm presentations 6-7 pm LA-200	Poster display, "Life on Turtle Island: An Informational Exhibit" Students from Anthropology 214 (Native American Traditions)
Thur. Apr. 14 1 – 2:30 pm LA-200	Film, "Ellis Island" (2003) This History Channel documentary, using interviews from the Ellis Island Oral History Project, commemorates the immigrant experience at what was America's busiest immigration processing center.

Where are you from?

by Mohammed Abbas (Biology)

Where are you from?

A simple question you most likely were asked many times and answered without any hesitation. That was my attitude until recent years, and that is when I started questioning the meaning and the purpose of the question. The simple question became a serious question with so many meanings and potentials. I remember the past where ignorance and pride combined with youth would readily answer the question without any thought about the motives behind the question. I never considered or associated a potential risk and harm based on my answer. I am the good person, raised by good, honest hard working parents, being from a large wonderful family of aunts and cousins, blessed with good friends with pure heart and very proud to answer the question of where are you from.

Today, my answer to the question of where are you from is met by a very bright red flag and hostile attitude. A series of questions rapidly processed by the brain neurons as to whom is this person asking me this question? What do I know about this person? What is the purpose of this person in asking me this question? Why is this person asking me this question at this particular time and under these circumstances? And each of these questions raises other questions leading to a state of unpleasant and uneasy response to what is considered to be a simple question.

I attended a week-long training session recently and a group of us decided to have dinner together one evening. During the dinner, one individual asked me the question of where are you from. I gave a polite answer indicating that I lived the majority of my life in this country. She became upset because that was not the answer she expected. Later that evening, I was on the hotel elevator when another person from the dinner party joined me on the ride to our floor. During the elevator ride, she apologized for the behavior of the person who asked me the question of where are you from. And she said, "I completely under-



stand why you did not want to answer her question. I did not tell anybody that I was Jewish until I was over fifty years old because you do not know who is listening."

It is what it is. It is sad. It is unfortunate. It is unhealthy. It is all of this and more when you are judged by the answer to the question of where are you from. It is more of a serious problem when this question is posed by a member of your community and faith.

It is what it is. Take a look in the mirror. Where are you from? •

Jane Johnston Schoolcraft: An American Story

by Karen Schaumann-Beltrán (Sociology)
and Mark Harris (English)

Even before Malcolm Gladwell's influential book *Outliers: The Story of Success* (2008), critics and historians recognized the importance of people who live on the edges of society. Indeed, it can be argued that all artists are fringe dwellers, inhabiting the corners of culture. Their perspectives help those of us in the middle of a society to understand our culture, and ourselves, better.

It is difficult to imagine someone who might be perceived as more of an outlier than Jane Johnston Schoolcraft. She was born of Ojibwe and Scotch-Irish parents in Sault Ste. Marie in 1800, 35 years before Michigan became a state. In her early 20's she married Henry Rowe Schoolcraft, U.S. Indian Agent to the Michigan Territory, who was posted at Fort Brady in Sault Ste. Marie. It was within this rich cultural broth, at the edge of multiple frontiers, that Jane's intellect and artistic sensibility thrived.

As a writer both in English and Ojibwe, Jane would produce an impressive body of work, rivaling that of other early American authors. While it has taken over 150 years for her writings to receive adequate recognition, she represents several important firsts in U.S. cultural history: she was the first known Indian woman literary writer, the first known Indian poet, the first poet to write in a Native American language, and the first Native American to record traditional stories. Her poetry is moving, and reflects her love both for Henry and for the Ojibwe people.

Jane Johnston Schoolcraft's attempts to negotiate the changing cultural landscape— eloquently described in her poetry— foreshadow the struggles that would unfold on the North American continent for generations to come.

Sault Ste. Marie in the Early 1800s

The place of Sault Ste. Marie in Native American culture has been prominent, as it occupies a strategic location at the rapids of the St. Mary's River. It was known as "The Gathering Place" to the Ojibwe and other native peoples of the region. The Ojibwe are part of the historic "Three Fires" of Michigan, who collectively call themselves "Annishinabe": the Odawa (Ottawa), Pottawattamie, and Ojibwe (Chippewa).

By the time of Jane's birth, Sault Ste. Marie was a cultural crossroads. In addition to its indigenous culture, there were overlays of French and British cultures. These in turn would be blended with the emergent U.S. culture when the border between the Michigan territory and the British province of Upper Canada was established in 1817.

The French had built a trading post in Sault Ste. Marie in 1665. Father Marquette founded a religious mission there three years later, deepening the inter-cultural contact that would char-



Jane Johnston Schoolcraft (January 31, 1800 – May 22, 1842)
Also known as Baamewaawaagizhigokwe ("Woman of the Sound the Stars Make Rushing through the Sky")

acterize this region. The city remained heavily under French influence, as evidenced by its name, until the British took over the area in 1763.

Métis (mixed) families were initially predominant in the Sault and Mackinac areas. This frontier society was populated by European men (primarily French) paired with Ojibwe/Chippewa women. As one American visitor observed in 1831, "...most of the white inhabitants here have Indian wives. There are no young ladies excepting those which are half Chippeway" (Houghton, p. 479).

Jane's family reflected this diverse cultural mixing in many ways. Her mother, Ozhaguscodaywayquay (Woman of the Green Valley), was the daughter of Waub Ojeeg (White Fisher), a powerful Ojibwe *sakom* (chief) and warrior, who was also known for his peacetime leadership and skill in storytelling and song. On her mother's side, therefore, Jane represents the strong native culture that existed in Sault Ste. Marie long before the French arrived.

Jane's father, John Johnston, was a Protestant of Scotch-Irish descent, born in what is now Northern Ireland in 1762. He came to North America in 1790, seeking to establish himself as one of the *voyageurs*, the fur traders who travelled the

continent's interior by canoe. Johnston made his way to the Chequamegon area of Wisconsin, where he met and soon married Ozhaguscodaywayquay, known as Susan. The couple settled in Sault Ste. Marie in 1793 and eventually had eight children. Their union demonstrates the multicultural flavor of late 18th-Century North America.

It was Susan's family's influence that helped establish Johnston as a successful trader. In Ojibwe culture, women are traditionally respected and considered equals, and not subject to separate spheres and relegated or restricted to the house. Although Susan spoke only Ojibwe throughout her life, the busy Johnston home was a hub of activity in both the Native and Anglo-European worlds. The Johnstons' successful trade operation was based on their presence in these multiple cultures. Susan would take over the business after John's death in 1828; she was, like her father, known for fairness and kindness.

