

Volume 15, Number 1 Winter 2016

International Agenda

Magazine of the Schoolcraft College International Institute (SCII)

A World on the Move

Immigration & Immigrant Communities



Kim Raff/*New York Times*, Oct. 2, 2015

Refugees take an English language class at the College of Southern Idaho Refugee Center in Twin Falls, Idaho. The center has helped Vietnamese, Eastern European, and African immigrants.

See pages 12-35 for coverage of Schoolcraft College's "Focus on Immigration and Immigrant Communities" project.

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International Agenda

Published once per semester by the International Institute (SCII)

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Archives are available at the SCII website, <http://www.schoolcraft.edu/department-areas/international-institute/international-agenda>

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SCII Meeting Schedule

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

- January 22, 2016
- February 19, 2016
- May 13, 2016.

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SCHOOLCRAFT COLLEGE INTERNATIONAL INSTITUTE

International Institute

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

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

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R U READY 4 THE WORLD?

In today's world, you can get a lot further if you're knowledgeable about other peoples, countries, and cultures. We asked a few successful people to write brief summaries of how international awareness has figured into their careers. Here's what they sent us...



My first international awareness began in my home town of Miami, Florida, when the influx of Cubans fleeing Fidel Castro's regime arrived in Miami. I watched and befriended these wonderful people as they left their homeland and assimilated in Miami. My family's business, Spec's Music, became an important retailer of Latin music.

After selling our company and serving as a Director on several business boards, I was involved with firms who had retail stores, offices, and manufacturing plants all over the world. It seems as though all businesses are now global and we are one world. Technology and the media have enabled us all to be so connected. Today I serve on the board of directors of the Miami-based Herzfeld Caribbean Basin Fund. We are investing in companies that will play a large role in Cuba's future.

—Ann (Spector) Lieff, Edwards, Colorado
Corporate Director, Herzfeld Caribbean Basin Fund (NASDAQ CUBA)

As I was growing up in the Midwest, a relative that had lived in China presented my family with a small tin box of exotic-seeming treasures— including chopsticks, clay figurines that were part of a miniature procession, a book written in an unknown language, and fragments of fabric rank badges. I became entranced by all things Asian.

My first museum job brought me in contact with the wondrous blue and white porcelains that Herbert and Lou Henry Hoover collected in China around 1898. I wanted to read the reign marks on the bottoms of these porcelains, so I started taking Chinese language classes to be able to recognize and write the characters for the "Ming" and "Qing" dynasties. I fell in love with Chinese ceramics, language, and culture.

All of this led to my professional commitment to museums and Asian art. I went on to receive a Ph.D. in Asian art history and spent decades working with objects in museum collections from China, Japan, and Korea. I lived in China for nearly two years, and although my perspective on Asia is now more global, I have never lost my sense of wonder about China.

—Margaret Carney, ceramic art historian and the founding director of the Dinnerware Museum (Ann Arbor, MI), the only museum in the world devoted to the international dining experience



International awareness is not complicated. It starts with curiosity about other people's ideas and ways of seeing the world, and goes on to being willing to give those ideas and points of view a chance. In other words, when you have to deal with people from different cultures, do your research. Find out what is polite and what is considered rude in their culture, and how they approach common business scenarios like negotiations. Being aware of the different ways my customers behave (and want me to behave) in various business situations has been key to the successful operation of my company in many countries around the world. Often this comes down to very simple things. In England, for example, people say "please" and "thank you" much more often than we do in America— and think that we are very rude for not doing the same! When doing business with the Japanese, it's extremely important to have a good supply of small gifts on hand— and to know that those gifts can be very small, but they should be made in the USA.

—Judith A. Steeh, owner, International Scientific and Technical Editing and Writing (Ann Arbor, MI), and formerly Head Editor, Japan Advanced Institute of Science and Technology (Kanazawa, Japan)



Schoolcraft College



April Midwest Conference at Schoolcraft College

All of our readers and other interested persons are cordially invited to attend the upcoming 23rd Annual Conference of the Midwest Institute for International/Intercultural Education (MIIE). The meeting will be held on Friday-Saturday, April 15-16, 2016, right here at Schoolcraft College, and will draw participants from throughout the Midwest and beyond. This is the first time since April 2006 that Schoolcraft has hosted the conference.

The gathering provides an opportunity to grapple with the question of how to make instruction and programming at schools across our region more internationally grounded and culturally sensitive. Major themes include ideas and strategies for curriculum development and study abroad, with a special emphasis on how our educational endeavor is affected by trends toward globalization and the growing importance of regions such as China, South Asia, the Middle East, Africa, Cuba, and Brazil. The intercultural strand also encourages consideration of issues of diversity and conflict within the U.S., such as immigration, religion, and the Black Lives Matter movement.

In addition, the conference will provide opportunities to sample some choice tidbits of international food and culture.

Anyone with a contribution to make to education, in any field, may apply to give a presentation or participate at the conference. Registration forms and other information will be posted at <http://www.miiie.org/>. You can also contact Prof. Helen Ditouras at 734-462-7263, or hditoura@schoolcraft.edu.

Students!



Enter the Winter 2016 International Agenda Writing and Artwork Contest

First Prize: \$250 Scholarship
Second Prize: \$150 Scholarship

...in each of the two categories, writing and artwork.

Winners from Fall 2015

First Place, Artwork: Jennifer Wheeler (see pp. 6-7)

First Place, Writing: Katie Brown (see pp. 8-9)

Second Place, Artwork: Jessica Martin (see p. 17)

Second Place, Writing: Jamilah Williams (see p. 6).

Faculty/staff mentors of the winners receive \$25 gift cards.

All funds are provided by the Schoolcraft College Foundation.

Submission Deadline: April 4, 2016

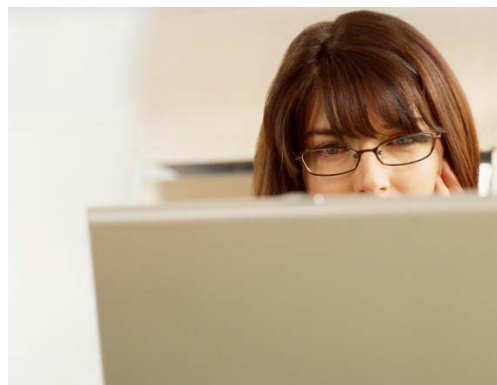
Guidelines:

1. Students (or their faculty mentors) may enter essays, research papers, persuasive writing, creative writing, poetry, or 2D or 3D artwork suitable for publication in *International Agenda*.
2. Works may deal with any topic of international or cross-cultural interest.
3. Submit a digital version of the writing or artwork as an e-mail attachment to the address below.
4. Submissions will be judged by a panel of faculty and staff volunteers based on content, originality, and aesthetics.
5. Entrants will be asked to sign a form affirming that the work is their own and permitting it to be used in the magazine.

For copies of the entry form and the complete set of rules, go to www.schoolcraft.edu/departments/international-institute or else contact:

Randy Schwartz
rschwartz@schoolcraft.edu
tel. 734-462-7149
Office: BTC-510

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Whether you're an on-campus or off-campus reader, we urge you to take out a free e-mail or postal subscription. This will ensure that you continue to receive the magazine twice a year, and will also strengthen your link with Schoolcraft College and its International Institute.

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Don't Judge a Person by Their International Culture, It's What's Inside that Counts

by Jamilah Williams

When I was younger I wanted to visit the world, I am grown now and notice my thoughts have become unheard of, I witnessed some issues.

I can't enter your country without a passport, a green card, what kind of issue is this? I thought we all was the same I didn't become bliss, but I had a issue with this risk.

Is it because of my skin? my culture? like what is it? I would love to visit your country, I just need paper to show who I am, but I know who I am.

Will I be judged because of who I am? I hope not, but if I have this document I should be acknowledged that I'm just a person that wants to be seen with them.

So when I come across the gates, I can maybe become visible, like the wind people can hear me but no one can see me, I never knew international issues were real until I witnessed my fears.

Jamilah Williams, of Westland, MI, is a graphic design major at Schoolcraft College.

Artist's Statement for the Watercolor Painting "Let Girls Learn- 1" (see next page)

by Jennifer Wheeler

Jeni Wheeler of Westland, MI, is a fine arts major at Schoolcraft College. She credits Art and Design Prof. Ellen Moucoulis as a mentor for her work.

The U.S. Peace Corps has a program called *Let Girls Learn*. It targets certain countries that have a very low level of literacy and education of women. There is a sociological correlation between low literacy rates for women and a high rate of violence against them. The *Let Girls Learn* program creates awareness and support for educating girls and supporting them in pursuing an education. It has three pillars: empowering leaders, working hand in hand with communities, and increasing the impact of Peace Corps volunteers. For more information about the program, visit <https://letgirlslearn.peacecorps.gov/index.html>.

Since I do not yet have a bachelor's degree, I can't volunteer to support this cause. Instead I've embarked on a painting series called "Let Girls Learn" to raise awareness for this program and to inspire others to show support. The lack of education for girls is still a prevalent problem in the world. People need to be made aware of the issue and that there are programs out there fighting to make a difference. People really can make a difference by spreading the word, raising awareness, volunteering, and donating.

My watercolor painting titled "Let Girls Learn- 1" (reproduced on the next page) is the first in this ongoing series. The letter in the background of the painting was written by me and pulls from personal experiences of domestic violence. It is from me to an abuser. It touches on how knowledge and self-awareness allow women to break free of violence. It was done as a free-writing exercise because I wanted it to have a raw quality. If girls become more educated they will have more confidence, access to resources, and the ability to make changes in their communities that lead to healthier, more productive societies. •

“Let Girls Learn- 1” by Jennifer Wheeler



The letter in the background of the painting reads:

You've hurt me, and that's not going to happen anymore. I know myself, I'm learning how to be me, without you holding me back. I have value and substance and this world needs me, and I don't need you. I have strength and beauty. I have a spirit in me you cannot break, you cannot cripple me at my core. You simply don't have the power for that— because I'm not going to give it to you. The power I have relinquished I've taken back. Now, I am beyond your reach. My soul flies with the knowledge that I am Sacred and your mundane volatile nature can no longer taint me. What you once owned of me is gone from you. The woman you owned stands before you proud and untethered. I'm moving forward into a new world. A world where these bruises are gone, a world where my daughters, and my daughter's daughter can live without the tyranny you so desperately cling to. You lulled me into a sense of security then slow, at first, showed your slimy underbelly. Faster and faster your façade of love fell to the wayside replaced with an anger that's burning you up from the inside. No

matter what you do to me that fire won't retreat and I will no longer burn with you. I'll no longer be the release for the hate and pain in you that I never caused. Take your desire for power, your need for control, your penchant for destroying beauty and turn those inward to your own demons. The power in me is finally letting you go. I've grown my self-worth back and I will never let it go again. Your violence is not my fault. I didn't cause it and I refuse to own it. I'm learning to write you out of my story. I'll go on, I'm developing more every day. I'm going to reach beyond this little cage you put me in. The bars are already falling away and I'm emerging centered, strong. I have given birth to a warrior spirit in me and I will fight you back with knowledge. I know it doesn't have to be pain and fear and neglect. I can write my future from a place free of you, where your lies equate to nothing. Soon you'll be a memory. My wounds will heal and all that will be left are fading scars and a cautionary echo. To the daughters of this world I want you to know you are worth respect. You are made with strength and love. Never stop learning – do all you can to keep yourself curious about this world. Know that you have power and value. The fastest wind cannot outrun your spirit, all the oceans combined cannot drown your soul, no human on this earth can capture the core of you. Anyone who wants to bottle the wind will find themselves empty handed, a person who longs only to drink from the bottom of the ocean will die of thirst.

A Letter of Knowledge

by Katie Brown

Katie Brown of Garden City, MI, is an English major and Writing Fellow at Schoolcraft College. Writing has been a passion of hers since she was little, she tells us, and this is her first published piece. She plans to transfer to Michigan State Univ. to continue her writing career. In this creative piece, the account and names are fictional, but reflect facts that Katie dug up on her own. The problem described is a real one, and the websites cited have factual information about it.

To Whom It May Concern,

It has recently come to my attention that disabled children living in South Africa are being banned from their education. A large part of that stems from the fact that the educators there are poorly trained, or not trained at all, on how to handle mentally and/or physically handicapped children. It is easier for them to have the children's families put them into specialized schools that either have an extremely long waiting list, or are overly expensive. Human Rights Watch has estimated that nearly half a million disabled children have been banned from their normal schools. That is alarming and is what originally reached my attention. My assistant, Berkley, and I decided to interview an eight-year-old little girl named Adiela who suffers from cerebral palsy she gained from a lack of medical care. It is astounding and heartbreaking how aware she is of her situation. I've inserted the translated interview, along with two websites citing Human Rights Watch and the site where the South African Basic Education posted a media release addressing the topic. They claim that Human Rights Watch did not publish the correct information, but instead used their own predetermined numbers. Human Rights Watch, however, responded to that with a timeline of their correspondences to Basic Education and their lack of an official answer. Maybe I am the only one who feels this way, but it is hard to trust an establishment that cannot provide adequate answers.

Interview of Adiela Jalloh

This interview was conducted at the home of Adiela Jalloh. It took place around one o'clock on Friday afternoon.

Allard: Hello Adiela, I'm so glad you agreed to talk to me today.

Adiela: Hi! My mom told me you would visit me today. I'm happy, it gets lonely during the day.

Allard: Oh? Why is that?

Adiela: I'm not allowed to go to school anymore and my mom has to work all day since my dad died.

Allard: I'm so sorry to hear that.

Adiela: It's okay. He left me a doll so if I ever get too sad I can hold her and talk to her. He told me that every night she would go to heaven and tell him everything I said.

Allard: I'm sure she does. What kind of things do you tell her?

Adiela: Everything. But mostly about school. That makes me sad, too. It's a different kind of sad than the sad I get when I think about my dad. I miss reading and I miss my teachers, but most of all I miss my friends. I didn't have many, but the few I had were really cool.

Allard: Are your friends still in school?

Adiela: I don't know, they were troublemakers like me. My mom said she doubts they were allowed to go back.

Allard: What do you mean by troublemakers? You seem like a very nice girl.

Adiela: I never meant to cause trouble in school, and neither did my friends. It's just hard for us sometimes. For me, it's because of my braces on my legs and how my hands don't like to work. My letters would come out funny, or I had to hold my pencil wrong and the kids would make jokes and get loud. The teacher hated that. She also hated how it would take me awhile to get out of my chair. The braces make it hard to do that. All the other kids would be out of the room already, and I would just be standing up. My friends would wait for me, though! That's why I miss them.

Allard: That is a sign of a really good friend. How long have you had your braces?

Adiela: Since before I can remember. My mom cried when I asked her why I was not like the other kids, so I try not to ever bring it up. I think she said I have cerebral palsy?

Allard: Yes, that is what she told us. When is the last time you have been to a doctor?

Adiela: I have only been to the doctor one time, a very long time ago. That's when I got my braces.

Allard: What about your friends? Do they go to the doctor a lot?

Adiela: No.

Allard: Do they have cerebral palsy like you, too?

Adiela: No. My best friend, Lesedi, had a funny face and laughed a lot. Everyone, even the teacher, called her Doggie, because if you were mean to her she would bark. I didn't like that. The people being mean, not the barking. I thought that was funny and we would make our own secret words out of barking. I miss Lesedi the most.

It is to be noted here that Adiela started crying. We took a 10-minute break before continuing the interview.

Allard: I'm sorry this is such a hard subject for you. I can completely sympathize with you and wish I could do more to get you back in school with your friends.

Adiela: I don't know why I can't go back. I was not that big of a troublemaker.

Allard: You were not a troublemaker at all. They want to send you to a special school with other children like you and Lesedi.

Adiela: That’s what my mom said. She has found some, but they are a lot of money and are kind of far away. If I went to the cheapest one I would have to move in with my Aunt and I don’t want that. She is scary. I just want to go back to my normal school. A lot of the kids were mean and my teacher ignored me a lot, but it was fun learning new things.

Allard: What was your favorite topic?

Adiela: I really liked math. We were just starting to do multiplication. I think numbers are cool, and you can do so much with them. But story time was fun, too. Every week we would take turns reading stories and then have to write our own versions of them.

Allard: You sound very smart, Adiela. Promise me one thing, okay? Never listen to someone when they tell you that you are not smart. You will get back into school and go places with a brain like that.

Adiela: I promise! I cannot wait to go back.

We ended the interview here with a hug and a promise to Adiela that we would get her back in school. I have set up a fundraiser to help her mother afford to send her to one of the specialized schools along with Lesedi. I am happy to add that

we are almost halfway to our goal. It would mean so much to me to get those two girls back into school, especially a school that appreciates who they are as people. But what would be even better is the difficult, yet not impossible task of getting all the disabled children back into the classroom. That would truly mean the world to me.

Below are the sites I mentioned earlier.

- Human Rights Watch website addressing the issue:
<https://www.hrw.org/news/2015/08/18/south-africa-education-barriers-children-disabilities>.
- media response to that article from Basic Education:
<http://www.education.gov.za/Newsroom/MediaReleases/tabid/347/ctl/Details/mid/1814/ItemID/3358/Default.aspx>.
- Human Rights Watch response to that media release:
<https://www.hrw.org/news/2015/08/19/human-rights-watch-responds-south-african-governments-statement>.

Sincerely,

Amelia Allard

COMMUNITY FORUM

MAIN LIBRARY AUDITORIUM: JANUARY 18, 4- 5:30 P.M.

JOIN MCMR AND COMMUNITY PARTNERS FOR A THREE-PART DISCUSSION. THIS FORUM IS RECOMMENDED FOR PARTICIPANTS IN GRADE 9 – ADULTS.

CIVIL RIGHTS IN TODAY’S CLIMATE: WHAT ARE THE ISSUES?
DAWUD WALID, EXECUTIVE DIRECTOR, MI COUNCIL ON AMERICAN-ISLAMIC RELATIONS (CAIR)
ALL US CITIZENS, REGARDLESS OF THEIR RELIGION OR ORIGINS ARE ENTITLED TO THE SAME RIGHTS. IS THE CURRENT ATMOSPHERE OF HATE AND ISLAMOPHOBIA THREATENING THE CIVIL RIGHTS OF MUSLIMS?

