

**“Understanding African-American Culture: A Central European View”
1996 All-University Excellence in Diversity Lecture
Josef Jarab March 28, 1996**

From March 27-30, 1996 Dr. Josef Jarab, Rector of Palacky University in the Czech Republic, visited MSU under sponsorship of James Madison College. Dr. Jarab was featured as the 1995-96 All-University Excellence in Diversity Lecturer. His lecture is published here in its entirety, in order to make it accessible to the extended Madison community.

W.B. Allen, Dean

Let me begin my notes with a confession that as a student of American culture over a period of more than three decades, I find the subject of my interest permanently exciting because of its spontaneous liveliness, its variety, and its astonishing productivity; I find it appealing because of the ongoing dramatic changes which characterize it. But the feature I find most fascinating about American culture is its plurality. And here I think above all of plurality in ethnic and racial terms, though there are good grounds for valuing diversity in other terms as well, be they social, religious, or regional.

When I am occasionally asked how did I get interested in American cultural pluralism in the first place, I usually reply, only half-jokingly, that the reason may have come from my having been born and having grown up in Silesia, a region where for a great number of inhabitants in the historical course of events it was not always easy to decide whether they were Czech, Polish, German, or Jewish. I would also include in my answer the reminder that the very concept of cultural pluralism was introduced by a Silesian, Horace Meyer Kallen, an immigrant to the United States, who later came to Harvard and became professor in social philosophy at the New School for Social Research in New York, and who in the mid-twenties coined the very term, cultural pluralism, but already a decade earlier was raising his voice against the idea of the melting pot and its strategy; he strongly disagreed with those who advocated assimilation as the most realistic and desirable process of development in the pluralistic society because he considered it undemocratic. I believe Kallen's understanding of pluralism, though valuable in its own right, was also somewhat romantic, idealistic and rather static. As if it, perhaps, reflected the situation of Silesia more than the United States. While in Silesia the various ethnic factions of the society aimed, in the better times, at co-existence and their ambition hardly soared to being or becoming Silesian. In America, I am convinced, to be and/or to become *American* was and remains of vital importance for virtually all citizens and residents of the United States, with all the social implications and consequences the fact itself can and does represent.

It was yet another Silesian, Werner Sollors, currently professor at Harvard, who, I think, has greatly contributed to the fuller understanding of the process which has been driving people in America “beyond ethnicity,” as the title of his book of 1986 has it. The continuing process of *Americanization*, a

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Award Winning Faculty

Mohammed Ayoob is among nineteen MSU faculty members receiving the University Distinguished Professorship. As a UDP, Ayoob receives a \$5000 stipend in support of professional activities for five years.

Ayoob is Professor and former Chair of International Relations at James Madison College. During 1993-94, Ayoob was a Ford Foundation Fellow in International Security at the Watson Institute for International Studies, Brown University. A specialist on conflict and security in the Third World, his publications on the subject have included conceptual essays as well as case studies dealing with South Asia, the Middle East, the Persian Gulf, and Southeast Asia.

Ayoob has authored, co-authored or edited eleven books and published over sixty research papers and scholarly articles in leading journals like *World Politics*, *International Affairs*, *International Journal*, *Asian Survey*, *World Policy Journal*, *Global Governance*, and *Washington Quarterly*.

Professors Petrie, Schechter, and See were recognized at the 1997 Awards Convocation, on February 4 by President Peter McPherson

Katherine O'Sullivan See is among ten Distinguished Faculty at MSU. Each receives a \$3000 stipend for outstanding contributions to the intellectual development of MSU. See is a distinguished sociologist known in the United States and Russia for her path breaking work on nationalism, the women's movement, and the relationships of race, ethnicity and class. The author of a book

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Eric S. Petrie is among six Teacher-Scholars at MSU. Scholars receive a \$2000 stipend in recognition of dedication and skill in teaching and scholarly promise. Petrie was recognized as a political theorist whose courses are passionate inquiries into timeless and timely questions; each is an intellectual drama, carefully scripted to unfold dialectically throughout the semester, inviting students to examine their most firmly held opinions. He

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Michael G. Schechter is one of two faculty recognized by the Alumni Club of Mid-Michigan. Recipients receive \$2000 for Quality in Undergraduate Teaching. Schechter attracted notice as a leading student of international relations and an academic citizen with a stunning record of public-spirited service. For him, the liberal education of undergraduates is the highest academic calling. His devotion is matched by his performance.