A somewhat sickly child, Jane was schooled at home by her father John, as well as abroad in Ireland by her father's relations. John Johnston's extensive library was the marvel of all who visited the home, and a great asset to his eight children's education, in which he took special interest. Jane made full advantage of the library. In 1815, however, when she was still a young woman, U.S. troops burned the Johnstons' home and business in reprisal for John's support of British causes, notably the British capture of Fort Mackinac from the Americans.

Jane, Henry, and Their Collaboration

In some ways, the Schoolcrafts' marriage re-enacted that of Jane's parents.

Originally from New York State, Henry Schoolcraft had struck out for the territories to make his fortune, like many young men of the day. As the first Michigan Territorial Indian Agent he would be part of an early Euro-American hierarchy, but upon his arrival he had little background or social standing in what was to become Michigan. Gaining access to the regional indigenous community through Jane and her family was highly beneficial to his career as an Indian Agent. He began to learn the Ojibwe language from Jane, which opened up a whole native culture to his close observation and positioned him to become the first American ethnographer.

While it might seem presumptuous to talk of love at first sight, it was clear that Henry was taken with Jane from the start. He wrote, "When I first saw her in 1820, her refinement, taste, propriety of manners, purity and delicacy of language, and correctness of sentiment were such as few females in any rank or station possess...". In 1823 Henry and Jane married and soon had their first child, William Henry.

Their affection was genuine and is evident in their correspondence, which is included in Robert Dale Parker's engaging biography of Jane. Henry, who frequently traveled to Detroit, Washington, and other locations as part of his Indian Agent duties, sent Jane sweet (but bad) poetry while away. Tragically, their infant son William Henry died from an unknown illness, and then their second child was stillborn. They eventually had two more children, who grew to adulthood but never bore children of their own.



A restored portion of the historic home of John and Susan Johnston in Sault Ste. Marie, MI, where Jane Johnston Schoolcraft lived during 1800-1825, the last two of those years with her new husband, Henry Rowe Schoolcraft. Tours are offered by the Chippewa County Historical Society (tel. 906- 635-7082).

Photo: Robert Dale Parker, 2004. Used with permission.

Jane and Henry also shared a love of literature and Indian folklore. The contribution that Jane made, through her knowledge of Ojibwe legend and history, to Henry's groundbreaking ethnography of native tales, traditions, and oral histories was overlooked until recently. Her assistance in preserving Ojibwe folklore for future generations was invaluable, and her writing continues to act as source material for tribal historians and other scholars. Her work immortalized frontier-era life in Michigan and the clash of two world views.

During their years together the Schoolcrafts collaborated on a number of literary journals, which included many of Jane's poems and essays. She often wrote under pen-names such as "Rose" or "Leelinau" (the second was the source in naming a Michigan county). One of these journals was a handwritten, informally circulated magazine called *The Literary Voyager, or, Muzzeniegun*, produced by the Schoolcrafts during 1826-7. The magazine made its way from Sault St. Marie to Detroit and New York, and copies can be found today in the Bentley Historical Library, University of Michigan.

Oral traditions are at the core of native identity, education, and history. The tradition of encapsulating a lesson for oral retelling is exemplified in the origin tales of Native Americans, which are also known as *pourquois* stories, literally "why" stories. The *pourquois* stories are perhaps best thought of as imaginative teaching instruments, comparable to Aesop's fables. Jane Johnston Schoolcraft recorded many of these, such as "The Origin of the Robin". The latter features the traditional fast that a young person takes to create a connection with their animal spirit helper, and warns of the dangers of being too ambitious or seeking unearned honors.

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The Schoolcrafts at Schoolcraft College

Our College, which is named after Henry Rowe Schoolcraft, has supported scholarship on Jane Johnston, and this is an example of the inclusiveness of the institution.

Faculty members have begun using the complex relationship between the Schoolcrafts, and between the cultures they represent, as a lens through which to examine important themes involving cultural identity, gender, history, literary genre studies, and racial ideologies and their impact on social and political relations. These themes cut across boundaries of courses and disciplines, and have even influenced extra-curricular activities through the Native American Cultural Club (NACC), for which we serve as faculty sponsors.

On Nov. 27, 2007, the NACC sponsored “Henry Rowe Schoolcraft: the Myth, the Man... and the Woman Behind Him”, a discussion of the life and works of Jane Johnston and her influence on Henry Rowe Schoolcraft. It featured presentations by faculty and students on the life and work of the Schoolcrafts, including a photo essay on Elmwood, the couple’s first home. There were also recitations of Jane’s writings in the original Ojibwe by Dr. Margaret Noori, who teaches Native American language and literature at the Univ. of Michigan and Eastern Michigan University. (Dr. Noori’s Ojibwe performance of Jane’s song “Thinking” is available at <http://www.umich.edu/~ojibwe/songs/nindinendam.html>).

On Nov. 14, 2008, Robert Dale Parker, whose critical and historical biography will be the basis for studying Jane Johnston Schoolcraft and her work for many years to come, spoke to a group of College faculty, staff, and students in a program recorded by Media Services. Dr. Parker enchanted the audience with Jane’s life, discussing the importance of her literary collaboration with Henry, their contributions to American literature, and her relationship with her family. He also read a number of Jane’s poems. The audience asked questions for more than half an hour, and many lined up afterward for a book signing. Local Native American women sang *Annishinabe kwe* (“Ojibwe Woman”) as a tribute to Jane.

As several of us from a variety of approaches—literary, sociological, historical—began to learn more about Jane Johnston and Henry Rowe Schoolcraft, we were surprised to learn that Jane was not listed in the Michigan Women’s Hall of Fame. Clearly both their works and lives are important features of early Michigan history, and their marriage represents well both the indigenous and European-influenced cultures of the Great Lakes and Upper Midwest region. In October 2008, the Michigan Women’s Hall of Fame reached out across time and cultures to honor Jane by inducting her and placing her plaque on display at their center in Lansing (see <http://hall.michiganwomen.org>). Although the Hall of Fame nomination originated at Schoolcraft College, we relied heavily on the vigorous research by Robert Dale Parker, which had played the leading role in bringing attention to Jane’s work. This was a wonderful opportunity for students and faculty not only to learn about Michigan history, but to honor Jane and to be of service to the College and to the native community.

The questions concentrated by the Schoolcrafts motivated a panel presentation, “Vibrant Connections: Building Thematic Bridges Across Disciplines”, during Faculty Professional Development Days in Aug. 2009. The presenters were Sam Hays (English), Jessica Worden-Ballard (Anthropology), and the two of us. In Winter 2010, Continuing Education hosted a well-attended “Conversation and Coffee” mini-course on Jane Johnston Schoolcraft, which the two of us organized based on Parker’s book.

