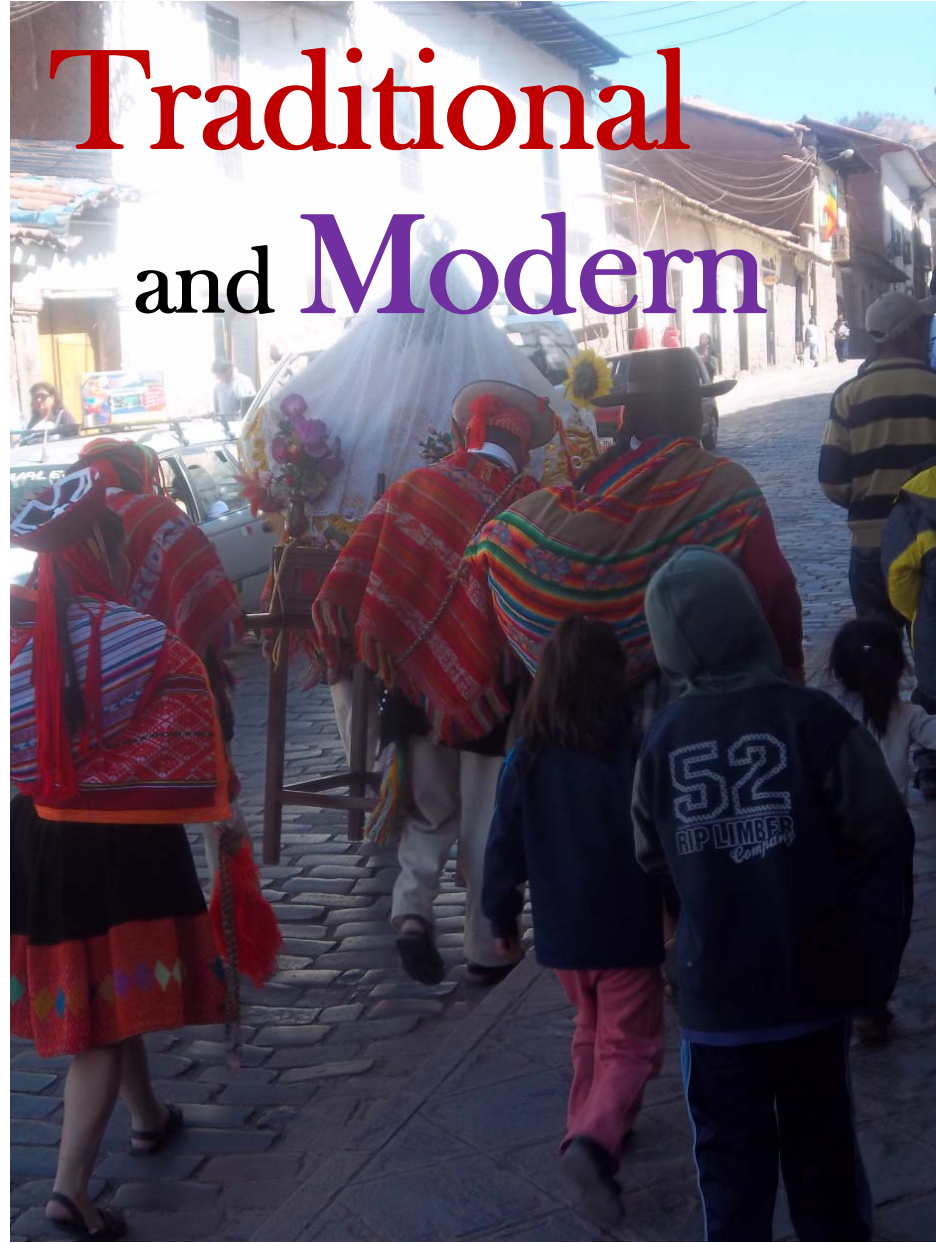


Latin America:



Traditional and Modern

A mixture of traditional and modern clothing is seen today on the streets of Cuzco, Peru, which was the capital of the Inca Empire. During the Incan high holiday of Inti Raymi, these festival-goers were flooding the ancient stoned streets to return home after the day's celebrations.

Photo by Schoolcraft student Leah Esslinger, who reports from her recent stay in Peru on pages 9-11 inside.

Coverage of Schoolcraft's Focus Latin America project begins on page 6.

International Agenda

Published once per semester by
the International Institute (SCII)

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Archives are available at the SCII website,
<http://www.schoolcraft.edu/scii/publications.asp>

Founding Editor: Donald Ryktarsyk (Business Dept.)

SCII Meeting Schedule

International Institute meetings are open to all who want to learn or to help out. New folks are always welcome. Meetings are generally on Fridays at 12 – 2 pm in the Liberal Arts Building. Upcoming meetings are as follows:

- January 20, 2012
- February 17, 2012
- March 16, 2012
- April 20, 2012.

MIIE March Conference in St. Louis

The Schoolcraft College International Institute cordially invites you to join us at the upcoming 19th Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIE). The conference will be held March 30-31, 2012 at St. Louis Community College – Florissant Valley. 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://www.miiie.org/>.

International Institute (SCII)

Schoolcraft College
18600 Haggerty Road
Livonia, MI 48152-2696
<http://www.schoolcraft.edu/scii>

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 Coordinators:

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Sandy Roney-Hays (Anthropology/ Sociology Depts.)

Global Roundtables Coordinators:

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Sandy Roney-Hays (Anthropology/ Sociology Depts.)
Karen Schaumann-Beltrán (Sociology Dept.)
Faye Schuett (English Dept.)

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:

- January 27, 2012
- March 30, 2012.

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

JOIN SCHOOLCRAFT COLLEGE AND THE
**MICHIGAN
 ROUNDTABLE**
 FOR DIVERSITY AND INCLUSION



as we Celebrate the Life and Work of
Dr. Martin Luther King, Jr.

“WHERE DO WE GO FROM HERE?”

DIVERSITY AND INCLUSION ... AN ONGOING JOURNEY

MONDAY, JANUARY 16
10:00 AM & 1:30 PM

DiPONIO ROOM
VISTATECH CENTER

Drawing from Dr. King's speech, *Where Do We Go From Here?*, delivered at the Southern Christian Leadership Conference in Atlanta, Georgia, on August 16, 1967, you will be engaged in a discussion of social justice and equity, its evolution since 1968, and the opportunities for and benefits of ongoing efforts.

Presented by

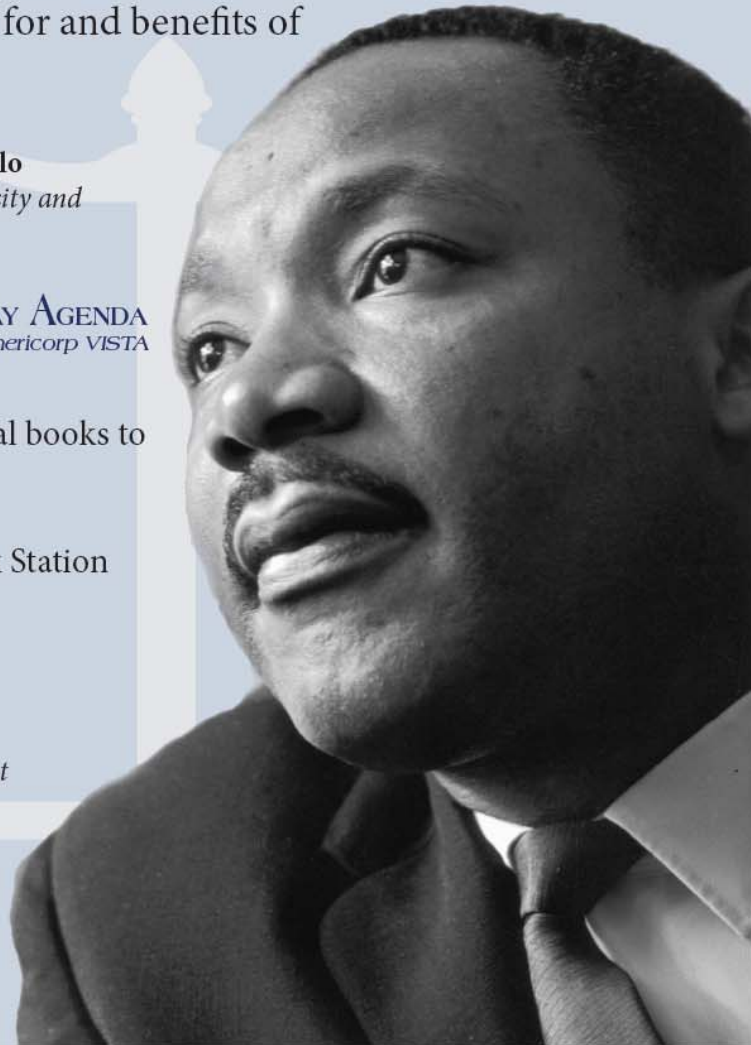
Rita Crooks & Thomas Costello
*Michigan Roundtable for Diversity and
 Inclusion*

MARTIN LUTHER KING DAY AGENDA
Hosted by Schoolcraft College Americorp VISTA
11 AM-1 PM

- Reading of multicultural books to children
- Game Time I
- Snack Time—Trail Mix Station
- Craft Time
- Game Time II

*Please contact Helen Ditouras at
 hditoura@schoolcraft.edu for
 more information.*

*Funded by a generous grant by the
 Schoolcraft College Foundation.*



Kudos

The Schoolcraft Student **Amnesty International** Club organized a successful “Jamnesty” concert from 4-7 p.m. on Sep. 14 during the annual School Daze Fall Festival here. The concert featured live entertainment on the main stage and poetry-reading opportunities for students and others on the second stage. Some 54 people signed up to learn more about AI. **Sandy Roney-Hays** (Anthropology) is faculty advisor for the club.

Congratulations to the **Asian Student Cultural Association**, its faculty advisor **Anna Maheshwari** (English), and **Todd Stowell** (Student Activities Office), who led in organizing the successful Navratri Garba/Bhangra celebration that was held 7 p.m. – 12 midnight in the DiPonio Room on Saturday, Oct. 8. This Hindu festival is traditionally a nine-day event celebrating the goddess Durga at the beginning of autumn. It was Schoolcraft’s fifth annual Navratri event, with a new record of over 1100 people arriving to enjoy a catered dinner from **Taste of India Suvai Restaurant** (Ann Arbor) and to join in on the authentic live music, dance, costume, and a marketplace; another 200 people had to be turned away. The featured performers were the members of **Sammvad**, an orchestra that plays music for such Indian dances as *garba*, *bhangra*, *dandia*, and *raas*. About \$1500 was raised, much of it donated to the Coins to Change project (see page 20).

On Oct. 10, State Sen. **Mike Kowall**, chairman of the Senate Economic Development Committee, spoke to **Marjorie Nanian**’s section of Political Science 105 (Survey of American Government). He primarily addressed the issue of the New International Trade Crossing (NITC), the proposed bridge over the Detroit River whose construction would allow uninterrupted traffic flow between Michigan and Ontario. As a class project in conjunction with Focus North America during 2011, Nanian’s students had been studying the legality, feasibility, and potential impact of the bridge and writing papers staking out positions either for or against the controversial project. Her Spring term students wrote letters about their findings to Sen. Kowall, who is also Vice Chairman of the Sen. Transportation Cmte. and a member of the Sen. Natural Resources, Environment, and Great Lakes Cmte. Nanian followed that up with an invitation that he address her class. His appearance was covered extensively in the Oct. 26 issue of *The Connection*, and two of her students’ opposing position statements were carried in that paper on Nov. 7.

To help introduce students in her Spanish 101 class to Mexican culture, **Judy Morante** took them to the Detroit Institute of Arts on Oct. 21. First, the class viewed the Diego Rivera murals in the Rivera Court; Dec. 8 was

actually the 125th anniversary of the artist’s birth. Judy writes, “They then had the opportunity to decorate sugar skulls (*calaveras de azúcar*) and learn the importance of this Mexican artifact in celebrating the Day of the Dead. The cultural immersion ended with a typical dinner in Mexican Town at Xochimilco Restaurant.” Judy noted that the students enjoyed visiting the DIA and really got into making the sugar skulls; only two of them had ever previously visited the museum. She said that she learned of the DIA’s *calaveras*–decorating workshops from the Multicultural Events Calendar in September’s issue of *International Agenda*.

The **Native American Cultural Club** was active with a number of events last Fall. On Nov. 2, in conjunction with the *Dia de los Muertos* (Day of the Dead) festival, it screened “Food for the Ancestors”, a PBS-TV documentary created by Bruce Z. Kraig and Dudley Nieto in Mexico in 1996, which explores aspects of the festival through its food customs. Participants were also invited to bring a dish to pass, an item to place on the traditional *ofrenda* (altar of offerings for the dead), and donations of warm clothing and blankets for the Rosebud Reservation (Lakota). On Nov. 14, the club hosted a talk by **Art Brant** on contemporary Native American issues. Brant, who is of Mohawk heritage, is Vice President of the Michigan Indian Education Council (MIEC) and a Board member of the North American Indian Center (NAIA), the oldest Indian center in Detroit. Faculty advisors for the club are **Karen Schaumann** (Sociology) and **Mark Harris** (English).