REFUGEES: WHO ARE THEY? WHERE ARE THEY? WHAT DO THEY NEED? HOW IS THEIR PRESENCE FELT IN THE COMMUNITY? HOW DO THEY GET HERE? WHAT IS THE PROCESS? DIANE BAIRD, PROGRAM DIRECTOR, LUTHERAN SOCIAL SERVICES OF MICHIGAN
LET’S LOOK AT THE FACTS – HOW MANY REFUGEES ARE IN MICHIGAN? WHO ARE THEY? DO THEY PRESENT ANY DANGER? WHAT DO THEY NEED AND HOW CAN THEY BE ASSIMILATED, EVEN IF THEY HAVE DIFFERENT BELIEFS, TRADITIONS AND LANGUAGES?

WHAT IS THE REAL IMPACT OF IMMIGRATION ON MICHIGAN, ITS CULTURE AND ECONOMY?
RAQUEL GARCIA-ANDERSON, DIRECTOR OF PARTNERSHIP AND COMMUNITY OUTREACH, GLOBAL DETROIT
LEARN ABOUT THE EFFECTS OF IMMIGRATION ON JOBS, HOME OWNERSHIP, BUSINESS AND MORE.

QUESTION AND ANSWER PERIOD TO IMMEDIATELY FOLLOW. REFRESHMENTS SERVED.



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Campus News & Kudos

Led by Cameroon-born student **Hermann Chendjou** as President, and Foreign Languages Prof. **Anita Süess Kaushik** as Faculty Advisor, the **International Student Organization** successfully carried out its first Fall semester of activities, including frequent Friday meetings in the VisTaTech Center; a September Open House; an Oct. 30 trip to Belle Isle in Detroit; “Ask Me Anything”, a Nov. 18 international student panel event in Lower Waterman, co-sponsored with SCII; and a Nov. 20 Thanksgiving Potluck in the Jeffress Center, with funding from **Education Programs and Learning Support**. Summer events had included trips to the Detroit Institute of Arts and to the Henry Ford Museum and Greenfield Village in Dearborn, and watching the Women’s World Cup Football final match at Sean O’Callaghan’s pub in Plymouth. The club also works with Schoolcraft’s **Language Fellows** program to facilitate Global Companions, in which ESL students are paired with foreign language learners for conversation and companionship to deepen language learning. For more information about the club, visit <https://www.facebook.com/SchoolcraftISO/>.

Congratulations to the **Asian Student Cultural Association**, its faculty advisor **Anna Maheshwari** (English), and **Todd Stowell** (Student Activities Office), who led in organizing Schoolcraft’s ninth annual Navratri Garba/Bhangra celebration. All proceeds went to the Schoolcraft Student Food pantry to help students in need. Over 500 people purchased tickets to enjoy the event on Sunday, Oct. 18 at 6-11 pm in the VisTaTech Center. There was a catered dinner by **Taste of India Suvai Restaurant** (Ann Arbor), authentic music, costume, and dance, and a marketplace. The featured performers were the members of **Sammvad**, an orchestra that plays music for such Indian dances as *garba*, *bhangra*, and *dandia raas*. The Hindu Navratri festival is traditionally a nine-day event at the beginning of Autumn, regaling the goddess Durga in hopes of a bountiful harvest.



The ISO display table at School Daze last September.



food customs. The event was co-sponsored by the Anthropology and Culinary Arts Depts. and by Student Activities. Prof. **Karen Schaumann-Beltrán** (Sociology and Anthropology) is the main faculty advisor for the club.

Todd Stowell (Student Activities Office) secured a grant from the **Schoolcraft College Foundation** to organize a free performance of the play “Defamation” last Oct. 27 in the DiPonio Room. The play is a riveting courtroom drama that illuminates our common perceptions of race, class, and religion. The student audience participates as jurors, prompting critical thinking and meaningful dialog, and a facilitated post-show discussion is also provided. “Defamation” has been touring campuses from coast to coast for five years; for more information, visit <http://defamationtheplay.com/index.html>.

The **Native American Cultural Club** sponsored another successful annual celebration of the Mexican *Dia de los Muertos* (Day of the Dead) festival on Nov. 2. Held at lunchtime in a Liberal Arts Bldg. classroom, the event included a potluck supper, a traditional *ofrenda*, and a screening of the PBS-TV documentary “Food for the Ancestors”, which explores aspects of the day through its

Kudos also to **Mark Huston** (Philosophy), who was a keynote speaker for International Week (Nov. 16-20) at St. Louis Community College. A week of presentations and cultural events is held there annually in celebration of International Education Week, an initiative of the U.S. Department of Education and U.S. Department of State. •



Discover Europe, May 16-27, 2016

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

- Berlin, Germany
- Prague, Czech Republic
- Kraków, Poland
- Auschwitz Concentration Camp & Memorial
- Budapest, Hungary
- Vienna, Austria.

COST:

- Travelers under 23 years: \$3,311
- Travelers 23 and above: \$3,791

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

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

- For more information, visit <http://www.anitasuess.com> or call 734-462-7198 or e-mail asuess@schoolcraft.edu
- Deadline to sign up without a late fee: February 1, 2016.

Take Our Survey!



After looking through these pages, kindly complete a brief online survey about *International Agenda*. The survey collects feedback about this issue, and the results will help us to further improve the magazine.

The survey can be accessed at this URL:
<https://www.surveymonkey.com/r/PXDM96R>

New from Our Neighboring Schools

Eastern Michigan Univ. hosted its annual International Week last Fall (Nov. 15-20, 2015), with about two dozen activities exploring cultural diversity and awareness. Highlights included a Diwali festival (Indian Celebration of Lights), Korean student cultural performances, a “Telling Your International Story” photo exhibit, a screening and discussion of the film “Sharia”, a Q&A on Diversity and Islamophobia, and a Diversity Roundtable discussion led by visiting Brazilian scholars. For more information, visit <http://www.emich.edu/iw/>.

Univ. of Michigan School of Information Prof. Joyojeet Pal was the producer for a film, “For the Love of a Man”, that premiered at the Venice Film Festival last September. The documentary explores the absolute devotion of fans of the actor known as Rajnikanth, 64, a former Bangalore bus conductor who became India’s top matinee idol, appearing in more than 200 movies so far.

Univ. of Michigan African American and African Studies Prof. Stephen M. Ward is the author of *In Love and Struggle: The Revolutionary Lives of James and Grace Lee Boggs* (Univ. of North Carolina Press, May 2016). The book explores the lives and legacy of the world-renowned Detroit activist couple, who passed away in July 1993 and October 2015, respectively.

Michigan State Univ. recently created a Chair in Holocaust Studies and European Jewish History, the first Holocaust-focused professorship in the state of Michigan. The post is endowed through gifts of \$1.5 million from the family of William and Audrey Farber and \$0.5 million from Michael and Elaine Serling.

A World on the Move

Immigration and Immigrant Communities

In a recent German play, “Verrücktes Blut” (Crazy Blood), an idealistic teacher is trying to instill in her students an appreciation for Schiller’s works. But several classroom rowdies, mostly Turkish-immigrant kids, start raising hell and boycotting this lesson from their light-skinned teacher. Eventually she reaches the point of exasperation and blurts out a stream of invectives— in Turkish, thus inadvertently ripping the cloak off of her long-hidden heritage.

That moment on stage registers a bizarre but— sadly— now global phenomenon: the stigmatization of immigrant people, most of whom bring from their home countries a cultural heritage at least as rich as that of their newly adopted lands. It also suggests the even deeper truth that, really, we are all immigrants. We are all the products of forces that brought our ancestors across continents and oceans; we all carry steam-trunks filled with a myriad of “foreign influences”. And in today’s highly mobile world, where millions of people are in motion and crossing borders at any given time, we all inhabit one or another “nation of nations” shaped by a mixture of diverse cultures.

What are the causes of such incessant human movements? What imprints do they leave on societies, positive or negative? And where is all of this upheaval heading?

Last May, the International Institute selected as a focus for the Winter 2016 semester the theme of “Immigration and Immigrant Communities” on a world scale. These focus projects have been hugely educational, challenging, and fun. From 2004 through 2015, the SCII organized campus-wide, year-long programming on a selected cultural region. Now, we want to experiment with a new way to spread global awareness on campus and in the surrounding communities by attempting topical rather than regionally-themed projects.

And this particular focus is right on time! The rhetoric of the U.S. presidential campaigns, and the urgent refugee crises unfolding on the U.S.-Mexican border, in the Middle East and North Africa, and in Southeast Asia, have placed the issues surrounding immigration on center stage more than ever before.

Border-Crossers with Lamborghini Dreams

Calling all tomato pickers, the ones wearing death frowns instead of jackets

Calling all orange & lemon carriers, come down the ladder to this hole

Calling all chile pepper sack humpers, you, yes, you the ones with a crucifix ... (Herrera, 1999)

This is the opening of a 15-line poem, “blood gang call”, by the current Poet Laureate of the U.S., Juan Felipe Herrera, whose parents were migrant farm workers in California. The word “gang” in the title reminds us of the urban and rural work gangs and press-gangs of American history. The poem forces us



This woman and her young son fled from violence-ridden Honduras to the U.S., seeking asylum. After surrendering to officials at the border, they were detained at the federal Family Residential Center in Artesia, NM, for three months before being released on bond pending an asylum hearing. (Photo: Dan Winters/*New York Times*, Feb. 8, 2015)

to remember that this whole rich country was built up through the blood and toil of people— Mexican, African, Native, Chinese, and “hyphenated Europeans”— who weren’t even considered genuine Americans. Even today, filling jobs that are too menial and back-breaking to be taken by “real Americans” is acknowledged as a key necessity underlying U.S. immigration policy— and the same can be said of Germany, France, England, and most other industrialized countries.

The U.S.-Mexico border is a stark separation between American bounty and the poverty faced by most Latin Americans, a chasm made palpable in Amanda Eyre Ward’s novel *The Same Sky*, set in Austin, TX (Ward, 2015). No wonder that in recent decades, towns in the American heartland have been transformed by an influx of legal or illegal Mexican migrants, many of whom are willing to take difficult or dangerous jobs like meat packing, de-tasseling corn, or tending grain elevators, just for the chance to “make it” in *El Norte*. A small-business owner in rural Blue Grass, Iowa, told a reporter:

I’m as prejudiced as the day is long. It’s a bad thing that all these illegal Mexicans are here. But they’re hard workers. They’re doing jobs that lazy Americans won’t do (Bosman, 2015).

In short, the global economy is concentrating so much of the world's wealth in a relative handful of countries that the situation is unsustainable. Millions of people, not just in Mexico but all over the world, dream of abandoning the poverty and violence of their homelands and migrating to countries where their lives will be safe and their work will be needed. If they manage to arrive in such a country in one piece, and if they have enough skills or resources—two huge “ifs”—then they might actually make a decent life there for themselves and their families.

This dynamic is so widespread that we see examples of it when we ask our own students to reflect on their family histories. In Winter 2008, Schoolcraft English professor Steven Berg had his Composition 1 students create Internet pages about their lives and the lives of their families (Berg, 2008). Several of the international students wrote about their coming to America and what was behind the decision to do so. Arber Shehu, for example, grew up in Albania in a coal-mining town of 1000 people. He described life there this way:

It was just another day like the previous days: playing with friends in the streets with sling shots, shooting at birds on electrical wires, aiming at windows on burned down abandoned buildings. Mid afternoon I ran home to watch my favored American cartoons. At home there was no power. Sitting on the couch looking at the window as the living room got darker with no candles to burn for light, I decided to go outside. Walking the dusty dirty streets with bullet shells from all sorts of guns.

His family fled this dark, destitute town and migrated north to the capital, Tirana, where the poverty was not so deep. His father got a \$20/day job in the construction industry, which was experiencing a “boom fueled by blood money from the mafia”, Arber wrote. His mother worked for just \$2/day at a relative's clothing shop. Finally, after 22 months they drew a lucky number in the immigration lottery, and came to the U.S.

Prof. Berg's student Kedar Vyas, who is from India, recalled that his family had sent him 1200 miles away to Bangalore, the center of India's IT industry, so that he could earn an associate degree in computer science. When it was time for him to start a bachelor degree program, he decided to go on to Sydney, Australia. He recalled his thoughts during the long plane flight:

I always used to dream of studying outside India for one or the other reason. My wish was to explore the world and learn a lot about the different cultures of the world. ... I closed my eyes and thought that, this is the flight which will take me to the new world.

Later, Kedar relocated to Michigan to gain access to the best university training in his field. Today, he's a computer network administrator at a local firm.

Claims about “immigrants taking our jobs” are simplistic because economies can expand; there is no inherent limit on the number of jobs in a region. In Germany, all of the mainstream political parties have reached a consensus that immigration is good and necessary for the economy, because (1) it fills undesirable jobs that are not being taken, (2) it tends to bring in some people with valuable skills or entrepreneurial abilities, and (3) it increases overall consumer demand. In aggregate, U.S.



Turkish *gastarbeiter* (guest workers) in West Germany in the 1960s. Today, people of Turkish heritage make up about 15% of Germany's inhabitants, rising to 25% in Berlin. (Photo: thedonerking.com)

immigrants pay more in taxes than they claim in government benefits. A July 2015 report prepared by the American Immigration Council found that U.S. immigrants are less likely to be criminals than are native-born Americans—regardless of their countries of origin, educational level, or legal status—and that periods of high immigration are correlated with lower crime rates (American Immigration Council, 2015).

“We Miss Our Country”

One of the most interesting aspects of immigrant communities is their cultural impact and their process of assimilation, both currently and historically. This can be explored in a wide variety of courses.

Just to assimilate, immigrants need to call on various allies. When large numbers of “outsiders” settle anywhere, their neighbors tend to battle it out among themselves over whether to accept the newcomers and their language and culture. NPR correspondent Tom Gjelten's new book, *A Nation of Nations*, examines how this battle played out in one community, Fairfax County, VA, over a 50-year period (Gjelten, 2015).

Of course, some people feel threatened by cultural shifts. As British Home Secretary Theresa May expressed it last Fall, “When immigration is too high, when the pace of change is too fast, it's impossible to build a cohesive society.” In Britain and other regions that have experienced high immigration levels, some citizens claim that they “don't recognize the country we used to know anymore”. People at anti-immigration protests in Germany have held up signs saying, “We Miss Our Country”.

But many people become energized by the cultural mixing. A few of the striking examples that are worth exploring:

- A reporter in São Paulo, Brazil, observed the trend among youths there to imitate the cars, clothes, and poses of Chicano lowrider culture from the U.S., describing it as an example of “the global fluidity of conceptions of ethnicity, identity, and style” (Romero, 2013).

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- One of the world's biggest Basque cultural festivals takes place in Boise, Idaho, where *paella* is made with American black beans, and Basque red wine mixed with cola is served as a cocktail. The city's Basque Museum and Cultural Center includes the only Basque-language immersion pre-school outside of Europe.
- "Punjabi funk" is a musical genre whose leading exponent is the San Francisco band BlackMahal, fronted by the immigrant Ustad Lal Singh Bhatti. Similarly, Indian and Filipino immigrants have developed hip-hop styles (Sharma, 2010; Wang, 2015).
- Also worth studying for their current cultural impact are the immigrant communities of Turks in Germany; South Asians in Britain; Chinese in Belgium; Somalis in Sweden and in Lewiston, ME; Bosnians in Utica, NY; Thai and Hmong people in Minneapolis (Yang, 2008); and Vietnamese in Louisiana (Butler, 2001).

Migrant and "outsider" culture is also a very fertile topic for history courses. For instance:

- A new book by Peter Manseau, *One Nation, Under Gods*, shows that there has been much more religious diversity throughout U.S. history than is commonly portrayed (Manseau, 2015).
- A much-neglected subject is the role played by Chinese, Japanese, and other Asian laborers and settlers in the history of the Americas, especially in such places as the American Southeast, Mexico, and Peru. A work of synthesis is now available from Erika Lee (Lee, 2015), who will speak about her book in Ann Arbor on Feb. 5 (see calendar on pp. 41-44).
- Because of its history of Dutch, Jewish, African, Indian, and Indonesian inhabitants, the Caribbean nation of Suriname is today one of the most culturally diverse in the Western Hemisphere (MacDonald, 2015).
- Closer to home, the *Discovering the Peoples of Michigan* series from Michigan State Univ. Press includes more than three dozen books, each focusing on a different ethnic group. The influence of Germans, one of the most historically important immigrant groups in our state, is unfortunately now rather hidden (Kirschbaum, 2015; Pickelhaupt, 2009).

Thomas Nail, who teaches philosophy at the Univ. of Denver, argues that viewing fixity and state citizenship as the norm in human history, and migration and statelessness as the exception, is actually backward. His incisive new work of political philosophy, *The Figure of the Migrant*, reinterprets the history of political power from the perspective of people on the move, a concept that he terms **kinopolitics**. He traces the phenomenon of branding migrants as "barbarians" all the way back to ancient Greece and Rome, although globalization has raised it to a whole new level (Nail, 2015).

A New Phenomenon: Superdiversity

A current trend in cultural studies is the realization that globalization and migration have now pushed diversity to a qualitatively new stage of history. In this new stage, an overarching characteristic of cultural diversity is the sheer variety of forms that it takes; in other words, there is not only diversity

between but also *within* what have traditionally been labeled as immigrant and ethnic minority groups. This "diversification of diversity" is most often called **superdiversity**.

The first to use the term and to analyze the phenomenon was the sociologist Steven Vertovec in England (Vertovec, 2007). He noted that in London alone, for example, there are residents from about 180 countries, speaking about 300 different languages. London's Muslim community of over 600,000 people is the most diverse of any in the world (excluding Mecca), and its largest national or ethnic component, the Bangladeshis, makes up only 23.5% of the total. In addition to the multiplicity of sociocultural differences within such immigrant communities, Vertovec observed that immigrants arrive in England via an astounding multiplicity of "channels", so that their legal status is highly variegated and stratified. In addition, due to changing technology and reduced costs of telecommunication and travel, immigrant communities nowadays maintain a qualitatively more intense set of links with their places of origin and with other diaspora regions worldwide. In effect, an immigrant lives in two different worlds, one of which is a cultural network that transcends any one nation. This phenomenon is called **transnationalism**. In fact, Vertovec's current title is Professor of Transnational Anthropology at the Univ. of Oxford.