In 2011, we anticipate growing interest in the Schoolcrafts, especially Jane, as the International Institute turns its focus to North America and as the College celebrates its 50th anniversary. Few figures—literary or historical—represent the fusion of indigenous and immigrant cultures better than does Jane Johnston Schoolcraft.

— Karen Schaumann-Beltrán and Mark Harris



Instructors Meg Noori and Jessica Worden-Ballard (front center, left to right) and Karen Schaumann-Beltrán (rear, far right) with NACC club members at the Michigan Women’s Hall of Fame induction ceremony for Jane Johnston Schoolcraft in 2008.

Jane Johnston Schoolcraft *continued from page 9*

Jane's short story, "Mishosha, or the Magician and His Daughters", which appeared in *The Literary Voyager*, represents a very effective retelling of a traditional Ojibwe tale meant for entertainment as well as education. Jane's version, which helped convey native values and beliefs to an English-speaking audience, was among the first works to be attributed to her and began appearing in anthologies of early American literature in the late 1980s.

Literature based on native oral traditions captured the imagination of early Americans, and helped them to understand the cultures of those they were displacing. Literary figures of the time were also influenced by the stories, as exemplified by Henry Wadsworth Longfellow. He was inspired by the Schoolcrafts' work to compose his epic poem, "The Song of Hiawatha".

Jane's Life and Poetry

Jane's experiences and her musings about life found their way into her writing. She led a stressful existence marked by poor health, the loss of her first two children, and the lengthy absences of her husband due to his work.

Other strains resulted from the conflicting interests of Indians and settlers, conflicts in which Henry R. Schoolcraft was a principal actor. For example, at one point Henry invested some of his own holdings and some of the Johnstons' funds in land and housing in Detroit at exactly the wrong time; when the land bubble burst and prices tumbled, most of the investment was lost. This was bad news for Henry and for his in-laws, but good news for the Ojibwe and other Michigan tribes, since the collapse of the land market halted Indian removals for a time. The conflicting sentiments experienced by Jane were poured into her writing. Though she did not intend to publish her musings, they provide an insight into the struggles she must have been enduring.

Lines Written at Castle Island, Lake Superior

Here in my native inland sea
 From pain and sickness would I flee
 And from its shores and island bright
 Gather a store of sweet delight.
 Lone island of the saltless sea!
 How wide, how sweet, how fresh and free
 How all transporting—is the view
 Of rocks and skies and waters blue
 Uniting, as a song's sweet strains
 To tell, here nature only reigns.
 Ah, nature! here forever sway
 Far from the haunts of men away
 For here, there are no sordid fears,
 No crimes, no misery, no tears
 No pride of wealth; the heart to fill,
 No laws to treat my people ill.

With increased European settlement, the political and cultural landscape in North America shifted and the practice of

intermarriage fell out of favor. As fur and trading companies began forbidding such marriages to their employees, new expectations emerged, and racial polarization increased. Multiple stresses made their force known in the Schoolcraft marriage.

While travelling in Europe, Henry heard that his wife had died. He sent a letter to his children and then continued his trip for several more months. An excerpt of Henry's letter to his children at their respective eastern boarding schools notifying them of the death of their mother hints of his and American society's changing sentiments about the "race of redmen":

Reflect that your mother herself, had not the advantage of a mother (in the refined sense of the term) to bring her up, that her education and manners were, in a great measure formed by her *father*, and that she had many and peculiar trials to encounter on coming into the broad and mixed circle of society (as quoted in Sisson et al., pp. 23-24).

It is principally through the works of Henry R. Schoolcraft that we are able to learn about Jane and hear her voice. The incredibly searching and thorough research by Robert Dale Parker (English Dept., University of Illinois, Urbana) brought to light many documents that had previously been hidden away or overlooked. His carefully crafted biography of Jane Johnston Schoolcraft earned a Library of Michigan 2008 Notable Book Award. Parker's work provides a shining example of the kind of solid research that is the underpinning of academia; it offers a fair and balanced, as well as historically accurate, depiction of Jane and Henry's relationship. The volume is an interesting entry point into early American history and literature, and more riveting than any soap opera!

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Hidden in Plain View: Africans in American History

by Randy K. Schwartz (Editor)

The position of African people in the history of North America— both their contributions and their oppression— is deeply woven into the social fabric. Some of the threads are so deep that they might seem invisible: they are “hidden in plain view”. Teasing out such threads presents us with a rich educational opportunity, especially in this year that marks the sesquicentennial of the Civil War.

In 1999, historians Jacqueline L. Tobin and Raymond G. Dobard published a fascinating book, *Hidden in Plain View: A Secret Story of Quilts and the Underground Railroad*. It details their theory that historical quilt patterns often contained encoded messages to help fugitive African slaves navigate escape routes from the American South up to Canada. For example, the row of triangles known as a “Flying Geese” quilt pattern was an instruction for slaves to head north in the Spring or Summer. The “Drunkard’s Path” design encouraged slaves to follow a zigzag route; according to traditional African belief, evil always travels in a straight line. There are Underground Railroad Secret Quilt Code Museums in Atlanta, GA and Columbus, OH (<http://www.plantationquilts.com>). A traveling exhibit from the Columbus museum was on display at the Plymouth, MI Historical Society Museum in 2007. A local symposium on the Underground Railroad will be held on Feb. 26 (see calendar, p. 18)

Other intriguing examples of the “hidden in plain view” phenomenon:

- Ten years ago, Oregon public official Thomas DeWolf discovered that he is related to the most successful slave-trading family in U.S. history, responsible for transporting at least 10,000 Africans to America and the Caribbean between 1769 and 1820. He and several relatives journeyed through New England, Ghana, and Cuba to piece together information about the slave enterprise, which was based in Bristol, RI. The resulting book, *Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History* (2008), is the Pageturners Book Club selection for Campus Read this month. In addition to book discussions, Pageturners has also scheduled a Meet the Author event and a screening of the companion film produced by DeWolf’s cousin, Katrina Browne (see Schedule on page 6).
- Some of the most telling episodes in U.S. history have almost disappeared under our feet. The point where Wall Street meets the East River in Manhattan was once the site of the city’s Slave Market, established in 1711 as a place where Africans and Native Americans could be hired or bought outright. And in Philadelphia, once the nation’s capital, just footsteps away from the Liberty Bell Center is the razed site of the house where President and Mrs. George Washington lived in the 1790’s along with 9 African slaves, which they took with them from among the more than 200 slaves at their Mt. Vernon, VA estate.
- “Paul Revere’s Ride”, the most famous poem by Henry Wadsworth Longfellow, and traditionally taught as a Revo-



Teresa R. Kemp of the Underground Railroad Secret Quilt Code Museum in Atlanta, GA.

lutionary War story, was meant as a manifesto against slavery and for the preservation of the Union as a bastion of freedom. Longfellow published this poem in 1860 as the storm clouds of the Civil War were gathering. By then he was already an accomplished abolitionist writer, and his best friend was Senator Charles Sumner of Massachusetts, a leader of the Radical Republican anti-slavery faction.