Lisa Jackson (Psychology) and **Karen Schaumann** (Sociology) led a campus discussion of “Institutional Multiculturalism and Diversity” on Nov. 11 under the auspices of **GlobalEYEzers**. About 15 people, mostly faculty members, participated. Topics included diversity issues at Schoolcraft College; international and multicultural programming at the College and other schools; and viable options and methods for achieving parity with peer institutions. GlobalEYEzers plans to continue the discussion at its January 27 meeting (see p. 2), and to forward resulting ideas to the related committee being formed by the Faculty Forum.

Helen Ditouras (English) was a keynote speaker at the International Education Festival held at St. Louis Community College—Forest Park on Nov. 7-21. She presented a screening and discussion of “On the Edge: The Femicide in Ciudad Juárez” (2006), Steev Hise’s documentary about the brutal murders of hundreds of exploited young women in a *maquiladora* border town in Mexico. Helen discussed how feminist activists have employed popular culture and literature to remember and represent the murdered women, and how print and media have raised global awareness and promoted social justice concerning gender abuse and homicide. Helen has developed a teaching module on this subject, and will speak about it here on April 9 (see schedule on page 11). •

Get Ready for the Multicultural Fair 2012!

Thursday, March 29 at 10 a.m. – 3 p.m.

DiPonio Room, VisTaTech Center

This event is open to the public and free.

We invite everyone to join us in this annual tribute to the rich ethnic diversity that we enjoy on the Schoolcraft College campus. Once again this year, students, faculty, staff, and community members will share their culture and talents with more than 3,000 visitors partaking of:

- Two dozen country display tables
- Nonstop music and dance performances
- World Trivia Game
- Language demonstrations
- Henna painting
- Ethnic snacks
- “Passports” issued to all “world travelers”.

We encourage all instructors to:

- Bring your class to the Fair!
- Create assignments or extra-credit opportunities
- Drop by to check out the displays, performances, and demonstrations
- Sponsor/ organize a table or poster display.

For assistance or more information, contact either:

- Laura Leshok at 734-462-4400 extn. 5203
lleshok@schoolcraft.edu
- Josselyn Moore at 734-462-4400 extn. 5271,
jmoore@schoolcraft.edu.



Photos: SC Marketing, 2011

“I went to the fair and it was a big surprise. I never thought it will be this beautiful. I called my husband and asked him to go bring my daughter from school because I didn’t want her to miss this huge event. My partner Reem and I worked very well at our table talking and introducing Egypt. I was so happy, proud and surprised. Everybody was excited to come to my table. Finally, my husband and my daughter came around one o’clock, my husband wished he wouldn’t have had to go back to work. I introduced my daughter as Miss Egypt once and Queen Cleopatra. This day will never go away from my daughter’s memory. I want to participate in this fair every year.”

— Nahla, a returning adult ESL student from Egypt



“It is important to have a Multicultural Fair like this because America is blended with many different ethnicities. So having a fair where all different people can come together and teach others about them is very important today. It helps us all understand one another better and appreciate each other.”

— Kristin, a visiting student from Anthropology



“I never knew how interesting Israel was. I was under the assumption it was pretty much nothing but desert. I found out my assumption was very far from the truth, in fact the displays made me want to visit Israel sometime in my life!”

— Katie, a visiting student from Anthropology

A Year-Long Focus

Latin America: A Clash of Old and New

For more than a century, the people of *El Norte* had viewed Latin America as their “backyard” and stomping ground. This was the land of grinding poverty and “tin-horn dictators” propped up by overseas corporations. In the 1960s the poet Robert Bly observed of Central America, “The United Fruit Company had one water spigot for 200 families.” In the 1970s and 1980s, in Chile, Brazil, and other countries, ruthless autocrats maintained their rule through violent coups and forced disappearances.

But today, the landscape of Central and South America is undergoing rapid change. Strong gusts of democracy and economic vitality are sweeping the region.

Throughout 2012, students, instructors, and staff at Schoolcraft College will be taking steps to better understand these phenomena and the varied peoples, histories, and cultures of this region. For each of the past seven years, the International Institute has organized campus-wide, year-long programming on a selected cultural region. We last visited Latin America in a very successful effort in 2005 (see article on page 8). Returning to the region this year is a tribute to its growing importance in world affairs.

Global Forces Confront Tradition

What we see in Latin America today is, in many respects, a clash between traditional ways of organizing life, on the one hand, and the intrusions of globalization and modernization, on the other. The effects of the NAFTA treaty, for instance, have ruined the livelihoods of hundreds of thousands of corn farmers

in Mexico and driven them into the cities to seek a better life. Traditional patriarchal society in Mexico, which relegated women to a subservient role, is being eroded by phenomena such as the mass hiring of female workers to assemble equipment and clothing in huge, modern *maquiladora* factories along the U.S. border. Latin America’s growing wealth in agricultural and mineral resources has called into question old neocolonial arrangements. And old habits of corrupt rule have given way, in many corners, to reform movements and even populist governments.

Three large national economies— Brazil, Chile, and Argentina— have surged forward in the past decade. There is a growing “culture of competitiveness”, a sharp rise in consumer credit, and an explosion of trade not only with North America but even more prominently with China. That country and other Asian powers are now investing heavily in the region.

Brazil has been exploiting massive oil and gas deposits that it discovered deep off its coast in 2007. It is now the eighth-largest economy in the world. Its national development bank dwarfs the World Bank in resources, and is able to finance projects throughout the continent and also overseas. For its part, Argentina, buoyed by higher commodity prices, has expanded its bureaucracy in order to carry out a massive campaign to upgrade its domestic infrastructure. Chile has the world’s largest reserves and highest annual production of lithium, an element now crucial in producing vehicular and other batteries.

At the same time, gaping internal disparities of wealth remain, and national development is disarticulated. Because of



A favela (slum) in Salvador, the capital of the Northeastern Brazilian state of Bahia. Favelas are poor communities of shacks built on the outskirts of major cities.

Photo from the PBS-TV series “Black in Latin America”.

the effects of a century of foreign domination of these countries, their economies are geared toward extracting resources for exploitation by outsiders, rather than toward fostering all-around development. Economic ties and integration between North and South America are still massive, but the growing impatience to be more independent of U.S. influence and domination can be seen in populist governments led by Hugo Chávez in Venezuela, Juan Evo Morales in Bolivia, and elsewhere.

That the stakes are higher today is reflected in what is happening in the *favelas* (slums) around Rio de Janeiro. In preparation for the 2014 World Cup and the 2016 Summer Olympics to be held in that city, Brazilian officials are trying to “pacify” these previously out-of-control districts through sweeps by elite police squads. Army and Navy forces have even launched invasions by tank and helicopter.

What We Can Learn from Latin America

The Latin America region is an incredibly rich subject for students in Michigan and the U.S. For centuries the peoples of North, South, and Central America have shaped one another’s experiences and cultures.

This shared history, often troubled by disparities of wealth and power, echoes today in important controversies over immigration policy, the North America and U.S.-Central American Free Trade Agreements (NAFTA and CAFTA), the U.S. embargo of Cuba, and the prosecution of former authoritarian rulers in Argentina, Guatemala, Haiti, and other countries. Such issues would make an instructive focus of study in Political Science and other social science courses.

Business and Economics classes could study the strengths and weaknesses of the region’s economic boom. How are the opportunities for U.S. businesspeople in this region changing? How do local conditions and Latin culture affect how *maquiladora* and other types of enterprises operate there? How do NAFTA and other regulations affect export and import procedures? Why is the economic development of this region still handicapped, despite the booming exports of petroleum, lithium, soybeans, sugar, clothing, auto parts, and other commodities?

The completion this coming December of a Long Count cycle on the ancient Mayan calendar reminds us that Latin America is also the region where the Inca, Aztec, Maya, and other great civilizations rose and fell. These countries have extremely rich and conflict-riddled histories of interaction with their indigenous peoples. There are also subsequent histories of settlement by Europeans and, in many cases, their African slaves, followed by other waves of immigration from all over the world. The customs and status of indigenous, African, and mixed (*mestizo*) populations, in particular, provide fascinating insights for students in Sociology, Anthropology, and related disciplines (see the articles on pages 9-15 of this issue).

Latin America, of course, has a “spice” all its own. Thanks to contributions by indigenous, African, European, and other groups, these nations are home to some of the most diverse societies in the world, a cultural and linguistic “mix” whose whole is greater than the sum of its parts. This has created a

social fabric that is diverse, complex, exciting, and ripe for exploration by students in writing, literature, language, music, art, and culinary classes.

Even science instructors and their students can get involved in this project. From the Amazon rainforest to the “wastes” of Patagonia, scientists and environmentalists are racing to study and protect wilderness areas that are threatened by burgeoning tourism and development, wildlife poaching, deforestation, and hydroelectric projects. Classes in biology and geography can focus on some of these natural resources and the technical problems surrounding their preservation. For instance, Biology professor Caroline McNutt, in Bio 104 (Conservation and Natural Resources), incorporates a case study of the National Marine Turtle Conservation Program (TAMAR), a project in Brazil to protect endangered populations of sea turtles in their nesting areas on Atlantic beaches. (See her article in *International Agenda*, Sept. 2010.)

How *You* Can Participate

Faculty and students can participate in Focus Latin America in a variety of ways.

First, instructors can integrate topics relevant to Latin American issues directly into their coursework. Be creative in developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. The previous section of this article, and the articles on the next several pages, should get your creative juices flowing.

Many sources of information are available to you and your students right on campus:

- Bradner Library has a wide variety of published sources on the region. The staff will be happy to introduce you and your students to them.
- Bradner Librarian Wayne Pricer has compiled a Latin America webliography, which is a listing of choice websites on this region. Access it at <http://www.schoolcraft.edu/library/webliographies/>.
- Instructional ideas and resources related to Latin America, including full-text newspaper articles, have been gathered by our International Institute. These are organized into folders on topics ranging from politics to culinary arts to mathematics, and available on the campus server at U:\International\Focus_Series\Focus_Latin_America_2012.
- Check out articles in this magazine’s archives (see Web address on page 2), such as “*Maquiladoras* and their Impact on Mexican Society” by Cynthia Jenzen (Sep. 2011), and “Pablo Neruda on ‘The Dictatorship of the Flies’” by Evelyn Hoey (Feb. 2005).

Focus Series Coordinator Linda Gutierrez has played the lead role in organizing a year-long series of campus speakers and films touching on a variety of topics related to the region. A brief summary of the presentations is given on page 11; more-detailed schedules of speakers and films will be distributed later. The entire faculty is urged to recommend this series to students as an excellent way to gather insight and information. Some instructors might want to bring an entire class to a given talk or film (contact

continued on page 11

Course-Tested Ideas for Infusing Latin America into Many Disciplines

Several dozen instructors in more than a dozen different departments at Schoolcraft participated in our first Focus Latin America project in 2005, shaping the learning experiences of about 2,000 students. These instructors prepared course materials and assignments about the region, initiated relevant classroom or online discussions, and/or brought students to a series of campus presentations and films.

The following are a few examples of how teachers in various disciplines creatively incorporated the Latin America focus into their Schoolcraft coursework that year.

Alec Thomson (History and Political Science) covered, in greater depth than usual, U.S. foreign policy in Latin America in his course on 19th-Century America. In addition, in his sections of Survey of American Government, lectures as well as classroom and online discussions addressed contemporary foreign policy concerns in Latin America, along with Hispanic concerns domestically.

Deborah Zuccarini (Art) used the art of the Mayan, Aztec, Olmec and other great pre-Columbian civilizations, as well as of the modern Mexican mural and fresco movements, as subjects for lectures and student research in her sections of Art Appreciation. Deb and her husband Richard— both of whom trained under Lucienne Bloch and Stephen Dimitroff, two followers of Mexican painter Diego Rivera— spoke about Rivera's fresco techniques and murals before a rapt audience of over 80 people.

Josehns Silva Goncalves (Psychology) took Latin culture as a frequent topic in his lectures in a section of General Psychology. This treatment arose in the context of a cross-cultural analysis of human behavior, a discussion of perception and its ethnic implications, and a survey of race relations and behavioral generalizations.

Judy Morante (Spanish) brought her Elementary Spanish 2 students to see films in the Latin America Film Series, and they had a follow-up classroom discussion in Spanish on the Mexican painter Frida Kahlo.

Diane O'Connell and **Barry Wauldron** (Geography) created a new course, Geog 241 (Latin American Field Study), and took the students on a trip to Mexico's Mayan Caribbean in June.

Bob Schaden (Philosophy) invited students to use Latin America, if they wished, as the focus of their required papers for his online sections of Phil 243 (Introduction to Philosophy) and Phil 277 (Ethical Problems). For each course, he developed a list of ideas and guidelines for this purpose. For example, project ideas that he developed for the Ethical Problems course included (1) research the impact of culture, personal experience and religion on the Hispanic ethical and moral point of view; (2) compare and contrast Latin American and North American philosophy in so far as it serves as a basis of ethical thinking; and (3) use the ethical principles presented in this course to either support or challenge U.S. government and corporate policies toward Latin American regimes and peoples in such places as Argentina, Chile, El Salvador, Guatemala, or Nicaragua.