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Award Winning Faculty

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on ethnic nationalism and co-author with Linda Racioppi of Madison, of another on the women's movement in Russia, Dr. See is a scholar of rare breadth, whose research builds bridges to history and political science.

A teacher of teachers, she has twice been selected as faculty mentor for the Lilly Fellowship program. With her leadership (and that of colleague Maxine Baca Zinn), the much-sought-after Minority and School Transformation program was initiated at MSU. Dr. See also chairs Madison's program in Social Relations. Within the University, she has played a vital role in urban studies, race and ethnic studies, and women's studies.

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combines clarity, subtlety and mastery of the delicate art of dialogue with unfeigned openness, gentle intensity and rare tact. A remarkable number of students testify that he is their most memorable teacher.

Dr. Petrie is a recipient of a John M. Olin Fellowship to support revision of his dissertation into a book. His work is at the leading edge of two great waves of scholarship central to contemporary discussions in political theory; the debate between liberals and communitarians and the rediscovery of the relevance of Aristotle's writings.

An alumnus of James Madison College, Professor Petrie is devoted to the College's goal of uniting learning and living for both faculty and students.

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Known for his remarkable combination of clarity, intensity, and openness, each of his courses makes the great questions of international politics come alive for students. He possesses an uncanny ability to get students to think together but for themselves. Professor Schechter is also a matchless academic advisor.

Michael G. Schechter's life and work prove that it is possible to unite teaching, scholarship, and academic citizenship at the highest level, thereby demonstrating that the land-grant ideal is not just a dream.

Congratulations!

STUDENTS LEADING THE PACK!

Sarah Donoghue (SR) is the Volunteer Coordinator for the MSU Sexual Assault Crisis and Safety Education Program. Donoghue coordinates programs and oversees volunteers, in addition to filling other service endeavors at the Lansing Rescue Mission, Into the Streets, Senior Class Council, and travel to Mexico in the Alternative (Spring) Break Program.

Julie Egan (IR, PE) and **Amanda Sloat** (PTCD) will attend a symposium sponsored by the Center for the Study of the Presidency, a non-profit, non-partisan educational corporation founded by President Eisenhower. This year marks the 28th annual student symposium. The topic symposium will focus on: "Democracy in Transition in the United States and Abroad." Egan and Sloat will join other students on March 14-16 at the Hyatt Regency in Washington D.C.

President Clinton is scheduled to deliver the Friday night keynote address. Other participants include the Ambassadors from Hungary, Romania, Poland, Argentina, Venezuela and Guatemala as well as other foreign policy cabinet members and advisors.

MSU President McPherson sits on the National Advisory Committee for the Center and Julie Wukovits (PTCD, 96) was named a Fellow with the Center last year.

Phillip Fedewa (SR) is a recipient of the Ryder Scholarship.

Kelly Gacki, Emily Marroquin,

Amanda Sloat, and Corzell Sykes are the featured speakers for JMC's Annual Scholars' Forum to be held on Sunday, April 13, 1997. The forum gives students the opportunity to share results of their major research conducted with a Madison professor. Scholars will present on: "How High School Students View Equal Opportunity in America" (Prof. Katherine See), "An Overview of Housing and Social Policy in the United States: A Case Study of the Gautreaux Assisted Housing Program" (Prof. Katherine See), "The Future of Liberal Democracy: An Analysis of The End of History and the Last Man" (Prof. Richard Zinman), and "The College Admissions Achievement Program: Should There be Opportunity for the Academically Underprepared" (Dean William Allen), respectively.

Scott Harold (IR) is the student speaker for JMC's Spring Commencement Ceremony on May 3rd at the Wharton Center. His topic is "Our Shared Experiences: A Community and a Search for Wisdom." Harold is from Bloomfield Hills and conducted his field experience at the US Embassy in Beijing, China. After graduation, Harold plans to pursue a PhD in Political Science.