- The African struggle for freedom has left a profound legacy in American song, starting with spirituals, blues, and work songs. In some cases the meanings are obvious, as in “No More Auction Block” or “John Brown’s Body”. Many scholars believe that spirituals such as “Steal Away to Jesus” and “Michael, Row the Boat Ashore” were hidden messages for slaves to flee from their masters. It is a fact that Southern slave owners, except in New Orleans, banned the use of drums in their slaves’ music-making because they feared that slaves would use the drums to communicate with one another in an uprising. An article in the On Religion column of the *New York Times* on November 20 revealed that the song “Kumbaya”, nowadays associated with sappy 1960s pacifism from white folkies, is actually an African American cry for freedom that originated on the Georgia and South Carolina seacoast in the 1920s or earlier. In the Gullah accents of the area, the phrase *kumbaya, my lawd* was an appeal for God to *come by here, my Lord*, to lend the people a helping hand, or as Samuel G. Freedman summarized it in his article, “for divine intervention on behalf of the oppressed... blacks suffering under the Jim Crow regime of lynch mobs and sharecropping.”
- Thousands of all-white towns called “sundown towns” were established in the U.S. between 1890 and 1968. These were places, such as Wyandotte, MI, where no Black person was allowed to settle, and where even a Black traveler would not wish to be found after dark. Sociologist James W. Loewen has investigated this trend in his *Sundown Towns: A Hidden*

continued on next page

Individualistic vs. Collectivist: A Cultural Difference

by Padmaja Nandigama (Psychology)

This article will look into the differences between Western and Eastern cultures. Culture is composed of behaviors, ideas, attitudes, values and traditions shared by a group. When two societies exhibit large differences in culture, this carries implications in terms of the social problems and social development characterizing those societies.

A society where one values independence and individual achievements more than the society as a whole is called an individualistic society. Examples of individualistic societies are the United States and Canada, the countries of Northern and Western Europe, and Australia. If, instead, a group identity is favored, then the culture is described as a collectivist society. Examples of collectivist societies include most of the countries of Africa, Asia, Latin America, and the Middle East.

Individualism and collectivism can be compared on different constructs such as values, social systems, morality, religion, cognitive differentiation, economic development, and modernity and cultural patterns. While people in the Western (individualistic) cultures value independence, follow their own conscience, and always seek to discover and develop their strengths, people in Asian-African (collectivist) cultures are interdependent, give priority to obedience, and feel a responsibility to the group (Triandis, 2001).

Antecedents of culture: Many aspects of the culture of individualistic societies seem to be rooted in the ancient mode of hunting and gathering. A hunter often moved alone in the forests, surviving independently. As hunting groups, people often migrated from place to place, found new lands, discovered technology, and prospered. With modern affluence, urbanization, and exposure to mass media, people in individualistic societies often showed symptoms of loneliness and emotional detachment from society. On the other hand, the culture of collectivist societies seems largely rooted in the agricultural mode, in which people live in settled, close-knit groups. Family integrity is given primary importance, and the behavior of an individual is regulated by the norms of the group. There is a distinct hierarchy within the in-group where elders in the group are respected for their age (Triandis, 1995).

Family Structure: Individualist societies are based on nuclear families, and personal goals take primacy over in-group goals. Behavior is regulated by personal attitudes and cost-benefit analysis. By contrast, collectivist families are large or extended families, which typically consist of father, mother, and children, and also grandparents, aunts and uncles, cousins, and wives and children of the married sons. Both men and women are expected to contribute to the maintenance of the family. Hierarchy and harmony within the group is seen where people are respected for their age and experience.

Behavior: The main attribute of individualistic cultures is *idiocentrism*. People here consider themselves to be autonomous, independent of groups, and believe that they can do whatever they want— even confrontation is okay. Collectivist societies are *allocentric*, where group harmony takes precedence over personal needs. People in these societies are self-restrained, value self-sacrifice, and tend to be obedient to elders (Triandis, 2001).

Consequences: These differences in attitudes result in differences in behavior. Individualistic communities tend to exhibit much creativity, achievement, affluence, and modernity. However, the competition leads to individual insecurity and over-concern to be number one, resulting in high rates of loneliness, mental illness, and social problems such as drug abuse, crime, teen pregnancy, divorce, depression, and anxiety. On the other hand, collectivist societies have low rates of divorce, teen pregnancy, and crime. However, they exhibit less economic dynamism, invention, and achievement. Competition tends to take more of a group form, and this can lead to various types of communal warfare (Triandis, 1995). •

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Hidden in Plain View *continued from page 12*

Dimension of American Racism (2005). Several more of his books are also suitable for classroom use, including the much-reprinted *Lies My Teacher Told Me: Everything Your High School History Textbook Got Wrong* (1995).

- To locate hotels, eateries, and other accommodations that would serve them, Black motorists relied on special manuals that were all but unknown to white people, with names such as *The Negro Motorist Green Book* (New York, 1936-1966) and *Travelguide: Vacation and Recreation Without Humiliation* (New York, 1946-1955). A fascinating source of such information is *The Road to Civil Rights*, a 252-page report that Richard F. Weingroff prepared for the U.S. Federal Highway Administration's "Highway History" website (available in full at <http://www.fhwa.dot.gov/highwayhistory/road/s00.cfm>); see especially Chapter 18, "The Family Vacation". The report begins with a chilling quote from Dr. Martin Luther King, Jr.'s "Letter from a Birmingham Jail" (April 16, 1963):

Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when... you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you... then you will understand why we find it difficult to wait.

“Bridging Barriers” Launches Campus Diversity Programming

by Helen Ditouras (English)

A few years ago, a conversation arose within the International Institute about the split between multicultural education and pedagogies of diversity. I was surprised to discover that this division has been a point of deliberation for several community colleges within the Midwest Institute, according to MIII coordinator, Theo Sypris. Some community colleges choose to combine their multicultural/international programs with diversity committees, whereas others, like Macomb Community College or Oakland Community College, have separate programs that address these two similar, but sometimes overlapping or conflicting, agendas.

In the years that I have been involved with the Schoolcraft College International Institute, we have seen a wide range of programming that has at times included more diversity/multicultural issues than international/global ones. In 2006, the SCII hosted a day of presentations by Dr. Scott Ellsworth that focused most specifically on the Tulsa race riot of 1921, which is believed to be the worst incident of racial violence in U.S. history. A year later, the SCII hosted a presentation on the Ku Klux Klan delivered by reformed KKK member, Floyd Cochran. This controversial lecture was highly attended by both faculty and students, who like many others, support the need to re-address the issue of racism in present-day America.