Janet Reeds (Anthropology and History) brought her Cultural Anthropology class to one of the three campus screenings of "The Motorcycle Diaries", a 2004 film based on Ernesto "Che" Guevara's autobiographical work. **Pageturners**, the College book group, held public discussions on that work, and others on the novel *One Hundred Years of Solitude* by Gabriel García Márquez.

Sumita Chaudhery (English) invited students in both of her sections of English Composition 2 to focus their research projects on Latin America if they so wished. One of the papers, "Social Injustice" by Allison Kloiber, won first prize and a \$150 award in the research papers category of a contest organized by **Steven Berg** under the auspices of the Writing Fellows program. Allison's paper examined the dynamics of poverty, violence, corruption and criminality in the region, incorporating insights gleaned from over two dozen sources.

Steven Berg (English and History) included a selection of 11 Latin American-themed films in his section of English 200 (Introduction to Film). They ranged from Eisenstein's "¡Qué viva México!" (1930) to "Fresa y Chocolate" (1993) to "Scooby-Doo! and the Monster of Mexico" (2002). In a History class, Dr. Berg encouraged his students to select research topics related to Latin America. One of the papers, "Liberation Theology and the Sanctuary. Movement" by Kathy Marx, won second place in the research papers category of the Writing Fellows contest.

Sam Hays (English) incorporated a special assignment for his online section of the Introduction to Poetry course. Each student selected a poem by a Latin American, researched its historical background, and created a project focusing on the poem and its context. Rebecca Hawkinson and Stacie Schultz created PowerPoint presentations on poems by Argentinian writer Jorge Luis Borges and Brazilian poet Carlos Drummond de Andrade, respectively, which won prizes in the Writing Fellows contest. Other students focused on writers such as Pablo Neruda (Chile) or Ruben Dario (Nicaragua). Vik Patel created an electronic collage as an original artwork to depict themes in the poem "Black Stone Lying on a White Stone" by Peruvian poet César Vallejo.

Agnes Williamson (English) included several works by contemporary Chicano author Sandra Cisneros among her readings for English 55 and 102 (Writing Skills and English Composition 2). In English 243 (Introduction to Literature—Short Fiction), she included the short story "And Of Clay We Are Created" by the celebrated contemporary Chilean writer Isabel Allende.

Randy Schwartz (Mathematics) developed for his department a set of ideas and resources for student research projects related to indigenous and contemporary mathematics in Latin America. Among the students who carried out such projects, Micole Semonick-Jann wrote a paper on the ancient Mayan number system that placed first in the essay papers category of the Writing Fellows contest, winning a \$150 prize. Randy's bibliography of indigenous Latin American mathematics can be accessed from a Mathematical Assn. of America website (www.homsigmaa.org/latin.doc). •

Peru's Quechua Speakers Still Maintain Traditional Values

text and photos by Leah Esslinger

Schoolcraft College student Leah Esslinger wrote this essay for International Agenda following her stay last Summer in Peru, where she worked as a volunteer in a childcare center. Her trip was arranged by Cross-Cultural Solutions, an organization that places international volunteers in countries around the world, often in tasks that assist in empowering women and improving their access to opportunities. Leah grew up in the Redford area of Detroit and attended Cass Tech High School downtown. At Schoolcraft she is active as a Writing Fellow, a staff writer for The Connection, a Schoolcraft Scholars honors student, and the Vice President of Communication for the campus chapter of the PTK Honor Society. Her current plans are to major in linguistics at Cornell University.

As modern history would have us believe, it takes nothing for an indigenous culture to bow to European influences. Pre-Columbian America differs so vastly from present-day America, that it is easy to think of the Native American Indian as “the other” instead of “the original”.

Yet my travels to Peru seem to contradict this supposed truth. In Peru, the native culture commingles with Euro-Peruvian influences. While still marginalized by the mainstream, the Quechua people have endured for centuries, living the quiet ways of their ancestors. As time progresses, and

life everywhere becomes more homogeneous, the Quechua still maintain their own traditional way of life, one that also affects the modern-day political and economic structures in the Andean region.

Nowhere is this phenomenon more obvious than in Villa El Salvador, a shantytown on the outskirts of Lima, Peru that was nominated for the Nobel Peace Prize in 1986. Most of what I know about the people of Villa I learned from living among them for nearly two months. Living there, the relationship between language and culture became clear to me in a way that no textbook could describe.

I left for Lima on June 19, 2011, with a thirst for knowledge, a wish to be of some use, and intermediate Spanish skills. While much of the following account can be corroborated with outside sources, I obtained many of the facts directly from those who live there.

A Culture of Reciprocity

Spanish, of course, is the *lingua franca* of this diverse region, while Quechua is an indigenous language now spoken alongside it. Quechua predates the Incan Empire, and was widely dispersed with Incan military expansion. While other indigenous languages died out, many cultures adopted Quechua as their own, and today it is one of the most widely spoken indigenous languages in the world.

continued on next page



A Quechua-speaking woman weaves alpaca wool on the Incan Trail. Indigenous peoples use traditional crafts to generate funds. This woman weaves at tourist destinations, not only to create products that she can sell but also to make money by allowing tourists to take a photo of her creating the piece.

Peru's Quechua*continued from page 9***Breakfast is Served**

In a common sight along the desert streets in Lima, people crowd around a vendor to buy a basic Peruvian breakfast: fresh bread, boiled quail eggs, fresh cheese, and maybe papaya or guava juice.

Lima is a financial hub of South America, and much of the culture is concerned with what can be owned. Villa El Salvador bucks this trend by maintaining a culture of reciprocity. While Villa is a shantytown, the people who live there do not wish to leave it. All over pop culture, there is the “I gotta make something of myself and get out of these slums” attitude. The other volunteers and I had to be continuously reminded that this is not the goal in Villa El Salvador. Even more shocking was how people, regardless of how humble their possessions, were always willing to give more.

But identifying common needs is woven into the tapestry of Villa El Salvador; indeed, it is the thread that is woven through much of Peru's indigenous past.

Prior to the mid-1950s, indigenous people largely kept to the vast mountains of the Andes and the canopies of the engulfing Amazon. Early in my adventure, I went through the mountains and found out that before the 1950s, money was largely irrelevant in these regions. Various forms of reciprocity (mutual aid, sharing, gifts, barter, etc.), along with ingenuity, sustained people. In fact, no Peruvian recognized any form of currency prior to Spanish occupation, save the occasional coca bean.

It was only after the 1950s that their way of life began to shift. The boom in rubber production and the shift toward big-business farming made self-reliance nearly impossible, and it threatened to overtake the Quechua.

So the people descended their mountains and abandoned their rainforest mother. They came to the city for the same reasons all people fled to cities in those days, to make a better life for their children. What they found in Lima sounds like a stereotype: the Quechua speakers discovered racial tension, low wages, and steep rent. Yet some impulse made them refuse to wait for any government to recognize their plight. In 1971, the indigenous people decided to make their own fate.

The Birth of Villa El Salvador

I learned the details of the story from Tony Palomino, a well-respected community leader, who related these events to me in Spanish on July 13. The Spring of 1971 seemed the perfect time to begin a battle that would result in no bloodshed, but bring about large-scale social change. Some 200 young families unofficially moved to an unused portion of land on the outskirts of Lima, called Pampes San Juan Miraflores. Because the government was so busy with an Inter-American Development Bank summit, they failed to notice the small coup. Two weeks later, 10,000 other families joined the original 200.

Two more weeks passed. The families held their breath. Although this was not the first time in history such measures had been taken, violent military reaction was not prudent. In this case, the peasants, as they are still known, played their cards right. The government could not risk uproar at this time, and a compromise took place.

On May 11 in that same year, a parade of peasants found themselves being driven across the city. Military vehicles loaded them up and took them to a barren desert just outside Lima near the Pacific coast, and dropped them off. While the government would not allow them the Miraflores land (which is today a hip suburb and artistic tourist destination), they would offer the peasants another. Those same trucks would show up later with cisterns of water, for which people had to walk miles. Left with incredibly limited resources, the Quechua decided they must rely on themselves once again.

Every Child is Our Child

Since we all have nothing, we will make it all anew, Tony tells me. The meaning of these words was alive in the air around me.

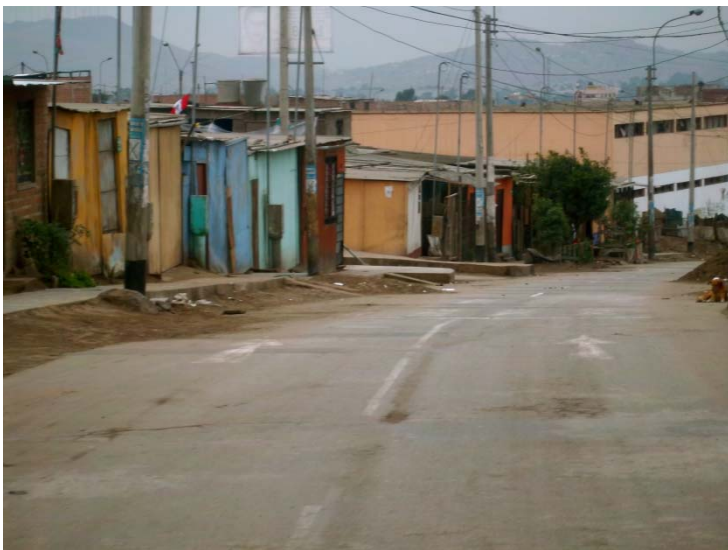
Every day, I would work in the Inibif, a childcare facility funded by the government but organized and run by local citizens. Often, mothers work in the classrooms alongside the teachers. It is not clear which child belongs to them, for the mothers cuddle every crying baby, and they do not hesitate with discipline, either. They would follow me to the kitchen to retrieve meals, help the children in the bathroom, and rock them to sleep at nap-time. It seemed as though every child is their child.

Community involvement is the norm in Villa, with youth groups, women’s groups, and even an all-female police station (dealing exclusively with domestic issues and sexual violence) all being run with volunteers.

The ideal of reciprocity, so widely practiced by indigenous populations, has been well maintained for centuries. It exists slightly to the left of mainstream, and is becoming ever more valid in Euro-Peruvian society. There is little money in Villa El Salvador, and it is easy for the casual onlooker to underestimate the real value of the place. It is a place where children still run to you with their arms outstretched, welcoming hugs.

Even as mundane socioeconomic struggles exist, along with occasional outbursts of violence, people still stop and speak to you. Julia and Rosie, my colleagues at the Inibif, laughed at my broken Spanish and at me. They laughed with me too, over the minor joys and sorrows of the children, most of whom called me “Mama”. An outsider can feel like family in Villa, an acquaintance can easily morph into a dear friend.

While I strongly assert that overseas volunteerism is not for the faint-hearted, especially to one traveling alone, Quechua culture has forced me to rethink what I consider a “developed” nation. Despite all odds, these folks’ insistence upon trust made my deep city suspicions feel intensely awkward and extremely unnatural. Here in Detroit, my work in the community is infused with new meaning. As I work, I hear the voice of an old friend whispering in Spanish, “Since we all have nothing, we must make it anew.”



Seen in Villa El Salvador, these shanties are examples of common dwellings that may be found in many of Lima’s shantytowns like Rimac Pampa and La Victoria. While Lima has some examples of what Americans would call middle-class dwellings, these shanties exemplify the Peruvian government’s definition of middle-class.

Focus Latin America *continued from page 7*

Linda at 734-462-4400 extn. 5067 or lgutierr@schoolcraft.edu; others might want to fold these into extra-credit opportunities for selected students. Friends, family, and members of the community are also cordially invited to attend.

These Focus presentations have been very popular and stimulating. As an example, a crowd of 130 people, including four classes, came to hear the most recent talk on December 8, which concluded the Focus North America year. At that talk, Cameron McWhirter, a *Wall Street Journal* reporter from Decatur, GA, spoke about his book, *The Red Summer: The Summer of 1919 and the Awakening of Black America*. Due to high audience interest, the presentation was followed by a lengthy Q&A. Another learning opportunity along those lines is the program on the Ossian Sweet incident (see Jan. 14 listing in the Multicultural Calendar on page 25)

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

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

Focus Latin America Series Winter 2012 Presentations	
Wed., Jan. 25 11:30 am – 1 pm MC-200	Talk, “Emerging Latino Culture” Ethriam Cash Brammer de Gonzales, Assoc. Dir., WSU Center for Chicano- Boricua Studies
Thur., Feb. 2 2:30 – 3:50 pm LA-460	Film, “Three Caballeros” (Walt Disney, 2009)
Mon., Feb. 6 11:30 – 1 pm MC-200	Film, “America Before Columbus” (National Geographic, 2009)
Tues., Feb. 21 1:00 – 2:30 pm MC-200	Talk, “Neoliberalism: Its Policies and Its Effects” Rubén O. Martinez, Dir., MSU Julian Samora Research Institute
Mon., Mar. 12 11:30 – 1 pm MC-200	Film, “Food for the Ancestors” (Bruce Z. Kraig and Dudley Nieto, 1996/2004)
Wed., Mar. 28 11:30 am – 1 pm MC-200	Talk, “In Pursuit of Happiness: Latino History and the Struggle for Opportunity and Equality in the U.S.” Jorge L. Chinae, Dir., WSU Center for Latino/a and Latin American Studies
Wed., Apr. 4 1 – 2:54 pm LA-415	Film, “SANTO vs. La Invasion de los Marcianos” (Kit Parker, 1967/2001)
Mon., Apr. 9 4 – 5:30 pm Radcliff Center, Heritage Room	Talk, “‘Murder City’: Femicide, Popular Culture, and Global Awareness” Helen Ditousas, SC Dept. of English

Discrimination at Every Level: The Afro-Brazilians

by Michelle Butka

Schoolcraft student Michelle Butka wrote this research paper during the Spring 2007 term, when she was enrolled in an online section of English Composition 2 taught by Adjunct Assoc. Prof. Samuel Hays. While some of the data cited in the paper are now not up to date, International Agenda feels that the issues raised in Michelle's paper are still very relevant.

