

South Asia...

The Whole World is Watching



In a slum in Bandra, outside Mumbai, India, neighbors of actor Azharuddin Mohammed Ismail— who played the youngest version of “Salim” in “Slumdog Millionaire”— watched as the film took eight Academy Awards on Oscars night last February 22. Photo: Gautam Singh/ AP

Coverage of Schoolcraft’s Focus South Asia project begins on page 4.

International Agenda

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the International Institute (SCII)

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

SCII Meeting Schedule

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

- October 16, 2009
- January 15, 2010
- March 19, 2010
- May 7, 2010

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

- September 11, 2009
- November 13, 2009
- February 12, 2010
- April 9, 2010

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.

SCII Administrative Director:

Assoc. Dean Cheryl Hawkins (Liberal Arts Divn.)

SCII Faculty Co-Chairs:

Josselyn Moore (Anthropology/ Sociology Depts.)

Helen Ditouras Gordy (English Dept.)

Focus Series Coordinator:

Linda Vesely-Gutierrez (Sociology Dept.)

Representative to CCSCA (College Consortium for Socio-Cultural Awareness):

Sam Hays (English Dept.)

GlobalEYEzers Coordinators:

Anna Maheshwari (English Dept.)

Sandy Roney-Hays (Anthropology/ Sociology Depts.)

Review Committee for International Course Designation:

Christa Cipparone (Learning Support Services)

Sam Hays (English Dept.)

Laura Leshok (Counseling Dept.)

Diane O'Connell (Geography Dept.)

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Sumita Chaudhery (English Dept.)

Helen Ditouras Gordy (English Dept.)

Sandy Roney-Hays (Anthropology/ Sociology Depts.)

Faye Schuett (English Dept.)

Karen Schaumann-Beltran (Sociology Dept.)

SPECIAL EVENT

Monday, Oct. 26 in MC-200:

“Getting to the 5 C’s: Strategies for
Cross-Cultural Competence”

Led by Holly Arida, history instructor and Global
Programs Coordinator at Cranbrook Kingswood
Upper School, Bloomfield Hills, MI.

1-2:00 pm Student & Faculty Workshop

2-3:00 pm Informal Coffee & Talk

3-4:30 pm Faculty Only Workshop

Sponsored by GlobalEYEzers and Learning Support Services

Kudos

Kudos to **Karen Schaumann-Beltran** (Sociology), who was instrumental in arranging multicultural programming for Women's History Month last March. With support from the Transitions Center and the Depts. of Anthropology, Sociology, and English, Karen organized a Global Women's Tea on March 9 at the Livonia campus. Students in her section of SOC 205 (Social Problems) had done research on women heads of state from around the globe, and they compiled the information via presentation board and PowerPoint. Students, instructors, staff, and community participants sipped teas from around the world while they viewed the slideshow and commented on various topics relevant to women's lives. On March 20, Marygrove College cultural anthropologist and Mississippi Choctaw tribal member **Kay McGowan** presented a lecture, "Women's History Month: Global Indigenous Women's Issues", in the Michigan Heritage Room at the Radcliff campus. Dr. McGowan outlined threats to women's rights, human rights, and native sovereignty around the world, and people's struggles against these threats. Traditional Native American food was available at the program. The event was written up in *The Connection* by student **Nathan D. McKay**.

Again this past Winter, Dr. **Deborah Daiek**, Associate Dean of Learning Support Services, played the lead role in organizing Schoolcraft College's Global Roundtables initiative. This year's project focused on the worldwide automotive industry, and called on students to work individually or in teams to make videos on the subject and post them to YouTube. Students in a number of classes participated, creating videos that explored, and expressed critical thinking about, some aspect of the industry. The project culminated on March 16 in the DiPonio Room here on campus, where students and staff gathered at round tables to view, discuss, and evaluate the best of the 36 submitted student videos. The four top entries, each winning a \$500 prize, were:

- "Alternative Energy: Is Ethanol the Answer?" by **Neeraj Maheshwari**
- "Save Jobs, Buy American" by **Ryan Frederick**
- "Unions and the Law" by **Jamie Ross, Luke Cadeau, Athan Taskas, and Sean Falkenburg**
- "Schoolcraft Automotive" by **John Wilson**.

The ninth annual Multicultural Fair, held on campus last April 2, was another outstanding success. Well over 2,500 students and other "travelers" were on hand during some portion of the five-hour event, interacting with the 22 country display tables, sampling ethnic fare from nine local restaurants, experiencing 11 cultural performances, and participating in other educational activities. Kudos to the organizing committee, which consisted of **Laura Leshok** (Counseling), **Josselyn Moore** (Sociology and SCII), and **Sherry Springer** and **Todd Stowell** (Student Activities).

Helen Ditouras (English), **Linda Gutierrez** (Sociology), **Sam Hays** (English), **Sandy Roney-Hays** (Sociology/Anthropology), **Anna Maheshwari** (English), and **Diane**

O'Connell (Geography) attended the 16th Annual Conference of the Midwest Institute for International/Intercultural Education (MIIE), held April 3-4 at Monroe County Community College in Monroe, MI. The MIIE is a consortium of 107 two-year colleges, including Schoolcraft. See Helen's report on the conference on page 24.

Nancy Palmer (Nursing) wrote an article, "Nursing for Special Populations: Slum Dwellers in Peru", that appeared in the Spring 2009 issue of the MIIE newsletter *Midwest Connections*. Nancy summarized the work that she, her husband, and other international professionals, volunteers, and students have undertaken to provide health care and education to severely deprived Peruvians. The program is supported by the Peruvian Ministry of Health and by Bruce Peru, an NGO.

Two Schoolcraft instructors took groups of students on study trips to Europe this past Spring:

- In late May, **Anita Süess Kaushik** (German, French, and Italian) led her second Discover Europe tour, a 12-day, three-nation trip with travel arranged by EF Educational Tours. The tour included two Mediterranean cruise connections as the group visited Athens, Mycenae, Epidaurus, the Corinth Canal, Delphi, the Meteora region, and Igoumenitsa in Greece; Florence, Pisa, and Rome in Italy; and Barcelona in Spain.
- In early June, **James Nissen** (Humanities) led his HUM 201 class (Art and Music in Western Civilization) on a 10-day International Field Study tour to France, visiting cultural sites mostly in and around Paris. The group took in the Louvre, Musée D'Orsée, and other museums/galleries; the Notre Dame and other cathedrals; and day trips to Versailles, Giverny, St. Germain, and St. Denis. This was the 11th such tour that Dr. Nissen has led to Europe.



Students who participated in the Discover Europe tour in May (see above) experienced events such as the Changing of the Guards in front of Parliament in Athens, Greece. Photo courtesy of Anita Süess.

South Asia: The Whole World is Watching

by Randy Schwartz (Editor)

- *Pakistan is Seen Rapidly Adding Nuclear Arms*
- *Rebels Routed in Sri Lanka After 25 Years*
- *Landslide in India Vote Reshapes Landscape*

The above were headlines that ran at the front of the *New York Times* **on a single day this year** (May 18) ! It's a testament to how volatile and world-significant are the events and trends in South Asia today, and why our Focus project is right on time.

Throughout 2009, students, instructors, and staff at Schoolcraft College are taking steps to better understand this complex region encompassing India, Pakistan, Bangladesh, Nepal, and Sri Lanka. This is the sixth year that our institute has organized a campus-wide, year-long examination of a selected cultural region. Our first five foci were the Middle East, Latin America, Africa, Europe, and East Asia.

A Solid Start

Instructors last Winter semester found creative ways to involve students in the Focus South Asia project and to promote learning about the region. Some examples:

- In response to student interest, Mark Huston expanded his unit on Buddhism in Philosophy 243 (An Introduction to Philosophy).
- In Political Science 105 (Survey of American Government), student Dorian Mac wrote a midterm research paper on "Human Trafficking: Pakistan and the United States". Her instructor, Marjorie Nanian, had included a unit on human trafficking and modern slavery in the course, including an examination of U.S. foreign affairs policy with regard to the problem.
- In English 102 (Composition 2), Sam Hays included Indian physicist and ecologist Vandana Shiva as one of five theorists about whom students learned. Each student read assigned texts and wrote a term paper describing how the work of one of the five theorists is relevant to their life. Ms. Shiva, Director of the Research Foundation on Science, Technology, and Ecology, located in the state of Uttar Pradesh, argues that market capitalism deforms water and land resources into private commodities and squelches democratic rights (see Sam's article in the last issue of *IA*). The four other theorists considered were Thomas Friedman, Milton Friedman, Francis Moore Lappé, and William Tabb.
- Elzbieta Rybicka, English instructor and director of Pageturners, the campus book group, made Hermann Hesse's *Siddhartha* (1922) the focus of two open book-discussions and an invited-faculty panel, and also sched-



The year 2009 marks the 50th anniversary of "The World of Apu", which many consider the greatest of the films made by the greatest Indian director of all time, Satyajit Ray (1921-1992), shown above in a portrait by Rishiraj Sahoo.

uled a screening of the movie version filmed in Northern India. The Hesse novel enacts the spiritual journey of an Indian boy named Siddhartha during the time of the Buddha.

- Steven Berg used the same novel *Siddhartha* as the basis for written and multimedia assignments in English 102 (Composition 2). After reading the book, students created brief videos clarifying its historical and cultural background and identifying provocative aspects for further discussion and research. Each student then selected one of those topics and wrote a short research essay on it (750-1000 words). Many of the students created posters about their projects for display at the Multicultural Fair or other venues. Copies of Steve's assignment instructions can be accessed at <http://www.steveniberg.info/modules/index-siddhartha.html>.
- In English 106 (Business English), Anna Maheshwari has her students learn about the deadly gas leak/ explosion that occurred in Bhopal, India in 1984, and then they complete an assignment that Anna was motivated to create because of that disaster. The students investigate and report whether selected U.S. corporations are using safe and ethical business practices at their overseas operations; for more details, see her article, "A Course Assignment Motivated by the Bhopal Disaster", in the last issue of *IA*. Karen Schaumann also includes the Bhopal disaster in her course SOC 205 (Social Problems).

- Several instructors explicitly included the January issue of *International Agenda*, with its focus on South Asia, as reading material for their students. For example, Karen Schaumann (Sociology) made it required reading in her classes at the Garden City campus, where students don't have as much access to the Focus presentation events. Virinder Chaudhery (Humanities) distributed copies of *IA* to all of his students. In her Business English class, Anna Maheshwari used student Ross Boylan's outstanding article, "A Moral Duty Not Performed: The British Plague in India".
- Instructors motivated their students to attend presentations in last Winter's Focus series related to South Asia, in some cases bringing their entire classes to see them. An audience of 86 heard the Feb. 2 talk on "The Contested Figure of the South Asian Woman: The Power to Define", presented by Rashmi Luthra of the University of Michigan-Dearborn. Some 95 students and others attended the Mar. 9 presentation on "Sustainability and the Automotive Industry", given by Pankaj K. Mallick, also of UM-Dearborn. All presentations in the series were recorded on DVD, and copies are available at Bradner Library.

How *You* Can Participate

Instructors and their classes can participate in Focus South Asia in a variety of ways. Focus Series Coordinator Linda Gutierrez has played the leading role in organizing a year-long series of campus speakers, performances, and films touching on a variety of topics related to the region. You, your colleagues, students, friends, family, and members of the community are all cordially invited to attend. Contact Linda (734-462-4400 extn. 5067, lgutierr@schoolcraft.edu) to arrange to bring your whole class to such a presentation. You can assign students to write up their reactions to these events, for regular or extra credit.

The presentations this Fall (see schedule on page 6) get underway on Sep. 21, with Schoolcraft's Lakshmi Malalahalli reprising her talk on the caste system in India. Other events include a Navaratri festival on Saturday evening, Oct. 3, and University of Michigan anthropologist Tom Fricke's talk on social change in Nepal on Oct. 20. The Oscar-winning film "Slumdog Millionaire" will be screened on Nov. 18. More-detailed schedules are available in dropboxes around campus, and are also being sent to faculty mailboxes and emailboxes.

Instructors can also directly integrate topics relevant to South Asia into their coursework. Be creative in developing ideas and materials for classroom presentations, course readings and assignments, student projects, etc. The above examples from last Winter should stimulate your thinking, as will the items in this and the previous issue of *IA*.

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

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



Sir Muhammad Iqbal (1877-1938), who lived under British rule in Punjab (now part of Pakistan), was not only a revered and prolific poet but also an important Muslim scholar, lawyer, and politician. He inspired the goal of an independent Pakistan, and his birthday (Nov. 9) is a national holiday in that country. At Schoolcraft this Nov. 9, a student poster display on Iqbal will mark the occasion (see p. 6 for details). Image: <http://earthrites.org>

High-tech, Micro-credit, or Regime-change?

In this space in our last issue, we scouted out India's vast and fascinating film industry. Here, we want to take a more general look at the economy of the subcontinent as a whole.

As a severely underdeveloped region that is attempting to modernize rapidly, South Asia faces some intense problems that stand in the way of its ambitions to become a world economic powerhouse. Much of the near future of our planet will be shaped by how people in the region choose to deal with these problems, and their success in doing so.

One choice, or road, has been that of liberalization and privatization— which means deliberately opening up the region as a major international market for trade, investment, and finance. This has had a measure of success in recent years, notably in India, which has leveraged the wealth from a new high-tech sector and from the Western outsourcing of industries and services. Unfortunately, in Third World countries the heavy chains of poverty and backwardness are not so easily broken.