Influenced by this, several SCII members began discussing the need to institutionalize Dr. Martin Luther King, Jr., Day at the College to ensure that commemorative programming would be available every year for faculty and students. With the support of Dean Cheryl Hawkins, a group of us formed Bridging Barriers as an ad hoc committee for this purpose and, more broadly, to address the needs of diversity on campus. Those involved included myself, Sam Hays, Karen Schaumann, Diane O’Connell, and Lisa Jackson from SCII, along with faculty members Elizabeth Grace and Anthony Bacon and student Olivia Mensah.

The first task carried out by Bridging Barriers was to develop MLK Day events for Winter 2010, which included the documentary “Mighty Times: The Children’s March”, a student panel discussion, student slideshows, a keynote address by Dr. Ron Woods from Eastern Michigan University, a beautiful art exhibit by Anthony Bacon, and a lively Poetry Slam that wrapped up the day. This inaugural event was a wonderful



success, with student and faculty attendance at the 100-200 level throughout the 5 hours of continuous programming. Later that semester, Elizabeth Grace and I successfully applied for a SC Foundation grant to secure institutional support for MLK Day and other Bridging Barriers programs for the academic year 2010-11.

The U.S. Social Forum (USSF), which took place in Detroit in June 2010, was a great impetus for further ideas and networking. This week-long forum of education and activism on diversity and social justice issues attracted several SCII and Bridging Barriers members. A few months later, Tom Costello, President and CEO of Michigan Roundtable for Diversity and Inclusion, whom I had met at USSF, contacted me and invited Schoolcraft College and Bridging Barriers to host a talk by anti-racist activist and educator, Tim Wise. His extraordinary presentation, “Color-Blind: The Rise of Post-Racial Politics and the Retreat from Racial Equality”, drew more than 400 people on the evening of October 6, 2010. The event was fully supported by SC faculty, Dean Cheryl Hawkins, and President Conway Jeffress. It helped define the kinds of future projects that Bridging Barriers might potentially sponsor.

Since its inception, Bridging Barriers, with the support of Josselyn Moore and the SCII, has been active in supporting issues of diversity on campus. Other events that the group has organized include:

- the screening of “Blueprint America: Beyond the Motor City”, followed by a

Q&A for students and faculty, moderated by myself and Mark Huston

- the screening of “The Water Front”, a documentary depicting the plight of Highland Park, MI residents in a battle against water privatization, followed by a Q&A led by Diane O’Connell
- a follow-up presentation by Dr. Ann Rall and members of the Michigan Welfare Rights Organization entitled “Linking the Struggles: Water as a Human Right to be Held in the Public Commons”
- a workshop by members of the Michigan Unemployment Insurance Project, co-sponsored by the SC Transition Center.

Now, in Winter 2011, Bridging Barriers is looking forward to another year of exciting opportunities. MLK Day, which will be hosted in room MC-200 of the McDowell Center on January 17, will include:

- a Poverty Simulation from 10:00am-1:00pm, involving students from Mark Huston’s Ethics class and a few additional Honors students
- an exhibit of student artwork in commemoration of Dr. Martin Luther King, Jr. and social justice
- an energy-filled Poetry Slam from 2:00pm-3:00pm, involving student and faculty poets.

In addition, Bridging Barriers and SCII are excited to partner up with Pageturners to bring writer and educator Thomas DeWolf to campus for a meet-the-author event on Feb. 2, 2011. Mr. DeWolf will discuss his fascinating memoir, *Inheriting the Trade*, which reveals his personal journey to uncover his family’s slave-trading legacy (see Schedule on page 6). In conjunction with his presentation, Student Activities is sponsoring a fascinating exhibit from Michigan Roundtable for Diversity and Inclusion entitled “We Don’t Want Them: Race and Housing in Metropolitan Detroit”, on display Jan. 24 – Feb. 4 in Lower Waterman (see calendar, page 17).

From a conversation initiated by members of the SCII a few years ago, to the present day, Bridging Barriers has managed to make a modest but necessary mark on our campus. As the group begins to expand and evolve, we very much look forward to future possibilities and the opportunity to partner with campus and off-campus organizations committed to diversity and education. •



Discover Europe, May 16-27, 2011

This 12-day educational tour is offered to all Schoolcraft students, faculty and staff, as well as to your families and friends. It is not sponsored by the College, but is organized by Foreign Languages Prof. Anita Süess Kaushik and led by Explorica.

- Germany (Berlin and Dresden)
- Czech Republic (Prague)
- Poland (Krakow and Auschwitz)
- Slovakia (transfer)
- Hungary (Budapest)
- Austria (Eisenstadt and Vienna).

COST:

- Travelers under 23 years: \$2,615.00
- Travelers 23 and above: \$3,040.00

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

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

- For more information, visit <http://www.anitasuess.com> or call 734-462-4400 Ext. 5668.
- Deadline to sign up without a late fee: February 6, 2011.

Multicultural Events Calendar for SE Michigan

See also the schedule for Focus North America (page 6).