Another great example is Jackson Heights in Queens, NY, one of the most culturally diverse neighborhoods in the world and the subject of Frederick Wiseman's acclaimed new documentary, "In Jackson Heights" (190 mins.). The film will be shown Feb. 19-21 by the Detroit Film Theatre at the Detroit Institute of Arts.

But these same trends are observable in many large cities, not just major metropolises such as London and New York. Take Hamtramck, MI, as a modest example. More than a century ago it was famed as a center of Polish cultural life. In a depressed economy Detroit officials were mindful of the volatility of destitute Polish-immigrant peasants (Loomis, 2015), but after one generation the typical occupation of the Poles had shifted from farming to factory work. Today, some of the Polish character of Hamtramck is still intact despite the fact that the proportion of residents who self-identify as Polish has dwindled to about 11%. There are comparable percentages of Asian and African American residents, but in 2013 the city became the first in the U.S. to record a Muslim-majority population, and last November the first to acquire a Muslim-majority city council. The Muslim population is very diverse, with the major nationalities being Bangladeshi, Pakistani, Indian, Yemeni, Albanian, and Bosnian. In 1997, the *Utne Reader* listed Hamtramck among the 15 "hippest neighborhoods" in North America because of its cultural diversity, reflected in 26 native languages spoken among schoolchildren; numerous churches, mosques, and a Buddhist temple; and a thriving punk and alternative music scene.

The advent of superdiversity and transnationalism are obsolescing certain concepts and paradigms that pigeonhole people in overly simple ways, such as those captured by the terms "immigrant", "ethnic minority", and "multicultural". The German Federal Statistical Office has now scrapped the category of *immigrants* and replaced it with the broader *personen mit migrationshintergrund* ("persons with a migrant background"), which includes:

- all persons who migrated to Germany after 1949
- all foreign nationals born in Germany

- all persons born in Germany as German nationals with at least one parent who migrated to Germany or was born in Germany as a foreign national.

Harvard researcher Robert S. Leiken uses a simpler term, **postmigrants** (Leiken, 2011).

Much as sociologists have begun to question the traditional concept of discrete and bounded cultures, sociolinguists are questioning the notion of discrete and bounded languages. They have begun to use the term **polylinguaging** for a type of linguistic cross-fertilization, namely, the combining of features that are formally associated with different languages. An increasingly common form is “code-switching”, in which speakers combine elements of two or more languages within one conversation, or even within one sentence or one word. A hybrid dialect, such as Spanglish (Spanish and English), Portuñol or Portunhol (Portuguese and Spanish), and Franponais (French and Japanese), is one of the more stable of the phenomena that can result from polylinguaging (Jørgensen, et al., 2011).

How You Can Participate

Faculty, students, and other readers can participate in the Focus project in a variety of ways. Instructors can integrate relevant topics directly into their coursework by developing classroom presentations, course readings and assignments, student projects, etc. Use the concepts and resources contained in this overview, and in the other articles in this issue of the magazine, as a jumping-off point. With a little creativity, instructors in many disciplines can participate fully.

Focus Series Coordinator Helen Ditouras has played the lead role in organizing a free educational speaker/film series on the Schoolcraft College campus for students, staff, and the general public:

- Jan. 26: Dr. Brad R. Roth (Prof. of Political Science and Law, Wayne State Univ.), “How Panic over Immigration Threatens the Rule of Law”
- Feb. 17: Dr. Peter Kim (Prof. of English, Henry Ford College), “Chinatown of the American Imagination”
- Mar. 9: Dr. Matthew Jaber Stiffler (Arab American National Museum), “Syrians in Michigan: 125 Years of Migration” (in conjunction with the exhibit “Little Syria, NY: The Life and Legacy of an Immigrant Community”)
- Apr. 14: Dr. Dan Yezbick (Prof. of English at St. Louis Community College—Wildwood), introduction and screening of “Facing Sudan” (2007), an award-winning documentary that chronicles the situation in Sudan from independence in 1956, through civil war and the crisis in Darfur.

(Watch for more complete information on the SCII website and on campus bulletin boards.) These speakers, films, and exhibits have always been very popular and stimulating. The entire faculty is urged to recommend this series to students as an excellent way to gather insight and information. Some instructors might want to bring an entire class to a given event in the Focus Series; contact Helen at 734-462-7263 or by e-mail at hditoura@schoolcraft.edu. Others might want to fold these into extra-credit opportunities for selected students.

There is also a Jan. 18 community forum in Farmington Hills, MI, on the issue of immigration and refugees (see ad on page 9).

Finally, to supplement the Focus Series and the articles in this magazine, materials available through the Bradner and Radcliff Libraries on our campus will help you learn more:

- The library staff can help you locate a wide variety of published resources and novels.
- Bradner Librarian Wayne Pricer has compiled a webliography (a set of links to choice websites). Access it via the following page: <http://www.schoolcraft.edu/a-z-index/learning-support-services/library/resources/webliography/> and click on “Immigration”.

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

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Searching for Safety: The Global Migration Crisis

by Tiffany Hayden

A refugee group from Croatia arriving near Rigonce, Slovenia on Oct. 26, 2015 is transferred through the fields to a nearby refugee camp. The group of about 4,000 people consists mainly of Syrian and Iraqi families and Afghan and Iranian young adults.

Copyrighted image by Miloš Malinić/iStockphoto.



Tiffany Hayden, a specialist at Schoolcraft's Duplication Design Center, has been closely following the Syrian civil war and refugee crisis since 2011. She made a presentation about these to the campus GlobalEYEzers group in November, has encouraged local social services agencies to better assist the refugees, and has participated in local protests condemning anti-Arab xenophobia. Using her knowledge of Bitcoin and other information technologies, Tiffany founded and is CEO of ENABLE, a start-up venture seeking to develop a mobile app as an alternative banking platform for refugees; it would enable them to receive money from relatives overseas, and provide for more equitable and transparent distribution of food vouchers.

“We are witnessing a paradigm change, an unchecked slide into an era in which the scale of global forced displacement as well as the response required is now clearly dwarfing anything seen before”, Antonio Guterres, the UN High Commissioner, declared in June.¹

What was once referred to as the Syrian refugee crisis has quickly developed into a global migration crisis, resulting in unprecedented mass displacement. By the end of 2014, close to 60 million people from around the world were forcibly removed from their homes due to persecution, conflict, generalized violence, or human rights violations. Migration experts and human rights activists warn that the movement is not likely to alleviate anytime soon.

Drought and Brutal Repression in Syria

Over the last four years, millions of Syrian refugees have poured into neighboring countries fleeing from a brutal civil war

that began in 2011. Following the Arab Spring and uprisings in Tunisia, Egypt, and Libya, Syrian people took to the streets in demonstration against President Bashar al-Assad. Since the ascendance of the Baath party in 1963, Syria had been under emergency law, which suspended all rights and liberties. Assad's regime adopted violence as a modality of governance.

Protests began over the regime's extreme response to anti-government graffiti in the southern city of Daraa in March 2011. Teenagers were arrested— and reportedly tortured— for painting revolutionary slogans on a school wall. “It was the flame of the revolution” said Omar Almuqdad, a journalist from Daraa.

“There are a million ways to die in Syria, and you can't imagine how ugly they are” said Louy al-Sharani, a 25-year-old man who had fled from Damascus.² Leading up to the protests, the greater Fertile Crescent had experienced the most severe drought in the instrumental record.³ Poor governance and unsustainable agricultural and environmental policies led to over a million rural villagers losing their farms along with 85% of their livestock. Assad's regime was awarding well rights along political lines and when farmers tried to drill their own illegal wells, they were imprisoned, tortured, or killed. Thousands of families had no other choice than to migrate to urban cities that were already overcrowded with immigrants from the Iraq war. Potable water was scarce, infrastructure was poor, and unemployment and crime were rampant. This in turn added to social stresses that contributed to the protests.

The regime responded fiercely to the protesters— torturing, killing, and shooting them. After security forces opened fire on demonstrators, more protesters took to the streets and by July 2011, there were hundreds of thousands protesting across the country, demanding President Assad's resignation. Violence



Schoolcraft College student Jessica Martin, a graphic arts major from Farmington Hills, MI, created "Humanitarian Crisis in Syria" for an assignment last Fall in Computer Graphics Technology 226 (Digital Imaging 2—Photoshop), taught by Prof. Michael Mehall.

escalated and the country descended into civil war. A Syrian refugee in Greece pointed to her son and said,

They fired rockets from a mountain near our house. They were very loud, and every time he heard them, he'd run into his room and close the door. We'd tell him fake stories. We'd tell him that there was nothing to worry about, and that the rockets were far away and they would never reach us. Then one day after school he was waiting in a line of school buses. And a rocket hit the bus in front of him. Four of his friends were killed.⁴

About 320,000 people have been killed in the conflict, including nearly 12,000 children, and conditions for civilians are becoming more dire.⁵

The war is now more than just a battle between President Bashar al-Assad's government and the rebel forces who want him out. Syria is now divided into territory occupied by the regime, rebel fighters, and Islamic extremists. All sides have committed horrible war crimes using chemical weapons, mass executions, torture on a large scale, and deadly attacks on civilians. Half of Syria's population has been uprooted. Since the start of the conflict, more than four million people have fled Syria, slipping mercilessly into poverty. Neighboring countries have borne the brunt of the crisis, taking care of 85% of the refugees. Turkey, Lebanon, and Jordan have struggled to accommodate the flood of arrivals. An estimated 7.6 million Syrians remain internally displaced.⁶

Mediterranean Sea: The World's Deadliest Border

With more than four years passing since the start of the civil war, living conditions for Syrian refugees in neighboring countries began deteriorating, along with the hope of ever returning home to Syria. Propelled by fear and desperation, refugees began taking dangerous journeys to Europe, risking treacherous waters and unscrupulous smugglers for a chance at a better and safer life. Those who fled to Europe endured untold hardships. They were extorted by criminals. They were physically threatened and often assaulted by thuggish security

guards and unwelcoming locals. All were subjected to the dehumanizing experience of being rammed into trucks like cattle and stuffed onto dangerously overcrowded, unsafe boats that were unequipped with latrines. According to a physician from Doctors Without Borders, almost all of the women that she examined had been raped during the journey, and many arrived several months pregnant. Thousands died along the way.⁷

The Mediterranean Sea is now called the world's deadliest border. In 2015, more than one million people crossed it as refugees and migrants, trying to reach Europe. Nearly 4,000 of them died in the crossing, making that the deadliest year on record, according to the International Organization for Migration. One survivor explained that the horror of the crossing itself was ghastly for her daughter:

I wish I could have done more for her. Her life has been nothing but struggle. She hasn't known many happy moments. She never had a chance to taste childhood. When we were getting on the plastic boat, I heard her say something that broke my heart. She saw her mother being crushed by the crowd, and she screamed: 'Please don't kill my mother! Kill me instead!'⁴

Closed borders do not deter refugees. They only add to the suffering by making escape more dangerous and difficult. Strict border controls exasperate the problem by incentivizing smugglers. Europe's border control programs have spawned a billion-dollar industry of traffickers.⁸ Migrants are forced to take more dangerous and expensive routes while relying on human smugglers. Without safe passage, borders are transformed into a human filtering system.

Upon Arrival, No Safe Harbor

Desperately in search of life and security, the refugees are coming not just from Syria but from an array of countries and regions, including Haiti, Afghanistan, Jordan, Lebanon, Iraq, North Korea and areas all over Northern Africa. But despite pleas for safe passage, along with a petition from Amnesty Inter-

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A tent camp in Mogadishu, Somalia on April 30, 2013. Most of these thousands of immigrants are Somalis seeking to return after spending many years in other countries during the Somali civil war. (Copyrighted image by Sadik Gulec/Shutterstock.)

Migration Crisis *continued from page 17*

national containing 280,000 signatures, EU leaders have not made any commitments to protect refugees in Europe.

Thus, after embarking on a dangerous journey, the hardships faced by refugees are far from over when they complete it. Deeply dysfunctional policies have allowed an atmosphere of hostility toward immigrants to grow. Despite the trauma they have suffered, they are often greeted with a barrage of racist and Islamophobic vitriol. In their new homeland, they become recipients of hostile treatment and prejudice, including suspicion, blacklisting, and xenophobia.

As Voltaire once put it, “Those who can make you believe absurdities, can make you commit atrocities.” Rather than display an ounce of humanity or compassion, several politicians have jumped at the chance to spout ignorant propaganda, which further fuels the climate of Islamophobia and anti-Muslim hate crimes.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.
— Emma Lazarus

The screening process for refugee entry into the United States is rigorous and lengthy. The average processing time for refugee applications is 12-18 months, but Syrian applications usually take longer. Most applicants apply for refuge through the Office of the United Nations High Commissioner for Refugees. The office then forwards some of the applications to the U.S. State Department, which prepares them for adjudication by

Homeland Security’s U.S. Citizenship and Immigration Services. Once an applicant is referred to the State Department, biometric and biographic checks are done against various U.S. security databases at multiple points throughout the process. Multiple agencies, systems, and databases are incorporated in the process; a detailed infographic can be found on the White House website.⁹

There seems to be a consensus that today’s massive and mixed migration flow isn’t going to be ending any time soon. Refugees are highly motivated and wish to give back to their host country. Studies show a net positive impact of migrants on the economy. Despite the labels and scare tactics that

politicians try to use to divide us, we are all human beings. It was nothing more than the toss of a dice that determined where we were born.

“The world is a dangerous place to live, not because of the people who are evil, but because of the people who don’t do anything about it.” – Albert Einstein •

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Muslim Immigrants in France and the Ban on the *Hijab*

by Yovana Veerasamy (SC Depts. of Politics and French)

What is the *Hijab*?

Multiple studies have been conducted to try to understand why the *hijab*, or Muslim woman's headscarf, provokes so much debate in countries around the globe. I receive regular questions about this from my students, and Islamic feminists have joined sociologists, political scientists, and lawyers to air their views on the issue. The debate has taken on further relevance—and passion—following recent attacks by radical Islamists on Western secular societies, including in Britain, France, Spain, and the U.S.

This article seeks to shed some light on one facet of the issue that turns out to be especially interesting and informative: Why is the *hijab* so controversial in France but not in the United States? In France and in the U.S., legal and constitutional principles have been invoked in order to impose a ban, and to resist any such ban, respectively, on wearing the *hijab* in certain public spaces. Ironically, the legal principles that have led to two different outcomes in the two different countries are based on similar concepts, including the separation of church and state.

History, culture, and public policy all come into play when trying to understand such divergent attitudes and legal stances toward the *hijab*.

In Islamic culture, *hijab* refers to the headscarf that women wear to cover their head and hair, leaving their face in view. Traditionally, it was seen as a way to protect women from the unwanted or illicit stares of men while outside the home and outside the family circle. Some scholars argue that the practice of wearing the *hijab* is recommended but not mandated by Islam; they point out that its use evolved and became entrenched in much of the Middle East mainly through cultural development and tradition, not through religious doctrine (Göçek and Balaghi, 1994, p. 26).

Today, women of Islamic heritage wear the *hijab* for a variety of different reasons. In many Islamic societies it is considered a requirement of the religion itself, or individual women might believe this to be so. By contrast, for other Muslim women it is simply viewed as part of their dress code. Exactly how the scarf should be worn does not draw agreement either. Should it be tied at the back, can an earlobe be exposed, can it fall on the shoulder, should all hair be obscured: these are but a few of the stylistic questions and disagreements (Korteweg and Yurdakul, 2014).

In Western secular countries, wearing the *hijab* has become a conscious way for some Muslim women to differentiate their personal space in a gender-diverse environment. It is a means of

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Photo: Dmitry Kostyukov/*New York Times*, 27 May 2015

A woman wearing her *hijab* on the streets of Wissous, a Paris suburb. About 1.7 million Muslims live in metropolitan Paris.

French Muslims *continued from page 19*

protecting their privacy and “refusing to become a spectacle” in the mixed-gender public arena; by covering up, they shield themselves from sexual harassment (Cole, 1994, p. 27). Some women go further and use the scarf as a means of expressing their individualism, their modernity, their conscious espousal of who they perceive themselves to be, namely “Muslim in a Judeo-Christian setting”. Scholars interpret such use of the *hijab* as an identity code (Hessini, 1994). Other scholars argue that wearing the *hijab* in the West can become an “overstatement” of religious and cultural identity intended to make a political statement (Ozyurt, 2013). Despite such differences of interpretation, all would agree that the *hijab* is not a symbol or exclusive emblem of *jihadi* or fundamentalist Muslims.

Who are the Muslims of France?

The Islamic population in France consists predominantly of immigrants and their descendants, with roots in North African countries that were previously French colonies: Morocco, Algeria, and Tunisia. This region in northwestern Africa is known by an Arabic term, the Maghreb. The indigenous Arab and Berber people from that region are known as Maghrebis.

The Maghrebis resented French imperialism and fought for the independence of their respective countries, which they finally achieved in the late 1950s and early 1960s. Independence would end French rule, but also the French attempt to demean their culture, including Islamic heritage and the use of Arabic and Berber languages.

During the colonial period, the policy of the French in North Africa was to create within the indigenous population a privileged local class who, the French hoped, would reject their own traditions, espouse French culture, and run the Maghreb for France. As a result, for many Maghrebi women the wearing of the *hijab* became an assertive part of their identity, a means to counter the French attempt at deriding their culture, and a symbol of resisting or rejecting the imposition of French culture and rule.

The struggle for independence became most violent in Algeria, where right-wing extremists of the Secret Armed Organization (OAS), a French paramilitary group, routinely violated the rights of local resistance partisans. Because the predominantly male French authorities of the time were not allowed to frisk women for weapons, the resistance often used women dressed in the *burqa* (the fully enveloping outer garment that covers a Muslim woman’s head and upper torso) to smuggle weapons around the French-occupied colony, a practice vividly depicted in Pontecorvo’s classic 1966 film “Battle of Algiers”. While the *burqa* is far different from the *hijab*, this historical episode triggered some of the earliest French discussion of Muslim religious attire, the role of gender, and the relation of these to violence.