- As "Slumdog Millionaire" dramatizes, the new wealth in India has trickled down very unevenly. There is still a gaping chasm between enclaves of privilege and the dirt-cheap workers on whom they depend.
- Although officially banned, discrimination by caste still permeates Indian society. Less than 2% of the faculty at Delhi University are *dalits* (i.e., people from lower caste backgrounds). Without equal rights to education and employment, people will never gain entry into these modern new industries, even on the ground floor.

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Focus South Asia Presentation Series

Winter 2009	
Thur., Jan. 29 11-12:30 pm MC-200	Talk, "Religion and Science— A Hindu Perspective" Sri Chayapathy Mirle, CPA and instructor in Indian Philosophy
Mon., Feb. 2 10-11:30 am MC-200	Talk, "The Contested Figure of the South Asian Woman: The Power to Define" Rashmi Luthra, UM-Dearborn Women's Studies Program and Dept. of Communications and Composition
Mon., Feb. 9 1-2:30 pm MC-200	Film, "Bandit Queen" (1994) Shekhar Kapur's controversial movie based on the life of Phoolan Devi, India's notorious woman outlaw who channeled her rage at her rape and mistreatment into violent action, exacting revenge on entire clans.
Feb. 23-26 Campus Read	Pageturners book discussions <i>Siddhartha</i> (1922) by Hermann Hesse, a novel about the spiritual journey of an Indian boy named Siddhartha during the time of the Buddha. Discn. on Mon., Feb. 23 (6:30-7:30 pm, L-105) Panel on Tues., Feb. 24 (1:00-2:00 pm, W-210B) Movie on Wed., Feb. 25 (10:00-11:20 am, MC-200) Discn. on Thur., Feb. 26 (5:00-6:00 pm, RC-645)
Thur., Feb. 26 10-11:30 am MC-200	Talk, "Indian Women in the U.S." Anna Maheshwari, SC Dept. of English
Mar. 11 - Apr. 13 Atrium Bradner Library	Art Exhibit, "A South Asian Sojourn— Paintings and Photographs by Virinder Chaudhery" A display of photographs of temples and other sites in India, including the Taj Mahal, as well as paintings in oil, acrylic and watercolor on various themes and interpretations pertaining to Buddha's life and Indian mythology.
Mon., Mar. 9 1- 2:30 pm MC-200	Talk, "Sustainability and the Automotive Industry" P. K. Mallick, UM-Dearborn Dept. of Mechanical Engineering
Wed., Mar. 18 11:30 am-1 pm MC-200	Talk, "Our India Story: Amity, Diversity, and Sovereignty" Keith Famie, Chef and Executive Producer, Visionalist Productions
Thur., Mar. 26 9:30-11:00 am MC-200	Film, "Born Into Brothels: Calcutta's Red Light Kids" (2004) Documenting a dark underbelly of poverty amid the apparent growing prosperity of India, the children of prostitutes photograph the most reluctant subjects. The filmmakers struggle to help them have a chance for a better life, away from the suffering that threatens to crush their dreams.
Wed., Apr. 1 11:30 am-1 pm VT-550	Cultural activity, "Mahishasur Mardini: Indian Classical and Interpretative Dance and Martial Arts" Christian Malgeri and Malasri Chaudhery-Malgeri, Martial Arts Unlimited/ AryaSurya Institute of Performing Arts
Wed., Apr. 8 9-10:30 am MC-200	Talk, "The Religious, Social and Economic Dimensions of the Caste System in India" Jayalakshmi Malalahalli, SC Dept. of History

Fall 2009	
Mon., Sep. 21 11:30am-1 pm MC-200	Talk, "The Religious, Social and Economic Dimensions of the Caste System in India" Jayalakshmi Malalahalli, SC Dept. of History
Sat., Oct. 3 7 pm-Midnight DiPonio Room VisTaTech	Cultural activity, Navaratri A memorable evening of music, dance, and Indian food. When autumn starts in India, the festival of Navaratri honors Mahisasura-mardini, the Divine Mother Goddess. Advance tickets only (\$10).
Tues., Oct. 6 1-2:30 pm LA-200	Talk, "Buddhism: An Indian Religion" Donald S. Lopez, UM Dept. of Asian Languages and Cultures
Wed., Oct. 7 3-4:30 pm Lower Waterman Conf. Room	Talk, "Achieving Peace Through Mindfulness" Steven L. Berg, SC Depts. of English and History
Thur., Oct. 15 11:30 am-1 pm Wilson Room VisTaTech	Pennies For Peace Tea This fundraising tea is part of the Pennies for Peace campaign, a program organized nationally by the Central Asia Institute (CAI) and focused on raising cross-cultural awareness through education to promote peace.
Tues., Oct. 20 11:30am-1 pm LA-200	Talk, "Social and Cultural Transformations in Family and Work in Nepal" Thomas E. Fricke, UM Dept. of Anthropology
Thur., Oct. 22 8- 9:30 am LA-200	Cultural activity, Katina Breakfast Katina is an important Buddhist holiday marking the end of the rainy season. Students will serve visiting monks breakfast and present them with new robes. Enjoy some lovely chanting and offerings of free food, followed by an informal discussion of Buddhism and the monks' home countries of Sri Lanka and Bangladesh.
Thur., Nov. 5 12-1:30 pm LA-200	Film, "Outsourced" (2006) When his department is outsourced to India, a customer call center manager heads to Mumbai to train his successor. Amusing culture clashes ensue as he tries to explain American business practices to the new employees. In the process, he learns important lessons about globalization— and life.
Mon., Nov. 9 8 am-9:30 pm L-105, L-110, and Atrium Bradner Library	Poster Display on Muhammad Iqbal Posters created by English 102 students will feature this poet-philosopher whose vision helped lead to the creation of Pakistan.
Wed., Nov. 18 2-4 pm MC-200	Film, "Slumdog Millionaire" (2008) An 18-year-old Mumbai slum-dweller and tea-servant is accused of cheating his way to riches on the Indian version of "Who Wants to Be a Millionaire?" While in custody, he regales a jaded inspector with tales of his life on the streets and his dreams of a woman loved and lost.
Nov. 19-24 Campus Read	Pageturners book discussions Greg Mortenson and David Oliver Relin, <i>Three Cups of Tea: One Man's Mission to Promote Peace... One School at a Time</i> . In 1993, mountaineer Greg Mortenson was rescued on a peak in Pakistan and nursed back to health in a remote village. Before leaving, he promised the impoverished residents to return someday to build them a school. This is the true story of how one man helped change the world. Thur., Nov. 19 6:30-7:30 pm RC-645 Mon., Nov. 23 6:30-7:30 pm L-105 Tues., Nov. 24 1:30-2:30 pm L-105
Tues., Nov. 24 3:30-4:50 pm MC-200	Poster Display on Eid al-Adha Student posters will focus on this Islamic holy day and feast of sacrifice (commemorating Abraham's obedience to God in his willingness to sacrifice his only son), as well as compare traditional views of Abraham among Muslims, Christians, and Jews.

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- Deeply rooted traditions of social and family structure continue to breed corrupt nepotism and the oppression of women. In January, the Indian economy was rocked by the arrest of the founder and chairman of Satyam Computer Services in Hyderabad— the fourth-largest outsourcing firm in the country— who allegedly stole hundreds of millions of dollars from this company that was essentially run by him and his family.
- The Indian state is still too weak to run a vibrant modern economy. The country depends on foreign investment, and the government lacks sufficient resources of its own to direct the country’s development in a way that is geared to India’s own needs, or even to supply stimulus in times of world economic downturn.

A second alternative is to aim for a more incremental and sustainable form of development, geared to local rather than international needs. Some examples:

- In Bangladesh in 1976, an economics professor named Muhammad Yunis founded the Grameen Bank to extend small loans for the type of enterprise that can lift a single family out of rural poverty. Grameen (Bengali for “village”) tends to favor women for these loans, as women tend to be creative and reliable at generating income based on their own skills and trades. These “micro-loans” carry finance charges as usual, but no collateral; instead, they are guaranteed by all of the borrowers, so the bank functions as a co-op or mutual-aid society. The

- microfinance idea has been copied in over 100 countries, but Bangladesh is still the world leader in it.
- Various initiatives in appropriate technology have also been tried. Portable outdoor solar-heated cookers for family and community use, manufactured on a small scale and promoted and subsidized by the Indian Ministry of New and Renewable Energy, have proven very popular in rural areas, freeing up women from countless hours spent gathering firewood. In the impoverished Bihar state of northern India, Husk Power Systems, started by a U.S.-educated Indian engineer and businessman, has built a power plant that is fueled by the husks removed in the milling of rice. The system can power 300-500 households, and one byproduct is silica, useful in making cement.

Although measures such as microfinance and appropriate technology have helped to end poverty for millions of people, there are hundreds of millions more who haven’t been touched yet by them. To the extent of their success, these enterprises also draw the hungry eyes of foreign capitalists, whose involvement could threaten their self-reliance and their orientation to local needs. Already, the Gates Foundation is making multi-million dollar grants to the Grameen Bank, while Husk Power Systems seeks to buy and sell in the global pollution-credits market.

If neither global capital nor local alternatives prove capable of sustaining development in South Asia, then the chasm between

continued on next page

Pennies for Peace Campaign Comes to Schoolcraft College

On the afternoon of September 2, 1993, Greg Mortenson realized that he had failed in his attempt to climb K2 in Pakistan, the world’s second-highest mountain. But disappointment was the least of his problems. Emaciated, exhausted, thoroughly disoriented, and suffering from edema, his grip on life was loosening. He was taken in and nursed back to health by the impoverished populace of a remote Pakistani village. Grateful, he promised to return someday to build them a school.

Mortenson went on to found Pennies for Peace, an international service-learning program. Participants donate pennies to support community-based education and literacy programs in remote areas of Afghanistan and Pakistan. The program focuses on raising cross-cultural awareness through education to promote peace.

Schoolcraft College’s Pennies for Peace campaign has been registered and will run from September 1 through November 30. Pageturners wants to involve the entire Schoolcraft College community and will be organizing various events to promote the campaign, including:

- Promotional materials and containers for donations are being placed around campus as of the end of August.
- The Focus Series will be hosting a fundraising tea on Oct. 15 as part of the campaign. (See page 6 for details.)
- In November, there will be a Campus Read of the book *Three Cups of Tea: One Man’s Mission to Promote*

Peace...One School at a Time, the *New York Times* best seller co-authored by Mortenson. (See page 6 for details.)

Would you be willing to organize an event, to keep a donation container in your office, or to integrate this campaign into your courses via assignments and/or projects? For more information or to discuss how you can participate, contact Pageturners Coordinator Ela Rybicka at 734-462-4400 x5685 or erybicka@schoolcraft.edu.



Greg Mortenson, author of the best-selling book *Three Cups of Tea*, greets the crowd in Ann Arbor’s Huron High School auditorium, where he spoke to a packed house on Saturday night, Jan. 24, 2009. Looking on is his daughter Amira. Photo: Lon Horwedel, *The Ann Arbor News*.

Graduate Urges Students to Learn from the Focus Series

by Jaclyn Benninger

After graduating from Schoolcraft College in May 2009, Jaclyn Benninger moved from Livonia to Ann Arbor where she has begun studies this Fall at the University of Michigan, majoring in Spanish. At the College, she was an active member of Phi Theta Kappa honor society, a peer mentor for the University Bound - Freshman Focus program, and a staff photographer for the Schoolcraft Connection. She heard about the International Institute through her work with PTK, and over the Summer she wrote up these reactions to the Focus Series for International Agenda.



Schoolcraft students prepare to listen to a presentation by University of Michigan professor Mary Gallagher on “Chinese Labor, Law, and Social Welfare” on October 7, 2008. Photo: Steven Berg.

Growing up in Metro Detroit has exposed me to a plethora of cultures. Living in such a culturally diverse area has given me the opportunity to expand my viewpoint and gain insight from religions and cultures different from my own. Although I was raised Catholic, I have close friends with differing religious beliefs, including Muslims, Mormons, agnostics, and atheists. Through long-existing as well as newfound friendships recently established during my time at Schoolcraft, I have come to realize that although our religious backgrounds might differ, our similarities truly are as numerous as our differences.

Diversity is an integral and invaluable part of every student’s education. This past year at Schoolcraft College, I have attended several lectures given through the International Institute’s Global Focus Series, focusing on East Asia in 2008 and on South Asia in 2009.

For me, the most compelling portion of the series was the panel discussion held last December 1, “Two Generations, Two Cultures, One Family”. Schoolcraft students and instructors from India, Pakistan, and Lebanon spoke about the challenges facing first-generation immigrant families. What struck me were the strong similarities *and* differences between their cultures and my own.

Young women from these countries fight with their immigrant mothers, just as I did with my mother when I was growing up. However, mothers from Asia raising their daughters in the U.S. come from a strict, more traditional male-dominated society. While Asian daughters fight for the “American freedoms” that they see the majority of their peers enjoying, their mothers must choose their battles wisely in order to sustain their cultural values without alienating their children. Learning about their struggles to nurture their culture while simultaneously adapting to a new one has instilled within me a great respect for immigrants facing these challenges in the U.S. today.