Beau Kilmer (IR, PE) is the author of a Los Angeles Times Commentary, *Are Needle Exchanges a Forgotten Weapon in the War Against AIDS?* Kilmer presents a "yes" viewpoint which ran on Monday, January 13, 1997. The article can be viewed online at www.latimes.com via the paper's search engine.

Class of Fall '97 Graduates

American Public Affairs

Stephanie Pytlak

International Relations

Megan Barnhart

Ian Coffey

Benjamin Cox

Laura Chin

John Conlen

Anthony Demasi

Janet Deutsch

Teferi Gebremichael

Robert Haden

Amy Kissonergis

Matthew Levine

Katrien Maes

Brenda Marczyński

Hiroyuk Mitsui

Cynthia Risner

Amy Schuler

Heather Silvey

Jonathan Stivers

Jesse Sweeney

Marie Weis

Political Theory and

Constitutional

Democracy

Lalida Benjanak

Ryan Bennett

Veronica Brown

Sara Deprez

Carl Hawkins

Toussaint Ware

Political Economy

Valerie Cole

Andrew Hubbs

Preeti Kapoor

Matthew Schaub

Alison Schwartz

Alexander Shire

Jeffrey Wells

Mahalia Womack

Social Relations

Amanda Betts

Kimberly Brewer

Jodi Chattaway

Diann Cosme

William Cottrell

Michelle Guzman

Courtney Handley

Suzanne Jerome

Paul Karr

Michelle Levine

Kelly Martin

Jolina Oberly

Molly O'Brien

Attention Alumni:

JMC Student Senate, in conjunction with the JMC Alumni Association, have begun to plan "Take a Madison Student to Work Day." This one day "field experience" will introduce students to varied fields of work from out alumni. If you are interested in having a student visit your workplace and learn what you have done with your degree, be on the lookout for additional details in the next newsletter!

JMC Alumni Association

Fred Headen-President

R.Lance Boldrey-Vice President

Mark Burzych-Treasurer

Ed Dougherty-Secretary

Alumni Association Update

by Frederick Headen

Each issue of the College's newsletter will have a page devoted to alumni association news. In this issue, I have been asked to update you regarding the following alumni association activities:

Board Meetings. The board of directors of the alumni association meets approximately four times during each school year, usually in December, January, March, and October or November. The next board meeting will be on Saturday March 14th. Meetings begin at 2:00pm and are held in the senior seminar room on the 3rd floor of South Case Hall. Alumni and students are welcome to attend.

Informal East Lansing Gathering. For the last several years, the alumni association has sponsored an informal gathering at Bilbo's Restaurant in East Lansing. Alumni and current Madison students get together in an informal setting over pizza and soft drinks to talk about life at the College and the world of work. This year's gathering will convene on Thursday March 20th, beginning at 7:00pm.

Future Regional Gatherings. At board meetings in December of 1996 and January of this year, we discussed how alumni might be brought together on a more regular basis than now occurs. Given career and family commitments, as well as geographic distance, it may be impractical for many alumni to return to the College with great frequency. However, one alternative might be to organize gatherings in locations where large concentrations of Madison alumni live and work. There are, for example, sizable numbers of alumni in the Detroit area, as well as in Chicago, Washington, Boston, California, Cincinnati, and New York. The alumni association might coordinate the purchase of a block of tickets for a Detroit Tiger's baseball game. Ultimately, a number of regional Madison alumni clubs might evolve. Let us know what you think. Mail, fax, or e-mail any comments or suggestions you may have to the alumni association c/o the College.

At press time, Alex Shire committed to assemble a JMC Alumni Club in the NY area. If you reside in NY, NJ, or CT, give Alex a call at 212-907-1688.

Annual Meeting. At the alumni association annual meeting this past October, Laura Marie Casey, Christopher Iamarino, Christine Long, and Scott Settle were elected to the board of directors for three-year terms of office ending in 1999. The current board of directors consists of the following individuals:

Terms Expiring in 1997

James Madison College 1996 Alumni Directory

I want to order ___ copy(s) of the 1997 James Madison College Alumni Directory at a cost of \$15 each (including shipping and handling). Please mail the directory(s) to the following address:

Name _____

Street address _____

City, state _____

Zip code, country _____

Home phone number _____ - _____ - _____

___ I have enclosed my check/money order in the amount of \$ _____ for the directory(s).

The JMC Alumni Directory is a comprehensive publication including general information on graduates. The directory is divided into three main sections: graduate listing, occupational listing, and regional listing.