The hatred between the Europeans and the indigenous Algerians would escalate when, upon independence, the Algerians evicted the colonial or *pied noir* community, leaving them to escape for their lives with only their clothes on their backs. This evicted community, which was of mixed European heritage (French, Spanish, Italian), would settle in France and

subsequently become a base of support for the extreme right-wing party, the National Front. To this day, the National Front’s call is to deport immigrants back to their countries of origin—an unwelcoming call that does little to urge a multicultural nation to live in peace and embrace multi-ethnic and multi-religious diversity.

Beginning in the late 1960s a massive number of Maghrebi immigrants, overwhelmingly poor and working-class, made their way to France. By 2005, there were an estimated 3.5 million French residents of Maghrebi origin, and today the figure is close to 5 million. The metropolitan areas of Paris and Marseille have much larger communities of Middle Eastern and North African heritage than does Detroit, which has the largest in the Western hemisphere.

An even more important difference is that such immigrants in France, and their children, have not been as well assimilated as have those in Michigan or other states in the U.S. On the whole, the Maghrebis have not developed a new sense of belonging within the secular state. They have experienced fewer economic opportunities and social mobility, and culturally they have faced less acceptance of their “foreign” language, religion, and dress, than would be the case in the U.S.

When they joined their working husbands in France, women from the Maghreb, irrespective of socioeconomic class, carried the *hijab* along with them. Even though these women were often more fluent in French than in Arabic, they retained the headscarf as a sign of their cultural authenticity, for it was an attire that remained outside of French culture.

In the U.S., the Muslim community finds its roots not only in the Middle East and North Africa but also in various other Muslim regions around the world, such as Albania, Bosnia, Chechnya, Pakistan, and northern India. There is also a local homegrown African-American Muslim community. Since the 1960s, many of the Muslim immigrants to the U.S. have been middle-class professionals. Thus, the Muslims in the U.S. are much more ethnically, linguistically, and economically diverse than are those in France.

France Bans the Scarf as a Violation of Secularism

In France, the U.S., and other Western secular societies, the *hijab* has given rise to debates on where and when it can be worn—namely, can it and should it be worn in public or should it be relegated to the private sphere only? More broadly, it has sparked debates over nationalism and the desire of Muslim immigrants to integrate into Western secular society (Korteweg and Yurdakul, 2014, p. 2).

Both in France and in the U.S., the majority of Muslim women do not presently choose to wear a scarf or veil in public on most occasions, but a significant minority do.

In France, the *hijab* became a topic of public discussion in the 1960s. That decade saw the start of post-colonial immigration from the Maghreb as well as the birth of a youthful counter-culture that challenged, among other things, the paradigm of an ethnically homogeneous France. The feasibility, even necessity, of a shift to a more cosmopolitan cultural paradigm was most visibly apparent in the French *banlieues*

(suburbs), where the poor immigrant communities were concentrated.

As women in France demanded the right to wear the *hijab* in public, the government reminded them of the French principle of *laïcité*, or secularism. In 1905, France had renounced its ties to the Catholic Church and enacted into law the separation of church and state. Thenceforth, the aim of the French government has been to develop a republican citizen who is free from religious interference in his or her daily life. This means that the role of the state is to provide “equal protection ... against the claims of religion and any other group demands” (Joan Wallach Scott, as quoted in Korteweg and Yurdakul, 2014, p. 20), promoting an “abstract individualism” that discourages particular group identities (Cécile Laborde, as quoted in Korteweg and Yurdakul, 2014, p. 19). Thus, in 1994 the French authorities banned wearing the *hijab* in public schools, a practice that they perceived as a display of religious beliefs.

In addition, the government adheres to the famous motto of Republican France, *Liberté, Egalité, Fraternité*, where *liberté* includes liberty from religious oppression, *égalité* includes religious equality and neutrality, i.e., secularism, and *fraternité* means civic loyalty to the wider community of citizens (Korteweg and Yurdakul, 2014, p. 20). Moreover, the custom of the *hijab* was deemed to signify unequal treatment of women, thus to symbolize female oppression.

Issues of safety and security also entered into the debate in France. Beginning around 2000, there was a rash of incidents in the *banlieues* in which bands of Maghrebi boys harassed, punished, or gang-raped Muslim girls who refused to wear the *hijab*. In 2011, the government banned all forms of full face-covering, such as the *burqa* and the *niqāb*, in all public areas (not just schools), arguing in part that these coverings prevent the identification of persons and thus pose a security risk.

The U.S. Protects the Scarf as a Religious Freedom

In our look at the French ban on the headscarf, we saw that for some, the *hijab* is perceived as a threat to Western secular liberal democracy. But others believe that when the state begins to regulate where and when and in what capacity a Muslim woman may wear the *hijab*, the state is in essence regulating citizenship. The Muslim woman is being told that she cannot be Muslim everywhere in the country. She has to engage in selective participation in the nation, meaning that she has become a bifurcated citizen.

The First Amendment to the U.S. Constitution guarantees religious freedom so long as the practice of the religion does not harm other individuals or society, and its Establishment Clause bars the government from giving preference to any one faith. U.S. institutions of government, as articulated by a Frenchman, Baron de Montesquieu, allow for various pathways to remedy grievances that citizens might have with government decisions; accordingly, the U.S. Supreme Court has ruled that government institutions cannot be seen to favor one religion over another. From time to time this policy might feel offensive to a segment of the dominant religion, but nevertheless it is widely accepted that this is the way America operates.

The U.S., founded by white Christians of European origin, has twice elected President Obama as its chief executive. He is biracial and has a Muslim middle name. This has come to pass due to an American political culture that is premised on values entrenched in the concept of multiculturalism and tolerance. Of course, a fair and honest consideration of history shows that the U.S. does not have a clean slate with respect to ethnic minority rights. The displacement of Native Americans, the enslavement of African Americans, and the internment of Japanese Americans are some examples that come to mind. Nonetheless, legislation and social policies since the 1960s have endeavored to bring equitable treatment to minorities living in the U.S.

The result of such policies has been a comprehensive attempt to respect cultural and racial differences. Although a republican form of government, the U.S. embraces multiculturalism and pluralism. America also accepts that it is neither racially nor culturally homogeneous and therefore does not seek to revert to the formerly mono-ethnic past, in which a dominant established culture could dictate an individual's sense of belonging. Instead, the common discourse in America speaks to a nation made up of immigrants and refugees, a melting pot of cultures. This is a rhetoric that actually helps to maintain unity in diversity.

French advocates of the headscarf ban argue that public visibility of the *hijab* impairs integration of the immigrants into secular society. But in the U.S., “findings failed to support the common Western (mis)perception that the *hijab* is the symbol of traditionalism and that wearing it hinders the cultural and civic integration of Muslim women into Western host societies” (Ozyurt, 2013).

Thus, Muslim women in America are not asked to remove their *hijab* in public places, based most centrally on freedom of religion under the First Amendment and its Establishment Clause, which provides for separation of church and state. In France, on the other hand, Muslims are asked not to wear the *hijab* in public schools, based on the 1905 legislation that calls for separation of church and state—the French equivalent of the Establishment Clause!

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Book Review

Giving a Name to the “Other”

by Mark Huston (SC Dept. of Philosophy)

Kamel Daoud,
The Meursault Investigation
 New York: Other Press, 2013;
 paperback, 2014; 143 pp.

The classic novel *The Stranger* by Albert Camus (1942), the amazing film “The Battle of Algiers” (dir. by Gillo Pontecorvo, 1966), and the recent acclaimed novel *The Meursault Investigation* by Kamel Daoud form an intriguing artistic triptych about the relationship between France and Algeria. Camus, a writer of French heritage born and raised in colonial Algeria, provides a unique French perspective of the relationship; the film examines both sides of the Algerian battle for independence from France; while Daoud’s novel can be read as a fun-house mirror image of the original great work, *The Stranger*. I will not discuss the film any further, but note that “The Battle of Algiers” is considered possibly the greatest filmic representation of resistance/terrorism as a method of war and is worthy of repeated viewings.

While Kamel Daoud’s work can be read and understood, even enjoyed, without having read *The Stranger*, it is impossible to fully grasp the pleasures of *The Meursault Investigation* without first having read the Camus masterpiece. Even the title of the novel is a reference to the main character, Meursault, of *The Stranger*. Thus, much of this review of Daoud’s book will, by necessity, reference that earlier work. Finally, I highly recommend reading these two books back-to-back. I had not read *The Stranger* in quite a while and I was still able to pick up on various subtleties of the Daoud novel, but upon reviewing sections of the work by Camus I noticed a great deal more.

The first sentence of *The Stranger*, “Maman died today”, is one of the most famous opening sentences of 20th-Century Western literature. It immediately establishes both the odd, flat tone of the book, as told from the perspective of Meursault, and the peculiar, almost childish, relationship Meursault had to his mother. The first sentence of *The Meursault Investigation*, “Mama’s still alive today”, directs us, the readers, on how to read the book. It is a mirror image of the previous novel.

In the middle of *The Stranger*, Meursault commits the murder of a character who is never referred to in any way except as “the Arab”. The failure to provide a name for the victim can be, and has been, read in multiple ways. Much of Western fiction presumes, unless explicitly stated otherwise, that the main character is a white male and that everyone else is the “other”; Camus plays off of this trope masterfully. Daoud, on the other hand, flips the scenario by providing a name for the one murdered, “Musa”, and telling his version

of the tale from the perspective of Musa’s younger brother, Harun. The flipping of the main character allows Daoud to explore the relationship of France to Algeria and, more generally, the colonizer to the colonized through the lens of his storyteller. For example, the Algerian battle for independence is paralleled by Harun’s battle to understand his brother’s death and to convince people that “the Arab” from *The Stranger* was his brother.

To back up a bit, in Daoud’s work the story told in *The Stranger* is treated as if Meursault really existed and had written a memoir detailing his life immediately following his mother’s death. That includes his murder of “the Arab”, his time spent in jail, his trial, and his sentence. So, in the world of *The Meursault Investigation* everything in the Camus novel is meant to be taken as factual. That allows Daoud’s main character, Harun, to describe what happened to him and his mother in the aftermath of Musa’s death. One of the core features of Harun’s story is the difficulty his mother has convincing anyone that Musa was her son and that he was murdered. Daoud beautifully represents what it means to be the “other” (colonized, poor, lower class) through Harun’s description of these difficulties. It is almost as if none of the colonized truly exists. They are not named (from the perspective of the colonizer), they have no paperwork, they have difficulty getting jobs, and proving their own existence is a monumental task. Daoud clearly means for this story to reflect modern-day relationships between colonizers/colonized, natives/immigrants (think of some of the recent issues in France, as well as our own country) and how treating people merely as the “other” makes mistreatment much easier.

Apart from the political dimensions of Daoud’s story, the most important element is the role of the mother. In *The Stranger* the death of Meursault’s mother propels the story forward, making her death itself a type of character. Keeping with Daoud’s mirror image-making of that work, Harun’s mother is an omnipresent force that drives her son in every aspect of his life. Every action he takes and, in fact, his entire character, is a result of his relationship with his mother. He only functions either to please her or to rebel against her, but never merely of his own accord. Even though we never see things via her perspective, she is in many ways the most important character of the novel.

A final point: Daoud’s novel initially seems to be a relatively simple read. However, if one is familiar with both *The Stranger* and with some of the political elements that provide a back-drop to his novel, it becomes clear how intricate a work this really is. The various ways in which this book plays with, and off of, the earlier one by Camus is very impressive. It allows Daoud to explore a number of difficult issues with great depth but in a short amount of space. •

Refugees at the Mexican/Guatemalan Border: A Closer Look at North American Migration

text and photos by Gregory Sollish

After graduating from the Univ. of Michigan in 2015, Gregory Sollish had the outstanding opportunity to travel with a professor on a fact-finding mission on the Mexican/Guatemalan border. These reflections are the result of that experience. Gregory says that he looks forward to volunteering with Justice For Our Neighbors Southeastern Michigan (JFON-SEMI), "where I will realize my passion for advocating for fair and just treatment of migrants."

In early September 2015, multiple U.S. media outlets reported that Hungarian officials had surrounded and halted the progress of a passenger train carrying Middle Eastern refugees further west into the European Union (Feher, 2015). This moment captivated an international audience because it exemplified the intense conflicts between governments, ideologies, and refugees escaping persecution and violence.

In addition to the cameras capturing the violence perpetrated against refugees, there were a number of other factors that contributed to the U.S. sentiments of sympathy and solidarity towards the Middle Eastern migrants: the shared enmity toward ideological extremism, the predominantly middle-class demographics of those who are escaping persecution, and the geographic distance separating Eastern Europe from the United States. Only when U.S. citizens realized that these refugees might be resettled in their own country was there a problem.

While the events in the Middle East and Europe continue to hold U.S. attention, there is a refugee crisis happening much closer to home, along our own southern border. This crisis briefly captured national attention at the end of 2013 and beginning of 2014 due to a rising number of unaccompanied migrants flowing across the U.S.-Mexican border (De León, Oct. 23-24, 2015). It was quickly swept under the rug along with the stories of the suffering of those migrants, and the international policies that are a cause for that suffering.

Pakal Na, México,
July 2015

It is only about 10:30 a.m., but the temperature is already in the mid-90s. The tropical humidity and lack of any sort of cloud cover doesn't do a thing to make the day any more pleasant.

However, it is the distinct smell that I remember most. Melted tar from the train tracks mixed with the odor of garbage fires from the night before now joins the burning diesel fuel from the train that has just pulled into town.

I am sitting along the train tracks that separate this neighborhood, Pakal Na, from the rest of the town of Palenque, Chiapas. With me are a group of Honduran migrants, mostly men between the ages of 15 and 25. Like so many others, they have made their way northward from their home country, crossing through Guatemala and into southern Mexico. I get up to go stand under a nearby tree to avoid the sun with four other men.

From here we wait and watch as the freight train makes what seems like a series of random lurches forward and then immediately backwards. One of the men I am with informs me that the train is just adding cars to the end before leaving the station. Some less-seasoned migrants hop on the train every time the train moves forward, only to frantically jump back off when it switches into reverse to go back to the station.

Finally, the train pulls up to the crossing of the main road, comes to a stop, lets out three whistles and lurches forward one final time. The men I am with stand up, one crosses himself, and they all begin to run. Most carry everything they have in tattered backpacks and chase after the train as it picks up speed. The men jump onto the train carefully to avoid slipping off, or worse, being sucked into the wheels.

After a chaotic half-hour, the train leaves as anonymously as it had arrived and life returns to normal in the small neighborhood of Pakal Na. I stand along the tracks for a while, unsure of the fate of those men with whom I just spent the past few minutes. Ultimately, I turn and walk with my fellow researchers back to the migrant shelter about 400 meters away from the tracks to go and talk to the new migrants who have just arrived.

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A railroad crossing sign reading "Caution" in the middle of Pakal Na, and a migrant walking atop a train car as it pulls out of town.

North American Refugees *continued from page 23*

Histories of Violence

The story I present above is not intended to paint a picture of an uncommon occurrence, or to embellish a specific moment along the migratory route. In fact, I hope to do the exact opposite: I tell this story in an effort to contextualize what the day-to-day looks like for Central American migrants as they travel north. During my two months in southern Mexico, I saw this event unfold six more times, each playing out very similarly to what I described above.

The train is colloquially known among migrants as *La Bestia*, The Beast, aptly named for the number of injuries and fatalities it inflicts upon those who choose to ride it. Riding the train creates an underground economy all its own, controlled predominantly by the Mexican drug cartels: in order to ride the train, migrants will pay a toll, typically in the range of US\$100, to a cartel member upon boarding (Frank-Vitale, 2013). If the toll is not met, a migrant may be thrown off the train or killed on the spot (Martínez, 2014). Based on all that can go wrong throughout the entire process of migration, it raises the question as to why people choose to migrate in such a way.

To begin to answer this question, we must first understand who is migrating and what their reasons are for doing so. Too often, migration along the U.S. Southern border is overgeneralized, resulting in the false notion that there are only Mexican nationals coming into Arizona, New Mexico, Texas, etc. While Mexican migrants do account for a large number of people entering the U.S., to conflate all Latin American migration into one nationality could not be farther from the truth, and belittles the distinctly different human experiences of migration. In fact, most recently a majority of the many Central American migrants are from Honduras (Frank-Vitale, 2013).

While the reasons for migrating vary from person to person, many of the stories I learned from the Hondurans that I met in migrant shelters across Southern Mexico all came back to a common theme: escaping some form of organized violence at home. The 1970s and 80s in Honduras saw the failed international policies of the “War on Drugs” and the arming of militant opposition groups. These policies ultimately had effects opposite to those intended, as they helped establish drug gangs as international crime organizations, many of which found footing in the United States. The “tough on crime” era in the U.S. in the late 1980s and early 1990s led to a mass deportation of these Honduran gang members back to a

country without the infrastructure to properly rehabilitate them (Mogelson, 2015). As a result, violence from the drug trade in the U.S. was unregulated and exported back to Honduras, setting up the culture of violence that has shaped the current state of North American migration.

Today, Honduras has one of the highest homicide rates in the world, with approximately 90 murders for every 100,000 citizens (World Bank, 2012). That number is even higher in cities and among young men of ages 15-25, where sometimes the only options are to join a gang or to be killed.

One story I heard exemplifies the ubiquity of violence in Honduras and its inextricable link to migration. I was with a fellow researcher when I first met Chino. He wore a black baseball cap and had a round, youthful face. He could not have been more than 20-21 years old, though he told us he was 28. Chino introduced himself to me and then showed me his arms. I had already noticed them when I first came over, but he drew attention to the fact that they were covered in scars. “When I was still in Honduras,” he said, “four guys came up behind me and attacked me with machetes. I fought them off and was able to escape.” He went on to say that after his escape he was given 24 hours to leave or he and his family would be killed, so he left. I did not try to delve too deeply into the motive for the attack, but like many young Hondurans, Chino had found himself at an intersection of maturation and gang violence. Organized crime has such a hold on the country that migration becomes the only option for many.

At the migrant shelter in Pakal Na, a mural shows train routes and lodging points in Mexico. The slogans at the bottom say, “I am a Migrant” and “Our shoes get busted, but never our dreams”.





It is imperative that this be changed. Resolving the issues surrounding North American migration will not come from building walls and creating intentional killing fields through exposure and political violence. The United States, as well as Mexico, needs to treat those fleeing violence at home (often necessitated by failed U.S. foreign policies) with empathy and dignity. Obviously, the solution is not a simple one, and will require a multifaceted, comprehensive approach from governments and NGOs alike. For now, however, treating this phenomenon as the human rights crisis that it is, and offering support and respect to the refugees, is a good place to start.