I believe respect for others who might be different originates from having an open mind and an open heart. Attending many of the lectures presented through Schoolcraft’s International Institute, I was able to further cultivate my passion for cultural awareness and diversity, gaining a wealth of knowledge about different aspects of numerous cultures in the process.

Filling a significant portion of my time outside of class with lectures from the International Institute has definitely been one of the most rewarding and truly enjoyable aspects of the time I have spent at Schoolcraft. The amount of knowledge I have gained from these opportunities has proven to be vast as well as extremely valuable in making me a well-rounded person. I cannot stress enough the importance of taking the opportunity to benefit from the many eye-opening lectures presented by this wonderful institution each semester.

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rich and poor would grow even wider. More and more people would be attracted by what is probably the only other alternative: regime change. This is some of the dynamic that can be seen in the *Times* headlines that we quoted above. It is seen more basically in the anti-government guerrilla warfare that has shaped recent political developments throughout the region, but especially in Nepal, Sri Lanka, the Swat Valley of Pakistan, Kashmir, and the Indian states of Bihar and West Bengal.



Student poster displays on South Asia at the Multicultural Fair last April 2. Photo: Steven Berg.

My Pakistani Family Found a Home in America

text and photos from Hanafya Arrine

Hanafya Arrine, also known as Ruby, is a student in Schoolcraft's Child and Family Services program. She moved to the U.S. from Pakistan with her husband and children in 1991. After 25 years as a stay-at-home mom in both countries, she enrolled at the College where, she tells us, "I am fulfilling my dream of going to school in America." Hanafya was one of the panelists who spoke at "Two Generations, Two Cultures, One Family", a discussion about first-generation immigrant families that was organized by SCII last December 1.

The memory of landing at JFK International Airport nineteen years ago is still fresh in my mind. Leaving behind a big family and coming to a completely new world with mixed feelings of grief and hope is something I will never forget. All throughout the flight, images of my crying parents and six brothers at the Karachi International Airport were flashing through my mind. I had no idea as to when I would see them again. All I knew was that I was flying to the U.S. on a student visa with a one-way ticket and an uncertain future.

A Foothold in a New World

I arrived in Brookfield, IL in April 1991 with my husband and three girls, ages three, five, and seven. My husband was studying for his board exams in order to get into a residency program, and I decided to enroll in a Montessori program. We dreamed of getting an American degree and going back to work in Pakistan, knowing that this particular degree would open a lot of doors for both of us career-wise. We lived in a motel and rented a car for a month until we were able to rent an apartment and buy a car. All we had to keep us going were the traveler's checks we'd brought with us, which were our life savings. Little did we know that it was extremely important to have a credit history in order to be able to do anything.

When we finally were able to rent, we got an apartment that was divided into four units. The landlord was an older lady who lived in one of the units on the first floor. In the two units upstairs were her two sons and their families. The whole living situation was very comforting for me because it felt like I was still living with family. The landlady would let my girls play in her pool with her grandchildren, and her daughter-in-laws would always stop by to say hello. They were fascinated by my Pakistani clothes and the food I would cook—in fact, they began to love the basmati rice and tandoori chicken I prepared for my family. They would even accompany me to Pakistani grocery stores that I discovered on Devon Avenue, a street with predominately Indian and Pakistani shops. Communicating with this new "family" was not a big problem for us. Since Great Britain ruled India and Pakistan for 200 years, we were quite accustomed to British English, which is taught as a second language in Pakistan. Although American English is a bit different, we did not struggle too much with it.

I found my biggest challenge to be balancing the house chores and raising children. Pakistani men, women, and child-



Hanafya with her husband Javaid, their three daughters Maria, Farayha and Ayesha, and their son Yusuf, at Farayha's wedding in May 2007. The couple had a *nikkah* ceremony (a prenuptial covenant between bride and bridegroom that is part of the Islamic marriage custom) followed by a traditional Pakistani wedding at the Detroit Marriott at the Renaissance Center. The Arrines are all immigrants from Pakistan except for Yusuf, who was born in Michigan in 2001. Photo: Sam Sarkis Photography.

ren of the middle and upper class do not do chores around the house. Since there is so much poverty in Pakistan, hired help is extremely cheap, and having maidservants is so common that a household will often have different servants for cooking, cleaning, laundry, groceries, yard work, and driving. Grandmas, aunts, and uncles are always available for childcare and babysitting. One can ask and expect this from relatives without any reservation. My husband and I were both students and at first it seemed impossible to do all the chores and study at the same time. Slowly, however, I learned to cook and buy groceries, while the girls learned how to clean bathrooms, vacuum, and do the laundry. We were very proud of ourselves.

The Tipping Point: Staying for Good

After conquering the immediate challenges of basic survival, the next and my biggest challenge to date, was keeping the culture and religion alive within the girls and myself. Initially, it was a culture shock to realize just how differently people dressed and how different the values were; premarital sex and alcohol was a norm in this culture. Although not a practicing Muslim in Pakistan, I realized upon arriving in the U.S. that if I wanted to give my girls their identity, I needed to practice the religion and keep the culture alive. I started looking into mosques and Sunday schools and found one close to where we lived, and began to take the girls there regularly.

continued on next page

A Home in America *continued from page 9*

Two years went by. I gave up on my career to take better care of the girls and the house. My husband, who is from the small town of Bahawalpur in Pakistan, was immersed in his very intense studies. I freed him from all the responsibilities of the household and parenting to focus on his career. Finally when he was able to pass all his board exams, he was offered a spot in the Psychiatry residency program at Wayne State University (WSU). We immediately moved to Michigan to take advantage of this opportunity. Little did I know that this would become my permanent home.

Another four years passed by with me devoting much of my attention to my girls, making sure they were able to maintain an identity of their own in a place that was still not home to me. As soon as he finished his residency, WSU offered my husband a job with a handsome salary, great benefits, and U.S. citizenship for the whole family. This offer was hard to resist, and my husband started to convince me that things were very politically unstable in Pakistan and it was not a good environment to raise children. Unable to stand against his strong-willed personality, I had to give up. The thought of living permanently in the U.S. and raising my girls without any family terrified me. Always under the impression that our situation was only temporary, I realized that the signing of the contract with Wayne State was the real beginning of my journey.

A Mosaic of Eastern and Western Culture

The girls were growing up and I had to work even harder to find a balance of giving them freedom while keeping them within the boundaries of my religion and culture. I did not want them to have boyfriends, premarital sex, or drink—but it was difficult when everyone around them was doing it. I had to provide them with alternatives, which was often very hard to do, so I decided that I had to pick my battles. As hard as it was for me to accept at first, they wore American clothes, the Backstreet Boys and Britney Spears songs were anthems in our home, and pizza or pasta was demanded for dinner every night. But I let it all go and cooperated with them. I stayed involved, volunteering at their schools, making Pakistani food and giving presentations about our culture and traditions. I also made sure they were involved in the mosque, where I started teaching religion myself. The girls started to join the local mosque youth groups and all the community members around us became like a family, looking out for each other's children and helping out. We had frequent get-togethers over the weekends where we kept the culture going strong. Pakistani food, clothing, language and music would come alive over the weekends.

I made it a point to be involved with the girls' schoolwork. While helping them out with their homework and projects, I was more and more fascinated by their textbooks. Colorful with nice pictures, the textbooks emphasized critical thinking and gave students opportunities for creativity. I was never exposed to all this during my schooling in Pakistan. The only way I had learned was by the "banking method", which basically consists of getting the information from the book, memorizing it, regurgitating it on the exam, and earning a degree, which was precisely how I got my Bachelor's degree. I became determined and promised myself that I too would one day go to school in the U.S.



Poverty is widespread in Pakistan, and young children are often seen on the streets begging for money or working odd jobs. This young boy was constantly scattering fresh rose petals over a family member's grave, traditional in Pakistan for two days after a funeral.

I also realized then, that I along with many parts of the rest of the world was not looking at the positive sides of America. America had always been portrayed in the media as a symbol of nudity, sex, drugs, and violence, and as a consequence I had focused on these issues and complained about it. However, I realized very few people, including myself, knew about the other side—the education, the awareness about health and the environment, the law and order in daily life. I loved all this about America and was finally ready to benefit from it.

Dreams Fulfilled: Education and Marriage

It has been nineteen years since I first set foot in America with a dream of an American degree. Three years ago, I decided to make the dream a reality. I am currently a student at Schoolcraft College and am enrolled in the Child and Family Services Program and loving every minute of it. The girls are all grown up and I truly feel like all my hard work has paid off. They are honest, intelligent, and focused young women. Farayha just graduated from WSU Law School, Ayesha is about to begin her second year of medical school, and Maria is set to begin her senior year of college.

Two of my daughters have found their life partners: Farayha is married and Ayesha is engaged. Although neither of them dated, they knew the young men through school or from the local community. It was not arranged, but consensual. The

concept of an arranged marriage has become foreign, even in Pakistan, especially in the urban areas. Boys and girls meet at school or at work or sometimes through mutual friends. The wedding and engagements of our children are a blend of American and Pakistani cultures. The girls usually prefer the traditional Pakistani outfits, which are all custom made. When I go to visit my family in Pakistan, I get their outfits made from scratch. I buy the fabric, then get it dyed in the colors I want, then I give it for the hand embroidery, and then the tailor stitches it to the final product. As with anything important, it takes a lot of time and effort, but the end result is spectacular.

When I look back at my times and experiences in this country, I can honestly say that I have learned great things and gained wisdom which I might not have gained living in Pakistan. Coming to a new place and having to deal with new challenges gave me a completely different perspective in life and allowed me to realize what the real important things in life are. Until I was able to accept America with her faults and love her for her advantages, I wasn't able to truly benefit from my experience. When I finally did come to terms with this, every experience became a beautiful one. Now that we can afford it, I go to Pakistan every year to visit my family;

and as much as I love it and enjoy my time there, by the end of the six weeks, I am ready to come home, home to America. •



Hanafya, at left in scarf, participates in the Global Roundtables Symposium held at Schoolcraft on April 7, 2008.
Photo: Steven Berg



Two scenes from the *mehndi* (henna) party the night before the wedding of Hanafya's daughter Farayha in 2007. The party is a fun and festive event when all the girls come over to sing and dance and have their skin decorated with henna. The very elaborate process requires a trained and talented artist, who uses a plant dye to paint intricate patterns on hands and feet. In the photo on the right is Farayha's bridegroom. Dancing and singing are common at such pre-nuptial parties; girls and boys will often do choreographed and synchronized dances.

"A World of Film" *continued from page 23*

Before I began presenting the project, I was able to walk around and see the fair. It was my first time attending the Multicultural Fair, and I was surprised at how big of an event it was. As soon as it opened it was busy. I remember thinking I had gotten there early, but when I entered the room it was already packed. The nationalities and cultures present seemed too numerous to count. The performances were also incredible; although some of them were only high school students, each one seemed completely professional and authentic. The icing on the cake was the food. In my opinion, there is no better way to get a general sense of another culture than sampling what they eat day to day. All of these elements contributed to quite a remarkable experience.

I felt the efforts I put into the project were greatly rewarded by the positive reactions I got from the people who stopped by. Everyone who came was attentive and genuinely interested in the subject of the display. I was interested to hear that many of the people had heard about and even enjoyed the work of some of the filmmakers, particularly Roberto Benigni. It was also nice to have the opportunity to introduce some of the people to directors that they had not heard of before. I hope that the project has inspired them to look into the work of international film directors as it has inspired me.

I would like to thank my instructor, Helen Diturous, for giving me the opportunity to do this project as well as helping me with it along the way.

Afghanistan and Pakistan: GIS Applications to Help People

text and illustrations from Zhanay Sagintayev

Zhanay Sagintayev, also known as Jay Sagin, was born in what was then the USSR at a time when its troops occupied Afghanistan. He is now a Ph.D. candidate in the Department of Geosciences at Western Michigan University (Kalamazoo). Jay won First Place in the Graduate Paper Competition portion of the statewide 2009 IMAGIN Student Poster and Paper Competition, held at Schoolcraft College's VisTaTech Center on January 22.

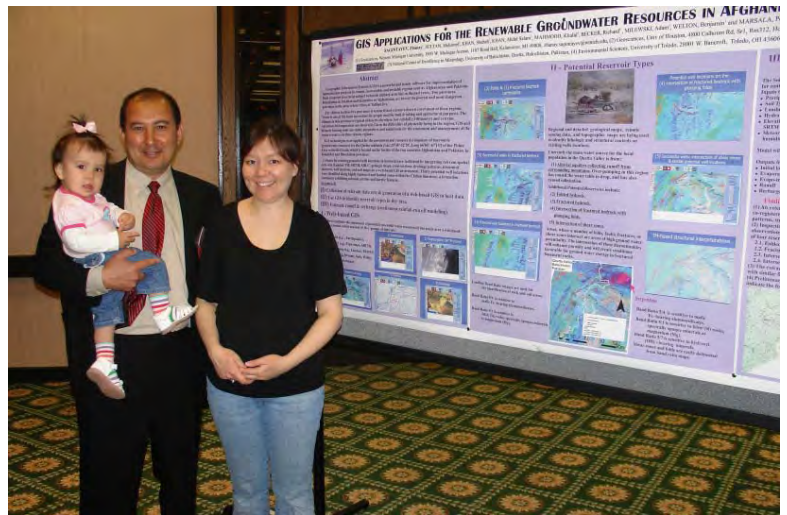
“You have to fight for the country's freedom! Your country needs you to be a soldier! Bring freedom to the Afghani people! You will be a hero!” I heard such pronouncements in the U.S. several years ago when I started to work on my Ph.D. program.