The College hopes that the directory will help alumni to renew old acquaintances and network personally and professionally.

R. Lance Boldrey
Philip D'Anieri

Mark Burzych
Frederick Headen

Terms Expiring in 1998
Ed Dougherty
Tak Ready

Chere LaRose
Vacancy

Terms Expiring in 1999
Laura Marie Casey
Christopher Iamarino

Christine Long
Scott Settle

The James Madison College library is pleased to accept books authored by its alumni. Book contributions to the library may be sent to:

**James Madison College
Attn: Alumni Relations
MSU, 369 S. Case Hall
E. Lansing, MI 48825-1205**

The Tradition Continues . . . The JMC Class of 2001 (freshmen class of Fall 1997) has already filled and is shaping up to be an outstanding group of students. If you are interested in contacting newly admitted students in your area, please contact Sandi Hewitt, Assistant to the Dean, at the College. Sandi may be contacted at 517/353-5260 or by e-mail at hewitt@pilot.msu.edu.

Prospective contacts are always welcome as well! Even though alumni have graduated, they can still play a large role in the College through contact with current and prospective students. This is a great opportunity to share your memories and knowledge of the College and insure that the *Madison tradition continues!*

**A Madison Homecoming
... October 2-4, 1997**

Questions, comments and concerns regarding Alumni Relations may be directed to the Constituent Liaison at:
517-353-3381-voice 517-432-1804-fax
presto28@pilot.msu.edu
<http://pilot.msu.edu/unit/jmc/jm06000.html>

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dynamic mechanism of pushes and pulls, of “descent” and “consent,” as Sollors qualifies, it is no longer to be presented or understood as a straightforward process of assimilation to mainstream values because both the *modus operandi* and the *values* themselves as objectives are under continuous pressures eliciting continual alterations.

Cultural pluralism for me, then, is firstly an expression of the **reality** that America and American culture have been pluralistic since the beginning of their existence. The recognition of the very fact, though, does not amount to an advocacy of maintaining permanent or even eternal ethnic groups; to the contrary, my understanding of the term involves all kinds of interaction, intentional and unintentional, between individual groups and their cultures. The term relates, therefore, to a very complex **process** that is richer than mere assimilation and more complicated than integration; the nature of the process is, of course, contentious. The arsenal may include imitation and acculturation, blendings and amalgamation, acquired identities and new syncretic forms of existence and performance.

In a historical perspective the process is not fully captured in the image of a river with tributaries because by now the tributaries have not only changed the main stream, they simply became the flow itself. But as early as 1970, Albert Murray, along with Ralph Ellison one of the most convincing defenders and interpreters of such dynamic cultural dualism or rather pluralism, could write that “the mainstream is not white but mulatto.” About the same time Ellison himself wrote that “most American Whites are culturally part Negro American without even realizing it.” But earlier, in his *Shadow and Act*, certainly one of the most sensitive studies of American culture, he reached far, far back into history to emerge with a finding that may have referred to something obvious when pronounced but had hardly ever been taken into cultural account before that. “The master artisans of the South were slaves,” Ellison revealed, and completed his statement with a list of the Negroes’ influences on the “mainstream of American culture” to which, as the complaint had it, they themselves remained “alien.”