- Sep. 24, 2010 – Feb. 28, 2011:** “Art of the Masters: A Survey of African American Images, 1980 – 2000”. Organized by the Michigan Chapter of the National Conference of Artists, this exhibit features works by Jacob Lawrence, Romare Bearden, Jon Onye Lockard, Aaron Ibn Pori-Pitts, and many more local and international artists. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.
- Nov. 6, 2010 - Feb. 27, 2011:** “George Washington Carver”. Discover the life and work of an extraordinary man (c. 1860-1943), born into slavery, who became a trail-blazing economic botanist and humanitarian. Organized by the Field Museum (Chicago) and Tuskegee University (Alabama), this touring exhibit includes artifacts, photography and film, plant models, and hands-on activities. The Henry Ford, 20900 Oakwood Blvd., Dearborn. For more info, call 800-835-5237 or see <http://www.thehenryford.org/events/carverExhibit.aspx>.
- Nov. 18, 2010 – Jun. 19, 2011:** “The Test: Tuskegee Airmen Project”. This exhibit details the first African American aviators in military combat in WW2, part of an effort by the War Department to test whether African Americans had the capabilities to be effective combat aviators. Includes photos, models, maps, graphics, and the stories of the men, the aircraft, the maneuvers, and background information on race relations in America. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.
- Dec. 12, 2010 – Mar. 13, 2011:** “A Day in the Warsaw Ghetto: A Birthday Trip in Hell”. This traveling exhibit is comprised of 85 of the still photographs that *Wehrmacht* Sergeant Heinz Jost took illegally while wandering inside the Warsaw Ghetto on his birthday in November 1941. He hid the pictures for over 40 years until he knew that he was dying. Grouped into themes, the photos depict the diversity of conditions facing the Jewish inhabitants, from illegal schools to book peddlers plying their trade amidst death and disease. Holocaust Memorial Center Zekelman Family Campus, 28123 Orchard Lake Road, Farmington Hills. For more info, call 248-553-2400 or see <http://www.holocaustcenter.org>.
- Dec. 17, 2010 – Apr. 11, 2011:** “Framed Stories: The Art of Carmen Cartiness Johnson and Jerome Wright”. These two contemporary African American artists, currently living in San Antonio and Philadelphia, respectively, are largely self-trained, enjoy creating narrative art, and demonstrate postmodern sensibilities. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.
- Jan. 12, 2011:** Cameron Davis, U.S. Environmental Protection Agency, “Knowing Our Place: The World’s Water and the Great Lakes” (UM Water Semester Kick-off Lecture). 5-6 pm. Hussey Room, Michigan League, 911 N. University Ave., Univ. of Michigan, Ann Arbor.
- Jan. 15, 2011:** “The Gyl: From Village Tradition to World Instrument”. Performance and workshop by Bernard Woma, world-renowned xylophonist and African musician. 8 - 10 pm, Varner Recital Hall, Oakland Univ., Rochester. For more info, contact Mark Stone at 248-370-2044 or stone@oakland.edu.
- Jan. 17 – May 29, 2011:** “Hell, Purgatory, and Paradise: An Artist’s Journey”. Loosely based on Dante’s *Divine Comedy* but with Aunt Jemima and Sojourner Truth as her guides, visual artist Gale Fulton Ross depicts her journey from confusion and despair to self-forgiveness, enlightenment, and artistic freedom. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.
- Jan. 19, 2011:** Pierre Englebort, Pomona College, “Whose Borders Are They? The Case Against the African State”. A discussion of the origins, nature, and consequences of international boundaries in modern Africa, focusing on the arbitrary nature of borders in Africa and whether ‘nation-states’ remain useful as a central organizational scheme for the modern globalized world. 7 - 8 pm, Banquet Room A, Oakland Center, Oakland Univ., Rochester. For more info, contact Matt Fails at 248-370-2765 or fails@oakland.edu.
- Jan. 19-23, 2011:** “Night Blooming”. Filled with humor and warmth, this bittersweet drama by award-winning local playwright Joseph Zettelmaier is the story of three generations of Arapaho women in the American Southwest. A woman on a journey to save her daughter’s life must re-examine everything she knows about herself, her family, and a mother’s love. Sponberg Theatre, Eastern Michigan Univ., Ypsilanti. For ticket info, call 734-487-2282 or see www.emich.edu/emutheatre.
- Jan. 20-23, 2011:** Shen Yun Performing Arts. A concert of traditional Chinese music and dance, performed by a nonprofit orchestra/ensemble based in New York. Detroit Opera House, 1526 Broadway, Detroit. For more info, call 313-961-3500 or see <http://www.motopera.org>.
- Jan. 21, 2011:** Islamic Music Concert. Free performances by two renowned scholars of Islamic music, including Arab instrumental music and recitation of an Arabic oral epic tradition. Organized by the UM Center for World Performance Studies in conjunction with the Conference on Islam and the Performing Arts (see Jan. 22, below). 8:30 - 9:30 pm. Keene Theater, Residential College, East Quad, 701 East University Ave., Univ. of Michigan, Ann Arbor.
- Jan. 22, 2011:** Conference on Islam and the Performing Arts. Eight scholars present papers on the Islamic performing arts in Africa, Egypt, and Southeast Asia. Organized by the UM School of Music, Theatre & Dance. 9 am – 5 pm. Kuenzel Room, Michigan Union, 530 S. State Street, Univ. of Michigan, Ann Arbor. For more info, contact Shannon Bellefleur at 734-763-5408 or sbellefl@umich.edu.



The Wailers bring their Jamaican reggae to Ann Arbor Feb. 9.

- Jan. 24 – Feb. 4, 2011:** “We Don’t Want Them: Race and Housing in Metropolitan Detroit, 1900-1968”, a traveling exhibit created by the Michigan Roundtable for Diversity and Inclusion. Each segment of the exhibit portrays a different era in the struggle by African-Americans for affordable housing. 10 am – 5 pm. Conference Room, Lower Waterman Center, Schoolcraft College, 18600 Haggerty Road, Livonia.
- Jan. 25, 2011:** Talk by Dr. Jack Shaheen, a respected critic of how U.S. mass media portray Arabs and Islam. 7:30 pm. Ballroom A, Student Center, 900 Oakwood Street, Eastern Michigan Univ., Ypsilanti.
- Jan. 28, 2011:** The Michigan Arab Orchestra presents a Night of Tarab. 8 pm. Stamps Auditorium, Walgreen Drama Center, 1226 Murfin Ave., Univ. of Michigan North Campus, Ann Arbor. For more info, contact Michael Ibrahim at tel. 586-354-1576.
- Jan. 29-30, 2011:** “Jews and Baseball: An American Love Story” (2010, directed by Peter Miller, 90 mins.). Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.
- Feb. 1, 2011:** The African Guitar Summit. This project of the Canadian Broadcasting Corporation brings together nine Canadian guitarists whose origins are in Kenya, Ghana, Madagascar, Guinea, Rwanda, Mali, and Cameroon. All are experts in their individual musical cultures, and together they create musical magic and rhythms that will warm a February night. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.
- Feb. 1 – Nov. 27, 2011:** “The Heidelberg Project: Art, Energy, and Community”. Now celebrating its 25th anniversary, The Heidelberg Project, founded by Tyree Guyton, uses art to “provoke thought, promote discussion, inspire action and heal communities...” Guyton has used found objects to create a two-block area full of color, symbolism, and intrigue, recognized as one of the most influential open-air art environments in the world. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.
- Feb. 9, 2011:** The Wailers. A performance by Bob Marley’s old group— still Jamaican reggae legends. The anchor is bassist

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Global Thursdays

Global Thursdays is a multicultural series showcasing the finest in world music, dance, film, and performance art. Programs are at 7:30 pm, mostly on Thursdays, at the Arab-American National Museum (13624 Michigan Ave., Dearborn). Supported by Comerica Bank, DTE Energy, Masco, and DoubleTree Hotel. For more info and for tickets, see <http://www.arabamericanmuseum.org/2011-Global-Thursdays-winter-spring>.