A moment of joy: men play soccer at a migrant shelter in Tenosique, Mexico.

El Camino Hacia el Norte (The Way North)

While the murder rate in Mexico is much lower than in many of its Central American neighbors, this does not ensure a safe migration through Mexico by any measure. First, there are the obvious physical demands that make migration treacherous.

The harsh environment of Mexico and the Southern U.S. alone leads to thousands of migrant deaths through exposure. Since 1998, it is estimated that over 5500 people have died trying to cross the U.S. border alone (Beck, et al., 2014), with countless others dying along the route in Mexico.

It is no mistake that these death-by-exposure numbers are so high. In the 1990s, the United States implemented the current border policy known as Prevention Through Deterrence. The general concept of this policy is to cut off major ports of access near cities along the border in an effort to push migration into the inhospitable wilderness of the desert, thus letting the elements dissuade would-be migrants from crossing. That, however, was not the result: migration continued at a steady rate, and the U.S. border policy just led to more deaths in the desert (De León, 2015).

Regardless of the deaths, this border policy has now been extended. In 2013, with political pressure and funding from the U.S., the Mexican government deployed the *Plan de Frontera Sur*, or Southern Border Plan (Hernández, 2015; De León, Oct. 23-24, 2015). The intent and subsequent results have been comparable to that of the Prevention Through Deterrence program further north. Migration has been pushed further into the clandestine realm, with death becoming the norm and human rights violations becoming part of the everyday experience of migrants. It is these policies that drive migrants onto trains and through the most inhospitable environments in North America.

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One Step Away from Deportation: Gilberto and Rosita's Story

by Kevin Piecuch

Attorney Kevin Piecuch is President of the firm Drake and McCormick and Executive Director of the Southwest Detroit Immigrant and Refugee Center (SWIRC), a Detroit-based non-profit organization.

It's an open secret that thousands of undocumented immigrants live and work in southeast Michigan. Most residents here assume that the brown-skinned landscapers, caretakers, kitchen helpers, and construction workers that we see almost daily are here without proper visas. As long they live quiet lives, no one seems to care. After all, who wants the jobs they do? Not many legal residents are willing to work long hours in menial jobs at low pay without benefits. While the undocumented persons are certainly grateful for the opportunity to live and work in the United States, their presence does not reflect the benevolence of the American people, but rather a general willingness to ignore the law as long as it keeps costs down at the bottom rungs of our economy.

Despite overheated political rhetoric that paints undocumented persons as criminals who should be rounded up and deported, U.S. immigration officials typically do not "catch" undocumented persons in places like southeast Michigan until they have an encounter with local law enforcement. The case of Gilberto Rosado (not his real name) is typical of many undocumented persons who live here— and cases like his make up a large portion of the nearly 4000 pending deportation cases in Detroit's Immigration Court.

Gilberto has a wife, three U.S.-born children, and a baby on the way. They've lived in Southwest Detroit for eight years. His job in a cement factory pays enough money to support his family. Though humble, it is a much better life than what he and his wife Rosita left behind in Mexico.

This family, like more than 50,000 other people in metro Detroit, live here without legal status. Ten years ago Gilberto and Rosita slipped across the Mexico/U.S. border trying to escape the crushing poverty and violence of their homeland. They never considered applying for visas because the odds of receiving one were non-existent. Until recently they lived here unnoticed by the U.S. government.

That changed in August 2015 when Gilberto and some of his friends were celebrating a co-worker's birthday. On his way home, he was arrested for drunk driving. It was his first brush with the law. As a result of his conviction, he was required to perform community service, pay a fine to the local court, and attend AA meetings. The conviction, however, put Gilberto on the radar of Immigration and Customs Enforcement (ICE)— the federal immigration police who are active throughout the U.S., but especially in border areas like Detroit.

On November 3, 2015, Gilberto left his home for work. He didn't see the ICE patrol car waiting outside his house.

As soon as he started driving, the officers sprang into action— stopping Gilberto's car, putting him in handcuffs, and hauling him off to the St. Clair County Jail in Port Huron, MI. The drunk driving conviction had put him on ICE's radar— and because the ICE officer witnessed him driving without a license, he was deemed a danger to the public, incarcerated, and deportation proceedings begun. He was denied a bond and remained incarcerated for more than a month.

After talking to several local attorneys, Rosita came to the Southwest Detroit Immigrant and Refugee Center (SWIRC), and we agreed to take his case. The first task was to get Gilberto out of jail. The Rosados own a home, their children are U.S. citizens, and Gilberto was never before in trouble. Persuading the Immigration Judge to offer him release on bond was not that difficult, but the judge required the Rosados to post a \$6,000 bond. Since they were able to raise the funds, Gilberto was released from prison and got home in time to spend Christmas with his wife and children.

The same is not true for every person incarcerated while awaiting a deportation hearing. If they are not offered release or can't afford the bond, then they wait weeks, even months, in jail— even if they have not committed any crimes on U.S. soil. Right now, in county jails in Port Huron, Monroe, and Battle Creek, nearly 300 undocumented persons are awaiting their deportation hearings behind bars. While some of these detainees have been convicted of serious crimes, most were nabbed by ICE after a traffic stop or an alcohol-related conviction. Others were jailed after surrendering to U.S. officials at a border crossing. None of them expected that pursuing a better life in the U.S. would land them an open-ended prison stay.

The Undocumented Have No Public "Safety Net"

SWIRC receives requests to help detained immigrants every week, and we heard about the Rosados from a concerned neighbor. Limited resources mean that we can represent only a small percentage of these referrals. Our first priority is to get the immigrant out of jail and back home. Then we focus on the legal defense— trying to fight deportation. Next we offer support for the families.

SWIRC's mission is especially vital for its clients because there is no public "safety net" for undocumented visitors. Free and low-cost legal services in Detroit are practically non-existent. Faith communities and social service agencies have their hands filled with current clients. Though Gilberto and Rosita are strong and resourceful people, they needed help for the first time after 10 years in the U.S., and SWIRC was there to assist. Most incarcerated immigrants are not so lucky.

Next for Gilberto is his deportation trial. Since he has been in the U.S. for more than 10 years, and his U.S.-citizen children depend on his financial support, he has a good chance of seeing his deportation cancelled— as long as he

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Searching for a Better Life: Cuban Emigration to the U.S.

by Emma Rinck

Schoolcraft College student Emma Rinck of Novi, MI, is majoring in Child Care and Development. She wrote this paper last November as part of an assignment for Spanish 101 with Prof. Suzanne Stichler.

For 47 years after the results of the January 1, 1959 revolution, Cuba was under a dictatorship led by Fidel Castro. During that time, Cubans were highly dissatisfied with their leader and living conditions. Many factors, historical and contemporary, combined to encourage them to leave and to settle in the United States, most notably the economy and government. Since Cuba was in turmoil and under communism, the U.S. appeared to offer more opportunities and freedom.

Dissatisfied with the Economy

One of the main factors that encourage people to leave Cuba is the economy. In 1989, for example, the Soviet Union collapsed and the Cuban economy became crippled, forcing millions of Cubans into poverty; as a result, there was widespread hunger and unemployment (Dolan). Over 80% of Cuba's foreign trade was lost, and its GDP plummeted, especially due to the loss of imported Soviet oil and the constricted market for its sugar industry. There was also a scarcity in items such as food, medicine, and transportation (Dolan).

Since the economic crisis that followed 1989, also known as the Special Period, there has been improvement in some areas. Free government-provided education and health care has meant better teachers and shorter lines for care, tremendously helping the people (Archibold). The life expectancy of Cubans is now around the same as for people from North America.

However, Cubans are still dissatisfied with the economy. Based on a survey conducted in March 2015, "79% of Cubans said they were dissatisfied with the country's economic system; 70% said they wanted to start their own business" (DeSilver). For people living in poverty, few have relatives sending money from abroad, food rations barely last each month, and homes made of wood scraps and tin are failing to keep out floodwaters (Archibold). The government has failed to expand the housing market in pace with population growth, and Cubans in poor communities are suffering from it.

Erosion of Freedom and Equality

The second major factor that has contributed to Cubans leaving the country is the government system. In 1959, the Cuban Revolution replaced inequality from the previous capitalist society with the egalitarian principles of socialism, which means that citizens work for the greater good of humanity rather than material incentives (Dolan). However, it also means that there are not as many safeguards on individual liberties.



Jakub Szypluka/Wikimedia Commons.

At a corner store in Havana in September 2014, people wait in line to purchase food and other supplies using their *libreta*, the government-issued booklet of rationing coupons.

In addition, egalitarianism has eroded over the decades since the revolution. According to Ted Henken, a professor at Baruch College who studies the Cuban economy, "As Cuba is becoming more capitalist in the last 20 years, it has also become more unequal" (Archibold). An example occurred in August 1993, when Castro resorted to legalizing use of the U.S. dollar in Cuba. Although his decision went against his socialistic ideology of a planned, state-run economy, Castro made the move in hopes of providing some economic stimulus; this was a time when the Cuban national currency, the peso, was almost worthless, with an exchange rate of 1:13 to the dollar (Dolan). Ultimately, the move did create an opportunity for foreign investment and tourism, but the benefits did not get distributed evenly. Since most Cubans in poor neighborhoods work locally or as artists and artisans, they are still being paid in pesos and do not have the advantage that other Cubans with access to cash from outside the country have (Archibold).

Last year, the United States removed some trade restrictions, enabling U.S. businesses to hire Cubans to work in their offices or to create joint ventures with Cuban companies, which will create more employment (Gomez). This encourages more entrepreneurship and freedom in the markets, and some people are thriving with the government's shift toward a capitalistic society. But others, living in crumbling neighborhoods, are frustrated because they are almost invisible to the rise of commerce seen in places like the thriving bed-and-breakfasts and restaurants that tourists mainly visit (Archibold).

Waves of Emigration

Since Fidel Castro became the leader in 1959, the flow of Cubans entering the United States has never stopped. There have been four significant waves:

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Cuban Emigration *continued from page 27*

- The first wave (1959-1962) was a response to Castro's rising communistic state, when 55,000 small businesses were shut down and political freedoms nearly disappeared (PBS).
- In the second wave (1965-1974), almost a quarter of a million Cubans who had become disillusioned with the country fled and entered the U.S. in order to gain basic freedoms and live in a capitalistic society.
- The third wave (1980), known as the Mariel boatlift, occurred after a group of dissident Cubans crashed a bus through the Peruvian Embassy in Havana trying to gain asylum. Reacting in anger, Castro allowed Cubans to leave the country in boats from Mariel harbor and arrive in Florida.
- In the fourth wave (1993-5), the country was in turmoil due to a downturn in the economy, which shrunk by 40%.

In March 2015 the Miami-based research firm Bendixen and Amanti International conducted a survey to find out Cubans' satisfaction level. The poll, based on 1,200 in-person interviews, showed that residents are "unhappy with the political system, eager to end the U.S. embargo, and dissatisfied with their state-run economy. More than half of Cubans say they would like to leave the country for good if they had the chance" (Partlow and Craighill).

The economy and government are the largest factors that have encouraged people to leave Cuba and settle in the United States in the past and present. The slow change from communism to a capitalistic country has led to inequality, and the economic crisis in the 1990s is still affecting the country's economy today. Although the economy is still struggling and people are seeking a better lifestyle, Cuba has the potential to become a better country in the future. Cubans are well-educated and there are a rising number of people with entrepreneurial potential. If Cuba's leaders are able to lift the embargo with the U.S., create more housing, and improve the tax code, the country can prosper. •

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Cuba Change is Upon You, What Will You Do?

by Caitlin LeRoux

Cuba your people have little but do they want more,
Should you stay tucked in your Caribbean time capsule,
Or fling open your Spanish *hacienda* door?

Frozen in time by the breath of the Cold War,
Your bays bring distress to America and the globe,
That one almost caused the end of the world is not
folklore.

American leaders once called you the "imprisoned
island", now the embargo has lifted,
For years you feared Uncle Sam with his ideological
sword,
The sands of time like the sands of your pristine beaches
have shifted.

Yes, Hemingway is probably the only American you
ever did really like
"Papa's" ghost still lingers in his favorite smoked-filled
Havana bar
While your citizens travel worn streets in a vintage Edsel
or a rusty bike.

Raúl and Fidel are brothers but not the same, "Socialism
or death" no longer one of your mottos,
The Americans will try to taste the forbidden travel fruit,
They will shop in your capital, they will explore your
exotic grottos.

All is not forgotten, though commodities will be traded.
You imprisoned thousands, others fled your shores, your
friends have changed,
Your people may for the first time taste fast food but
will they become jaded?

Cuba, change is upon you what will you do?
A lesson from China, economic changes do not always
produce political ones,
A country cannot stay in a bubble, it is the new
millennium not 1962.

Caitlin LeRoux of Allen Park, MI, is a Journalism and Communication major at Schoolcraft College. Her poem "Gold" was published in our Winter 2015 issue.

From the Hills of Afghanistan: An Immigrant's Story

by Haider Ali Noori

Haider Ali Noori is a retired structural engineer in Ann Arbor, MI. He and his late wife, Lina, lived most of the past four decades in Michigan (Ann Arbor, Ypsilanti, and Grand Rapids), with shorter stints in Egypt, the Gaza Strip, and in their native Afghanistan. In the 1980s, as a sideline they established and ran the successful Afghan Home Family Restaurant in Ann Arbor.

I grew up in a farming family in Paghman, a town in the hills about 20 miles west of Kabul, at the foot of the Hindu Kush mountains. We would harvest fruits, grains, potatoes and so forth in the autumn, and then the land would be turned over for use as pasture.

Our land was not conducive to horses or cattle because of its terraced nature, and we children had asked father to allow a butcher's herds of goats and sheep to graze there—that would allow us kids to do some goat riding. I loved to ride the goats, hold onto the horns and let it run. It was fun.

The First School in Paghman

Attending school was not common in that rural area at the time. During the reign of King Amanullah Khan (1919-29), a primary school had been established right next to our property, but parents were reluctant to send their children to school.

Father was always telling us that the king had gathered together the elders of each community to convince them to send their boys and girls to school. The elders had elected one of our community to speak for them. This old gentleman had told the king, "From our male population everyone from 6 months to 70 years old is ready to serve you. But from our female population, you will not have even our cats." Therefore, the girls had to stay home. In general I liked that old gentleman because he was keeping order in the community, but when my father told us of his refusal to allow girls to go to school, I began to avoid him.

Because of parents' refusal and/or reluctance to send their sons to school, the government would select the names of certain school-age boys, much as if they were being drafted into the army, and then send plainclothes policemen to fetch the children. One method that the school principal was using was to call those students already in school to his office and ask them for the names of their friends in their community and then send the policeman. It was customary to do this in the autumn to collect students for the following spring; school was closed during the harsh winters, so a winter roundup was not

possible. Thus, practically everyone knew that autumn was student collection season, and if you saw a strange person in the community you automatically assumed he was a plainclothes policeman. The prudent thing was to hide or escape.

Running from the Truancy Police

On a particularly sunny and warm autumn day when the herd arrived and we were having fun riding goats, I saw a stranger approach the butcher's son and my older brother, Mohammad Ali. Just the sight of the stranger froze me in my tracks, because I knew a stranger meant a policeman. Both my brother and I started running away. The policeman was much closer to my brother and was able to catch him. I managed to hide, not far away, in a dark seed-oil mill.

It turned out that it was actually me that the policeman was looking for: it was my name that was on his list. But when he caught my brother, he told him: "Look kid, I know you are not Haider Ali, but you are his brother. It is my job to bring Haider to school. Since I cannot catch him, I am taking you as Haider Ali. If we go to the principal and you tell him your name is Mohammad Ali, he will beat you and me. And when he finishes beating both of us, then I will beat you some more. So, do us both a favor. When we go to the principal and he asks your name, just say Haider Ali."

continued on next page



Hills of Afghanistan *continued from page 29*

So with a stroke of a pen, or should I say to avoid a beating, my brother assumed my name and was enrolled as Haider Ali. He would come home with goodies that rightfully belonged to me: school supplies like books, crayons, colored pencils, and everything that a child desires. Of course, I got more and more jealous. So a year later I went to the school and enrolled myself, but since he was already using my name, I had to use my brother's name! For 10 years, at home my brother was Mohammad Ali and I was Haider Ali, but as soon as we stepped into the school yard, he became Haider Ali and I became Mohammad Ali.

At school, we learned the Pashto language alongside our native Persian. Naturally, with his one-year head start my brother graduated from the primary school one year ahead of me. So my father kept him home for one year until I graduated, then took us both to Kabul and enrolled us in Ibn-i-Sina High School.

Discrimination Against the Shī'a

In high school we faced discrimination, and that was not enjoyable at all. From our very names, anyone can tell we are members of the Shī'a branch of Islam, while most Afghani Muslims are Sunnī.

Some of our teachers had hidden prejudice, and there were others with obvious prejudice. One of them, almost every day, would find an opportunity to look at me from the front of the class and announce, "If you brought me the Prophet tomorrow, you would still not graduate from this school." This kind of treatment we had to tolerate: there was no one to complain to, and any complaint would have made things worse for us.

Actually, the discrimination forced us to study harder, but it seemed like the harder we studied, the lower grades we got. Neither my brother nor I did well in school because of the blatant mistreatment by our teachers and their intentionally giving us low grades.

Training from the Americans

As my brother and I completed 9th grade, a new school was established called the Afghan Institute of Technology (AIT). The principal and the faculty were all Americans. They selected 60 students from our high school, including my brother and I, to transfer to AIT. The new school lumped all of the 60 students into the 10th grade.

I remember our first day in this new school. The American principal gathered us all in a conference room and he spoke for one hour or so. He talked a lot, and it was the first time in my life that I heard a foreigner speak English to us. During the three years in Ibn-i-Sina we had English as a subject on the curriculum, but most of the time there were no English teachers. So, during this one-hour talk in English by the American principal, the *only* thing I understood was the phrase "VERY GOOD". To this day, I do not know what was "VERY GOOD" but something was: it might have been his health?, his family?, his trip to Afghanistan from

America? or the new school. So something was "VERY GOOD". The school immediately embarked on an extensive English course and within about three months, I was able to converse and comprehend a little English.