These calls were very familiar to me; I had heard such invitations many years before. The slogans reminded me of the Soviet Union when I had just finished high school. I frequently heard the same pronouncements: all the mass media were targeting young adults to get new soldiers to fight in Afghanistan. This propaganda was incredibly strong. I often talked with my classmates about the need to be heroes of the Soviet Union by serving our country and fighting for the freedom of Afghani people. My parents stopped me from this life mission, but many of my classmates died during the Soviet war in Afghanistan.

Now, the United States is sending many soldiers to fight in Afghanistan and Pakistan, and many American soldiers are dying. The U.S. seems similar to the former Soviet Union in the way it operates militarily. Although the two nations are different in their perceptions of freedom, they are similar in their military activities in the region. Both have used many airplanes and helicopters with rockets to kill militants, which also result in heavy civilian casualties. Another similarity is that the U.S. relies on military solutions to solve problems as much as the former Soviet Union did.

Endemic Problems Need Long-term Solutions

More than just military solutions are called for to help people in Afghanistan and Pakistan. The U.S. could help by concentrating more on humanitarian projects. It could help by simply giving food to impoverished populations, but that would cause a lack of sustainability since people will always need more food and can easily become dependent on foreign support. This happened in the Soviet period when some countries became overly reliant on the centralized supply from Russia. After the Soviet Union collapsed, some of these countries, for example Tajikistan, Kyrgyzstan, Kazakhstan, Georgia, and Ukraine, have had problems with sustainability right up to the present. Helping people to produce food themselves is more efficient than giving them food. And water is the most basic necessity for agricultural production.



Zhanay Sagintayev at an IMAGIN conference with his wife Elmira, their baby Tomiris, and his award-winning project.

Taliban fighters are the main insurgents in both Afghanistan and Pakistan. They live in the two poorest provinces in the world: Kandahar, Afghanistan, and Baluchistan, Pakistan. Historically, this land of one people was divided between Afghanistan and Pakistan by the British, and both provinces have been subject to hostile military activities over the past 30 years. The climate in this region is semiarid, and extensive deserts cover most of this area. The climate is typical of a desert: low rainfall (~100 mm/yr) and extreme variations in temperature are observed. Kandahar and Baluchistan provinces share the Pishin Lora watershed basin. Water scarcity there led my research to address the urgent need for assessment and management of groundwater resources.

We, the Department of Geosciences at Western Michigan University, have adopted an interdisciplinary approach for integrating remote-sensing data with observations extracted from other sources. Geographic Information Systems (GIS) lie at the heart of this work because the software helps us bring together information from aerial and satellite imaging, geochemistry, field geology, drilling, geophysics, and modeling (rainfall-runoff and groundwater flow). Based on this, we can develop sustainable water-extraction scenarios and identify locations of potential productive wells. The Soil and Water Assessment Tool (SWAT) is applied for continuous rainfall-runoff modeling. So far, the modeling techniques have helped to identify the locations (30 wells) of potential reservoirs with renewable water resources.

This project was presented at Schoolcraft College during the IMAGIN (Improving Michigan Access to Geographic Information Networks, www.imagin.org) Student Poster and Paper competition last January. My paper was, "GIS Applications for the Assessment and Development of Renewable Groundwater Resources in Afghanistan and Pakistan". Thanks to IMAGIN and Schoolcraft College, I had a great opportunity to present this paper, and was fortunate to win the first prize. Moreover, we were able to talk further about GIS applications with Professor Diane O'Connell of Schoolcraft's Geography Department during the subsequent IMAGIN conference at the Causeway Bay Hotel in Lansing, MI in May.

Sharing Water, Averting War

People in the U.S. can help others with urgent water-management problems similar to those in Afghanistan and Pakistan. GIS is very powerful and handy software for implementing humanitarian projects in remote, inaccessible and unstable regions such as those in South and Central Asia. These Asian countries currently share common watershed basins, and each country is trying to use the common water resources as much as it can without much concern for its neighbors. Global warming, water limitation, and watershed basin-sharing conflicts between countries might increase in coming years. Water-sharing hostility could break out between Afghanistan and Pakistan; or among Tajikistan, Afghanistan, and Uzbekistan; or among Kazakhstan, Uzbekistan and Turkmenistan.

Poor water management and poor water usage technologies were the reason for dramatic shrinking of the Aral Sea, which is located on the border of Kazakhstan and Uzbekistan. Kazakhstan has built a colossal dam, which divides the Aral Sea into the Northern and Southern regions. The North part of the Aral Sea is fed by the Surdarya River, and the water level in the Aral Sea is increasing. The condition of the North part of the Aral Sea in Kazakhstan is better than in the South part, which is located in Uzbekistan. The Southern Aral Sea is fed by the Amurdaya River, which is shared between Uzbekistan and Turkmenistan. Turkmenistan has built an artificial lake in the desert area on the riverhead of the Amurdaya River. Water that is supposed to feed the South Aral Sea is evaporating in the artificial lake, and people in the South Aral Sea area are suffering. In this part of the world, Central Asian countries might have conflicts because of water.



The research area for Zhanay and his team is the Quetta Subbasin (arrow). It is part of the Pishin Lora River watershed, which straddles Baluchistan province in Pakistan and Kandahar province in Afghanistan. Those are the two poorest provinces on earth.

I have participated in joint U.S.-Canada meetings and conferences related to water-sharing policy. Co-operation between the two nations is excellent. Of course, each of them has many problems with water pollution and so on, but they are working on such problems without any threat of war breaking out between them. The U.S. has successfully implemented water-sharing policies and water-modeling applications with

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Water is precious in the area around Quetta, the capital of Baluchistan province in Pakistan.



Water is the most basic necessity for agricultural production. Here, dried figs and other foodstuffs are being sold in Quetta, Pakistan.

A Visit to a Hindu Temple

by Jayalakshmi Malalahalli (History)

Lakshmi Malalahalli is originally from southern India, where she was born into a family from the Brahmin community. She holds a master's degree in Indian history from the University of Delhi, and a master's degree in education from Grand Valley State University (Allendale, MI).

If you were to visit any Hindu temple today, you would see and be a part of a rich cultural, historical, and ritualistic tradition dating back 2000 years or more. Temples and temple worship have for the most part remained the same, although the magnificence of the yester years are hard to come by today.

Today's temples are more geared to the needs of the current times, and temples have become far more flexible in accepting their worshippers, compared to the rigid caste system that was and is practiced in most parts of India. They also have a much deeper involvement in the community they serve and in the interests of its masses.

Temple Architecture

Most temples of ancient India are built of stone. The sculptures and statues that adorn the temple walls and hallways were carved by hand. As living monuments today, they exemplify the high degree of technical, artistic and engineering genius of the past.

There are six parts to a temple:

- the *Gopuram* or dome, a steeple symbolically reaching to the heavens
- the *Garbha Griha* or inner chamber, a "sanctum sanctorum" that houses the lord's idol or statue
- the temple hall for the audience
- the front porch with a hanging bell
- the *Maha Dwara* or main entrance door to the temple
- the inner walkway.

There are many different sects in Hinduism, such as Shaivism (worshippers of the god Shiva) and Vaishnavism (followers of the god Vishnu). Temple architecture and the practices within a temple may vary by sect. However, the main entrance (*Maha Dwara*), the inner chamber (*Garbha Griha*), and the dome/steeple (*Gopuram*) are common architectural elements seen throughout India.

Worship in the Temple

Here is an outline of common temple practice and etiquette:

- First you must remove your shoes and cleanse your feet.
- Signal your arrival to the temple by ringing the temple bell.
- Make offerings to god based on your economic situation: flowers, incense, coconut, fruits, money, etc.
- You can only be in the temple hall. You cannot go into the *Garbha Griha* or inner chamber, which is

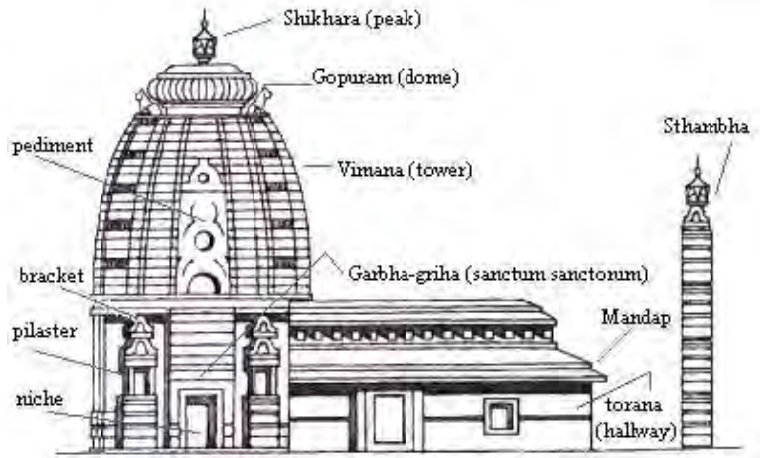


Diagram showing various components of a typical Hindu temple. © K. L. Kamat, "Kamat's Potpourri: The History, Mystery, and Diversity of India" (<http://www.kamat.com>)

reserved for the temple priests— the purest and holiest place!

- Priests narrate *mantra* (hymns) and then perform *mangalaartha* or make offerings to the god, which includes the ritual fire symbolizing life itself. They take the fire around the deity, and then it is offered as blessings to you from the gods— you basically move your hands above the flame. You will also receive a sprinkling of the holy water of the Ganges River on your head.
- Then you are offered *prashad* or a sampling of sacred, symbolically-blessed food. Holy water is also offered for consumption, again seen as blessings from the lord himself!
- Then you turn yourself clockwise three times and kneel in front of the god accepting his blessings. Many devotees go around the inner walkway which leads you to the back wall of the inner chamber where the idol of the lord resides. In Hindu tradition we walk around three times, symbolizing the three worlds that make up the universe: heavens, earth, and the underworld.

It is believed that each of the temple bells is made to produce such a distinct sound that it can create unity of your left and right brain. The moment you ring that bell, it produces a sharp but lasting sound that endures for a minimum of seven seconds in echo mode, good enough to touch the seven healing centers or *chakras* in your body.

It is also believed that the ringing of the bell emits the eternal *Om* vibration. *Om* is the universal name of the lord, symbolizing the triad or *Trimurti*, the union of the three gods Brahma (the creator), Vishnu (the preserver) and Mahesh/Shiva

(the Destroyer). The symbol for *Om* (ॐ) derives from a script called Devanagari, which was often used to write religious texts in Sanskrit. It is one of the most sacred symbols in Hindu mythology because it represents the supreme word of creation— harmony and existence itself!

Spreading the Culture

In olden days, the temple played the central role in spreading and enriching the culture of its region, with various cultural presentations performed to the gods on special occasions presided over by kings and queens. Today's temples are part of the larger network of community organizations advocating peace and unity, offering help to the needy, and supporting fundamental values.

Temples can accumulate huge wealth and can become independent owners of land and of such institutions as hospitals and educational foundations, which also impart science and other secular knowledge.

Temples across the world are established and managed like their counterparts in India. By conducting rituals and by organizing festivals and other cultural activities, they have been able to promote the religious and cultural heritage of India in different parts of the world. The priests who perform and preside

over the religious duties in a temple come from India. They are part of the executive board that helps manage and run the temple.

For many uprooted Indians, temples are not only a place where they can feed their soul and fulfill their religious duties and obligations, but also a place to communicate with fellow Indians. Sometimes temples are their only support network in maintaining continuity and fulfilling the desire to be close to home. However, temples do not play a very big part in marriages and funerals. According to Hindu tradition, we do not take the deceased into the temples. Some temples do conduct marriages, but it is not a common practice.

Apart from going to the temples on festivals and feast days, it is also very common to visit temples on special days such as birthdays and anniversaries to seek the lord's blessings for a happy life. Some temples in the greater Detroit area provide free food for the worshippers on particular days, usually Sundays. It

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Left: Virupaksha temple in Hampi, India shows a good example of the *gopuram*, a dome or steeple that reaches to the heavens. Photo: <http://en.wikipedia.org/wiki/File:Hampi1.jpg>

Hindu priests leading a worship service (right) and standing in the *Garbha Griha*, or inner sanctum (below right).



www.pitt.edu/~sorc/hindu/religion.html



Celebrating the Ganesh festival at the Malalahalli home.



www.sacredsites.com/asia/india/muruga_shrines.html

Deepavali: The Autumn Festival of Lights

by Sumita Mitra Chaudhery (English)

Originally a Hindu festival in India marking the end of the harvest season, **Deepavali** is celebrated around the world today by people of various faiths. In Sanskrit, *deepa* means lamp and *aavali* means rows. So, Deepavali, simplified as “Diwali”, signifies a celebration with rows of lamps. In the Julian calendar, it falls on the new moon in October/November; according to the Hindu lunar calendar, it occurs on the new moon (*amavasya*) between the months of Aswin and Kartik.

Today, Deepavali is celebrated by Hindus, Buddhists, Sikhs, Jains and other sects as a five-day “Festival of Lights”. Houses are lit with rows upon rows of lamps, signifying the victory of good over evil within an individual. The lamps are made by inserting cotton wicks in small clay pots filled with clarified butter or coconut oil. Traditionally, many Hindus worship Lakshmi, the Goddess of wealth and prosperity. Multi-colored *alpana* designs, floral decorations, and fireworks provide colorful imagery, auspicious motifs, and grandeur to this festival.