In 1549 a sinister triangular trade began between Portugal, Africa, and Brazil. The importation of African slaves to Brazil began as a measure to supply a much-needed labor force. Africans were brought from the "Gold Coast" to cut sugar cane, pan for gold, build churches, and construct roads in Brazil. Before this trade ended nearly 350 years later, almost eight million slaves had been shipped to Brazil. Thanks to their labor, the region flourished and became a prosperous colony (Teodoro). Slavery was not abolished until 1888, some 66 years after Brazil achieved independence from Portugal.

Today, racial discrimination is banned by the Brazilian constitution and punishable by imprisonment. Nevertheless, Afro-Brazilians are discriminated against at every level of Brazilian life.

Afro-Brazilians comprise an estimated 45% of Brazil's 173 million people. But race and discrimination in Brazil are complex issues. Most Brazilians claim a mixed African, European, and indigenous ancestry (Bond 1999). On a 2000 census form, of the individuals who identified their skin color only 6.2% identified themselves as black. Another 39% were mixed-race Afro-Brazilians, who historically have cited dozens of different tones in describing their skin color (Hall). The 1980 census required blacks to fit themselves into one of 136 color categories—including "burnt white", "toasted", and "cinnamon" (Teodoro).

For many Brazilians, to be called black is still an insult. The pressure of racism and discrimination prompts many Afro-Brazilians to try to "whiten" themselves. Many of them search for lighter-skinned partners (Bond 2001).

They Tried to Make Brazil All-White

A policy of *branqueamento* ("whitening"), the encouragement of white immigration from Europe, was first introduced in the 1920's to stop Brazil from becoming a predominately black country:

"The black in Brazil will disappear within 70 years", said one congressman in 1923. Others like author Afranio Peixoto wrote: "In 200 years the black eclipse will have passed entirely." In 1945 the country's official immigration policy declared the need to "develop within the country's ethnic composition the most convenient characteristics of its European descent." And a 1966 Foreign Ministry leaflet guaranteed that the Brazilian population was white, with a minute proportion of the population being of mixed blood (Teodoro).

The efforts to whiten Brazil have even extended to birth control and sterilization efforts. In 1988 Paulo Maluf, an advisor to the national government, proposed a birth control campaign targeted toward black, indigenous, and mixed-race people, to prevent them from becoming the majority. Mass sterilization campaigns targeting Afro-Brazilian women were run by private groups in Brazil. During a visit to Brazil, South African leader Nelson Mandela was given a document claiming that 20 million black Brazilian women had been sterilized (Teodoro).

A Lily-White Bureaucracy

As stated, about 45% of the people in Brazil have African ancestry. But looking at the government bureaucracy, the military hierarchy, and the directors of corporations, one hardly ever sees a black official:

Only a handful of the 503 members of Congress are black; two out of 23 state governors are black; there are no black ambassadors. And the only Afro-Brazilians you see in Brasilia's government buildings are serving coffee, mopping floors or chauffeuring around white Brazilian bureaucrats (Teodoro).

During the elections of 1997, Margarida Pereira da Silva was the leading candidate for mayor in Pombal, in northeast Brazil. Pereira decided to run for office to offer an alternative to the corrupt special-interest group that ran the northeastern region. She did not have much money, and ran the campaign from her house. A week before Election Day, two strangers offered her a donation of R\$100,000 (US \$60,000) for her youth program. The only condition: she had to drop out of the race. She refused, saying, "I'm running for my people, not for money." Within a few days, all of her campaign posters were painted over with the words *Nega Feia* ("Ugly Black Woman"). Her opponents started a smear campaign that focused solely on her race, because they were not able to discredit her honesty or her merits. Longtime friends and even some of her relatives, most likely paid-off, were suddenly working against her. When Pereira's nephew caught his girlfriend tearing down Pereira's posters, she said, "I'm not going to waste my vote on that ugly black thing." Pereira lost by a landslide (Bond 1999).

Similarly, when Benedita da Silva ran for mayor in Rio de Janeiro, she was often the victim of discrimination and racial jokes. "People made gestures imitating monkeys to me", she said (Gund).

Cases like these two have never landed anyone in jail, even though racism in Brazil is legally a serious crime with no right to bail. This is because racism in Brazil is often subtle and easily confused with other criminal offenses such as injury, slander, or defamation. These instances underline that Brazil is a country full of contradictions, and highlight the hypocrisy of official and unofficial attitudes toward black people (Gund).

Public Health Disparities

The health disparities between the black and white populations are consistent and drastic. This is a life-and-death matter in a country that has a high level of poverty:

Every two minutes, a child dies in Brazil; 53 percent of children under 15 live 50 percent below the official poverty line in families earning less than \$70 per month (Sanchez).

Brazil's Minister of Health, José Agenor Álvares, admitted that the public health system is saturated with racism. According to official figures in Brazil, black people on average live five years less than white people, who have a life expectancy of 71 years. A Brazilian black woman has a longevity shorter, on average, than that of a white man. Ministry of Health statistics document a higher proportion of mortality and morbidity among black people from AIDS, tuberculosis, leprosy, and uterine cancer, as well as a higher maternal mortality rate. "These illnesses: are not exclusive to or typical of black people, but their higher incidence indicated that the black population faces negative social conditions that increase their morbidity and treatment from medical services, [black physician Fátima] Oliveira said" (Osava).

A birth cohort study in Pelotas, in southern Brazil, collected information from hospital births, and subsequently followed up at home for newborns at ages one, three, six, and twelve months. A total of 5305 children were studied, 28% of whom were Afro-Brazilian. Socioeconomic position was lower for families of black children, and the mothers presented numerous unfavorable health characteristics. Black infants had higher rates of underweight, both at birth and preterm for a given gestational age. After birth, they also had fewer immunizations, higher deficits of weight (for age) and height (for age), and higher neonatal and infant mortality rates (Barros et al.).

Sickle-cell anemia, which is directly linked with genetics, is mainly prevalent among populations of African origin (Osava). At one point the Brazilian Ministry of Health approved a program for sickle cell anemia, but it never implemented it (Santos Roland, p. 10).

There is also a well-known predisposition to high blood pressure among black people. This might be one of the factors that determine their higher maternal mortality rate. But that is a serious fault if the public health prenatal service fails to measure blood pressure regularly in pregnant black women (Osava).

The Occupational Structure

Whites are more than three times more likely than Afro-Brazilians to be in a high-level professional occupation. In a 2003 survey of Brazil's 500 largest businesses, it was found that only 1.8% of the managers were black. The Brazilian Ethics Institute surveyed a range of Brazil's largest business in 2005 and found that the proportion of white people increased the higher up in the company it looked. Black people were discovered in more abundance at the bottom of the pay scale. Whites occupied 94% of the executive positions, whereas people of mixed race accounted for 2.9%, and blacks only 0.5% (Maung).

Almost half of Brazilian blacks take home less than the minimum wage of \$80.00 a month, and for black women this percentage is still higher, even though many of these men and women have the training and experience for better-paying jobs (Teodoro). Black women have the highest level of unemployment, and white men are two to three times more likely than Afro-Brazilian men of the same lower-class origins to become mid-level professionals.

Many advertisements demand a "good appearance"—a not-so-subtle code for "black women need not apply". In Rio de Janeiro, it is said that there are only five black waiters: white diners do not want to be served by black hands (Teodoro). Black women occupy a specific place in the labor market compared to white and mixed-race women. There is a heavy concentration of black women in domestic work and personal services.

The Afro-Brazilians in the countryside do not fare any better. Many descendants of Africans feel they aren't much better off than back in the slave days:

"Everybody treats us badly. They still think we still are slaves", said Jose Celso Martins, a dark-skinned ranch hand in Mainarte, a town of about 500. Martins said ranch owners pay him just \$2.00 a day and work him from 5 a.m. until 7 p.m. If he complains he goes hungry. "What can we do about it?" he asked (Hall).

Access to Education

Of all Brazilian children who start first grade, only 10% complete elementary school and only 6% complete secondary school. It is hard for children to do well in school when live in poor conditions, including malnutrition. Most cannot afford books and supplies; they drop out of the school system and enter the ranks of the eight million street kids (Sanchez).

Within a situation characterized by terrible access to education, the children of color have it the worst. Afro-Brazilians go to school for an average of 4.6 years, while whites attend an average of 6.6 years. This gap in education has remained static for the past 100 years (Lloyd). Non-white Brazilians are three times more likely than whites to be illiterate. The gap gets even worse at higher education levels. Whites are five times more likely than mixed-race people and nine times more likely than blacks to graduate from college (Bond 2001).

Paulo Cesar, a 26-year-old community activist, told a story that echoed the childhood experiences of many participants. His junior high school in rural Paraiba had only three or four black students. When he was called *negao besta* (big, stupid black), his teacher refused to intervene. His mother, lacking formal education and self confidence, did nothing when he came home from school crying. "That experience left a profound mark", Cesar stated (Bond 2001).

In schools, the complete lack of educational material about Afro-Brazilian history and culture reinforces negative images. "Virtually all books are written by white authors. The only mention that black children hear of their ancestors is as anonymous slaves freed by Princess Isabel in 1888" (Teodoro).

continued on page 15



A group of women get ready for the Carnival in Salvador, Brazil.

Photo from the PBS-TV series "Black in Latin America".

Black in Latin America

First broadcast last April, "Black in Latin America" is a four-part PBS-TV series exploring issues of race and identity in the region. It was produced by Harvard historian Henry Louis Gates, Jr.

The series highlights the complex social legacy of slavery in Latin America, an aspect of its culture about which North Americans have been little aware. One sign of the impact of the series is the fact that its website has recorded hundreds of messages posted by viewers, a process that continues up to today.

One viewer pointed out that in some ways, the descendants of Africans and other "outsiders" have been much more accepted and integrated into mainstream Euro culture in Latin America than has been the case in North America:

Mexico abolished slavery in 1829. One of the bones of contention during the 1830's Texas independence movement was that Texans wanted to be free to own slaves. I don't know anything about what happened to Mexico's slaves after they were emancipated, but I do know that the British in the West Indies quickly educated their slaves to bring them up to the level of the other citizenry, something that did not happen in the United States where there was another hundred years of segregation, and even then full freedom was granted reluctantly.

— Henry Smith, April 12, 2011

But another viewer countered the notion that people of African ancestry in Latin America live in a dreamy society of acceptance:

The series is wonderful and very informative. However, after reading many of these posts, it seems like there is still much work to be done. There seems to be a reluctance to acknowledge the African roots, and that "Latin" tendency to want to dismiss any discussion of race or racial equality. There are the "we are all mixed and happy" comments, when the series has shown that people of African ancestry, whether mixed or not, still occupy the bottom rungs of society.

Whenever anyone points out these obvious contradictions, they are denigrated or accused of "applying" North American racial standards to the Latin American situation. I have even read a comment that black Brazilians are not like black Americans who are always "whining and playing the race card and putting whites on guilt trips" over something that "happened a long time ago". With this deep level of denial and hush-hush, it's no wonder that it has taken so long to produce a series on the BLACK presence in Latin America.

— Sparkle, May 4, 2011

Afro-Brazilians*continued from page 13*

Police Brutality and Incarceration Rates

A report by the Institute of Religious Studies found that police in Rio de Janeiro slums kill nine of every ten black suspects they shoot, which is nearly double the ratio for white suspects (Buckley). In some cases, the victims are children who are not even suspected of crimes:

The murder of street children in cities such as Rio de Janeiro has become epidemic. Business owners hire armed thugs, in some cases off-duty police officers, to assassinate children as they sleep. Eighty percent of the victims are Afro-Brazilian (Sanchez).

In a Rio shantytown, a woman named Ivanilde dos Santos said her son, Wallace de Almeida, was shot in the back by police as he entered her yard:

Witnesses said the police, who had accused the slim, dark-skinned 18-year-old of dealing drugs, initially refused to call an ambulance. They called only after learning that he was a soldier. Their allegations against him ultimately were proved baseless. "They were just used to shooting people up here and getting away with it", said dos Santos, 41. "He died because he was black. He wanted something better for me", dos Santos said, standing in front of her house where "100 percent negro" is scrawled on one outside wall. "He wanted to get me out of this place. And they killed that dream" (Buckley).

Brazil's prisons and youth detention centers are overflowing, and the majority of detainees and victims of police brutality are Afro-Brazilians. (Bond 1999). "It's pretty easy to know who is black in Brazilian society, that's not really a problem. The police seem to know that well", said Marcos Pinta Gama, the chief adviser to Brazil's human rights secretariat (Hall).