One thing that I would say was "VERY GOOD" about the new school is that my brother and I got our names back. Some two to three weeks into the school year we noticed that our American teachers had difficulty recognizing our faces and/or pronouncing our names, and were relying on assigned seats. So, with the cooperation of our classmates, it wasn't hard for my brother and I to simply change seats and trick the teachers into reversing our names, thereby reclaiming our true names.

After three years at AIT, I was assigned a job with the Helmand Valley Authority (HVA), a land development project in southern Afghanistan that was modelled after the Tennessee Valley Authority in the U.S. I did some undergraduate work at the American University of Beirut (AUB) in Lebanon, and then was back with HVA until 1969.

Some in the U.S. Were Insensitive

In 1969, I was offered a Fulbright Scholarship, which I enthusiastically accepted. The scholarship was at the University of Missouri in Rolla (UMR). That was my first trip to the U.S., a totally new environment.

Before going to UMR, my first stop was at the University of Minnesota for a two-month orientation program where they tried to acclimate me and a number of other students from the Middle East, India, and Africa to our new environment. Throughout the two months there were good and bad moments. The good was that we got a little familiar with the American way of life. The bad was that some of the so-called teachers were totally insensitive in their presentations. Their behavior and comments were thoroughly arrogant and insulting. The main thing I learned from that program was to be sensitive to the culture and traditional values of other people.

From the three years that I'd spent at AIT, with entirely American teachers and administrators, I assumed that I was well used to the American culture and way of living. Was I ever wrong! An example of something that surprised me was street traffic. One day I was sitting on a bench at an intersection, and I noticed that cars from all four directions would stop there. I had no idea why they were stopping even when there were no cars in front of them or on the intersecting streets. This fascinated me and I sat there for a long time until a friend happened to pass by. I asked him my silly question. Why are these cars stopping? He laughed very hard and explained to me that there were stop signs on all four incoming routes and the drivers must stop, make sure the road is clear and then go. That was in 1969, and I have progressed so much since then that I passed the driving test, got a driver's license, have bought a number of cars over the years, and now I am the most law-abiding driver.

After the two-month orientation program, I went to the University of Missouri in Rolla and completed my master's degree in Structural Engineering. The stipulation of our Fulbright scholarships was that we had to return to our home countries to put our acquired knowledge to use, but before doing so there was the option to stay in the U.S. for one additional year to get some practical on-the-job training. I decided that that was a good opportunity, so in my last term I started sending applications to various engineering firms for a one-year job.

I must have sent out more than 50 applications in the mail. I got replies from a handful of them rejecting me. The majority did not even reply. So one day I was talking with my Fulbright advisor who told me I was doing everything wrong. "You are writing that you are a student from Afghanistan and you are looking for a one-year assignment. The majority of them don't know where Afghanistan is. Even if they do, they don't think there are humans in Afghanistan, let alone engineers. The best thing to do is to go in person, knock on their doors and let them see that you are a human being, have a face like they do, you have two eyes like they do and you speak the same language as they do. Then they may consider that you may be an engineer."

A Lucky Break

After graduation, I drove to St. Louis and knocked on doors— with no result. I drove to Chicago and knocked on doors, again with no result. At the same time, I had a friend from Afghanistan who was attending Wayne State University in Detroit, where he and his wife were living in an apartment. They invited me to come and stay with them and look for a job in the Detroit area. I took their invitation and drove to Detroit.

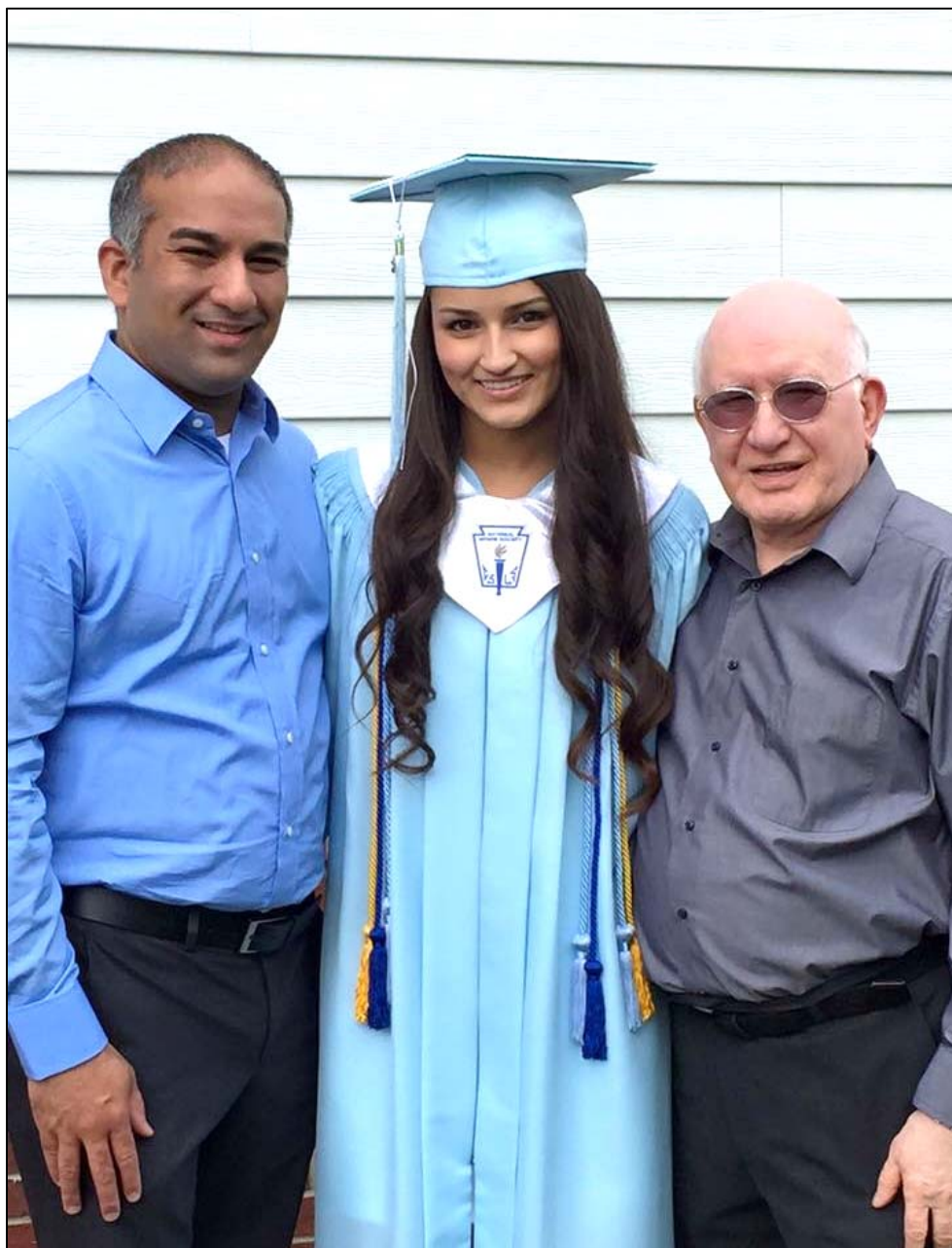
They helped me identify and locate engineering companies around Detroit. Again, I had no success. One day my friend suggested that there is a nearby city called Ann Arbor where the University of Michigan is located, and there might be some engineering firms there.

So I drove to Ann Arbor, not knowing where I was going. As I was driving on Packard Road, I noticed a sign saying "McNamee, Porter and Seeley, Consulting Engineers". I drove into the parking lot, parked my car, and entered the office building. The receptionist asked what I wanted and I told her I was looking for a job. She called their office manager, who hap-

pened to be one of the firm's partners. He took me to his office and I explained to him what I wanted. After a few minutes of questions and answers, he took me to another partner. Again, the same questions and answers and finally the word that I was looking for and was waiting for. "When can you start?" And they offered me \$850.00 per month.

It was a Thursday afternoon. I told them I needed to find a place to live and I could start on Monday. So I began a job that would end up lasting some 18 years. I did leave the U.S. after one year and returned to Afghanistan. But shortly thereafter I was accepted for a Ph.D. program at Georgia Tech. After one semester there, I transferred to UM in Ann Arbor where I rejoined the firm McNamee, Porter and Seeley, and worked there until January 1990. •

Haider Ali Noori last summer with his son Asmat, and Asmat's oldest daughter, Shannon. Asmat is an IT director at the Univ. of Michigan's Institute for Social Research, while Shannon, graduating here from Ann Arbor's Skyline High School, is currently a UM freshman.



Book Review

Cultural Vitality in a Nation of Immigrants

by SC English Prof. Emerita Suzanne Kaplan

James Bau Graves,
*Cultural Democracy: The Arts,
Community, and the Public Purpose*
Univ. of Illinois Press, 2005; 272 pp.



Photo: Cambodian Arts and Scholarship Foundation

When my children were little, their #1 bedtime story request was *The 500 Hats of Bartholomew Cubbins*, one of Dr. Seuss's least imaginative contributions to the kid-lit pantheon. I referred to it as the "The Five Million Hats of Bartholomew Cubbins".

The story concerns Bartholomew Cubbins, waiting in a crowd to acknowledge the passage of the king, in respect of whom one is to doff one's hat. However, each time Bartholomew removes his hat, there's another underneath. Each hat is a perfectly respectable *chapeau* but there are hundreds of them.

James Bau Graves, writing in *Cultural Democracy*, is Bartholomew Cubbins. Each turn of a page ushers in a new identification and, with it, a new issue and a new proposal. Each is perfectly legitimate; Graves's heart is consistent: He's a progressive, well-intentioned (even utopian) committed citizen decrying what's happening in our modern, social milieu. It's only his hats that keep changing and, with them, his language and his book's thesis.

Language is an important consideration in this regard, specifically the word CULTURE. Sometimes it's used to mean "the arts and other manifestations of human intellectual achievement regarded collectively" (Merriam-Webster dictionary). At other times, it's used in the anthropological sense of a group sharing common beliefs, rituals, behaviors, world views and, often, language. The shifting definitions of the same term give the book a semblance of coherence that, on closer inspection, it lacks.

The book's subtitle, "The Arts, Community, and the Public Purpose", hints at the confusion the book develops. If it were "The arts community" (no comma), it would reflect Mr. Graves's position under some of his hats more clearly, since a couple of his identities are related to his role as an artist. He is a musician-composer and musicologist as well as an arts administrator, securing funding through the National Endowment for the Arts for some of the programs he arranged over many years as Co-Director of the Center for Cultural Exchange in Portland, Maine. (Since the publication of this book, he has relocated to Chicago, where he is currently Executive Director of the Old Town School of Folk Music.) The focus of such a book would be the art community and its connection to the public purpose. As it stands, however, the thrust of the discussion is at least three-fold and the folds don't necessarily fit together.

A student at the Cambodian Institute of Portland, Maine, founded in 2002, which teaches traditional Khmer dance, music, customs, and language to school-aged children. Portland has large immigrant communities of Cambodians, Vietnamese, Somalis, and Ethiopians. The book by James Bau Graves, written when he was an arts administrator in that city, addresses the problem of creating a cultural and arts infrastructure that maintains equality between ethnically diverse, traditional and grassroots culture, on the one hand, and the mainstream Eurocentric culture, on the other hand.

Immediately, the conflict between artist and arts administrator becomes apparent. The NEA, Graves charges, is wed to the Eurocentric notion of ART and to the role of the scholar in bringing that art to a public that might or might not be sympathetic to performances by ethnic minorities. Instead, Graves argues, what comes out of the process is an homogenized version of ethnic cultural artifacts, unacceptable to the very peoples it seeks to engage.

It is a slippery slope from CULTURE as artistic performance to CULTURE as the authentic representation of a group's identity, and Graves slides right down and just keeps going. Soon we've left behind art and culture in all its definitions and have moved on to the Founding Fathers' antidemocratic structure for Congressional representation. We learn that "Wyoming, the least populous state with 493,782 residents has the same representation in the U.S. Senate as California with its thirty-four million citizens, making one Wyoming voter sixty-eight times more powerful than one Californian." We learn that the American tax structure and the formation of private foundations, whose patronage is tax-deductible, allows the moneyed class to control the disbursement and accessibility of artistic programming, to the detriment of the non-native, non-Eurocentric element. Worse, as he decries that development, he is drawn into it. In arguing for state support for the arts (a reference to the NEA), he refers to such support in the

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Cross-Cultural Psychology Explained

by Colleen C. Pilgrim (SC Dept. of Psychology)

I was recently asked by an International Institute colleague to explain the field of cross-cultural psychology, as he was unaware the field existed. Thus, we both felt that this was a topic that would be of great interest and benefit to our readership.

First, we need to begin by defining psychology as the study of behavior and mental processes of individuals utilizing the scientific method. But science isn't simply a list of facts; rather, it is the utilization of the scientific method to test a hypothesis (prediction) in support of a theory.

Early Ethnocentric Bias

The initial work in the field of psychology was conducted with Western cultures, and thus left scientists unable to generalize their findings across cultures. In other words, we were left to wonder to what extent research findings would be similar or dissimilar for humans across the globe. Psychologists and other researchers couldn't even attempt to ascertain to what extent certain behaviors and mental processes were universal across cultures.

The idea of Western culture as the norm went unquestioned within the beginning research agendas in psychology, and this continued well into the second half of the 20th Century. Indeed, as a current reviewer for various scientific journals, I find that authors must still occasionally be reminded not to overstate the generalization of their findings beyond the ethnic or cultural group focused upon in their study. Even scientists who are trained to be cautious against bias might still occasionally fall prey to viewing their own culture as normative and the template upon which human behavior should be examined.

Research comparing various cultures has a strong history in anthropology; however, the majority of the work in this field was conducted using the case study approach and did not employ more stringent empirical methods. While anthropology recognized the necessity of research beyond Western cultures, psychology was slower to recognize its ethnocentric bias in its research findings.

Psychologists did finally begin to question the universality of published findings that had been conducted primarily with white, male Western college students. They began to discuss and call for research with more diverse participants in areas such as gender, ethnicity, and culture. The field of cross-cultural psychology took hold as scientists questioned the universality of major psychological theories, and as they published studies expanding hypothesis-testing to other cultures.

Primary Emotions and Cultural Rules

So what are some examples of topics explored by cross-cultural psychologists? One of the earliest cross-cultural psychological studies was by Ekman and Friesen (1975), who traveled the globe showing study participants photographs of human facial expressions in an attempt to determine the univer-



sality of encoding (expressing) and decoding (recognizing) facial emotions.

They found across all cultures that humans were the same in their recognition and displaying of six universal emotions: happiness, surprise, fear, anger, disgust, and sadness (see figure above). They termed these "primary emotions" and subsequent research has continued to support their major findings. Indeed their research triggered the study of other aspects of emotions across cultures, such as display rules. So while all cultures recognize these primary emotions, there are often enormous cultural differences in the rules as to whom, when and where emotions can be displayed.

Interestingly, over 100 years ago the famous naturalist Charles Darwin (1872) noted what he perceived as the universality of certain emotions, but it wasn't until recently that science was able to support his observations by using cross-cultural psychological scientific studies.

The Individual and the Collective

Another example of cultural research that has received great attention is the topic of individualistic and collectivist cultures. These concepts came about because of the recognition that cultures vary in their focus on the individual or the collective (group), and that behavior and even mental processing was impacted by one's culture in this way. Persons from an individualistic culture are socialized to focus on the importance of meeting their own needs and goals, whereas those from a collectivist culture are taught the primary importance of group needs. These concepts provide a framework for exploring such topics as types of care for aging parents or the attitudes toward young adults continuing to live with their parents.

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Cross-Cultural Psychology *continued from page 33*

In my own child development work, for example, we compared Colombian (collectivist) and United States (individualist) first graders on their sharing of a limited resource of candy that had been given to them by our experimenters. The children were paired with either a friend or acquaintances from their school to engage in a task and then have a snack together. We found that while both groups shared candies more with friends than with acquaintances, there were differences according to culture (Pilgrim and Rueda-Riedle, 2002). The children from the individualistic country were significantly more likely to take candy from a friend without asking (own goal orientation) than were those children from the collectivist culture.

Substance Abuse

Other examples of domains of relevance and benefits from cross-cultural studies include the health fields, and even more specifically a specialty in which I have spent time researching—substance abuse prevention. When planning substance use prevention programs, the question arises as to whether there exist similar or different risk factors for use of alcohol and other drugs across ethnicities and cultures.

In our work, we found that Chinese and U.S. youths were similar in that higher levels of sensation-seeking were predictive of greater initiation into substance use. In addition, adolescents with authoritarian parents and also those whose best friend engaged in substance use were more at risk for substance use problems (Pilgrim, Luo, Urberg, and Fang, 1999). Such studies gained importance in the last few decades, as tobacco companies that faced shrinking U.S. markets began to target developing countries. Thus, substance prevention efforts were needed that were shown to be relevant for those targeted cultures.

The Immigrant Experience

This issue of *International Agenda* focuses on immigrants and their experiences within a new culture. The field of cross-cultural psychology affords the scientific approach to examining issues relevant to new immigrants; indeed, more and more journals are publishing articles on such topics.

For example, Charissa, et al. (2013) found that recent Chinese immigrant mothers struggled with maintaining a balance between the United States value of autonomy and the Chinese need for familism (family orientation). These mothers reported a need to be flexible across different areas of parenting because of the larger societal context. In parenting and in other ways, an immigrant might or might not share behavior or thought processes similar to those prevailing in his or her new country, and this has implications for their ability to navigate a new culture. Thus, research in cross-cultural psychology can help to explain aspects of the immigrant experience.

Resources

There are a number of resources that might be of interest to readers wanting to further explore the topic of cross-cultural psychology.

The International Association for Cross-Cultural Psychology (<http://www.iaccp.org/>) has members in over 65 countries. It con-

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Cultural Democracy *continued from page 32*

ancient world, citing the Egyptian pyramids, Angkor Wat, and Machu Picchu as examples. Only to a Eurocentrist would such monuments be ART; to the cultures that made them, they were part of their civilizations, CULTURE now writ anthropologically.