Various myths from different regions of India, Nepal, Thailand, Trinidad, and Africa surround the celebration of Deepavali. In the eastern states of India and specifically in Bengal, Deepavali begins with Narak Chaturdashi, a day of worship of the ancestors; on the actual new moon, Goddess Kali is worshipped in her dark form of Shakti or Eternal Power. Thus, the lighting of the lamps signifies the admittance of the light within when we are enveloped with darkness. In northwestern India, Deepavali represents the celebration of the return of Lord Rama, an ancient legendary king, to his birth town of Ayodhya after a 14-year exile, during which he vanquished the demon king Ravana. In South India, many people believe that Lord Krishna slew the evil Nagaswaram at 4:30 a.m.; consequently, the cleansing rituals and oblations begin at that hour on Deepavali.

On the eve of Narak Chaturdashi a tradition arose, especially in Nepal, to worship Yama, the god of Death. The story behind this tradition tells of a devoted young princess who was able to save the life of her 16-year-old husband, the son of King Hima, from the clutches of Yama. As had been prophesied, Yama had come during the night in the form of a snake. The young wife did not allow her husband to sleep, keeping him awake by telling stories and singing songs. Outside the door, she also heaped gold ornaments and silver coins, which glittered so much that they dazzled and blinded the snake. The snake sat all night on this heap of gold and silver, mesmerized by their brilliance and by the melodious songs, and left in the morning without claiming the life of the prince. Since then, people have celebrated the eve of Narak Chaturdashi, and it is a tradition that women buy gold and new utensils for their home that day, and worship the



On October 28 last year, one of Steven Berg’s history classes presented a Deepavali Breakfast in room MC-200, with displays that they’d created to explain the festival and related aspects of Hinduism. This particular display noted that playing card-games for money-stakes has become something of a tradition during Deepavali, especially in Northern India. The Goddess Lakshmi is associated with wealth and prosperity.

Photo: Steven Berg

Goddess Lakshmi in hopes of wealth (*dhan*) and prosperity. This day came to be known as Dhanteras, and has been incorporated into the Deepavali festival.

Thus, Deepavali represents a five-day celebration, beginning with Dhanteras and followed by Narak Chaturdashi. The central, third day is Deepavali itself, the day of the new moon, reserved for the Lighting of Lamps. Padwa, the fourth day, marks the coronation of King Vikramaditya (102 BCE - 15 CE), a glorious ruler of Ujjain, India. Bhaai-duj, the fifth day, is observed as a symbol of love between brothers and sisters. On this last day, according to myth, Yama visited his sister, Yami, who put a mark called a *tilak* on his forehead and fed him sweets. Both brother and sister exchanged gifts, and he announced that anyone who carries on this practice will be safeguarded. Thus, on this day, brothers and sisters often get together and express their affection for one another.

On the whole, Deepavali today has more social than religious significance. It is a festival when, ideally, enmities are forgotten; families and friends meet to enjoy and re-establish their closeness. Homes are decorated for the festivities, the aroma of sweets and savories waft in the air, and family members exchange gifts. The great Bengali writer and philosopher Rabindranath Tagore (1861-1941) communicated the true significance of Deepavali in the statement, “The night is black. Kindle the lamp of *love* with thy life and devotion.”

“A South Asian Sojourn”: Feeling Art Again

by Josh Foster

Josh Foster wrote this news report last April as an assignment in English 107 (Introduction to Journalism), taught by Helen Dituras.

An extraordinary art exhibit hosted by the International Institute’s Focus South Asia series was on display March 11 through April 3. The art exhibit, “A South Asian Sojourn”, featured paintings and photography by Schoolcraft College’s own Dr. Virinder Chaudhery, part-time faculty member in the Humanities Department. Dr. Chaudhery’s art was both stimulating and thought provoking, the beautiful colors found within his paintings contrasting with the stark realism of his black-and-white photography. This exhibit was truly a must-see, not only for students but the community as well.

When presenting his artwork, Dr. Chaudhery was a soft-spoken middle-aged man with a controlled Indian accent. He wore a black beret, evocative of the stereotypical artist. The doctor’s appearance and demeanor contradicted his intellect and extensive experience in the field. According to Schoolcraft College’s website, “Dr. Chaudhery was raised in the state of Punjab, India, in a place where large communities of Muslims, Hindus, Christians and Sikhs lived side-by-side in peace.” He had initially pursued higher education for engineering and architecture but quickly lost interest. He decided to follow his infatuation: art history and fine arts. Today, he is an active artist and art historian, having earned his Ph.D. in art administration from the University of Michigan. Though his real passion is creating and teaching fine arts, graphic arts, and photography, he also teaches humanities at Schoolcraft College.

The art exhibit, “A South Asian Sojourn”, featured photographs of temples and other locations throughout India, including the Taj Mahal. When viewing his photography it was easy to notice the Ansel Adams influence. The clarity and depth of the black-and-white photography portrayed a sense of humanity not often seen in architecture. All of Dr. Chaudhery’s photos were accompanied with tales of how the images were captured. For example, he explained that when he took his enigmatic photos of the Taj Mahal (in gallery: numbers 14-18, 20, 21, 25, 27, and 28), the “temperature was 109° and thunderstorms were approaching... I had blisters all over my feet!” To enter the grounds of the Taj Mahal, one must remove one’s shoes and— to hear the hushed professor speak of his experience— blisters would have been considered painful badges of honor.

It was for artistic purposes that Dr. Chaudhery chose to produce photos in black and white. He personally captured and developed all of the photographs in the gallery. While such a statement might seem obvious, it really is astonishing considering the perfection of the angles, lighting, and positioning. Even more astounding is that, in this age of digital camerawork, Dr. Chaudhery painstakingly developed his photography in a darkroom while striving for perfect exposure times, printing mediums, and use of tones within the black-and-



A few of the students attending the March 11 opening reception of Dr. Chaudhery’s exhibit in the Bradner Library atrium. Photo: Steven Berg

whites. In addition, the artist matted and framed all of his own pictures. A number of his photos were canted. When asked by a student why he chose to frame his work in such a manner, he responded in typical teacher fashion: “Why do *you* think they are slanted?” After a moment, the student guessed that it was done to draw attention to the photos. His deduction was rewarded with a warm professorial smile: “That is exactly right!” Dr. Chaudhery responded.

To Dr. Chaudhery, photography and painting are not a hobby but a lifestyle. “A South Asian Sojourn” included paintings in oil, acrylic, and watercolor on various mediums, like canvas. Most of his paintings were interpretations and themes pertaining to Buddha’s life and other Indian mythology. His most beautiful painting, simply named “Buddha Meditating”, was done with oil on canvas in 2000. It portrays Buddha in the lotus pose under the Bodhi Tree, his hands in the ritual gesture of *mudrās*. The leaves are bright red with dazzling golden sparks signifying enlightenment. The painting wonderfully captures not only the sentiment of that holy moment but, also, the artist’s talents to draw his viewer’s eyes to his pieces. Similar to theater, his paintings seemed to change with additional viewings as new details emerged. In “Buddha Meditating”, a third viewing revealed that the conceptualized deity had one eye open and one eye closed, a common theme in Buddhism.

Dr. Virinder Chaudhery drew on a great many inspirations, ranging from Picasso to Adams, and his art radiates the influence of those masters. The artist’s black-and-white photography brought life into ruins, while his vibrant paintings posited classical mythology in an accessible setting. Though “A South Asian Sojourn” is no longer on exhibit at the Bradner Library, it was a gallery that left an indelible impact on its observers. •



Holding her child, a woman sells artwork in the village next to Maesa Elephant Camp near Chiang Mai, northern Thailand. The camp was established in 1976 to protect Asian elephants and to use them in the harvesting of teak wood. The village beside the camp is home for the highly-trained elephant handlers, or *mahouts* (derived from the Sanskrit word *mahamatra*, meaning “one having great measure”), as well as their families.

The photo was taken this Summer by Dr. Cindy Marriott, who taught Psychology at Schoolcraft College for many years. Cindy traveled in Thailand, Cambodia, Malaysia, and Singapore.

GIS Applications *continued from page 13*

both of its neighbors, Canada and Mexico. By contrast, Central Asian countries are ready to make war with each other because of water-sharing problems.

The U.S. has knowledge and capabilities applicable to such problems. It has the world's most sophisticated technologies in geography/ geology/ hydrogeology computer modeling and remote sensing with GIS technology applications. In fact, the U.S. created all of these technologies. By applying and promoting these techniques to measure amounts of water resources, to find new renewable water resources, and to model, analyze and predict sustainable and renewable water usage, the U.S. could strengthen international recognition of its goodwill and carry out humanitarian projects in South and Central Asia and other regions.

For more information—

About my research:

www.imagin.org/awards/sp2008/Zhanay_Sagintayev_Imagin_MI_WMU_Quetta_Pak_2008.pdf

About the IMAGIN awards:

<http://www.imagin.org/awards/studentp.html>

About ongoing work at WMU:

<http://www.esrs.wmich.edu>

Hindu Temples *continued from page 15*

is not unusual to also maintain an altar at home, where the ritual fire is lit and hymns and prayers are sung every day.

Temples are a great reservoir of the knowledge and culture of India. Visiting a temple is not only a humbling experience but an enriching one. The spiritual experience will help you deepen your understanding about Hinduism and its many beliefs and practices.

Hindu Temples in SE Michigan:

The Hindu Temple of Canton

44955 Cherry Hill Road, Canton, MI 48188

Swaminarayan Temple

3175 Canton Center Road, Canton, MI 48188

Iskcon Temple of Detroit (former Fisher Mansion)

383 Lenox Avenue, Detroit, MI 48215

The Bharatiya Temple of Metropolitan Detroit

6850 Adams Road, Troy, MI 48098

Shri Balaji Temple

2567 Metropolitan Pkwy. # 101, Sterling Heights, MI 48310

Parashakti Temple

551 W. Kennett, Pontiac, MI 48340

Paschima Kashi Temple, Flint

1147 South Elms Road, Flint, MI 48532

Bharatiya Temple of Lansing

955 Haslett Road, Haslett, MI 48840

Potential for Peace in a Conflicted Kashmir

by Jeffery Wears

Schoolcraft College student Jeffery Wears wrote this research paper during Fall 2006 for English 102 (Composition 2), taught by Sam Hays. In Winter 2009, he completed English 107 (Introduction to Journalism), taught by Helen Ditouras.



Kashmir is a territory located in the northwestern portion of the Indian subcontinent in South Asia. Its ancient past has had an influence upon Asian culture, with its earliest roots as one of the traditional centers of Hindu philosophy, religion, literary works, and architecture. Renowned for its natural beauty and peaceful people, Kashmir has become a region riddled with religious conflict, war, and violence. With the area being partitioned into subdivisions controlled by India, Pakistan, and China, a consistently ongoing territorial dispute between India and Pakistan, in particular, has raged for over six decades.

The dispute has fueled a rise in militancy, several wars, terrorist insurgents, nuclear weapons programs, and thousands of deaths. The once-cherished peace in Kashmir appears to be a distant dream and unlikely to return. Due to the variety of conflicts and threats, the territory dispute in Kashmir might never completely cease; however, its peoples' greatest hope for peace might lie with the region acquiring sovereignty as an independent nation.

The path to peace won't be easy, regardless of the route taken or methods applied in an attempt to solve the conflict. The origins of the dispute and the decades of bitterness between India and Pakistan are deeply rooted. For, not only are the original events leading to the conflict a factor, but also enflaming the dispute are the interests of each nation occupying the territory and the religious tensions between the two main protagonists: India and Pakistan.

Sources of the Conflict

The original confrontation over Kashmir began in 1947, with the end of British dominion over India, and England partitioning the Indian territory into two nations: Islamic Pakistan and secular, Hindu-majority India. The 565 remaining Indian "princely states" were left to choose which nation they would merge with. One portion of these areas, known as Jammu and Kashmir, chose to stay independent in order to avoid pitting one nation against the other, for both nations desired its membership (Raman). The result, however, brought about rumors in Pakistan of the Maharajah (the king) of Kashmir leaning toward accession to India. Pakistani militant tribes with the aid of Pakistani soldiers invaded the Kashmir state in an attempt to overthrow the Maharajah and occupy the region. With the Kashmiris unable to withstand the Pakistani onslaught, it prompted the Maharajah to cede Kashmir to India in order to protect the region from Pakistani control. Upon this union, India sent troops into Kashmir, sparking the first of three Indo-Pakistani wars (Raman).

The result of the first official war between India and Pakistan prompted the United Nations to set up the Committee

for India and Pakistan in April 1948. The Committee called for a cease fire, the withdrawal of Pakistani insurgents, and the monitoring of the zone in an attempt for a quick peace settlement. In addition, the UN ordered, in its resolution, that the accession of Kashmir to either India or Pakistan be determined by a supervised plebiscite, which to this day has never been held (Raman).

Ultimately, with little being resolved in the conflict, two additional wars would erupt between the two nations in 1965 and 1971. Once again, temporary fixes were applied by the UN; all that would be established was a flimsy peace agreement and a pseudo-border between Pakistan and India in the Kashmiri region. Both nations avoided withdrawing troops, however, and a continuous rise in militancy and violent activity in the area, from both nations, continued up to the present day. India in particular currently stations a combination of regular soldiers and paramilitary units— totaling approximately 350,000 troops— to maintain security and public order (Ganguly).