Racism in Everyday Life

Equiel Baltazar, a black law professor who grew up in the slums of Rio de Janeiro, is campaigning to make people aware of rights which, he says, "Many black Brazilians don't know they possess." Mr. Baltazar says he studied law because of the discrimination he suffered, adding that, being poor and black, he had tremendous difficulties paying for his studies:

When I managed to save and buy a car, for instance, one day I was in Rio and I stopped at a traffic light. Someone shouted "hey black man, using the master's car?" That's the discrimination, the prejudice you find here. (as quoted in Gibb)

Another example of racism in Brazil is the story of a young black boy, Luciano Soares Ribeiro, who was run over on his bike by a man driving a BMW in the south of Brazil:

The driver refused to help him because he assumed Ribeiro had stolen the bike he was riding. When finally taken to the hospital, the doctor refused to help him because they thought he would not be able to pay for the

hospital bills. Ribeiro ended up dying with the receipt for the bike in his pocket (Gund).

From stories such as this to the facts of poor health care, high infant-mortality rates, poor access to education, discrimination in employment, police violence and the lily-white halls of Congress, we can see that millions of African Brazilians still experience racism every day of their lives. •

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Sounds of Latin America



Facundo Cabral, *Inolvidables RCA: 20 Grandes Éxitos* (Sony BMG Europe, 2003)

Cabral, an Argentine singer-songwriter and guitar player, was first exposed to folk music as a young boy growing up in the far southern province of Tierra del Fuego. His music combined social protest with a mystical spirituality, the latter exemplified by his breakthrough 1970 hit, *No Soy de Aquí, Ni Soy de Allá* (“I’m Not From Here, I’m Not From There”). During the “Dirty War” era of the 1970s and early 1980s, when Argentina was under military dictatorship, he lived in exile in Mexico, which he came to refer to as his second home. Thanks to his songs of conscience, played before adoring crowds around the world— it is reported that he performed in over 165 countries in eight different languages— he was named a United Nations Messenger of Peace in 1996. But this greatest-hits album took on added importance after Cabral, 74, was shot to death under mysterious circumstances last July while on tour in Guatemala. When he learned of the murder, Pres. Hugo Chávez of Venezuela sent out a Tweet that lamented, in part, “They have killed the great troubadour of the Pampas.”

More hot music from Argentina:

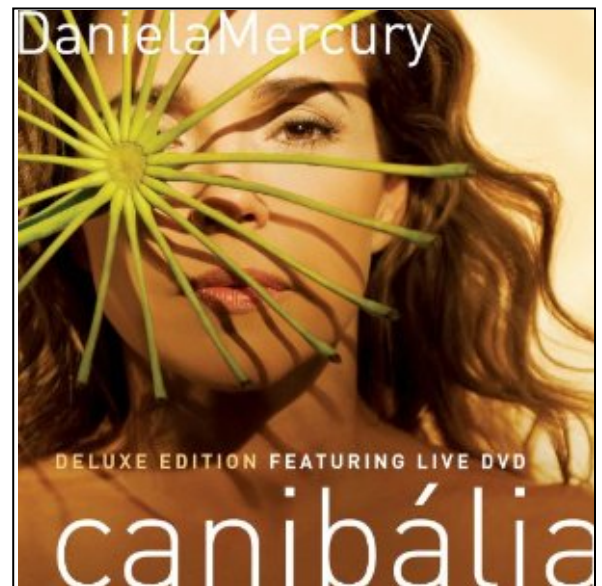
♪ Los Fabulosos Cadillacs, *La Luz del Ritmo* (2009).

Daniela Mercury, *Canibália* (Four Quarters, 2011)

One of the leading international Brazilian stars over the past 20 years, Daniela Mercuri de Almeida was born in the northeastern state of Bahia to an Italian mother and Portuguese father. She skillfully combines regional music, especially Afro-Brazilian and Afro-Caribbean, with modern pop to create the distinctive Bahian mix known as *axé*. This CD/ DVD is danceable and full of funky guitars, horns, percussion, and keyboards, combining elements of *samba*, *merengue*, jazz, hip-hop, and electronica. The album title, which means “cannibalism”, alludes to a famous 1928 manifesto written by the modernist São Paulo poet/ polemicist José Oswald de Andrade (1890–1954), in which he lauded Brazilian culture for its ability to cannibalize other cultures.

More hot music from Brazil:

♪ Luísa Maita, *Lero-Lero* (2010).



Susana Baca, *Afrodiaspora* (Luaka Bop, 2011)

Ms. Baca is not only a leading Afro-Peruvian folk singer, but also the current Minister of Culture in the populist government based in Lima, her hometown. She is the first black and the first musician to hold a cabinet post in Peru. Her expressive voice and her lyrical and stylistic flexibility caught the attention of former Talking Heads frontman David Byrne; she was catapulted to world fame with her track on his 1995 *Soul of Black Peru* compilation. On this, her sixth album on Byrne’s label, she retains her vocal mastery while taking us on a tour of African-influenced music from across the hemisphere: Peru, Brazil, Colombia, Cuba, Puerto Rico, Mexico, even New Orleans. “I wanted to show the Africanness of America”, she told a reporter in New York while on a tour for the album.

From the Pampas to the Caribbean

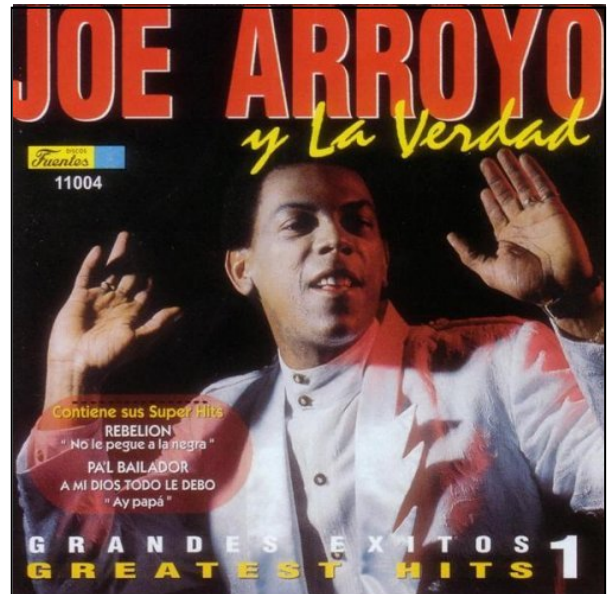
by Randy K. Schwartz (Editor)

Joe Arroyo y La Verdad, *Grandes Éxitos* (Discos Fuentes, 1999)

This is the Greatest Hits compilation from Arroyo, who passed away last July at age 55 in his native Colombia, where he had fronted the band La Verdad (“The Truth”) from 1981 to 2007. He was a giant of pan-Caribbean music, combining many different styles into a type of fusion named after him, *Joesón*. The leading ingredient in Arroyo’s mix is *cumbia*, a percussion-heavy musical style that grew out of courtship dances practiced by African slave populations on Colombia’s Caribbean coast, around Cartagena, and which also absorbed elements of indigenous and Spanish colonial music. Among the tracks here is Arroyo’s signature song, “Rebelión”, set during the 1619 slave revolt in Cartagena; the refrain goes, *No le pegue a la negra* (“Don’t hit the black woman”).

More hot music from Colombia:

- ♪ Juanes, *P.A.R.C.E.* (2010)
- ♪ Shakira, *Sale El Sol* (2010).



Luis Vargas, *Todo Éxitos* (Parcha, 2009)

As the title says, this album is “all hits” by Vargas, one of the leading practitioners of a popular guitar-picking folk style of the Dominican Republic. Formerly called *amargue* (“bitterness”) and now called *bachata*, this genre evolved out of *bolero* dance music about 100 years ago in rural parts of the island, where hardscrabble men might band together to sing tales of heartbreak and jealous love. For decades the music was enjoyed by laborers but disdained by elites as crude and rustic. It came into wider acceptance with a softer, less bawdy style, and the substitution of electric for acoustic guitars. Filmmaker Alex Wolfe made a highly acclaimed documentary about Vargas, “Santo Domingo Blues” (2005), now available on color DVD. Antony Santos, Vargas’s original bandmate on the *güira* (a scraped percussive instrument made out of a perforated oil can), now has his own *bachata* career that in many ways has eclipsed his former partner.

More hot *bachata*:

- ♪ Antony Santos, *Greatest Hits* (2005)
- ♪ Anthony “Romeo” Santos, *Fórmula Vol. 1* (2011)
- ♪ Joan Soriano, *El Duque de la Bachata* (2010).

Don Omar, *Meet The Orphans* (Machete/ VI Music, 2010)

The Puerto Rican singer and rapper William Landrón, better known as Don Omar, uses his fourth studio album to introduce us to several musicians who record on his label, El Orfanato Music Group (OMG). Omar is one of the leading exponents of *reggaetón*, a genre that arose first in Puerto Rico about 15 years ago. It blends hip-hop-style lyrics in Spanish with Jamaican dancehall reggae, Latin salsa, and electronica. The characteristic beat is known as “Dem Bow”, the title of a 1991 dancehall song by the Jamaican artist Shabba Ranks, where this particular *riddim* first became widely popular. Especially in its early years, *reggaetón* was considered an “underground” music because of its often explicit lyrics about urban life: drugs, violence, poverty, sex, etc. The Puerto Rican government made several efforts to curtail the music before it gradually became more accepted into the mainstream.

More hot *reggaetón*:

- ♪ Chino y Nacho, *Mi Niña Bonita* (2010).



To Roosevelt

by Rubén Darío

It is with the voice of the Bible, or the verse of Walt Whitman,
that I should come to you, Hunter,
primitive and modern, simple and complicated,
with something of Washington and more of Nimrod.

You are the United States,
you are the future invader
of the naive America that has Indian blood,
that still prays to Jesus Christ and still speaks Spanish.

You are the proud and strong exemplar of your race;
you are cultured, you are skillful; you oppose Tolstoy.
And breaking horses, or murdering tigers,
you are an Alexander-Nebuchadnezzar.
(You are a professor of Energy
as today's madmen say.)

You think that life is fire,
that progress is eruption,
that wherever you shoot
you hit the future.

No.

The United States is potent and great.
When you shake there is a deep tremor
that passes through the enormous vertebrae of the Andes.
If you clamor, it is heard like the roaring of a lion.
Hugo already said it to Grant: The stars are yours.
(The Argentine sun, ascending, barely shines,
and the Chilean star rises...) You are rich.
You join the cult of Hercules to the cult of Mammon,
and illuminating the road of easy conquest,
Liberty raises its torch in New York.

But our America, that has had poets
since the ancient times of Netzahualcoyotl,
that has walked in the footprints of great Bacchus
who learned Pan's alphabet at once;
that consulted the stars, that knew Atlantis
whose resounding name comes to us from Plato,
that since the remote times of its life
has lived on light, on fire, on perfume, on love,
America of the great Montezuma, of the Inca,
the fragrant America of Christopher Columbus,
Catholic America, Spanish America,
the America in which noble Cuauhtémoc said:
"I'm not in a bed of roses"; that America
that trembles in hurricanes and lives on love,
it lives, you men of Saxon eyes and barbarous soul.
And it dreams. And it loves, and it vibrates, and it is the
daughter of the Sun.



Political cartoon from the *New York World* (1903)

This piece was written in 1905 by Rubén Darío (1867-1916), a modernist Nicaraguan poet whose writing was normally not political. But this poem reflects the outrage of Latin Americans toward President Theodore Roosevelt's incursions far south of the U.S. border. In 1903, Roosevelt fomented a phony "revolt" in Colombia that succeeded in breaking off a chunk of its territory into an independent state called Panama; the U.S. almost immediately annexed a portion of it as territory for building the Panama Canal. In 1904, Roosevelt expanded the Monroe Doctrine by claiming for the U.S. the right of "exercise of an international police power" in Latin America.

The poem here is translated from the Spanish by Bonnie Frederick. It appeared in *Reading About the World* (3rd ed., 2001), Vol. 2, edited by Paul Briens et al.

Be careful. Viva Spanish America!
There are a thousand cubs loosed from the Spanish lion.
Roosevelt, one would have to be, through God himself,
the fearful Rifleman and strong Hunter,
to manage to grab us in your iron claws.

And, although you count on everything, you lack one
thing: God!

Globalization of Accounting Principles

by LaVonda Ramey (Accounting)

Globalization seems to have reached into every facet of our lives. Everything from the clothes on our backs to the food we eat and the pots and pans in which the food is cooked comes from the far corners of the world. International travel is commonplace, long-distance calls are not a novelty, and information is exchanged worldwide in a matter of seconds.

As this international exchange and commerce has intensified, financial markets have become equally global. One country's economy is no longer only of its own concern. A failed crop or major strike or recession now has worldwide repercussions. Capital markets are now dictating that countries give up their own accounting rules/laws in favor of a uniform, global set of standards.

Investors want to be able to pick up a set of financial statements from different companies and be able to really compare them. This requires that they will have been prepared using the same set of rules, regardless of the company location. Can you imagine trying to play a game of chess if the two opponents don't agree as to how the pieces are able to move? That is sort of what it has been like trying to compare, say, a Swiss company with an American company, even if they are in the same business.