That said, each of Graves's many points has value, and readers persistent enough to wade through this book will share his concern. I, too, am appalled that, according to NEA data, the U.S. spends \$6 million per capita on the arts while Germany spends \$85 million, France \$57 million, Canada \$46 million, etc. I, too, am disgusted by the pap served up by Hollywood and television, which is the face of America to both its citizenry and the rest of the world. The NEA, however, is not the only funding source of cultural activity, writ either way. There are also the NEH and the state councils that derive from it. When I was involved in the Michigan Council for the Humanities, it created sub-councils in Kalamazoo and Grand Rapids, and a third entity was being developed for the Upper Peninsula. RFP's (Requests for Proposals) went out to the public and the responses came from the groups as their programming needs determined. This is a bottom-up process rather than the kind of top-down procedure that dominates on the national scene.

This could have been a tighter argument and a shorter book. We might have been spared the section on copyright law, for example; the account of Jane Addams and Hull House; the thoughts about utopian socialism (though I share his fantasy); or the anecdote about an Egyptian comptroller who tolerates fraud and tardiness as if they were common business practices. Though informative, these tangents bulk up the text but are neither CULTURE writ large nor small.

The Melting Pot and Creolization

Early on in the book, Mr. Graves rejects the image of the "melting pot" as the goal of American society, but later he embraces the idea of "creolization" as the blending of cultures into a constantly shifting amalgam "of hope and change". Simultaneously, he equates "globalization" with "rampant commercialism", a developmental scourge upon both the national and the international scene. These seem to me to be distinctions without a difference, their subtle variations more dependent on the speaker's— or writer's— linguistic fancy than on any real contrast. Exactly what message he desires to leave in the minds of his readers is diffuse.

In the Dr. Seuss story, the final hat that Bartholomew Cubbins wears is a resplendent affair of feathers and jewels. While that might be the sort of finale of which Graves dreams, more realistically the tiny feather that he has contributed could, in the final analysis, help lead to an achievable outcome. Art and art performance might be a key (though not the only one: food is another viable entry point to cross-cultural exchange, in the anthropological sense) to the larger awareness for which he aims. Authentic performance can unlock interest in both music and language; that, in turn, can unlock interest in places and rituals of origin; and that, in turn, can unlock interest in community.

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Deportation *continued from page 26*

has competent legal counsel. The effort might take years, but SWIRC is hopeful that this family will stay intact in Michigan.

Many immigration advocates, including SWIRC, believe families like the Rosados should be offered an opportunity to live legally in the U.S. While immigration controls must remain in place, an amnesty program for law-abiding immigrants, like the one adopted 30 years ago during the Reagan administration, is long overdue. In the last few years, however, bipartisan efforts to overhaul the immigration system have stalled in Congress.

Local efforts by concerned citizens can make a difference. If you want to stand with SWIRC on this issue, here's what you can do:

- Become an *advocate* who shares the plight of people like Gilberto and Rosita with public officials, and ask for immigration reform so that hardworking parents of U.S.-citizen children will no longer be treated like hardened criminals. Share these stories with your faith community, and with your friends and neighbors as well.
- Next, we need *financial support*. The costs involved in mounting a legal defense for a detained immigrant are extensive, even when the lawyers work for free.
- Finally, we need *prayers*. In the current political climate, helping undocumented visitors is unpopular and often met with scorn. Not many voices celebrate this work. But we do it anyway, knowing that showing mercy to the visitor and the friendless is what being a neighbor truly means.

A growing number of people and institutions are recognizing SWIRC's work. The Ford Fund has expanded its support for the SWIRC Free Legal Clinic in 2016. Justice For Our Neighbors (JFON), a ministry of the United Methodist Church, provides much-needed counsel and refers cases from local prisons. Support also comes from the Presbyterian Disaster Assistance Program and the Presbytery of Detroit. Finally, SWIRC depends on individual donations of time, talent, and treasure. Without our volunteers, we'd have no outreach. We're grateful for every supporter.

For more information about the Southwest Detroit Immigrant and Refugee Center, please visit its website at www.detimigrantcenter.com. Or you may telephone its office at 313-881-2903.

Cross-Cultural Psychology *continued from page 34*

ducts conferences and publishes two journals: the *Journal of Cross-Cultural Psychology* and *Online Readings in Psychology and Culture*.

Division 45 of the American Psychological Association (APA) is the Society for the Psychological Study of Culture, Ethnicity and Race (<http://www.apa.org/about/division/div45.aspx>). As the webpage states, it "promotes public welfare through research".

Finally, I wholeheartedly welcome students, faculty, and community members with an interest in cross-cultural psychology to contact me with questions, research inquiries, or perhaps topics that they might like to see addressed in a future article in *International Agenda*.

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Cultural Democracy *continued from page 34*

A wonderful example that I ran across is that of the Cameroon singer Blick Bassy, who performs in Bassa, one of that country's 250 or so tribal languages. His performance intertwines with his interest in language and with his concern to preserve Africa's endangered languages, traditions and history (<http://www.npr.org/templates/story/story.php?storyId=111673067&ft=1&f=1105>). Such examples reveal, however, that authentic performance is a bottom-up proposition. True, somewhere along the line it might need a navigator to get onto the public stage, but it does not need a multi-hatted promoter— even one as well-intentioned as Mr. Graves. To make the kind of difference he envisions, he must give up some of his hats. He can't function as an artist, an arts administrator, a mediator, and an NEA supplicant all at the same time.

Probably Mr. Graves's best idea is the formation of a third endowment, The Endowment for Community Culture. The separation of arts and humanities into two agencies was always a questionable decision, and the resulting debates about how to categorize and funnel— "is it us or is it them?"— were commonplace when I was part of the NEH structure. As one member put it at the time, when you do it it's them, when you talk about it it's us. That remains a false dichotomy. "Doing it" without talking about it eliminates context; "talking about it" without doing it eliminates focus and example. A third Endowment would encourage both the doing and the talking, context and focus, and the emphasis might return us to the Public Purpose promised by Mr. Graves's title: the enrichment of American Culture, writ small and large.

Schoolcraft Professor Joins Mission Trip to Ecuador

by La Vonda G. Ramey (SC Dept. of Accounting);
photos courtesy of Robert Bowden

A group of 11 of us associated with the Church of Christ in Farmington Hills, MI, went on a mission trip to Ecuador this past Summer. We had a great trip: Ecuador is a beautiful Andean nation situated on the Equator, and small enough that one could see it all in about four weeks of touring.

The mission part of our trip lasted from July 28 to August 9, and was preceded by 10 days of our own travel around the country. We visited small towns, big cities, mountains, valleys, and jungle. Due to the mountainous terrain, Ecuador has a great variety of climates, scenery, and colorful people, and nearly anything can be grown there. Two days after we left the country, there was an eruption at Cotopaxi, one of the world's highest volcanoes.

My husband Richard and I at
an overlook above Quito,
the capital of Ecuador.



There is a school and an orphanage near a town called Tabacundo, north of Quito, at an elevation of around 13,000 feet. For three days we helped this missionary family, whose home is back in Quito, to make some improvements there. In the mountains it was dry season, so we had to conserve water, and it was cold at night—Ecuadorians generally do not have heat other than from a fireplace. The altitude gave us no problem unless we walked quickly uphill, in which case we got winded easily.

Inside a brick school-building at the Tabacundo mission, we established this library: that's me second from the left, and my son Mark on the far right. The people that we met here and elsewhere in Ecuador were eager to learn English, as they can earn more if they have that skill. We also carried out other improvements, such as sanding and varnishing tables and doing some landscaping.



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From a town called Borbón, we went 2-3 hours by boat up the Cayapas River to reach a jungle camp called Kumanii Christian Center, where we spent another three days. It is situated in the north part of the country, west of the Andes and near the Colombian border. The river is the major means of transportation there, as the jungle quickly reduces roads to rot. To go on a hike, you have to cut your path through the underbrush with a machete.



Mission to Ecuador *continued from page 37*

The people who live on the river are a mixture of indigenous inhabitants and descendants of Africans who, centuries ago, escaped from a wrecked slave ship. They are very poor, and have had electricity only for the past few years; it goes out frequently and can stay out for days. But when gas is available, they can run generators that power refrigerators and some other appliances.



Our main mission project at Kumani was to distribute in-home water bucket purifiers and to teach their use. These simple devices provide an inexpensive way to filter water, making a larger potable supply available. All of the water used in this remote area is either saved from rainfall or drawn from the river, which is teeming with microbes (in fact, every one of us visitors who swam in the river developed a stomach ailment). Thus, the local people were very pleased to have the filters and to receive instruction in their use. •



SCII Investigates Programs at Other Schools

Last year, to help chart future directions in international education on our campus— especially study-abroad opportunities for students— the Schoolcraft College International Institute investigated international programs offered at selected schools in Michigan and other states, mostly in the Midwest. What follows is a summary of some of the information that was gathered.

According to the American Assn. of Community Colleges, study-abroad figures increased in 2013-14, led by the College of DuPage (IL) sending 206 students, and Pellissippi State Technical CC (TN) at 189. STEM-related programs are the most popular subject for study abroad. Enrollment of international students at community colleges is also increasing, to a total of 91,648 in 2014-15; the leading contributors were China (17.7%), South Korea (8.9%), and Vietnam (8.4%).

Western Michigan Univ.

Josselyn Moore, Helen Ditouras, and Kim Lark visited WMU on Oct. 9 to learn about its international programming. They'd been invited by Dr. Christopher Tremblay, WMU's Assoc. Provost for Enrollment Management, who works closely with our Honors program. Global engagement is listed as one of the top three priorities at WMU; the school boasts a degree in Global and International Studies, an extensive study-abroad program, and 20 partnerships with four-year schools in various countries around the world.

There are four specialists working at WMU full-time directing about 50 study-abroad programs. These are generally short-term, study-abroad credit courses taught by WMU faculty in Spring and Summer terms. Some of the programs are language immersion. Some are briefer Spring Break trips. STEM majors participate. Most of the students involved are seniors, but they're trying to get students involved earlier; for example, incoming freshmen now have an opportunity to travel in Ireland for two weeks before classes begin. Mexican-American and other students have the opportunity to visit Mexico; most have never been there before, and it helps to dispel myths and stigmas they might have experienced. Other ways to get students interested include study-abroad scholarships available through WMU's Haenicke Institute for Global Education, and a graduation regalia emblem that signifies completion of study abroad. Mr. Tremblay mentioned the possibility of Schoolcraft instructors working as "guest" faculty in one of their overseas programs.

Wayne State Univ.

Ahmad Ezzeddine, who oversees the WSU extension centers and international programs and is involved in the "Schoolcraft to U." program, came to the SCII meeting on Oct. 16 to summarize the programs that he oversees. WSU enrolls a large number of international students, but their President wants to double the number over the next several years. Traditionally, most of the international students were STEM majors from India, China, and Canada, but after 9/11 those numbers dropped off. Now they are up to about 2600 students from 71 countries. Scholarship money and help with passports is offered. If a student's English skills need remediation when they arrive, they take English for six months before moving into their program of interest.

In 2014-15, a total of 543 WSU students did study-abroad credit courses at about 70 overseas sites. There are 35 different types of programs available, building on many programs of study. They are trying to diversify their foreign study programs, such as by including some STEM-related sites, not just liberal arts. They have new partnerships in China, and hope to tap into the scholarships that China's government offers for overseas students studying in China.

WSU is hoping to open up its international programs (both study-abroad and on-campus) to Schoolcraft students even before they graduate from Schoolcraft, especially since we have a partnership with them; they already have some arrangements with Macomb CC. An "International Studies" major was set to go before the WSU Board in December for approval. More information is available on their website under OIP (Office of International Programs)

Madonna Univ.

The Center for Study Abroad arranges shorter-duration study-abroad opportunities at about a dozen sites all over the world (typically one to six weeks), as well as one-semester and one-year stays at Madonna's partner universities. Included are some language-immersion programs in which students are placed with a family, but there are also programs in many other disciplines.

Washtenaw CC

WCC has study-abroad programs in 13 or more countries in Europe, Africa, and Latin America. The programs are offered either via the AHA International Program (a consortium at the Univ. of Oregon) or via Modern Languages Studies Abroad (MLSA).

Macomb CC

Macomb offers study-abroad programs in Guadalajara, Mexico (Spanish); Granada, Spain (Spanish); and Pompeii, Italy (culinary). The Macomb Student Study Abroad Fund has some money to help defray costs.

Multicultural International Initiatives, a faculty-directed group, offers an International Studies Certificate as well as a Cultural Competency Certificate. The programs incorporate coursework as well as a rich schedule of campus programs and events, speakers, workshops, and conferences.

Oakland CC

Since 1997, OCC has pursued a Cyber-Connection initiative with secondary and post-secondary institutions in Oaxaca, Mexico. The ties include online courses, discussion boards and chat groups, e-pals, and a biannual exchange of about 20 students, faculty, staff, and administrators. Three-day mini-conferences are used to train personnel on both sides in how to build online communities.

OCC faculty, curriculum committees, and administration approved a Global Studies Program in 2008. This program, as part of Liberal Arts, is set up with several options not only for the traditional social science majors but also for humanities, environmental studies and, in the future, international business majors. The program incorporated mostly already-existing courses. Student participants are required to study foreign language, English composition, anthropology, and geography courses along with a world history course choice. The only new course was a capstone Topics in Global Studies, which is inter-

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Other Schools

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disciplinary in nature with several instructors each offering to help students examine a specific issue tied to one of the options (humanities, social studies, environmental issues), a service learning component again linked to the specialty and finally an intense research project directed by one of the participating faculty.

Grand Rapids CC

GRCC has an Irish Foreign Studies Program each May-June, with online courses in May and a stay in Ireland in June, mostly at Inch House Irish Studies Center on Inch Island, County Donegal.

Monroe County CC

MCCC launched study-abroad programs in Spring 2007 with a group of 32 students enrolled in a 9-credit MCCC Europe course. The group spent 3 weeks studying on campus followed by 3 weeks visiting 6 countries in Europe.

Wayne County CC District

A group of 27 nursing students traveled to London, England, in 2008 for a service-learning experience. Two leading teaching hospitals located in central London, the Guy's and St. Thomas' National Health Service Foundation Trust, served as the primary sites for this visit. Irv Jones, President of Escape Study International, in conjunction with staff at the two hospitals, designed the format of the service-learning curriculum.

Kalamazoo Valley CC

KVCC offers an International Studies Certificate. It entails 30 credit hours of coursework, half of them from required and the other half from elective courses. The school has not been able to forge a study-abroad partnership with another college or university because it does not use Title VI funding, as most programs do.

St. Louis CC

STLCC carried out a one-year project in 2007 called "Focus on Arabic-Speaking Students: A Collaboration for Cultural Awareness". Its purpose was to sensitize the campuses and communities to the needs of students from that region and thereby improve global awareness and international education. Faculty, staff, and project partners (including the Missouri Community College Assn. and the Univ. of Missouri-St. Louis) worked together to develop a training website and DVD on this issue. Experts on Arab culture were invited to speak during International Week, and an Arabic Heritage Festival was held later on one of the campuses. Some project funding came from the NAFSA Collaborative Training Grants Program which provides U.S. State Dept. money.

The Meramec Campus (STLCC-M) hosted four guests from China for two weeks in Fall 2009, as a part of the Vocational Education Leadership Training Program (VELT). VELT is a leadership training program for Presidents and Vice Presidents at Chinese vocational and technical institutions of higher education. The program is financed by the Chinese government and carried out by the China Education Association for International Exchange (CEAIE), the American Association of Community Colleges (AACC), and AACC member institutions.

STLCC now schedules International Education Week activities every November, with participation on all campuses.

Riverland CC (Albert Lea, MN)

The Global Education Committee (GEC) created, along with support from the Administration, a sister college relationship with Kherson University in Ukraine in 1999. This opened opportunities for exchange students from Kherson to study at Riverland for a semester with travel and tuition paid for by GEC and housing provided by Riverland's faculty. Other projects with the sister college include online English classes with tuition funded by GEC; a Friends of Ukraine grant, sponsored in conjunction with Minnesota Peace Corp; and Aces of Austin, an organization dedicated to green energy.

Hawkeye CC (Waterloo, IA)

A Multicultural Education (MCE) course is part of the core requirements for teaching majors and it articulates with neighboring 4-year institutions. Also, in August 2008, photography instructor Dan Nierling took 15 students to Ireland for 10 days.

Georgia Perimeter College (Atlanta)

In May, 2008, a group of 15 faculty, staff, and administrators traveled to mainland China via the China Reflection Program, designed as an introduction to China for non-expert faculty/staff. It was initiated by the Center for International Education and was supported by both the National Association of Chinese Americans (NACA) and GPC's Office of Academic Affairs. The program included pre-departure lectures on contemporary politics, history, business, geography, and literature, as well as the two-week journey on site. Program goals included increasing curriculum infusion, increasing awareness and understanding of international students, experiencing the challenge of navigating an unfamiliar system, and developing an ability to advise students and faculty who are interested in study abroad. Faculty and staff returned to with a new understanding of international students, study-abroad students and faculty, and of the vast nation of China.

Cotter College (Nevada, MO)

Cotter established a service-learning experience in Guatemala in 2006. Participants on the 10-day trip visit local families and learn about the work of a Catholic mission at San Lucas Tolimán.

Pellissippi State Technical CC (Knoxville, TN)

Pellissippi hosts the Tennessee Consortium of International Studies, founded in 2006. This has sponsored study-abroad trips (with durations varying from 3 weeks to one semester) to Ireland, Scotland, England, France, Spain, Greece, Africa, and Mexico.

Metropolitan CC—Maple Woods (Kansas City, MO)

Starting in 2008, Metropolitan offered a field biology course to the Tropical Research and Education Center in San Pedro, Belize, to study the ecology of tropical coral reefs.

Lake Superior College (Duluth, MN)

They have been offering students Semester Study Abroad experiences in Europe and Mexico since 1998. Typically, in a target city such as Florence, Italy, a group of up to 25 students lives together in shared apartments. The program is a partnership with the Center for Academic Programs Abroad (CAPA).

Lincoln Land CC (Springfield, IL)

They take study-abroad trips every May and December to England, Belgium, France, and Belize. The trips are developed and led by faculty.

It's a Multicultural World— Right in Our Backyard!