Essentially the conflict in Kashmir began as a territorial issue, and this has continued to be a major ingredient in the dispute. Since the original partitioning of the state in 1947, each side of the conflict has continued to maintain that the other cannot make valid claim to the portions which they occupy (Sloan). India, for example, refuses to even recognize the Pakistan-controlled portion as Pakistani territory, nor do they accept the original Two Nation Theory that forms the basis of Pakistan as a sovereign nation. Indian people see this as their own territory, and see those who occupy the Kashmir area, other than Indians, as militant invaders. India also claims that its ownership of the ceded region of Jammu and Kashmir was a legal action according to the Indian constitution (Sadiq).

On the other hand, Pakistan has an entirely different view of the matter. The Pakistanis view the territory as land that is still under dispute, and its accession to India as invalid. Pakistani people claim that the Kashmir region was given over to India by the Maharajah under duress and pressure, rendering Indian ownership unlawful (Sloan).

Although the land itself is an integral part of the territorial dispute, other considerations remain. Kashmir is the origin of several rivers and tributaries that provide the critical element of

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water to both nations. Those who hold control of water in the area would appear to have a strategic advantage over the others. India, which currently occupies this area, has the advantage of unlimited access to this supply, and has a reason to continue to want to possess it. Pakistan however, which contains a less fertile landscape, depends upon the same water supply for its agrarian economy. With Kashmir holding the primary source of water for both nations, it appears to put a severe damper upon peace in the region, for both Pakistan and India need to obtain its precious resource.

So far, an obvious conclusion might be that the Kashmir conflict remains primarily a territorial dispute. However, it is still much more complicated than that. Various religious groups within the Kashmir locality have caused friction among Kashmiri residents, becoming a major stumbling block in any attempt to obtain peaceful resolution.

India, with its secular or tolerant society, takes a more liberal approach to co-existence among various religions (Hindu, Muslim, Christian, Sikh), whereas Pakistan views its predominantly Muslim-based population much more conservatively, showing a greater degree of intolerance to other religious groups within its own nation in addition to those outside of its borders (Sadiq). These two contrasting views naturally cause a severe rift between the two nations, neither being willing to budge from its deeply sensitive religious beliefs nor from its desire to impose its influence upon the multi-religious-based Kashmir. Although Kashmir currently holds a Muslim majority of 90% (Sloan), other religious groups inhabit the Kashmir district, including a respectable number of Hindus. This factor has arguably caused some serious turmoil among Kashmiri people, as the contrasting Indian and Pakistani religious influences have become another source of segregation, violence, and a hindrance toward peace in the region (Ganguly).

Regional Threats and Concerns

Both the territorial and religious conflicts in Kashmir have brought about several regional threats and concerns, with some of the most prominent being attacks on human rights, terrorism, and the threat of war and nuclear warfare. Whether these threats are legitimate or sensationalized, none of these bring much comfort for a future Kashmiri peace.

With the continuing claims of human rights violations between the Pakistani and Indian people, concerns mount with each nation's accusations of the other's violence in Kashmir. India has made claims that Islamic Pakistani militant organizations are behind ethnic cleansing movements among Hindu and Buddhist peoples, movements attempting to expel them from the area. This is perceived as a method of curtailing pluralism in Kashmiri society and bringing about a completely Islamic state (Raman). Pakistanis claim, however, that the people of Kashmir, which is predominantly Indian-controlled, have suffered violations of human rights from the Indian military. Accusations of repression among the Muslims in the area include acts of rape, murder, and torture by Indian soldiers, acts intended to quell rebellions by Kashmiri Muslims who wish to unite with Pakistan (Raman).

Based on the voices of some of those who are closer to the conflict, it appears that both sides might be guilty of violations. "Grave human rights violations, such as arbitrary arrests, torture, rape and extrajudicial killings, continue to be reported, being extensively documented by human rights organizations... Kashmiris are alienated from both countries given brutal repression by India and violent excesses by pro-Pakistan militants" (Raman).

Regardless whether one or both sides are guilty, these violent attacks on human rights have naturally deepened the intensity of the conflict. This bodes ill for Kashmir, making it more unlikely for either India or Pakistan to forgive and forget, and hindering the priority of creating a working peaceful resolution plan for the area.

Terrorism is another prominent and active threat that the people of Kashmir are becoming all too familiar with. The Indian portion of the Kashmir area has been the main target of the campaigns of terrorist and militant groups (Coll). Terrorism exists in many forms in the region, with various militant organizations acting on a variety of motivations. Although terrorism has existed in the Kashmir district for several decades, it has increased in activity since Afghan insurgents first infiltrated the state in the late 1980's. The Indian-administered portion of Kashmir has been a particular victim of attacks by these militant organizations (Coll). Several of these attacks have been aimed at Indian military installations, but they aren't limited to those. Many civilian sites have also been the brunt of militant malice in both Kashmir and India. India claims that these militant groups originate in the Pakistan-administered area and that Pakistan's government funds their campaigns (Sadiq). However, the Pakistani government either denies the accusations or reacts indifferently toward responsibility (Coll).

One of the more complicated factors of the terrorist threat in Kashmir is that the motivations of these groups vary according to their ideologies. While some, such as the Jaish-e-Mohammed, fight for a pro-Pakistan nationalistic cause in Kashmir, others, such as the Jammu and Kashmir Liberation Front, fight for an independent Kashmir (Ganguly). However, it appears that the majority of the militant organizations are motivated by religious causes. Among these groups, the most notorious include the Islamic fundamentalist organizations of Hizbul Mujahideen, and Lashkar-e-Tobia (Ganguly). Most recently, suspicions of an Al Qaeda movement in Kashmir have come to the forefront. According to Scott Baldauf of the *Christian Science Monitor*, after the Mumbai railway bombings in India in July 2006, a cryptic call was placed from a supposed perpetrator to an Indian journalist, stating that Al Qaeda had arrived in Kashmir and would soon make their motives known. However, the Indian government remains skeptical as to its validity, stating, "Kashmir is not conducive for Al Qaeda. Their men and material are busy fighting U.S. troops in Iraq and Afghanistan" (Baldauf). Regardless of whom, the fact remains that powerful militant groups reside in the zone, causing additional havoc beyond the ongoing Pakistani/Indian military posturing.

Apart from the body count of innocent lives, the greatest issue in the terrorist threat for the Kashmiri people and Indian/Pakistani relations could be that while many of these terrorist and militant organizations represent themselves and

their own ideologies, Pakistani and Indian governments insist on pointing their fingers at each other as the cause. Therefore, while terrorist activity continues to escalate, it appears as if the Pakistani and Indian governments accuse each other ultimately as the scapegoats, as opposed to the militant organizations themselves. This can then set up continual opportunities for more militant/terrorist demonstrations, without ever addressing the real problem. Therefore, a peaceful Kashmir grows more distant, with the deaths of innocent lives assuring the increase in scale and longevity of the conflict in Kashmir, in addition to the dangers of an all-out war.

If terrorism and attacks on human rights continue within the Kashmir arena, without a collaboration of Indian and Pakistani officials in a combined effort to accept responsibility and ownership to the district's conflict, both nations could find themselves in another war, with Kashmir once again being the battleground. For those who perceive the situation in Kashmir from an alarmist point of view, a full-scale war is inevitable. Even if this perception is currently sensationalized, there could be some validity to the argument. As with all regional conflicts, if collaboration for peace is not maintained, situations can whirl out of control and go over the edge quite rapidly. If the situation in Kashmir were to lead to an all-out war, it would most likely quickly become an international emergency because it would draw in the respective allies of India, Pakistan, and China, adding to the severity of the conflict.

Another, and much deeper, international concern about war in the territory is the fact that India and Pakistan (along with China) have continued to pursue formidable nuclear programs (Coll). Pakistan first tested nuclear weapons in May 1998, while India had done so decades earlier. This destructive capability, combined with the current terrorism crisis, could escalate tensions and even encourage the use of the weapons, as described by journalist Stephen Coll: "The growth of Pakistan's nuclear arsenal (now estimated at as many as a hundred weapons; India is thought to have about the same number), doubts about the arsenal's management, and the continuing problem of jihadi terrorism, appear deeply threatening." Both India and Pakistan have voiced the nuclear threat in the past after their programs became active. However, the threats have been perceived as deterrents against invasions from either side (Coll). If tensions continue, in addition to the continuing terrorism element, a nuclear exchange might become a real tactic for one who is waning in power or losing their foothold in the area.

Solutions for Peace

So, it appears that the question comes to this: can peace be restored in Kashmir? The answer continues to elude many, for violence in the region persists, even if it has changed forms, frequency, and scale. The questions that should be asked first are, what has been done, and have they really been worthy efforts? It doesn't appear to be so.

With the level of conflict still raging in Kashmir, it seems that international collaboration is needed to influence peaceful measures and the healing process. Yet, it also appears that international decisions toward the conflict have proven to be poor strategies and weak efforts. Ultimately, the grand, influential, international powers have chosen to stay neutral, deciding that the Kashmir problem should be handled between

India and Pakistan (Sadiq). Although initially this seems reasonable, the result after six decades of conflict and violence appears to have shown this decision to have been irresponsible and in desperate need of change.

Furthermore, the handling of the Kashmir conflict between Pakistan and India has proven to amount to nothing but failing dialog and continuing violence among the innocent. Three wars, an escalating rise in militancy, terrorism, and nuclear weaponry, in addition to boasts of promised peace talks, haven't brought the issue any closer to resolution with any tangible change in status, since the two nations collided in their first confrontation nearly 60 years ago (Ganguly). The tiring and obvious commentary by both Indian and Pakistani political leaders—such as Pakistan's president Pervez Musharraf's latest comments on the issue: "It is imperative that the festering Kashmir problem be solved. This dispute can not be kept aside" ("Time is Ripe")—is not enough to seriously address a long-overdue peaceful resolution to the conflict. For over a decade, so-called peace talks have amounted to almost nothing, as noted by some: "the Kashmiri people have seen few benefits from the confidence-building process between India and Pakistan" ("Indelibility"). It would appear that other creative, yet complicated, solutions should be brought forward for serious consideration.

One proposed solution that has caused some controversy is to hold a free and fair plebiscite for Kashmiri people to choose which of the two countries they wish to merge with. While this might appear to offer a sound resolution of the conflict, it seems to have sparked greater confusion and complication about the issue. Conducting a plebiscite was originally part of the UN resolution of 1948, but the plebiscite never took place (Raman). Since that time, a number of people in the region, Pakistanis in particular, claim that this is the resolution that the Kashmiri people would prefer (Sloan). Naturally, it appears, the Pakistani people would support this solution because they believe it would serve their interests, as the majority of Kashmiri people are Muslim and would choose to merge with Pakistan (Sloan). However, Indian people counter this by not only claiming that they believe Kashmiri Muslims share no interest in a merger with Pakistan, but that the Kashmir district "is legally an integral and inseparable part of India" (Sadiq).

Still, support for the Kashmiri peoples' freedom to decide upon their national allegiance is hard to argue against. Shouldn't they have that right? Of course they should. Even so, is this the greatest hope and best decision toward peace? Unfortunately, it seems likely that whether the Kashmiris chose to merge with Pakistan or India, the conflict between the two nations would intensify. This could result from the loser claiming foul play and/or responding with retaliation. The situation could produce anything but peace, and likely turn into yet another conflict altogether, escalating the violence that existed in the zone before the plebiscite was held.

Another proposal toward a peaceful solution is to promote religious tolerance as a way to assist in forming productive peaceful dialog and policy. Freelance journalist Yoginder Sikand argues that the conflict is essentially a religious issue when he states, "while the political and economic roots of the Kashmir conflict cannot be ignored, the religious dimension is of central

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importance, but often missed even in serious analyses of the question.” Sikand suggests that an essential condition to peaceful resolution is to promote alternate visions and understandings of the Islamic and Hindu faiths within the Pakistan, India, and Kashmir regions, in addition to stressing peaceful means of resolving conflicts. This is another powerful element that is difficult to argue with, and indeed it would be a potent element in any peaceful strategy for Kashmir. However, on its own, it could prove to be less than formidable. Although promoting religious tolerance, understanding, and respect could help change the social fabric in the whole of the region, it might only be truly effective when combined with other methods. In addition, it would likely take decades, if not generations, to take hold and play an effective role. With the Kashmir crisis being an issue of more immediate concern, another option for peace might be needed while the implementation of religious tolerance proceeds.

The solution that might appear to be the best to solve the conflict and establish peace lies in Kashmir acquiring its sovereignty as an independent state. However, like any other suggested means of resolution, it wouldn't be easy. From the history of the conflict, and from current Pakistani/Indian relations, it certainly appears that there is little eagerness to negotiate a sovereignty agreement between the two (Ganguly). It has also become complicated to discern who is right or wrong after decades of violence, with both parties having blood on their hands. But if Kashmiris gained their independence and sovereignty, they might be able to receive their due integrity and identity; they would be able to establish their own policies, governing bodies, and military to be assisted and overseen by an international organization. It seems likely that the UN, recognizing Kashmir as an independent state, would be obliged to offer support and protection if Pakistan, India, or any other nation were to take measures to invade or subdue the Kashmiri people and territory.