Accounting Traditions were Culturally Determined

Believe it or not, accounting rules are cultural. For example, Americans tend to be focused on the short term: What do I have now? How much can I spend? As a result, a traditional balance sheet in the U.S. lists the company assets in the order of liquidity. In other words, cash comes first, then the next closest thing to cash, etc. By contrast, Europeans look to the longer term. A traditional British balance sheet will first list assets that will last a long time, such as land or buildings. Brits want to know: What do I have now that I will also have in the future?

Another example is that American companies tend to be financed mostly by stockholders, whereas German and Swiss companies tend to be financed by bank loans. As a result, the U.S. Securities and Exchange Commission (SEC) has pressed for more and more disclosure to be made to the investing public, whereas the same is not true in Germany and other bank-financed countries.

Further, in the U.S., the government does not make accounting laws. The rules are made by a board made up of individuals from different walks of accounting life (CPAs, corporate accountants, accounting professors) after much exposure, discussion, and input from the public. In some other countries, however, the accounting rules are actual laws based on the national tax code, and are created by the government.

The Rise of Global Standards

What has been happening for over a couple of decades now is that a body known as the International Accounting Standards

Board, which is based in Britain, has been promulgating a global set of standards.

These international standards are often not as detailed as the standards prevailing in the U.S., because they are more judgment-based than rules-based. Again, there is an underlying cultural basis for this difference. The United States is a very litigious country, so U.S. rules are very detailed and lengthy. In that way, accountants can point to a rule book and it is a matter of fact, as determined in a court of law, whether the rules were followed or not. Judgment, on the other hand, is more open to interpretation, and is almost always improved with the benefit of hindsight.

Many countries, which are not so burdened by court cases, have now switched their accounting practices to the new international standards, at least for large companies listed on stock exchanges. The list of adopting countries is becoming quite large, and includes Canada. The U.S. was on track to change within the next couple of years. That momentum has slowed a little; however, the U.S. standards board has been working closely with the international board to hammer out compromises on various differences. The result is a convergence of the practices, so that the U.S. rules and international rules are becoming more and more similar.

In other words, U.S. accounting principles are now undergoing a process of international standardization.

Teaching Implications

What does all of this mean to us at Schoolcraft? Signs of impending change are in the air:

- We are now seeing sections in our textbooks that tell students the current state of differences between U.S. GAAP (generally accepted accounting principles) and international GAAP.
- The U.S. CPA exam is starting to include questions about international GAAP.
- Some colleges are teaching whole courses on international GAAP.
- People who work at U.S. branches of foreign companies are already doing their work using international GAAP.
- Companies listed on the New York Stock Exchange now have the option to report under either U.S. GAAP or international GAAP.

When the U.S. does set a date to adopt international rules, we have to have students knowledgeable of those rules three years before they go into effect. This means we have to start teaching these to our students now, in advance of the adoption.

Unfortunately, this does not mean that we can stop teaching the U.S. rules. We do not yet have a U.S. adoption date for the global standards, and small companies will probably continue to use what they know for quite a while, as is the case in Canada. Thus, for the foreseeable future, we will need to give some attention to both U.S. and international accounting principles in our coursework.

So, if you see any balding, graying teachers mumbling to themselves around school, they are probably accounting faculty! •

Making a Difference, One Child at a Time

by Anna Maheshwari (English)

I am very excited about a Service Learning project we have taken on at Schoolcraft College. It is called *Coins to Change*, and our goal is to help Twesigye Jackson Kaguri build a school for AIDS orphans in Nyaka, southwest Uganda. Tragically, in Uganda the HIV/AIDS pandemic has resulted in over 2.2 million children who have lost one or both parents, and traditionally this locked them into a cycle of illiteracy and poverty.

Thus far, based in East Lansing and led by Mr. Kaguri and his American-born wife, the Nyaka AIDS Orphans Project has been able to fund the construction and operation of two small elementary schools for HIV/AIDS orphans in the Nyaka region. Due to the high graduation rate at these schools, the need for a secondary school in the area is now greater than ever before.

The motto of Mr. Kaguri's project is, "Working to free orphans from the cycle of poverty." The group, which is a 501-(c)3 nonprofit organization, also carries out advocacy campaigns in Uganda to counteract the superstitions that have stigmatized victims of the disease.

Meeting Jackson Kaguri

In the past year, we have had the opportunity to host Jackson Kaguri several times on our campus and to hear his inspiring words on making a difference in the lives of the children in Nyaka. The International Institute and GlobalEYEzers brought him here on Mar. 18 to introduce a large student audience to his work. As the new school year began, he made a presentation to faculty and staff on Aug. 30 during Faculty Professional Development Day. Mr. Kaguri spoke to additional groups of students on Sep. 13 in the Vis-Ta-Tech Center, and on Dec. 1 in the McDowell Center in conjunction with World AIDS Day.

Mr. Kaguri, author of *The Price of Stones: Building a School for My Village*, is a native of Uganda. He has been actively involved with nonprofit organizations since 1992. In Uganda, Mr. Kaguri co-founded the human rights organization Human Rights Concerns, to help victims of human rights violations in Uganda and to educate the public about their rights.

Kaguri came to the United States in the 1990s as a visiting scholar studying Human Rights Advocacy at Columbia University. Since that time he has been involved extensively in international community efforts as a Programs Assistant for People's Decade for Human Rights Education (PDHRE International-New York) and as a volunteer for various nonprofit organizations.

Coins to Make Change

To raise funds for this program, we at Schoolcraft College initiated a drive called Coins to Change. In fact, we have collection jars being used by most departments and faculty members to encourage students to donate their change and their dollars to support this worthwhile project.



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

We are especially appreciative of the students, faculty and staff of the Schoolcraft Scholars honors program and the Student Activities Office for giving us their undivided support. A number of faculty members have also incorporated Jackson Kaguri's book into their coursework.

Last semester, our students initiated a number of fundraising activities at the College. They produced and sold special Nyaka wristbands (\$2), as well as t-shirts (\$10) designed by student Michael Traster. These are being sold both directly and through the Schoolcraft Bookstore. Another initiative was the "Rock for Africa" concert held in Lower Waterman on the evening of Friday, Dec. 9, with performances by bands including As Others Were, Quicksand Swim Club, Hampshire, and Shone Nuisance. This concert raised over \$800 toward the cause! Several hundred more dollars were raised at the Navratri Garba/Bhangra celebration on Oct. 8.

I am happy to report that so far, our students at Schoolcraft have gathered just over \$5,000 towards their goal of raising \$40,000, the cost to help Mr. Kaguri build a school in Nyaka.

New Plans

Because this project has been so successful, we have extended the end date from May 2012 to December 2013 to allow more students and faculty to participate. We have a number of activities planned for the upcoming semester, and we are extremely excited about the possibilities!

For instance, one of our upcoming fundraisers will be a Bollywood dancing event on Friday, February 10 at 7 p.m. to midnight in the DiPonio Room of the Vis-Ta-Tech Center. All proceeds will go toward the Coins to Change project. It is going to be a fun-filled evening with music, dinner, and dance!

Any Service Learning Endorsed (SLE) class— whether it is English, Chemistry, Engineering, or any other class— may find a good fit for service learning projects in this effort. If you or your class would like to participate, please contact me.

continued on next page

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Our committee of faculty members and students meets once a month to plan for future activities:

- January 20, 2012
- February 17, 2012
- March 16, 2012
- April 6, 2012.

All meetings are in Lower Waterman at 2 p.m. We would love to have you and your students come join us! It will be a terrific way to encourage our students to make a difference in our world, one child at a time.

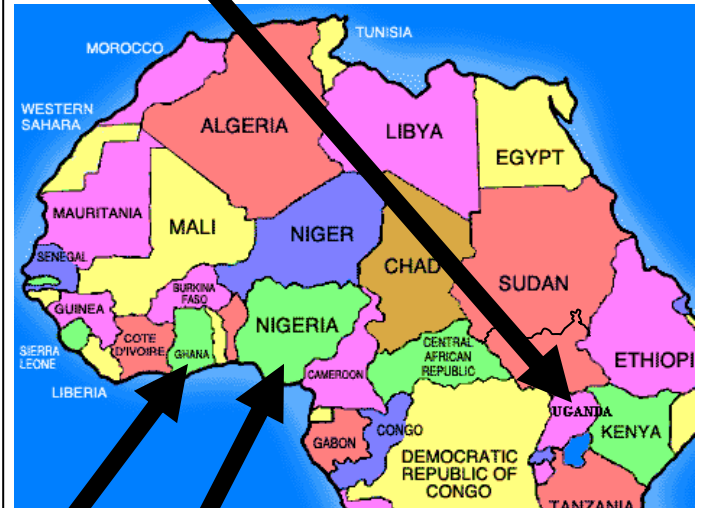
Dr. Velonda Thompson (Computer Information Systems), who also works as a nutritionist and health educator, has supported the Ghana Health and Education Initiative (<http://www.ghei.org/>). GHEI is a non-profit organization that establishes community-based health and education programs. Its work is headquartered in Humjibre, a medium-sized village in the Bibiani-Anhwiaso-Bekwai District located in humid, sub-tropical western Ghana. Initiatives include distributing bednets and other measures to prevent malaria; outreach on sexual health and HIV/AIDS awareness; promotion of improved hygiene and sanitation to prevent childhood communicable diseases; providing tutoring and supplementary classes for at-risk students; and offering library/ study areas and competitive scholarships.

In Aug. 2007, in conjunction with Working with Students for a Better Tomorrow, Dr. Thompson took a group of Detroit teens (below) to Ghana to learn about organic farming at the Ahyiresu Naturalist Centre near Aburi, a southern town outside the capital city of Accra.



Please e-mail me with your questions, suggestions, and comments (amaheshw@schoolcraft.edu or tel. 734-462-4400 ext. 5296). I look forward to hearing from you! And please pass this on to anyone else who might be interested! You can also visit <http://www.nyakaschool.org> to learn more about the Nyaka project.

No man is an island entire of itself; every man is a piece of the continent, a part of the main...
—John Donne



Other Faculty Projects in Africa

Prof. William Schlick (Electronics Technology and Computer Information Systems) was part of a small group of biomedical technologists from Michigan who travelled to Nigeria in mid-November on a healthcare mission affiliated with Global Medical Missions. They made a number of stops at school and other town sites, including Achara Central School, a primary school in the town of Uturu in Abia State. (Abia lies in the Niger Delta region of southeastern Nigeria, where the population is predominantly Igbo-speaking and Christian.) The group also explored the feasibility of establishing online instruction programs in biomedical technology in Africa. In Abuja, the central capital city of Nigeria, they stopped at the National Universities Commission, which grants approval for all academic programs run in Nigerian universities.



A Jewel in Our Midst: The Indus Center

by Randy K. Schwartz (Editor)

In countries such as Japan, China, and India, the most ambitious young children attend private enrichment classes that run during evenings and weekends. For decades, these after-hours schools—known as *juku* in Japan, *hagwon* in South Korea, *buxiban* in China and Taiwan, and *tutorial schools* or *private learning centres* in India and Singapore—have enabled the best Asian students to approach or exceed the highest academic levels reached by their counterparts here in the West. The schools have played a very important role in the advanced technological development and miraculous economic growth of the “Asian Tiger” nations.

Here in the Detroit area, we have a taste of this phenomenon in a weekend-only school called the Indus Center for Academic Excellence (ICAE). Founded about 20 years ago and now located in its own building in suburban Lathrup Village, the non-profit school is dedicated to promoting student achievement that goes above and beyond the standard public-school curricula. ICAE takes gifted, talented, motivated children and guides them, through hard work, to reach the highest levels of achievement in Michigan and the U.S., especially in mathematics.

I first heard about ICAE in 2006. That April, just a couple of weeks before our Winter semester ended, I learned almost by chance that Chaitanya Malla, a quiet but outstanding student in my Math 252 class, was in the final rounds of qualifying for the USA International Olympiad Team in both mathematics and physics. Digging for more information, I found out that Chaitanya was a Northville High School senior taking classes at ICAE and at Schoolcraft. He had won so many state and national awards in math, English essay writing, Telugu (an Indian language), and other subjects, that it was hard to keep track of them all!

On a Friday last June, I visited ICAE along with Ashi Arora and her mother, Karuna Arora. Ashi is a Novi High School student dual-enrolled at Schoolcraft. She and her siblings have taken courses at ICAE. When we arrived, Ashi and her mom introduced me to ICAE’s busy co-founder and director, Dr. Raghunath P. Khetan, who had graciously agreed to sit down with us for an interview.

I was especially curious to learn the mode of operation and the underlying philosophy that have enabled ICAE to achieve such results. We arrived with our pens, notepad, and camera ready to go.

How the School Works

Dr. Khetan works full-time for the school as director and teacher. His wife, Prem Lata Khetan, does the accounting, administration, registration of students, and interaction with parents. There is also a Board of nearly two dozen members, all of them parents of current students.

Dr. Khetan told us that the school currently enrolls a little over 400 students, including about 150 from elementary schools, 220 from middle schools, and 50 from high schools. The most



The Indus Center for Academic Excellence (ICAE) is located in Lathrup Village, MI

typical communities they come from are Novi, Northville, Canton, and Farmington, but some students are driven in from as far away as Grosse Pointe, Ann Arbor, Midland, or Toledo.