Jan. 21, 2011 (FRIDAY):

Alberta Adams with the
RJ Spangler Trio (blues)

Feb. 10, 2011:

Film, “Freedom Riders” and
panel discussion on the Civil Rights Era

Mar. 17, 2011:

Simon Shaheen and Michel Merhej
(Arab classical and jazz)

Apr. 14, 2011:

PechaKucha Night
(modern Japanese design)

May 12, 2011:

Orquesta La Inspiracion
(salsa and jazz).

University Musical Society

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

Jan. 21 and 22, 2011:

Grupo Corpo (Afro-Brazilian dance)

Jan. 23, 2011:

Joanne Shenandoah
(Native American singer-songwriter)

Jan. 30, 2011:

“FELA!”, an Afrobeat musical, broadcast live
from the National Theatre, London
2 pm, Michigan Theater, Ann Arbor

Feb. 10, 2011:

Blues at the Crossroads
(Robert Johnson centennial concert)

Feb. 23, 2011:

Kodo (Japanese drums)

Apr. 7, 2011:

Septeto Nacional Ignacio Piñero de Cuba

Apr. 16, 2011:

Tony Allen’s Afrobeat Tour.

Multicultural Calendar *continued from p. 17*

Aston “Family Man” Barrett, who, in addition to being Bob Marley’s most trusted lieutenant, played on countless other classic reggae hits. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

Feb. 12, 2011: “Soundtrack for a Revolution” (2009, directed by Bill Guttentag and Dan Sturman, 82 mins.). Tells the story of the American civil rights movement through its music—the “freedom songs” performed on picket lines and in jail cells are brought to new and thrilling life. 4 pm. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Feb. 15, 2011: Rajiv Chandrasekaran (senior correspondent and associate editor for the *Washington Post*), “The Longest War: A Front-Line View of the U.S. Mission in Afghanistan”. Sponsored by UM Weiser Center for Emerging Democracies. 4 - 5:30 pm. 1636 International Institute, School of Social Work Building, 1080 South University Ave., Univ. of Michigan, Ann Arbor. For more info, contact weisercenter@umich.edu or tel. 734-764-0351.

Feb. 26, 2011: Underground Railroad Symposium, “Our Underground Railroad Story: The Descendants Speak of the River”. Featuring a panel of Railroad descendants and also former *Detroit News* columnist Betty DeRamus, whose book *Freedom by Any Means* (2009) tells some of the most compelling stories of the Underground Railroad. Organized by the Black Historic Sites Committee of the Detroit Historical Society. 1-4 pm, Detroit Historical Museum, 5401 Woodward Avenue, Detroit.

Mar. 3, 2011: The Alvin Ailey American Dance Theater. This New York troupe was born in a March 1958 performance that forever changed the perception of American dance. Now, the company is one of the most acclaimed international ambassadors of American culture, promoting the uniqueness of the African-American cultural experience. 7:30 pm. Detroit Opera House, 1526 Broadway, Detroit. For more info, call 313-961-3500 or see <http://www.motopera.org>.

Mar. 3 – Apr. 3, 2011: “The Piano Lesson”, August Wilson’s powerful play set in 1936 Pittsburgh in the home of an African American family from Mississippi. The story centers around a piano that was once traded for two of their ancestors; Boy Willie wants to sell it and make a new future, while Berniece clings tightly to the memories it engenders. Performance Network Theatre, 120 East Huron St., Ann Arbor. For ticket info, call 734-663-0681 or see <http://performancenetwork.org/>.

Mar. 8, 2011: International Women’s Day Tea. The UN theme this year is that equal access to education, training, science and technology is a pathway to decent work for women. Co-sponsored by SC International Institute and the Transition Center. 2:30-3:50 pm. Room LA-200, Liberal Arts Bldg., Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Linda Gutierrez at lgutierr@schoolcraft.edu or tel. 734-462-4400 extn. 5067.

Mar. 11 – Nov. 6, 2011: “The Chris Webber Collection: Exceptional People During Extraordinary Times, 1755 – Present”. Retired UM and NBA basketball star Chris Webber is also an avid collector of African American historical materi-



Schoolcraft student Mital Patel paints a guest’s hand with henna at last year’s Multicultural Fair. Get ready for the tenth annual Fair, coming this March 31.

Photo: SC Marketing Dept.

al. This exhibition presents select items from his collection, including books such as a first edition of Phillis Wheatley’s *Poems on Various Subjects, Religious and Moral* (1773), and rare artifacts from Rosa Parks, Dr. Martin Luther King, Jr., and many others. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, see <http://www.chwmuseum.org>.

Mar. 16, 2011: Global Roundtables Symposium. Student presentations and dialogue on the theme of world citizenship and world disparities in the satisfaction of people’s basic needs for food, water, and shelter. 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.

Mar. 16-19, 2011: Third 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. Various venues; for more info, contact Lauren Thams at lkthams@gmail.com.

Mar. 19-20, 2011: 39th 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>.

Mar. 23, 2011: Historian Danielle McGuire (Wayne State Univ.) will speak about her recent book, *At the Dark End of the Street: Black Women, Rape, and Resistance— A New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power*. 12 - 1:30 pm. Room TBA, Univ. of Michigan-Dearborn. For more info, contact ghickey@umd.umich.edu.

Mar. 23 – Apr. 3, 2011: Seventh annual Jewish Community Center Stephen Gottlieb Music Festival. An eclectic mix of performers, from the flamenco-flavored David Broza to the renowned composer and director Marvin Hamlisch, to jazz by Amy Yassinger and the Yazzmen. Two venues, W.

Bloomfield and Oak Park; for more info, see <http://www.jccdet.org> or tel. 248.432.5652.

Mar. 31, 2011: Tenth 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. 1-9, 2011: “Intimate Apparel”, an award-winning play by Lynn Nottage. Lyric and powerful, this story is a touching rendering of Esther, a black seamstress who seeks love and a better life in New York in 1905. Desperate to follow her heart but demanded to follow society’s rules, Esther fights for her dreams as they are torn apart, stitched up and refashioned. Sponberg Theatre, Eastern Michigan Univ., Ypsilanti. For ticket info, call 734-487-2282 or see <http://www.emich.edu/emutheatre>.

Apr. 8-9, 2011: “The Color Purple”. A musical based on the renowned Alice Walker novel and Steven Spielberg film. Fox Theatre, 2211 Woodward Avenue, Detroit. For more info, call 313-471-6611 or see <http://www.olympiaentertainment.com>.