It could also be argued that in the long run, all concerned parties in the region would end up winners by Kashmir becoming an independent state. For, even though it is to be expected that initial skirmishes would result from the upheaval of Pakistan, India, and even China losing their territory, it's likely that after some time, the conflict between these nations could ultimately lessen. One reason for such a theory is India's current economic and military burden in holding the majority of the territory. With an end to India's military presence, there would be a reduction in its economic spending in maintaining the region. Draining of the national treasury would be greatly reduced, as well as the claims from Pakistan of Indian militants violating the human rights of Muslims who wish to secede from Indian control. In addition, sovereignty could lead to the potential quelling of the religious dispute. For, with Kashmir acquiring its sovereignty, it could assume its own unique secular, Muslim, or other religious identity.

Finally, as far as the territory dispute is concerned, Kashmir would hold the precious water supply on which the surrounding nations rely. Although this could naturally become the cause for a series of greedy militant insurgencies to control the water supply, it's possible that this might occur for only a time and/or on an intermittent basis. It might also be possible that, along with the incorporation of other peaceful methods,

over a period of time Kashmir's control of the precious landscape could foster a symbiotic relationship among the nations in the area. All would depend upon each other for their survival by sharing the water supply, fertile land, military protection, and religious co-existence.

It must be admitted that these ideas probably aren't original, and might even be perceived as a bit naïve by some. However, all that has been offered here is one belief, but certainly not the only one, as to what might be the best solution for peace in Kashmir. With other methods turning into failures or running a greater risk of escalating the conflict, it seems that the Kashmiris would be best off determining their own fate, under their own sovereignty.

Ever since the land partition that followed the end of British rule over the Indian dominion in 1947, decades of war, terrorism, religious segregation, human injustices, and various displays of violence have plagued the Kashmir state, engulfing its residents in consistent conflict and fear. With generations of people in Kashmir, Pakistan, and India experiencing this turmoil, the roots of bitterness toward one another run deep. So much so, that it is likely that the conflict in Kashmir might never truly cease, regardless of the methods and policies implemented to restore peace to the region. However, if Kashmir and its people are to obtain peace, its greatest opportunity might be through its becoming an independent nation, acquiring its sovereignty, identity, and integrity. Although Kashmiri independence might not completely halt the violence within the area, threats of military invasions, nuclear warfare, and ethnic cleansing could become greatly reduced with the Kashmiri people creating and adopting their own government, laws, and religious structure. In addition, Kashmir's adoption of their sovereignty, identity, and integrity could prove to become the stepping stone to peaceful resolution in the region. With the addition of cautious international support and guidance, the world and its governing bodies can collaborate in taking some steps toward establishing peace, once again, to one of the most hostile areas in the world today.

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“A World of Film” at the Eighth Annual Multicultural Fair

by Peter McCrary

Peter McCrary was a Writing Fellow and Honors Option student at Schoolcraft College last Winter semester.

One of the requirements of the Schoolcraft Scholars program is that we do additional projects for classes of our choice. Last Winter, I decided to do a project for my English 200 class (Introduction to Film). My instructor, Helen Ditouras, suggested that I create a display of international directors for the annual Multicultural Fair in April.

When I began this project, which I entitled “A World of Film”, I knew of few directors who worked outside of Hollywood. However, after some guidance from my instructor, I found it relatively easy to find biographical information on several international directors who have made considerable and sometimes monumental contributions to cinema around the world.

Working on this project was certainly eye-opening for me. Of course, I realized before that there were movies made outside of Hollywood, but I was surprised at how rich the history of international film is. Italian directors like Federico Fellini grew up in a country under the power of Mussolini. German director Fritz Lang was once censored by Joseph Goebbels, Reichsminister of the Nazi Party. Roman Polanski was left to wander Poland alone as a small child when both his parents were taken to concentration camps. Even more modern directors like Pedro Almodóvar (Spain) and Chen Kaige (China) experienced government regimes that threatened to destroy artistic freedoms and put fear into the hearts of those who attempted to defend that freedom. I never realized that studying film directors would reveal so much about world history.

I realize now how American audiences view films as more of a form of entertainment and less as a form of art. We do not usually go to the movies expecting to be presented with something that is going to take a great deal of thought to process. Some of the biggest movies released this Summer, “Terminator: Salvation”, “X-men” and “Star Trek”, are meant to provide

excitement for the viewer, not to be an intellectual puzzle that challenges the viewer to do a great deal of reflection. This is not to say that American films are poor quality, only to call attention to the difference between the majority of foreign films and that of Hollywood films.

While Hollywood films are still considered as members of the cinematic art form, studying international films reveals intricate movements and styles of filmmaking just as one would find in studies of painting, music, or other art forms. No film movements really started in America, but the influence of these directors made their way to our shores and shaped the art of film in this country into what it is today. Directors like Steven Spielberg and Woody Allen, who have become immensely successful in their own right, admit that they owe a great deal to the work of Swedish director Ingmar Bergman. Sergio Leone, an Italian director, actually created several cinematographic techniques that are now synonymous with the American Western genre. The Japanese director, Yosujiro Ozu, is accredited with being one of the first directors to film on sets with ceilings, which creates a much more realistic film experience. I was very excited to share these new insights on film with the visitors to the Multicultural Fair.

Constructing the display was a task in itself. Before I began, I had decided that I would arrange the captions and pictures of each director around a world map. Each director would have their country of origin written next to their biography, and a string would lead from the caption to the director’s country. This proved difficult, because I had to rearrange the captions several times to make sure none of the strings crossed. Despite the difficulty, I was able to find a layout that was clear and easy for the viewer to follow.

I was very fortunate to have a place for my display inside the DiPonio Room instead of having to set up in the hallway. I feel that many more people were able to notice my display because of where it was. Professor Ditouras had a display about Greece, and she was able to get me a space at the table right next to her.

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Peter McCrary with his display at the Multicultural Fair last April 2. Photo: Steven Berg

Report from the MIIE Conference in Monroe

by Helen Ditouras (English)

Helen Ditouras Gordy is Faculty Co-Chair for the Schoolcraft College International Institute (SCII) and is Schoolcraft's Coordinator for the Midwest Institute (MIIE).

Those of us who frequently attend academic conferences can be certain of one thing: these events are either a hit or a miss. This year's 16th Annual Conference of the Midwest Institute for International/ Intercultural Education (MIIE), hosted at Monroe County Community College in Monroe, MI, was one of the most successful events I have attended in years.

Theo Sypris, Director of MIIE, organized a compelling, interdisciplinary program that included speakers on global topics such as healthcare, security, education, and technology, among many others. The Conference, which took place on April 3-4 in MCCC's La-Z-Boy Center, welcomed faculty from several states including Michigan, Illinois, Ohio, North Dakota, Iowa, Kentucky, Missouri, Nebraska, and New York. Over the course of two days, faculty presenters and attendees discussed the importance of global education and its future direction.

Schoolcraft College was well represented at this year's Conference, with participants including Linda Gutierrez, Sam Hays, Sandy Roney-Hays, Anna Maheshwari, Diane O'Connell and myself.

Schoolcraft Presenters

Two of our own faculty— Anna Maheshwari (Department Chair of English) and Diane O'Connell (Professor of Geography)— presented interactive lectures on global issues. Their work on these issues was influenced by their participation in MIIE module-writing workshops in Summer 2008.

Maheshwari's presentation, "Globalization and Corporate Responsibility in India", covered the changing face of India amidst a world of corporate expansion. Most importantly, her module included a constructive student research assignment requiring students to closely examine a corporation of their choice and their business practices on a global scale. (See her article, "A Course Assignment Motivated by the Bhopal Disaster", *International Agenda*, January 2009.)

In her presentation, "Anthropogenic Climate Change and Public Health in Europe", Diane O'Connell applied a geographical approach to environmental science in her discussion of climate systems. Like Maheshwari, O'Connell also shared ways to communicate these issues at the classroom level. The culminating piece of her talk included a reflective assignment where students are asked to analyze a climate system and its impact on public health.

Other Sessions

Additional noteworthy presentations included Heidi Schuitman's lecture "Strengthening Relationships Through Respect", and Terri Kovach's "Breaking Bread: The Holocaust

in the Sociology of Death". Schuitman, a Speech professor at Delta College (University Center, MI), developed a module on the impact of nonverbal communication in relation to Intercultural Communication, while Kovach, a professor in the Learning Resources Center at Monroe CCC, described the value of incorporating the Holocaust theme in Sociology instruction. The rationale of the course is to look at the cultural issue of death from an historical, socio-cultural, psychological, and political framework. Although each presentation differed in terms of course content, both Schuitman and Kovach employed the broader thread of genocide as the organizing methodology in each class.

Amidst the numerous interdisciplinary lectures on global education were also roundtables regarding the Future of MIIE Grants, upcoming Fulbright projects, Service-Learning Projects on Diversity and Violence Prevention, and finally, Study Abroad. These were a few of the many seminars committed to helping faculty expand their pedagogical endeavors on a global level.

The focus of global education at this year's Conference was highlighted in the Keynote address delivered by Dr. SuiWah Chan of the University of Michigan, where he is a Continuing Education specialist and director of the acclaimed China Mirror website. Chan expressed his personal and academic relationship to the study of Chinese Calligraphy not only during the Keynote, but also in his session "The Evolution of Chinese Writing and Calligraphy", where he shared some interesting insights regarding this complex system. According to Chan, Chinese writing, which involves the use of characters, has hardly changed in over 5000 years, and in fact, present Chinese writing is derived from these ancient characters. For Chan, Chinese writing is more than an artistic fascination— it is an odyssey of cultural education.

Of course, no Midwest Institute Conference escapes the touch of Greek-style hospitality that Theo Sypris readily provides for all of his guests. This year's Ethnic Dinners involved authentic Italian cuisine, and a spectacular International Gourmet Buffet prepared by MCCC's Culinary Skills & Management program. Following this exceptional treat, participants were invited to attend an evening of entertainment in the La-Z-Boy Meyer Theater that included multinational dances and music performances. Various dance troupes performed traditional dances from regions around the world including Greece, Africa, Japan, Polynesia, and Ireland, among others.

This enjoyable evening concluded the 16th Annual Midwest Institute Conference. Although the date for next year's conference has yet to be set, the location has been confirmed. The institutional host will be Lincoln Land Community College in Springfield, IL. After a most successful 2009 Conference, I look forward to what the Midwest Institute has in store next year!

Multicultural Events Calendar for SE Michigan

See also the schedule for Focus South Asia (page 6).

Sep. 11 – Nov. 22, 2009: Exhibit, “Writing an Image: Chinese Literati Art”. (Associated events include lectures on Sep. 13 and Oct. 17, a Visiting Artist demonstration on Oct. 17, and a concert— see below, Oct.16). 208 Wilson Hall, Oakland Univ., Rochester. For more info, contact the exhibit curator, Art History professor Shuishan Yu, at yu23@oakland.edu or 248-370-3005, or see <http://www.oakland.edu/?id=10684&sid=162>.

Sep. 11-12, 2009: Conference in Honor of University of Michigan History Professor Barbara Metcalf. Dr. Metcalf is a renowned scholar in the history of the Indian subcontinent (especially the colonial period) and the history of the Muslim populations of India and Pakistan. Sponsored by Univ. of Michigan Center for South Asian Studies. For more info, see <http://www.ii.umich.edu/csas>.

Sep. 15, 2009: Performance by the Indian classical musician Debashish Bhattacharya. A virtuoso capable of blistering speeds and breathtaking imagination, he has played all over the world. A unique feature of his music is that he makes use of a trio of instruments (the “Trinity of Slide Guitars”) of his own invention: the 24-string *chaturangui*, the 14-string *gandharvi*, and the *anandi*, a four-string lap steel ukulele. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.



Sep. 16, 2009: Lecture-demonstration by the Indian classical musician Debashish Bhattacharya (see above). Sponsored by Univ. of Michigan Center for South Asian Studies. For more info, see <http://www.ii.umich.edu/csas>.

Sep. 23, 2009: 39th annual Wayne State University Global Festival. Ethnic food, cultural entertainment, ethnic goods, and prizes. Organized by the WSU Office of International Students and Scholars. 10:30 am – 3:30 pm. Gullen Mall, Wayne State University campus, Detroit. For more info, contact Alecia Duncan at 313-577-3422 or ay5018@wayne.edu.

Sep. 30, 2009: Performance by Huun Huur Tu, a music group from Tuva, a Russian republic on the Mongolian border. One of the distinctive elements of their music is throat singing, in which singers sing both the note and the note’s overtone, thus controlling two tunes simultaneously. The overtone often sounds like a flute, but it is a human voice. Instruments the group uses include the *igil*, *khomus*, *doshpuluur*, *tungur* (shaman drum), and others. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

Sep. 30, 2009: Jamaican reggae star Buju Banton (a.k.a. Gargamel) fuses traditional roots rock, contemporary R&B, and dancehall DJ’ing. 8 pm. Majestic Theater Center, 4120-4140 Woodward Avenue, Detroit. For more info, call 313-833-9700 or see www.majesticdetroit.com.

Oct. 1, 2009: Voices of the Holocaust, a free program of works by Jewish composers, performed by pianist Dr. Kathryn Goodson (Eastern Michigan Univ.) and soprano Dr. Caroline Helton (Voice Professor at the Univ. of Michigan). Sponsored by Oakland Community College Adult Learning Institute. 10:00 am. Smith Theatre, OCC Orchard Ridge Campus, Farmington Hills. For more info, contact Patricia Limbird at 248-476-1107 or Birdier5434@aol.com.