The mathematics courses at ICAE focus on problem solving, logic, and critical thinking skills. Part of the school philosophy is that proficiency in those skills will help virtually all students, regardless of the discipline in which they eventually specialize. There are separate courses in science (mostly physics) and in writing, the latter designed to help the students with their communication skills. Classroom computers are available for the writing courses.

The students in each subject are organized into levels I, II, and III (for elementary, middle, and high school) and sublevels A, AB, and B. The courses broadly integrate many different topics and are distinguished only by these labels (IIA, etc.) rather than “algebra”, “geometry”, etc.

The school has six classrooms and employs about 12 teachers, each of whom typically teaches two sections of a single course. Class size is about 15 students. Rather than relying on published textbooks, instruction is based on class notes (handouts) that the teachers create or re-use from previous years.

Reflecting the origins of the school as a parents’ initiative, all parents are encouraged to sit in on the classes that their children are taking, so that they can assist and reinforce learning there and at home. In fact, as a policy, all of the teachers are parents of former ICAE students. Their selection is based not on academic degrees or other formal qualifications, but on how well they motivated and helped teach their own children when the latter attended ICAE. Dr. Khetan joked, “It’s an ICAE cult.”

For elementary and middle school students, a typical course includes 15 hours of classroom time (1½ hours on a Saturday or Sunday, once per week for 10 weeks). For high schoolers, the

courses are 20 hours. Most students take only one course at a time, or occasionally take a writing course simultaneously.

Tuition is approximately \$300 per course. This money is the school's sole source of funding and is used mostly to pay salaries. Other expenses include photocopying of classroom materials, building maintenance, cleaning, and utilities. Since ICAE now owns the facility, no rent needs to be paid. There is no advertising other than the school website (<http://www.icae.org>). Most of the publicity is by word of mouth. Each August, a College Night is held at the school, where prospective students and their parents hear a panel of former students discuss their experiences at ICAE.

More than 50% of ICAE students are from Indian backgrounds, and an additional more than 30% are from East Asian backgrounds. The school charter states that ICAE is for everyone, including students of all creeds and nationalities, that fees will be kept low and assistance provided for families in need. A recently completed arrangement with the Southfield-based African-American Parents' Network (AAPN) has established classes that serve some of those children at the Lathrup Village facility.

Moderated Pressure, Maximum Achievement

The Chaitanya Malla phenomenon, cited earlier, is not all that unusual at ICAE. The middle-school students at ICAE regularly compete with high-school teams in the region, and high schoolers at ICAE are regularly competitive in nationwide contests. In the 2010-11 Michigan Mathematics Prize Competition (MMPC), a statewide contest for exceptional high school students, 51 of the top 100 finishers had taken coursework at ICAE. The same was true that year for 8 of the top 10 Michigan contestants in Mathcounts, a state and national competition for middle-school students. The ICAE website lists a slew of other Michigan, U.S., and Canadian competitions in which ICAE students have competed and excelled.

People sometimes imagine that the only path to such success is to regularly subject children to monumental demands, like an Eastern European gymnastics coach. But Dr. Khetan explained to us that he does not believe in placing excruciating

pressure on students. "Let them enjoy themselves", he said. Turning to a sports analogy, he noted, "Even Michael Jordan didn't make all his shots. And the best batting average in baseball is what, Ted Williams at 40%?" He also makes a point of being personally approachable for the students.

What is all-important for ICAE students is doing homework, which typically requires 2½–3 hours per week for each course. Interestingly, course grades are based on effort, principally on how much homework the student accomplishes. As Dr. Khetan puts it, "There's only one qualification to staying in ICAE: that you are willing to work."

On the other hand, goals are intentionally kept very high, so that every student has plenty to aspire toward. This is reflected in tests. Dr. Khetan does not believe in giving an exam on which anyone could realistically expect to get a 100%. "It's a different philosophy", he admitted, compared to the watered-down approach that is standard in U.S. public schools. Every student at ICAE is expected to perform to the utmost of his or her ability.

Dr. Khetan feels that it's not possible for a democracy to provide high-quality public education for everyone, because those outside of the norm require special attention. In his experience, U.S. public schools are not focused so much on high achievement as on taking care of those kids who are victims of broken homes and other social problems.



Dr. Raghunath P. Khetan is co-founder and director of ICAE

At ICAE, a placement test is given at the beginning of each term. Every three months, a student can try to move up to the next sublevel (say from IIA to IIAB) by taking a test and achieving a score that is average for students in that higher sublevel.

In sum, at ICAE, (a) grades are based on effort, (b) advancement is based on testing, and (c) achievement is based on expecting every student to do their utmost to reach high goals.

Origin and Evolution of ICAE

Dr. Khetan and his wife Prem are originally from the state of Rajasthan, northwest India. He attended the prestigious Indian Institute of Technology (IIT) in Kānpur, in the neighboring state of Uttar Pradesh. In 1969, he came to the U.S. for further study at SUNY-Stonybrook, earning a Ph.D. in the highly mathematical discipline of engineering mechanics. He was a visiting scholar at Northwestern University in Evanston, IL, and he married Prem in 1973. The couple would eventually have three children.

continued on next page

Indus Center *continued from page 23*

In 1978, Dr. Khetan and his family moved to the Detroit area, where he worked at General Motors Research and taught at Oakland University as an adjunct professor of engineering. His wife worked at GM as an accountant.

Founding an enrichment school stemmed from the couple's experiences with their oldest child, Amit. He had attended Utica public schools through middle school, and then got a scholarship to attend Cranbrook, the elite college-prep school in Bloomfield Hills, MI. But by 10th grade, he'd exhausted the science offerings there. At that point, in 1991, Dr. Khetan banded together with a few other Indian immigrants to start an enrichment tutoring program, first in his own basement and then at Bharatiya [Hindu] Temple in Troy, MI.

The Bharatiya Temple Math Center had about 10 student participants, mainly 10th graders. Dr. Khetan soon decided that the best way to evaluate students' achievement is through competition, especially rigorous contests such as the MMPC. The Bharatiya students did extremely well in these.

The number of students grew, and in 1995 the Khetans and a few other families decided they could serve the community more broadly by incorporating the school as a non-profit organization with a formal charter. They called it the Indus Center for Academic Excellence, a name inspired by the great Indus civilization of antiquity, and also echoing the acronym IndUS (Indians in the U.S.).

This early incarnation of ICAE consisted of Dr. Khetan and one other teacher, with students from elementary through high school. Classes were held on weekends at Cranbrook. Later the school was relocated to a succession of Troy public schools, and eventually to its current site in Lathrup Village.

As Dr. Khetan states— or understates— what happened: “I think I found my passion at ICAE.” As the school expanded, he willingly volunteered and devoted full time to it, even as he worked full-time at his “day job”. He retired as a senior staff research engineer at Delphi Steering in Troy in 2009.

Several years ago, he received an Everyday Hero Award from the RARE Foundation (Recognizing Achievement, Rewarding Excellence). The award highlights citizens who demonstrate exceptional compassion and selflessness, make significant contributions as workplace heroes, and serve as role models for young people.

More than any award, Dr. Khetan is proud of the positive impact that ICAE has made in the lives of so many students and, more broadly, in greater Detroit over the school's two decades of existence. “Parents are more aware now of how their kids do in school”, he told us. “There's more sense of academic excellence in the community.”



Discover Europe, June 14-25, 2012

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.

- London
- Eurostar Chunnel
- Paris; Seine River cruise
- Florence
- Rome; Vatican
- Sorrento, Pompeii
- Island of Capri.

COST:

- Travelers under 23 years: \$3,606.00
- Travelers 23 and above: \$4,001.00

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: March 7, 2012.

Multicultural Events Calendar for SE Michigan

See also the schedule for Focus Latin America (page 11).

Apr. 7, 2011 – Apr. 2012: “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 material. This exhibition presents select items from his collection, including rare books and artifacts. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, tel. 313-494-5800 or see <http://www.thewright.org>.

Nov. 20, 2011 – Feb. 12, 2012: “Rembrandt and the Face of Jesus” features eight paintings of the presumed visage of Christ by Dutch artist Rembrandt and his students, plus more than 50 related paintings, prints, and drawings that shed light on their religious, historic, and artistic significance. Organized by the DIA, Musée du Louvre, and Philadelphia Museum of Art. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, tel. 313-833-7900 or see <http://www.dia.org>.

Jan. 12 – Mar. 18, 2012: Michigan premiere of the play, “Burying the Bones”. In post-apartheid South Africa, Mae is haunted by apparitions of her husband, James, who has been missing for two years. Against advice, she goes to the Truth and Reconciliation Commission, where she must face the white policeman accused of killing James. Detroit Repertory Theatre, 13103 Woodrow Wilson, Detroit. For more info, contact William Boswell at 313-868-1347 or e-mail DetRepTh@aol.com.

Jan. 12 – Apr. 29, 2012: “Great American Artists: An Exhibition in Three Movements”. New figurative works by 10 Detroit artists. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, tel. 313-494-5800 or see <http://www.thewright.org>.

Jan. 13 – Apr. 1, 2012: “Moving to His Own Beat— Fela: The Man, The Movement, The Music”. This exhibition celebrates the life and music of the Nigerian, Fela Anikulapo-Kuti, a dynamic figure who transcended the boundaries of political expectation and culturally-coerced standards of morality. His undying passion for African peoples, understanding of the power of art and politics, and unyielding struggle against the colonial forces in Nigeria during the 1950s and 1960s, solidified his legacy as a shimmering agent of change against the status quo. Created in partnership with Detroit Music Hall to accompany the musical, “FELA!” (see listing for Feb. 14 – Mar. 4). Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, tel. 313-494-5800 or see <http://www.thewright.org>.

Jan. 14, 2012: “Arc of Justice Sweet Trials Reenactment”, a 75-minute dramatization followed by a panel discussion and Q&A on racial equality issues. A re-enactment of the historic Detroit murder trials involving Dr. Ossian Sweet, Clarence Darrow, and Judge Frank Murphy, an important early chapter in the civil rights struggle. Based on the book by Kevin Boyle, *Arc of Justice: A Saga of Race, Civil Rights, and Murder in the Jazz Age*. Co-sponsored by Michigan Humanities Council. Free and open to the public. 1 - 5 pm. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, tel. 313-494-5800 or see <http://www.thewright.org>.



The life of the legendary Nigerian musician and political activist Fela Kuti is explored in an exhibit and a Broadway musical. See listings for Jan. 13 – Apr. 1 and Feb. 14 – Mar. 4.

Beasts of No Nation
— title of one of Fela’s music albums

Jan. 14-15, 2012: “Our Arab American Story” (2008; 60 min.), one of the “Our Story Of...” films produced by local chef/filmmaker Keith Famie. 1:00 pm. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, call telephone number 313-833-1805 or visit the Detroit Historical Society website, <http://www.detroithistorical.org/main/dhm/index.aspx>.

Jan. 16, 2012: Events for Dr. Martin Luther King, Jr., Day. Organized by Bridging Barriers. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, see page 3.

Jan. 18, 2012: Award-winning writer Roland S. Martin speaks on “Race/Racism, and the Continual Challenge for Blacks and Whites to Acknowledge and Accept its Impact on Our Lives”. Followed by a reception and book signing. 2-4 pm. Kochoff Hall, University Center, Univ. of Michigan-Dearborn. For more info, e-mail willita@umd.umich.edu or see <https://sao.umd.umich.edu/index.php?id=694045>.

Jan. 19, 2012: “Garbage Dreams” (2009; 79 min.), writer/director Mai Iskander’s award-winning documentary that follows three teenagers who, like 60,000 others on the outskirts of Cairo, survive by picking through trash at the world’s largest garbage village— until the arrangement is threatened by the globalization of the garbage trade. 6:30 pm. Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, call telephone number 313-582-2266 or see <http://www.arabamericanmuseum.org>.

Jan. 26, 2012: “Waltz with Bashir” (2008; 90 min.). Written and directed by Ari Folman, this is an animated autobiographical documentary of Israel’s 1982 war in Lebanon. It is officially banned in Lebanon. Followed by a discussion on, Who is responsible for war? Sponsored by Citizens for Peace (Livonia). 6:30 pm - 8:30 pm. Room A, Livonia Civic Center Library, 32777 Five Mile Road, Livonia. For more info, see <http://www.citizensforpeace11.blogspot.com/>.

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Multicultural Calendar *continued from page 25*

Jan. 26-29, 2012: Shen Yun 2012. Reviving 5,000 years of Chinese civilization, this performance extravaganza includes classical, ethnic, and folk dance as well as orchestral accompaniment and soloists. Presented by the Michigan Falun Dafa Association. Detroit Opera House, 1526 Broadway, Detroit. For details and tickets, call 888-880-4110 or see www.detshow.com or www.ShenYun2012.com.

Jan. 27-29, 2012: "Outrage" (2011; 112 min.). In a ruthless battle for power, several *yakuza* clans vie for the favor of their head family in the Japanese underworld. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Jan. 29, 2012: Lecture by Prof. Derek Hastings, "Rethinking the Roots of Nazism". Based on his book, *Catholicism and the Roots of Nazism: Religious Identity and National Socialism*. Free admission. 2:30 pm. Holocaust Memorial Center Zekelman Family Campus, 28123 Orchard Lake Road, Farmington Hills. For more info, call telephone number 248-553-2400 or see <http://www.holocaustcenter.org/>.