Oct. 18, 2015 – Jan. 18, 2016: “30 Americans”, an exhibit that showcases contemporary works by African American artists and looks at issues of racial, political, historical, and gender identity in our culture. Among the artists represented are Kerry James Marshall, Jean-Michel Basquiat, Kara Walker, and Nick Cave. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Mar. 10, 2015 – Feb. 5, 2016: “I, Charles H. Wright: My Story”. This exhibit, marking the 50th anniversary of the Wright Museum, centers on the life of its founder, Charles Howard Wright, M.D. (1918-2002). It summarizes the expansive legacy of this great physician, an intellectual of incredible insight, and a man of solemn dedication to his community. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

Sep. 26, 2015 – Feb. 21, 2016: “Soviet Constructivist Posters: Branding the New Order”. This exhibit features a selection of 1920s posters for some of early cinema’s most inventive films, including Sergei Eisenstein’s “October” and Dziga Vertov’s “Man with a Movie Camera”. Univ. of Michigan Museum of Art, 525 South State Street, Ann Arbor. For more info, call 734-764-0395 or visit the website <http://www.umma.umich.edu/>.



Jan. 10, 2016: “Between the World Wars”, first in a weekly series of 10 seminars exploring Jewish history, led by historian and Humanistic Jewish *madrikh* (guide) Natan Fuchs. 10:30 am. Congregation for Humanistic Judaism, Birmingham Temple, 28611 W. Twelve Mile Road, Farmington for more info, call 248-477-1410 or see <http://www.birminghamtemple.org/>.

Jan. 15, 2016: Indian music composer MM Keeravani anchors a live concert. Presented by Samskruthi Entertainments. 6:30 - 9:30 pm. Walled Lake Western Auditorium, 600 Beck Rd., Walled Lake. For more info and tickets, call 734-306-2250 or see <http://www.miindia.com/events>.

Jan. 16, 2016: “Police Extrajudicial Killing of Black People”, part of the 2015-16 season of the Liberation Film Series. Dr. Akinyele Omowale Umoja (Georgia State Univ.) introduces the film and hosts a book signing for his *We Will Shoot Back: Armed Resistance in the Mississippi Freedom Movement*. General Motors Theater, Charles H. Wright Museum of African American History, 315 E.

Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

Jan. 18, 2016: Celebration of the Life & Legacy of Dr. Martin Luther King, Jr. Featuring a panel of interfaith speakers on Dr. King and his civil rights legacy: Pastor David Washington, Jr. (Canton Christian Fellowship Church), Bill Secrest (a Zen Buddhist, recently retired as Dir. of the Henry Ford College Religious Studies Program), Chandru Acharya (Pres. of South Asian American Voices for Impact and teacher at Canton Hindu Temple’s Balgokulam), Saleem Khalid (consultant to the Muslim Enrichment Project), and Paul Talwar (a teacher at the Gurdwara Temple of the Sikh community). Music and artworks by area pupils. Admission \$2. 6:00 p.m. Village Theater, 50400 Cherry Hill Road, Canton. For more info and tickets, call 734-394-5300 or see www.cantonvillagetheater.org.

Jan. 18 - May 15, 2016: “No Boundaries: Aboriginal Australian Contemporary Abstract Painting”. Drawn from the collection of Debra and Dennis Scholl, this exhibit features the work of nine trailblazing artists. Charles H. Wright Museum of African American History, 315 E. Warren Ave., Detroit. For more info, call 313-494-5800 or see <http://www.chwmuseum.org>.

Jan. 19, 2016: Free screening of the movie “Selma” in commemoration of MLK, Jr., Day 2016. Sponsored by the Schoolcraft Civil Rights Action Group. 10 am - 12 noon, Kehrl Auditorium, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Prof. Lisa Jackson at 734-462-7180 or ljackson@schoolcraft.edu.

Jan. 23 - Mar. 26, 2016: “Jacob Lawrence: The Legend of John Brown Series”. This series of 22 silkscreen prints is based on Lawrence’s same-size gouache paintings from 1941, in the collection of the Detroit Institute of Arts, focusing on the controversial abolitionist. Graphics Gallery, Flint Institute of Arts, 1120 East Kearsley St., Flint. For more info, call 810-234-1695 or see <http://www.flintarts.org/>.



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Multicultural Calendar *continued from page 41*

Jan. 24 - Apr. 10, 2016: "From Heart to Hand: African American Quilts from the Montgomery Museum of Fine Arts", an exhibit that surveys 20th-Century African American quilt artists from the South.. Hodge & Temporary Exhibition Galleries, Flint Institute of Arts, 1120 East Kearsley St., Flint. For more info, call 810-234-1695 or see <http://www.flintarts.org/>.

Jan. 26, 2016: Free screening of "Don't Think I've Forgotten: Cambodia's Lost Rock & Roll" (2014; 105 mins.; English, French and Khmer with English subtitles). This documentary, directed by John Pirozzi, combines interviews of surviving musicians with footage of rare, great musical performances to track the incredible twists and turns of Cambodia's new-music scene. Organized by the UM Center for Southeast Asian Studies. 5:30 – 7:30 pm. Helmut Stern Auditorium, Univ. of Michigan Museum of Art, 525 South State Street, Ann Arbor. For more info, call 734-764-0395 or see <http://www.ii.umich.edu/cseas>.

Jan. 27 - May 15, 2016: "A La Mémoire des Enfants Déportés", an exhibit of Eleanor Winters's delicate yet powerful calligraphic artworks evoking the memory of the 11,400 French Jewish children who were deported—and the vast majority murdered— between 1942 and 1944 through the complicity of the French Vichy Government. Inspired by plaques erected throughout Paris, the poetic phrasing of the exhibit reflects an almost unbearable sorrow and shame through which the artist's message shines. Holocaust Memorial Center, 28123 Orchard Lake Rd., Farmington Hills. For more info, see <http://www.holocaustcenter.org/>.

Jan. 30, 2016: India Fest 2016, celebrating India's Republic Day. Free admission. Entertainment, exhibits, food, shopping. A benefit for flood relief in Tamil Nadu, organized by the India League of America-Michigan (ILA). 10 am – 6 pm. Bharatiya Temple, 6850 N. Adams Rd., Troy. For more info, call 734-306-2250 or see <http://www.ilamichigan.org/indiafest/>.

Jan. 30 – Apr. 10, 2016: Solo exhibition, "Wafaa Bilal: 168.01". Iraqi-born artist Wafaa Bilal, an arts professor at New York University, is internationally known for his on-line performative and interactive works provoking dialogues between the impact of international politics and lives and cultures. Bilal endured repression under Saddam Hussein's regime and fled Iraq in 1991, during the first Gulf War. In this exhibit, Bilal addresses the cyclical history of violence against cultural institutions, and libraries in particular, during times of war and conflict. Art Gallery of Windsor, 401 Riverside Drive West, Windsor, ON. for more info, call 519-977-0776 or visit <http://www.agw.ca/>.

Feb. 5, 2016: Erika Lee, Prof. of Immigration History at the Univ. of Minnesota, speaks about her new book *The Making of Asian America*. Sponsored by UM Asian/Pacific Islander American Studies, Dept. of American Culture, and Dept. of History. 4 - 5:30 pm. Room 1014 Tisch Hall, Univ. of Michigan, Ann Arbor. For more info, call 734-763-1460 or e-mail ac.inq@umich.edu.

University Musical Society

International music is featured in the following selections from the UMS season, scheduled at various venues in Ann Arbor. For info and tickets, call 734-764-2538 or see <http://www.ums.org/>.

Feb. 2, 2016: Tanya Tagaq (Inuit)

Mar. 5, 2016: The Chieftains (Ireland)

Apr. 1, 2016: Mariachi Vargas de Tecalitlán (Mexico) ↻

Apr. 15, 2016: Zafir (Spain and Morocco)



The Ark

Diverse cultures are reflected in the following selection of offerings at The Ark, an intimate 400-seat club located at 316 S. Main Street, Ann Arbor. All performances begin at 8pm. For info and tickets, call 734-761-1800 or see <http://www.theark.org/>.

Feb. 3-4, 2016: Ladysmith Black Mambazo (South African *a cappella*)

Feb. 6, 2016: Yiddishe Cup (klezmer)

Feb. 18, 2016: Buckwheat Zydeco (zydeco/Cajun) ↻

Feb. 22, 2016: Lúnasa (Irish)

Feb. 25, 2016: Comas (Irish)

Jun. 10, 2016: Josh White Jr. (blues)



Detroit Film Theatre

Among the films in the forthcoming DFT season, the following were made (and/or set) in the regions indicated. This venue is located at the John R. Street entrance to the Detroit Institute of Arts, 5200 Woodward Ave., Detroit. Asterisk (*) denotes free admission courtesy of Consulate of Italy in Detroit. For details and tickets, call 313-833-4005 or see <http://www.dia.org/detroitfilmtheatre/14/DFT.aspx>.

Jan. 15-17, 2016:

"The Assassin" (China, 2015)

Feb. 19-21, 2016:

"In Jackson Heights" (New York City, 2015)

Mar. 4-6, 2016:

"The Club" (Chile, 2015)

* Mar. 18, 2016:

"Rocco and His Brothers" (Italy, 1960)

* Mar. 19, 2016:

"Assunta Spina" (Italy, 1915)

* Mar. 20, 2016:

"Roma" (Italy, 1972)

Mar. 25-27, 2016:

"Aferim!" (Romania, 2015)

Apr. 8-10, 2016:

"My Golden Days" (France, 2015)

Apr. 22-24, 2016:

"Embrace of the Serpent" (Colombia, 2015)

Feb. 6, 2016: Chinese New Year Lion Dance. The Asian Martial Arts Studio presents a classical southern-style lion dance accompanied by gongs, drums, and cymbals. A *kung fu* demonstration will follow. 12 noon. Detroit Institute of Arts, 5200 Woodward Ave., Detroit. For more info, call 313-833-7900 or see <http://www.dia.org>.

Feb. 6, 2016: National Arab Orchestra Winter Festival, featuring composer and vocalist Salah Kurdi. 7:30 pm. Ford Community & Performing Arts Center, 15801 Michigan Ave., Dearborn. For more info, see <https://www.facebook.com/NationalArabOrchestra>.

Feb. 10-17, 2016: "The Piano Lesson", August Wilson's powerful play set in 1936 Pittsburgh in the home of an African American family from Mississippi. The story centers around a piano that was once traded for two of their ancestors; Boy Willie wants to sell it and make a new future, while Berniece clings tightly to the memories it engenders. Directed by EMU Theatre Arts Prof. Lee Stille. Sponberg Theatre, Eastern Michigan Univ., Ypsilanti. For more info or tickets, call 734-487-2282 or see <http://www.emich.edu/cmtp/productions/>.

Feb. 12 - May 8, 2016: "Indigenous Beauty: Masterworks of American Indian Art from the Diker Collection". Drawn from Native American art collected by Charles and Valerie Diker, this exhibit features more than 100 masterworks representing tribes across the North American continent. Canaday Gallery, Toledo Museum of Art, 2445 Monroe St., Toledo. For more info, call 419-255-8000 or see <http://www.toledomuseum.org/>.

Feb. 12-14, 2016: Dance Theatre of Harlem. Detroit Opera House, 1526 Broadway, Detroit. For details and tickets, call 313-961-3500 or see <http://www.motopera.org/>.

Feb. 12-21, 2016: Lorraine Hansberry's iconic play "Raisin in the Sun", examining a black family struggling to retain their dignity as they face racism when moving to an all-white neighborhood in 1950s America. Bonstelle Theatre, 3424 Woodward Ave., Wayne State Univ., Detroit. For more info, call 313-577-2960 or e-mail boxoffice@wayne.edu or visit the website <http://theatreanddance.wayne.edu>.

Feb. 13, 2016: Naatyotsav, the annual Indian dance program by the students of Naatyalaya Academy. Free admission. 5-7 pm. Novi Middle School, 49000 W. 11-Mile Road, Novi. For more info, see <http://www.miindia.com/events>.

Feb. 20 - May 29, 2016: "Xu Weixin: Monumental Portraits". This first major U.S. exhibition of the accomplished Chinese artist Xu Weixin (b. 1958) focuses on two of his acclaimed, large-size portrait series: "Miner Portraits" and "Chinese Historical Figures: 1966-1976". A. Alfred Taubman Gallery, Univ. of Michigan Museum of Art, 525 South State St., Ann Arbor. For more info, call 734-764-0395 or see <http://www.umma.umich.edu>.



Feb 25-28, 2016: Play, "Beneath's Place". Extracting a lead character from the iconic Lorraine Hansberry play "Raisin in the Sun", writer Kwame Kwei-Armah takes viewers through an extension of Beneatha's life surrounding her marriage to a Nigerian political activist and her life as a professor of African-American Studies. Studio Theatre (Lower Level of the Hilberry Theatre), 4743 Cass Ave., Detroit. For more info, call 313-577-2960 or e-mail boxoffice@wayne.edu or visit the website <http://theatreanddance.wayne.edu>.

Feb. 26 - Mar. 20, 2016: World Premiere of "agua de luna (psalms for the rouge)" by internationally renowned playwright Caridad Svich, whose work explores themes of biculturalism and construction of identity. Inspired by the spirit of southwest Detroit, this new piece juxtaposes song, poetry, and taut dramatic scenes to illuminate the discordant, funny, heartbreaking lives of the 99%. Directed by Sherrine Azab. Matrix Theatre Company, 2730 Bagley St., Detroit. For more info and tickets, call 313-967-0599 or see <http://www.matrixtheatre.org>.

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Multicultural Calendar *continued from page 43*

Mar. 12, 2016: Fourth annual Motor City Bhangra Competition. An Indian dance contest featuring more than a dozen of the best *bhangra* teams from North America. Organized by Pind Productions. 6 pm. Pease Aud., Eastern Michigan Univ., Ypsilanti. For info and tickets, telephone Gary Khehra at 734-968-4125 or e-mail Motorcitybhangra1@gmail.com or see <http://www.motorcitybhangra.net>.



Mid- to late Mar. 2016: Ann Arbor Palestine Film Festival. Showcasing films about Palestine and by Palestinian directors to amplify the voice of the Palestinian people as a nation and a diaspora. Various venues; for more info, see <http://www.aapalestinefilmfestival.com/>.

Mar. 19, 2016: Educator Immersion in Southwest Detroit Mexican Arts and Culture. For teachers of grades 3-8. Organized by University Musical Society. Includes hands-on workshops and travel by bus to various locations throughout SW Detroit. Registration fee \$75. 9 am – 6 pm. Meet at WISD Teaching and Learning Center, 1819 S. Wagner Rd., Ann Arbor. For more info, see <http://ums.org/performance/immersion-southwest-detroit>.

Mar. 24, 2016: 15th annual Multicultural Fair, a vibrant celebration of the international cultures on our campus. 10 am – 3 pm. DiPonio Room, VisTaTech Center, Schoolcraft College, 18600 Haggerty Road, Livonia. For more info, contact Josselyn Moore at jmoore@schoolcraft.edu.

Apr. 2016: Italian Film Festival. Various venues around Metro Detroit; for more info, see <http://www.italianfilmfests.org/detroit.html>.

Apr. 19-20, 2016: Stage performance of *The Kite Runner*, presented by Young Audiences New York's Literature to Life. Based on Khaled Hosseini's novel about a young boy from Kabul and the tumultuous events in Afghanistan. 10 am. Macomb Center for the Performing Arts, 44575 Garfield Rd., Clinton Twp. For details and tickets, telephone 586-286-2141, or visit the website <http://www.macombcenter.com/our-season/Events.html>.

May 8-19, 2016: 18th annual Lenore Marwil Jewish Film Festival. Organized by the Jewish Community Center of Detroit. Berman Center for the Performing Arts, 6600 W. Maple Rd., West Bloomfield. For more info, call 248-432-5658 or e-mail ruskin@jccdet.org or visit the website <http://www.jccdet.org>.

Early June 2016: Cinetopia International Film Festival. Over 50 films shown at a dozen venues in Detroit and Ann Arbor. For more info, see <http://www.cinetopiafestival.org/>.

Early July 2016: 24th annual Concert of Colors, metro Detroit's free, five-day diversity festival bringing together the area's communities and ethnic groups. Musical acts from around the world, ethnic food and merchandise, musician-led workshops, a Forum on Community, Culture

& Race, and a large children's tent. Organized by the Arab Community Center for Economic and Social Services (ACCESS) and partners. For more info, see <http://www.concertofcolors.com>.

Spring/Summer Ethnic Festivals in Southeastern Michigan

Early April: Dance for Mother Earth PowWow. Skyline High School, Ann Arbor. <http://www.umich.edu/~powwow>.

Memorial Day weekend: St. Mary's Polish Festival. St. Mary's Orchard Lake campus. <http://www.stmaryspolishcountryfair.com>.

First Saturday in June: African American Downtown Festival. E. Ann Street & N. 4th Avenue, Ann Arbor. <http://a2festival.org/>.

Second weekend of June: Ya'ssoo Greek Festival. Saint Nicholas Greek Orthodox Church, Ann Arbor. <http://www.annarborgreekfestival.org>.

Early or mid-June: Chaldean Festival. Southfield Civic Center. E-mail ikalou@chaldeanchamber.com.

Mid-June: Dearborn Arab International Festival. Warren Ave. between Schaefer and Wyoming Aves., Dearborn. <http://www.americanarab.com>.

Mid-June: Motor City Irish Fest. Western Graham Field, 14841 Beech Daly, Redford Township. <http://motorcityirishfest.com/>.

Mid-June: Carrousel of the Nations multicultural festival. Riverfront Festival Plaza, downtown Windsor. <http://www.carrouselofnations.ca/>.

Second weekend of July: American-Polish Festival. American Polish Century Club, Sterling Heights. <http://www.americanpolishfestival.com>.

Mid-July: Saline Celtic Festival. Mill Pond Park, W. Bennett St., Saline. <http://www.salineceltic.org/>.

Late July or early August: Arab and Chaldean Festival. Hart Plaza, downtown Detroit. <http://www.arabandchaldeanfestival.com>.

Late July or early August: Highland Games Scottish Festival. Greenmead Historical Park, Livonia. <http://www.highlandgames.com/>.

Early August: Detroit Caribbean Cultural Festival. New Center Park, 2998 W. Grand Blvd., Detroit. <http://www.myccco.org/>.

Mid-August: African World Festival. Hart Plaza, Detroit. <http://thewright.org/african-world-festival>.