It is not by mere chance that I quote here two African American writers and that I can find in their views some encouragement that helps me grasp the phenomenon which for a lack of a better term I refer to as **dynamic cultural pluralism**. *The truly crucial reason for bringing black views into the discussion of the process of Americanization, however, is quite simple - it ensues from my conviction that among the most powerful elements behind that dynamism in American pluralism has been the presence of African Americans in American society and their presence in American culture.* The very position that the Africans and later the African Americans were forced into within the social structure of the New World, and which they were, understandably, challenging through history made them into a *driving force* in the shaping of national culture. It need not always be visible at first sight but I would doubt that it can ever be neglected in

serious scrutiny. Toni Morrison is not the first, she may just be the most eloquent of those who make us aware of the fact that the presence of “blackness” in American literature, for instance, did not even have to be explicitly expressed to be recognized and perceived as existing. And writers like Herman Melville, Mark Twain, or William Faulkner prove it not only in their stories with black characters on stage, so to say, but in stories that seem to be exclusively “white.” And they do not have to be recognizable African influences that make American culture different from European, as much as they, indeed, can make a difference - it is the cultural diversity that seems to be a source capable of creating distinctive qualities. I believe that it is not an exaggeration, however strong it may sound as a statement, for me to say that from *where we look at your country we can see no purely white national culture, not in an historical perspective and less so in the present time; the “interrelatedness of blackness and whiteness” in American culture that Ellison was trying to make Americans aware of already in the late fifties has become more visible once again now, four decades later.* And I would add that it is, indeed, its pluralism that makes American culture so interesting, that makes it so fascinating.

In the light of what I have said it need not surprise you that I have some difficulties with the concept and policy, and even more the consequential reality of multi-culturalism, especially now when it is being introduced into our part of the world as one of the paradigms and objectives of educational and research programs of the Council of Europe, most likely as an American transplant.

I can see the political justification for the term and even for the ensuing policy, when there is urgent need to change an unsatisfactory situation, for instance, a lack of recognition of the so called minority cultures in a pluralistic society; but it is exactly the limiting political aspect involved in the concept that, at the same time, creates some worries. Not being so naïve as to refuse the unavoidable existence and the potential benefit of politics in the development of the culturally diverse environment, *I believe there to be reasons to fear that the blueprint for multi-culturalism excessively stressing borders between cultures rather than admitting the reality of and the right to cultural diversity, may even have some counterproductive effects.* There can be no doubt about the merit of increased concentration on previously neglected fields and phenomena in American culture, within the academic world and in the society at large. “Of course, writers should not be excluded by virtue of race, region, or gender,” Werner Sollors admitted a decade ago, “but at the same time,” he continued in his query, “should the very same categories on which previous exclusivism was based really be used as organizing concepts?”

Looking around today, I assume, America is and we all are much richer in our awareness and knowledge of the pluralistic nature of Ameri-

can culture and its wealth, thanks to the creation of various departments of specialized studies on American and even European campuses and thanks to a great number of research projects and scholarly works based exactly on such formerly neglected organizing concepts. And yet, is the laudable interest not in a danger of being sidetracked into some new kind of separatism, indeed, a new segregation or “ghettoisation,” namely through political maneuvers of whatever faction or side? Are we not risking a loss of a larger, more assembling perspective that should represent or aim at our real goal - the learning of the full and complex truth about American culture? It just seems to me that the program and the implementation of the idea of pluralism can and could offer more than the policy of multi-culturalism - in granting space for independence, as well as for a synthesis that results or may result from coexistence, confluence and mutual inspiration and responses of various cultures. Still, I understand that multi-culturalism as a practical ideology has come into being because there was a need for it and it may transform or be replaced when it will have served its purpose; as long as the society remains aware of its possibilities and limitations it can, of course, remain beneficial. I personally believe it may turn out to have been just one chapter, one stage in the dynamic and ongoing process of cultural pluralism.

When my friends and colleagues from the United States, including Fulbright lecturers who come to Czech universities to teach American culture and literature, ask why we have not yet installed departments of American Ethnic Studies or of African American Studies, knowing my involvement in the field, I must be offering them a rather disappointing answer when I say that we do not even plan to open such departments. As a matter of fact, in the curriculum that our students can choose from, only some of the graduate courses could afford a deep specialization, such as African American Poetry, Womanist Ideas in Contemporary Writing, or Jewish American Storytellers. The general courses on American literature in the Department of English and American Studies, for both graduates and undergraduates, however, recognize as one of their high priorities the requirement to adequately convey the *pluralistic nature* of the culture. In such courses, then, reading Frederick Douglass, for instance, is an integral part of American letters, as is reading of Henry David Thoreau, and the discussion of Douglass’ autobiographical narrative can be a potent part of the more general debate of the phenomenon that F.O. Matthiessen called the American Renaissance.