Jan. 29, 2012: Mung Xuan Nham Thin, a Vietnamese celebration featuring musical performances by seven individuals or bands. 6:00 pm. The Sound Board, Motor City Casino-Hotel. For details and tickets, call 800-745-3000 or visit Ticketmaster.com.

Feb. 2 – Jun.10, 2012: Dual exhibits, "Fighting for Democracy: Who is the 'We' in 'We the People'?" and "Patriots & Peacemakers: Arab Americans in Service to Our Country". The first highlights the service to country and civic engagement of seven diverse individuals around WW2. It was developed by the National Center for the Preservation of Democracy, an educational program of the Japanese American National Museum. The second, developed by the AANM, tells true stories of heroism and self-sacrifice by Arab Americans in the U.S. Armed Forces, diplomatic service, and Peace Corps. Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, call telephone number 313-582-2266 or see <http://www.arabamericanmuseum.org>.

Feb. 3, 2012 (opening): Art exhibit, "Mixing Metaphors: The Aesthetic, Social and Political in African American Art". Organized and sponsored by Bank of America, this features more than 90 works by 36 artists, grouped into three thematic sections designed to foster critical thinking, provide social context, and engage discussion. Charles H. Wright Museum of African American History, 315 East Warren Ave., Detroit. For more info, tel. 313-494-5800 or see <http://www.thewright.org>.

Feb. 4, 2012: African American History Day. Lots of special events. Free admission. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, tel. 313-833-1805 or see <http://www.detroithistorical.org/main/dhm/index.aspx>.

Feb. 6, 2012: Conference, "Up Against the Wall: Israel and the Middle East". Sponsored by UM Frankel Center for Judaic Studies and UM Center for Middle Eastern and North African Studies. 6-7:30 pm. Koessler Room, Michigan League, 911 N. University St., Univ. of Michigan, Ann Arbor. For more info, tel. 734-615-8503 or e-mail kunoff@umich.edu or visit <http://www.lsa.umich.edu/judaic/>.

Feb. 9, 2012: Staged reading of "The Domestic Crusaders" with playwright Wajahat Ali. This acclaimed play focuses on a day in the life of a modern multi-generational Pakistani-American family against the backdrop of 9/11 and the subsequent scapegoating of Muslim Americans. 7:30 pm. Arab-American National Museum, 13624 Michigan Ave., Dearborn. For more info, call telephone number 313-582-2266 or see the museum website, <http://www.arabamericanmuseum.org>.

Feb. 10, 2012: Bollywood dance fundraiser. A fun-filled evening with music, dinner, and dance! All proceeds go to the "Coins to Change" Nyaka AIDS Orphans Project. 7 pm – 12 midnight. DiPonio Room, Vis-Ta-Tech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Prof. Anna Maheshwari at the e-mail address amaheshw@schoolcraft.edu or tel. 734-462-4400 ext. 5296.

Feb. 10-19, 2011: "Intimate Apparel", an award-winning play by Lynn Nottage. In 1905, an African-American seamstress working in New York and yearning for marriage and a future must choose between the Hasidic shopkeeper whom she desires and the Caribbean stranger who is the acceptable choice. Bonstelle Theatre, 3424 Woodward Ave., Wayne State University, Detroit. For more info, tel. 313-577-2972 or see <http://www.theatre.wayne.edu/bonstelle.php>.

Feb. 11-12, 2012: "The Freedom Train" (1996; 28 min.). This film presents an oral history of the path-breaking National Negro Labor Council (NNLC), formed in 1951. 1:00 pm. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info, call telephone number 313-833-1805 or see <http://www.detroithistorical.org/main/dhm/index.aspx>

Feb. 12, 2012: "Nou Tout Se Yon / We All Are One"— A Celebration of Haitian Solidarity. Featuring dance, music, and film, this program is an opportunity to learn more about Haiti. Organized by the Sisters of the Immaculate Heart of Mary. Denk Chapman Hall, Marygrove College, 8425 W. McNichols Ave., Detroit. For more info, contact Sister Anne Marie Murphy at ammurphy@ihmsisters.org.

Feb. 14 – Mar. 4, 2012: Shawn "Jay Z" Carter, Will Smith and Jada Pinkett Smith present "FELA!", the Tony Award-winning Broadway musical that tells the story of legendary Nigerian musician Fela Kuti. (For info on accompanying exhibit, see listing for Jan. 13 – Apr. 1.) Music Hall Center for the Performing Arts, 350 Madison St., Detroit. For more info, see www.felaonbroadway.com. For tickets, call 313-887-8501 or buy online at Ticketmaster.

Feb. 15, 2012: Featured author Grace Lee Boggs, a legendary figure in the struggle for justice in America.. This 95-year-old Detroit political activist and daughter of Chinese immigrants has been involved in many of our region's most important African-American and political movements for several decades. Hosted by the Detroit Historical Society's Black Historic Sites Committee. Tickets \$10. 6 pm. Detroit Historical Museum, 5401 Woodward Ave., Detroit. For more info or tickets, call 313-833-1801 or see <http://www.detroithistorical.org/main/dhm/index.aspx>.

Feb. 16 – Mar. 11, 2012: Plowshares Theatre Company presents "Ruined", a play by Lynn Nottage. During a civil war in the Congo, the rainforest bar and brothel of Mama Nadi both protects and profits from the women whose bodies have become a battlefield between government soldiers and rebels. Boll Fam-

Global Thursdays

Global Thursdays is a monthly 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 information and for purchasing tickets, see <http://www.arabamericanmuseum.org/Events.id.10.htm>

Fri., Feb. 24, 2012:

Dean Obeidallah

(Arab-American comedy)

Thu., March 22, 2012:

Wisaal & Eastern Blok

(Middle East/ Eastern Europe fusion)

Thu., April 26, 2012:

Nanny Assis & Friends

(Brazilian jazz)

Thu., May 17, 2012:

La Chispa and Company

(flamenco music and dance)



Brazilian jazz percussionist Nanny Assis

ily YMCA Theatre, 1401 Broadway, Detroit. For more info, call telephone number 313-593-0926 or see the website <http://www.plowshares.org>.

Feb. 20-23, 2012: Book discussions of *Snow Flower and the Secret Fan* by Lisa See. The novel explores a complex friendship between two women in 19th-Century China, one a farmer's daughter, the other from a more respectable family. Madame Wang pairs them as *laotong* ("old sames"), a bond that will last them a lifetime. Feb. 20 at 4:00 - 5:00 pm in Bradner Library L-105; Feb. 21 at 1:30 - 2:30 pm in Bradner Library L-105; and Feb. 23 at 10:15 - 11:15 am in McDowell Center MC-200. For more info, contact Elzbieta Rybicka at erybicka@schoolcraft.edu or tel. 734.462.4400 ext. 5685, or see <http://sites.google.com/site/scpageturners/>.

Feb. 24 – Mar. 4, 2012: "A Separation" (2011; 123 min.). A couple in Iran finally obtain visas to emigrate to the U.S., but

the opportunity turns into a trial separation and a gripping legal thriller. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Mar. 13, 2012: Global Women's Tea: Connecting Girls, Inspiring Futures. Each year around the world, International Women's Day is celebrated on March 8. Thousands of events occur not just on this day but throughout March to mark the economic, political and social achievements of women (see <http://internationalwomensday.com/default.asp>). 2:30-3:30 pm. Room TBA, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Karen Schaumann at kschauma@schoolcraft.edu or tel. 734-462-4400 extn. 5804.

Mar. 14-17, 2012: Fourth 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, see <http://www.aapalestinefilmfestival.com/>.

Mar. 15-25, 2012: Eighth annual Jewish Community Center Stephen Gottlieb Music Festival. Two venues, W. Bloomfield and Oak Park. For more info, contact Linda Levy at 248-432-5652 or e-mail llevy@jccdet.org or see <http://www.jccdet.org>.

Mar. 17-18, 2012: 40th 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. 19, 2012: Global Roundtables Symposium. In the wake of Occupy Wall Street and the Arab Spring, student presentations and dialogue on the theme of social movements and the obligations of global citizens. 10 am – 12 noon. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Sandy Roney-Hays at sroneys@schoolcraft.edu or tel. 248-225-1035.

Mar. 29, 2012: 11th annual Multicultural Fair, a vibrant celebration of the international cultures on our campus. 10 am – 3 pm. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, see page 5.

Mar. 30, 2012: The Michigan Arab Orchestra (MAO) presents a concert, "Layali Zaman", a blend of classical and contemporary Arab music. Venue TBA. For more info, contact Michael Ibrahim at tel. 586-354-1576.

Mar. 30 – Apr. 8, 2012: "Jiro Dreams of Sushi" (2011; 81 min.). Jiro Ono, 85, is considered by many to be the world's greatest sushi chef. But his eldest son, heir to the legacy, finds it hard to live up to his full potential in his father's shadow. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Mar. 31, 2012: Concert by Rony Barrak and the Fontomfrom Drum & Dance Ensemble. Barrak is a master percussionist, composer, and producer from Lebanon, while the ensemble are master drummers and dancers from Ghana. Sponsored by UM Center for World Performance Studies in collaboration with UM Africanist Dance Traditions. 7:30 pm. Great Lakes Room, 4th Floor, Palmer Commons, 100 Washtenaw Ave., Univ. of Michigan, Ann Arbor.

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Multicultural Calendar *continued from page 27*

Apr. 5, 2012: "Vincent Who?" (2009; 40 min.), with speaking appearance by its director, Tony Lam. This documentary describes the vicious 1982 murder of Vincent Chin in Detroit, and how it awakened a people and ignited the Asian American civil rights movement. The film follows up the earlier "Who Killed Vincent Chin?" (1989). Organized by Bridging Barriers. Room TBA. Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Helen Ditouras at hditoura@schoolcraft.edu.

Apr. 6, 2012: Faculty Fellows Conference: "The Post-Racial Era?". McGregor Memorial Conference Center, 495 Ferry Mall, Wayne State University, Detroit. For more info, see <http://research2.wayne.edu/hum/Hum/Programs/conferences/11-12.html>.

Apr. 14, 2012: The Ajyal Theatrical Group presents their new comedic play, "Shoufou Alwawa Wayn". 8:00 pm. Ford Community and Performing Arts Center, 15801 Michigan Ave., Dearborn. For ticket info, tel. 888-442-5925 or e-mail ajyal@arabamericantheater.com or see www.imhussein.com.

Apr. 19 – May 12, 2012: Plowshares Theatre Company presents August Wilson's "Gem of the Ocean". A residence in the Hill District of 1904 Pittsburgh is the home of Aunt Ester, a 287-year-old former slave, who is a keeper of tradition and history for her people and a renowned cleanser of souls. Boll Family YMCA Theatre, 1401 Broadway, Detroit. For more info, tel. 313-593-0926 or see <http://www.plowshares.org>.

Apr. 20 – Jul. 24, 2012: Student Curators Present: African Art. Hitchcock Gallery, Toledo Museum of Art, 2445 Monroe St., Toledo. For more info, tel. 419-255-8000 or see <http://www.toledomuseum.org/>.

Apr. 22 – May 3, 2012: 14th annual Lenore Marwil Jewish Film Festival. Jewish Community Campus, 6600 W. Maple Rd., W. Bloomfield (and other venues). For more info, contact Rachel Ruskin at tel. 248-432-5658 or rruskin@jccdet.org.

Apr. 27-29, 2012: "The Island President" (2011; 101 min.). The astonishing story of the first year in office of President Nasheed of the Maldives, who confronts the impending ocean submersion of his country and everyone in it due to global climate change. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

June 2012: 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, e-mail info@carouselofnations.com or see the website <http://www.carouselofnations.com/>.

Early or mid-Jun. 2012: Seventh 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. For more info, contact Lisa at 248-996-8340 or lkalou@chaldeanchamber.com.

Mid-Jun. 2012: 17th annual Dearborn Arab International Festival. This family-centered 14-block street fair is the largest Arab-

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>.

Fri., Feb 10, 2012:
Shanghai Chinese Orchestra

Fri., Feb 17, 2012:
Sweet Honey In The Rock
(African American spiritual)

Thu., Apr 12, 2012:
Zakir Hussain & Masters of Percussion

Fri., Apr 13, 2012:
Cheikh Lô (Senegalese)

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. 2012: 20th annual Concert of Colors, metro Detroit's free, multi-day diversity festival bringing together the area's communities and ethnic groups. Musical acts from around the world, ethnic food and merchandise, musician-led workshops, a Forum on Community, Culture & Race, and a large children's tent. Organized by the Arab Community Center for Economic and Social Services (ACCESS) and partners. Last year's 4-day, 4-venue event drew 80,000 people to downtown Detroit; for more info see <http://www.concertofcolors.com>.

Late Jul. 2012: 41st 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, e-mail aacfestival@yahoo.com or see the festival's website at <http://www.arabandchaldeanfestival.com>.

Early Aug. 2012: LebFest 2012, the sixth 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, e-mail events@lebanesechamber.org or see the festival's website at <http://www.lebanesefestival.org>.

Aug. 17-19, 2012: 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, tel. 313-494-5824 or see <http://www.awfdetroit.com>.