Apr. 8-17, 2011: “Kuroneko” (Black Cat) (1968, Japanese with English subtitles, directed by Kaneto Shindo, 99 mins.). In war-torn medieval Japan, a vicious demon haunts the Rajomon Gate, ripping out the throats of samurai in the grove beyond. Both a chilling ghost story and a meditation on the nature of war and social hypocrisy. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Apr. 15-24, 2011: “Le Quattro Volte” (The Four Times) (2010, Italy, directed by Michelangelo Frammartino [dialogue-free—no subtitles], 88 mins.). Traces the glorious cycle of life by way of the rituals of rural folk in the Italian region of Calabria. A visual and philosophical experience inspired by Pythagoras’s belief in four-fold transmigration of the soul. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Apr. 29 – May 1, 2011: “Uncle Boonmee Who Can Recall His Past Lives” (2010, Thai with English subtitles, directed by Apichatpong Weerasethakul, 113 mins.). A gently comic and transporting tale of death and rebirth, set in Thailand’s rural northeast. A farmer suffering from kidney failure is tended to by loved ones and visited by the ghosts of his wife and son. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

May 15-26, 2011: 13th annual Lenore Marwil Jewish Film Festival. Jewish Community Campus, 6600 W. Maple Rd., West Bloomfield (and other venues). For more info, contact Shari Lebo at tel. 248-432-5459 or slebo@jccdet.org.

June 2011: Carousel of Nations Multicultural Festival. Two days of live music and dance performances from diverse world cultures, plus short films, live-art displays, an artists’ village, a kids’ zone, and authentic food. Windsor, ONT. For more info, see <http://www.carouselofnations.com/>.

Early or mid-Jun. 2011: Sixth annual Chaldean Festival. A three-day celebration with food and merchant booths, live entertainment, carnival rides and games. Organized by the Chaldean American Chamber of Commerce. Southfield Civic Center, Southfield.

Mid-Jun. 2011: 16th 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. 2011: 19th 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>.

Late Jul. 2011: 40th 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>.

Jul. 30 – Oct. 23, 2011: “Multiple Impressions: Contemporary Chinese Woodblock Prints”. This exhibit will present works by more than 30 leading printmakers from contemporary China to showcase the extraordinary innovations, in both technique and conception, that have transformed this long-established artform in recent years. 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/>.

Early Aug. 2011: LebFest 2011, the fifth 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>.

Aug. 20-22, 2011: 29th 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. For more info, see <http://africanworlddetroit.com/>.

New from Our Neighboring Schools

Danielle M. McGuire, Asst. Professor of History at **Wayne State University**, is the author of *At the Dark End of the Street: Black Women, Rape, and Resistance—A New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power* (Knopf, 2010). The book seeks to rewrite the history of the civil rights era by situating sexual violence in the broader context of racial injustice and the fight for freedom. Rosa Parks's name appears in the title because in her early years, Parks worked as an NAACP investigator in Montgomery, AL, specializing in cases involving black women who had been sexually assaulted by white men. While such rape cases often didn't even go to trial, McGuire traces the history of several that triggered vehement resistance by the NAACP and other groups, some of which resulted in convictions. In conjunction with Women's History Month, Dr. McGuire will speak about her book at the **University of Michigan-Dearborn** on March 23 (see calendar, p. 18).

On October 28, 2009, FBI agents shot and killed Imam Luqman Ameen Abdullah in a Dearborn warehouse. It was the first killing of a Muslim religious leader by the U.S. government. The short documentary "The Death of an Imam", released in December, examines the news reporting associated with the shooting. It was produced by the "Islam, Muslims and Journalism Education Project" at **Michigan State University** and was filmed by Geri Alumit Zeldes and Salah Hassan of **MSU** and Brian J. Bowe of **Grand Valley State University**. The film explores the issues at the core of the incident: The allegations of a terrorism conspiracy, the use of FBI informants, and Muslims in the mainstream media.

Eastern Michigan University organized an International Week on Nov. 13-20. The eight days of events included presentations on such topics as Eastern music, world religions, advertising around the world, and Peace Corps opportunities; poster displays on cultural differences, foreign exchanges, and doing business in 20 different countries; films such as "Amélie", "Departures", and "Crossing Borders"; a Quiz Bowl; and more. For further details, visit <http://www.emich.edu/iw/>.

The global and local issue of water is the topic for a theme semester at the **University of Michigan** in Ann Arbor this Winter. "Global water shortage is rapidly becoming one of the top environmental and societal problems of the 21st Century" said Manja Holland, a research officer with the UM's Graham Environmental Sustainability Institute and chair of the Water Theme Semester Committee. "And, with recent oil spills in the Gulf of Mexico and the Kalamazoo River, water is increasingly becoming top-of-mind as a fundamental sustainability issue" he added. To learn more about the water semester, and to sign up for e-mail notifications about related activities, visit <http://watersemester.com>.

UM's Graham Institute, just mentioned, has also launched a new Integrative Experiential Learning and Research project at the 48,000-acre Mpala Refuge, a wildlife conservancy and research center in Kenya. The aim is to help promote sustainable conservation in the region, one of the most economically challenged and biologically diverse areas of the world. Water is the key issue there, with both the wildlife and cattle-based economies confronted by severe drought and climate change. The project is part of UM's STEM-Africa Initiative, which coordinates research efforts in Science, Technology, Engineering, and Math with educational institutions in Africa. One class of hand-picked UM undergraduates will reside at the refuge each Summer to learn first-hand both the social- and natural-science aspects of sustainability. In addition, several graduate students are conducting research into habitat fragmentation, human-wildlife conflict, cultural perceptions of land use, and methods whereby the refuge might operate in a more sustainable fashion. •

Kudos

The **Asian Student Cultural Association**, its faculty advisor **Anna Maheshwari** (English), and **Todd Stowell** (Student Activities Office) led in organizing the successful Navratri Garba/Bhangra celebration, held 7 p.m. – 12 midnight in the DiPonio Room on Saturday, Oct. 16. The Hindu festival is traditionally held at the beginning of autumn and celebrates the goddess Durga. This was Schoolcraft's fourth annual Navratri, with a new record of over 650 people arriving to experience the authentic live music, dance, costume, food, and a marketplace. The feature performers were the members of **Sammvad**, an orchestra that plays music for such traditional Indian dances as *garba*, *bhangra*, *dandia*, and *raas*.

Todd Stowell (Student Activities Office) reports that an additional \$300 or so was raised at Schoolcraft this past Fall for UNICEF's The Agua Project (T.A.P.) at two events, School Daze and Make It – Take It. Students in a service-learning section of English 102 (English Composition 2) taught by **Helen Ditousas** helped to raise funds for the project. For three years, students at the College have been learning about and participating in various ways in this clean-water initiative, which provides bio-sand filters, assistance for family relocations, and other sustainable measures to confront chronic water-supply problems and resulting health hazards in Honduras and El Salvador. For more information on the project, see *International Agenda*, Sep. 2009, p. 28, or visit <http://taproject.org>.