Oct. 1, 2009 – Mar. 28, 2010: “Connecting Communities”, a multimedia exhibit that lets immigrants tell their own stories and dispels some common stereotypes and misconceptions. Visitors will be able to use their cell phones to listen in on recorded conversations with Detroit-area immigrants, further illuminated by photos, personal objects, and the written word. Visitors will also be prompted to join in the national debate by reflecting on the impact of immigration in their own lives. Main Floor Gallery, Arab American National Museum, 13624 Michigan Avenue, Dearborn. For more info, see <http://www.arabamericanmuseum.org>.

Oct. 2, 2009: The Concert for Tolerance, designed to bring awareness and support to issues of diversity in Metro Detroit. Participants come from a wide range of musical styles and backgrounds and demonstrate the importance of working together to form a bond in this time of change and growth. Hosted by Coco from WJLB’s Morning Show, with performances by 1592, American Guitar featuring Stephen Clark and Madame XD. Proceeds benefit Focus Hope. 6 pm. Lila Jones Theater, Oakland Community College, Royal Oak Campus. For more info, contact Stacey Jackson at 248-246-2586 or snjackso@oaklandcc.edu.

Oct. 2-4, 2009: All World Market, featuring international food, music and dance performances, children’s activities, and authentic handmade crafts and goods sold from around the world. Sponsored by the City of Southfield and the International Institute of Metropolitan Detroit. Southfield Pavilion, 26000 Evergreen Road. For more info, call Ann Clark at 313-871-8600 x229 or see <http://www.iimd.org/?q=node/1775>.

Oct. 3, 2009: Rhythm and Race, a concert by seven percussion masters: Joe Reilly (Native American drums), Sam Jeyasingham (Carnatic percussion of Southern India), Judy Piazza (frame drums), Kofi Ameyaw and Mark Stone (African xylophone), and Miguel Gutierrez and Gaye Lynn McKinney (contemporary Latin rhythms). 8 pm (the percussionists are also giving a series of workshops during

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Multicultural Calendar *continued from page 25*

the day). Varner Recital Hall, Oakland Univ., Rochester. For more info, contact 248-370-2030 or mtd@oakland.edu, or see <http://www2.oakland.edu/oucal/detail.cfm?ID=13230>.

Oct. 4, 2009: Annual Japan Festival. A celebration of Japanese culture for the whole family. Organized by the Japan Business Society of Detroit. 1-4 pm, Novi Civic Center, 45175 West Ten Mile Road, Novi. For more info, call 248-355-4899 or e-mail jbsdsmich@jbsd.org.

University Musical Society

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

Oct. 15, 2009:

Ravi and Anoushka Shankar (Indian *sitar*)

Nov. 7, 2009:

Gal Costa & Romero Lubambo (Brazilian *tropicalismo*)

Nov. 14, 2009:

Yasmin Levy (Ladino/Judeo-Spanish song)

Jan. 8, 2010:

Souad Massi (Algerian singer/songwriter/guitarist)

Jan. 31, 2010:

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



Anoushka Shankar

Oct. 5-11, 2009: Ninth annual Multicultural Multiracial Heritage Week celebration. Organized by the Farmington/Farmington Hills Multicultural Multiracial Community Council. A variety of activities during the week, culminating with an all-day Heritage Festival on Oct. 11 with music, dance, and food representing many cultures. For more info, see www.mcmr.org or call 248-871-2512.

Oct. 6, 2009: A performance of “Spanish Day: A Flamenco Rock Opera”, featuring Inés Bacán and the band Sir Sultry. A young man leaves a broken musician’s household in the U.S. to travel to Spain, where he falls in love with the exotic world of Gypsy Flamenco music and dance. Inés Bacán, born in Lebrija, Spain in 1952 to a gypsy clan already famous for its flamenco virtuosity, sings in the traditional deep-voiced *cante jondo* style of the region. Presented by Arte y Pureza Productions. 8 pm. The Ark, 316 S. Main Street, Ann Arbor. For more info, call 734-761-1800 or see <http://www.theark.org>.

Oct. 7, 2009: Free public address by Native American activist Winona LaDuke. Currently as Program Director for the nonprofit Honor the Earth, she works nationally and internationally on issues of climate change, renewable energy, and environmental justice with Indigenous communities. 6:30 pm. Lila Jones Theater, Oakland Community College, Royal Oak Campus. For more info, contact Stacey Jackson at 248-246-2586 or snjackso@oaklandcc.edu.

Oct. 8, 2009: Lecture by Aleksander Kwasniewski, former President of Poland (1995-2005), “Where are Europe’s Borders?”. Sponsored by the Univ. of Michigan Center for European Studies. 4 - 5:30 pm. Room 1636 School of Social Work Building, 1080 South University Ave., Ann Arbor. For more info, contact ces-euc@umich.edu or see <http://www.ii.umich.edu/ces-euc/events>.

Oct. 9, 2009: “International Business Conference: The Future of Business Leadership”. Industry executives, academic thought leaders, and government officials will present and discuss the challenges, opportunities and successes in educating business students for world business, and share insight on the importance of interplay between business schools, business and the international marketplace. Organized by the Oakland Univ. School of Business Administration. 2200 N. Squirrel Road, Rochester. For more info, contact Carrie at 248-370-3177 or cmking@oakland.edu, or see www.sba.oakland.edu/40thevents.

Oct. 11, 2009: Dia de la Familia Latina. An interactive health fair for Latino families, raising awareness about health, wellness, and prevention of chronic disease. Also includes food, games, information booths, and health screenings. 1-5 pm. Morris Lawrence Bldg., Washtenaw Community College, 4800 E. Huron River Drive, Ann Arbor. For more info, contact Aisha T. Langford at 734-998-7073 or alangfor@umich.edu.

Oct. 16, 2009: “Archaic Scent of the Plum Pavilion”, a concert that will give a comprehensive introduction to the beautiful music and rich culture surrounding the *guqin*, a plucked

seven-string Chinese musical instrument of the zither family. The *guqin*, played since ancient times, was traditionally favored by Confucius and other scholars and literati as an instrument of great subtlety and refinement. 8 pm. Varner Recital Hall, Oakland Univ., Rochester. For more info, contact 248-370-2041 x3005 or goody@oakland.edu, or see <http://www2.oakland.edu/oucal/detail.cfm?ID=13251>.

Oct. 16-18 & 23-25, 2009: “The Talented Tenth”, a play written by Richard Wesley. In the late 1980’s, a group of Howard University alumni who were once dedicated champions of the Black Revolution question if they have “sold out” in exchange for the successful lives they have led. The title refers to a 1903 article by W.E.B. Dubois that discussed the likelihood of one in ten black men becoming leaders of their race. Bonstelle Theatre, Wayne State University, Detroit. For more info, contact the box office at 313-577-2960.

Oct. 17-24, 2009: Giuseppe Verdi’s opera *Nabucco* follows the biblical plight of the Jews as they are assaulted and subsequently exiled from their homeland by Babylonian King Nabucco, or Nebuchadnezzar. Detroit Opera House, 1526 Broadway, Detroit. For more info, call 313-961-3500 or see <http://www.motopera.org>.

Oct. 20-22, 2009: Indian classical dance (Kathakali) demonstration/workshop by Shanmughan and Kaladharan. Sponsored by Univ. of Michigan Center for South Asian Studies. For more info, see <http://www.ii.umich.edu/csas>.

Oct. 23, 2009: Sixth annual Mariachi Night, featuring Mariachi CORA. 7:30 pm. Lila Jones Theater, Oakland Community College, Royal Oak Campus. For more info, contact Stacey Jackson at 248-246-2586 or snjackso@oaklandcc.edu.

Oct. 23-25, Oct. 30-31 & Nov. 1, 2009: “Laila’s Birthday” (2008, directed by Rashid Masharawi, 72 mins.) A former judge in Ramallah, forced to take a new job as cab driver after the West Bank’s bureaucracy runs out of cash to pay him, tries to get home early with a present and a cake to celebrate his daughter’s seventh birthday. In this dark urban comedy, we see ordinary Palestinians going about their business, with checkpoints on the ground and helicopters above. A Palestinian/Tunisian/Dutch co-production, in Arabic with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Nov. 5, 2009: Lecture by Veton Surroi, journalist and politician in Kosovo, “Kosovo from NATO’s Intervention to Independence: An Appraisal”. Sponsored by the Univ. of Michigan Center for European Studies. 4 - 5:30 pm. Room 1636 School of Social Work Building, 1080 South University Ave., Ann Arbor. For more info, contact ces-euc@umich.edu or see <http://www.ii.umich.edu/ces-euc/events>.

Nov. 9 – Dec. 19, 2009: Art exhibit, “Energy: Charles McGee at Eighty-Five”. A 60-year retrospective documenting all phases of the work of this eminent Detroit African-American artist. McGee sees the world as a wholly interconnected global thicket in which all species are equal and interdependent. His art is thus intensely relevant today, addressing our environmental crisis and calling for respect among all ethnic, racial, and religious groups. (Opening reception on Nov. 9 at 4-6 pm, followed by gallery talk by McGee at 6-7 pm.) Ford Gallery and University Gallery, 114 Ford Hall, Eastern Michigan University, Ypsilanti. For more info, contact Jennifer Locke at 734-487-0465, 734-487-1077, or jllocke1@emich.edu, or see <http://www.emich.edu/fordgallery>.

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Charles McGee’s “Noah’s Ark: Genesis” is a well-known work at the Detroit Institute of Arts. A retrospective exhibit of McGee’s career is scheduled at Eastern Michigan University this Fall (see Nov. 9 – Dec. 19 above)

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Nov. 13, 15 & 20, 2009: "Afghan Star" (2009, directed by Havana Marking, 88 mins.) This timely and smashingly entertaining film follows the stories of four young finalists—two men and two remarkably brave women—competing in Afghanistan's wildly popular *American Idol*-style series *Afghan Star* after years of war and Taliban rule. Winner of the Directing and Audience Awards at Sundance's 2009 World Documentary competition. An Afghanistan/UK co-production, in English, Dari and Pashto, with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Nov. 13, 15 & 21, 2009: "Throw Down Your Heart" (2008, directed by Sascha Paladino, 97 mins.) In this documentary, American banjo virtuoso Béla Fleck journeys to Africa not only to record a new album, but to explore the little-known African roots of the banjo, forging connections with musicians and music lovers in Uganda, Tanzania, Gambia and Mali. Winner of the Audience Award at the 2008 SXSW Film Festival. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Nov. 20, 2009: Lecture by Leela Fernandes, Prof. of Political Science, Rutgers Univ., "Globalization and Democracy: A Theoretical Perspective on Inequality and Citizenship in Contemporary India". Sponsored by Univ. of Michigan Center for South Asian Studies. For more info, see <http://www.ii.umich.edu/csas>.

Nov. 20, 2009: "Brazilian Dreams". Paquito D'Rivera and the New York Voices perform the Bossa Nova, the Samba, and everything Brazil. 8 pm. Detroit Symphony Orchestra and Max M. Fisher Music Center, 3711 Woodward Avenue, Detroit. For more info, see <http://www.detroitssymphony.com>.

Nov. 27-29, 2009: "35 Shots of Rum" (2008, directed by Claire Denis, 100 mins.) traces the lives of a whole community of



characters in a French working-class neighborhood, notably a train-driving father, his beloved daughter, and a handsome new neighbor. In French with English subtitles. Detroit Film Theatre at Detroit Institute of Arts, 5200 Woodward Avenue, Detroit. For more info, see <http://www.dia.org/dft>.

Dec. 12, 2009: The Moscow Ballet presents The Great Russian Nutcracker. Featuring spectacular sets, beautiful costumes, and whimsical, imaginative storytelling blended with the richness of Russian classical dance. 3 pm. Fox Theatre. For more info, call 313-471-6611 or see <http://www.olympiaentertainment.com>.

For Clean Water in C. America

The Rotaract Club, Schoolcraft's affiliate of Rotary International, involved itself in a number of service-learning projects during the last school year. These included support for T.A.P. ("The Agua Project"), a clean-water initiative that provides bio-sand filters, assistance for family relocations, and other sustainable measures that confront chronic water-supply problems in Honduras and El Salvador and the consequent hygiene problems and water-borne illnesses there.

Wayne Titus, an accountant who heads the Northville Rotary Club, periodically visits Suchitoto, El Salvador to deliver health-supply donations from T.A.P. and to train local people how to use the supplies. In 2006, Suchitoto had been the scene of violent clashes between protesters and government forces over plans to privatize the country's water projects.

Dawn Ham-Kucharski, English Instructor and Rotaract Faculty Advisor, arranged a visit by Mr. Titus last December that left a big impression on club members. Vanilza Rodriguez, a student from Brazil, wrote,

I was very happy to hear about T.A.P., and the project that was done in El Salvador. As you know I have grown under some of those conditions and I know first hand how difficult it is for those people. I was moved with Mr. Wayne Titus's speech.

Club members worked to publicize and raise funds for T.A.P. over the next several months. •



The December meeting of the Rotaract Club included a presentation on the T.A.P. Pure Water project. L-R: Frederick Kiel, Club Vice-President; Dawn Ham-Kucharski, English Instructor and Club Faculty Advisor; T.A.P. presenter Wayne Titus of the Northville Rotary Club.