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Alumni Updates

Stephen O. Murray (JMCD, '72) authored three books published in 1996: *American Gay* (University of Chicago Press), *Angkor Life* (Bangkok: Bua Luang), and *Islamic Homosexualities* (Ney Work University Press).

Fred Headen (JMCD, '78) was the commencement speaker at the January Commencement Ceremony for Cooley Law School in Lansing. Headen is also a member of Cooley's Board of Directors.

Dale Robertson (JMCD, '79) is Vice President of Governmental Affairs at Blue Cross Blue Shield of MI. Robertson previously held the position of Assistant Vice President of State Relations. Robertson is also a recent appointee to the Michigan Political Leadership Program's Advisory Board.

Rogers Smith (JMCD, '79) authored *Civic Ideals: Conflicting Visions of Citizenship in U.S. Law* in 1996

John Walters (JMCD, '79) co-authored *Body Count* in the Fall of 1996.

Tracey Yokich (JMCD, '82) is an Attorney with Martha R. Seger & Associates in Birmingham, MI. Yokich is a former Legislator in the MI House of Representatives.

Mark Burzych (SOCEC, '85) is a Partner with Foster Swift Law Firm in Lansing.

Matt Barkovitz (IR, '90) is a RS/6000 Sales Specialist with IBM in California.

Brenda Sandberg (JMCD, '90) is an Environmental Planner with the Maryland-National Capitol Park and Planning Commission. Sandberg is responsible for the Montgomery County Department of Park and Planning.

Kathleen Cady (MS, '92) is a 1994 graduate of the University of Michigan's Master of Urban Planning program. Cady is an Economic Development Coordinator for the City of Brookfield in Wisconsin.

Tonya Holland (MS, '92) is a Community Planner with the Maryland-National Capitol Park and Planning Commission. Holland is also a Lobbyist with Surface Transportation Policy Project.

Kristin Lado (IR, '92) earned a Master of Public and International Affairs degree from the University of Pittsburgh in April of 1996. Currently, Lado is a Consultant at the World Bank in the Department of Information and Technology Services.

Steven Liedel (MS, '92) is a law student at the University of Pittsburgh.

David Mikosz (PE, '92) submitted his thesis at the University of Cambridge. An oral defense is expected in April of 1997.

Chuck Vellenga (IR, '92) and **Laura DeKoning**

(IR, '94) are engaged to be married on July 19, 1997. Vellenga is completing his dissertation at Princeton in the Politics Department. His dissertation examines the model of war, including peace, international relations, domestic violence and other types of interaction with the potential for violence.

Rujuta Bhatt (IR, '93) is engaged to Sameer Srivastava. The two plan to marry in August of 1997. Currently Rujata is a student at Harvard Medical School.

Katie Henniger (PTCD, '93) is a Media Planner with BBDO, an advertising firm in Chicago.

Laura Schenck (PTCD, '93) earned a JD from Indiana University's School of Law in May of 1996. Schenck graduated with honors and received the Order of the Barristers. While at IU, Schenck's extra-curricular endeavors included: Delta Theta Phi, *Federal Communications Law Journal*, Sheman Minton Moot Court Board, Spring Moot Court Competition Team, and the Women's Law Caucus. Schenck, an Attorney at Baker & Daniels Law Firm, resides in Ft. Wayne, IN with her husband, **Brian O'Donnell** (MS, '92), who is a surveyor.

Steve Arends (IR, '95) is a Market Analyst for the Telecommunications Transmission Group at Frost & Sullivan. Arends is also founder of the AIC (Arends International Consulting) Group, which specializes in Asia-Pacific investments and trading. Arends is pursuing a Master of Business Administration in International Economic and Political Assessment, Pacific Basin Studies at Dominican College in San Rafael, CA.

Amy Lynn Austin (SR, '95) earned a Master of Labor and Industrial Relations degree from MSU in May of 1996. She works in the Powertrain Division of General Motors as a Labor Relations Officer in Flint, MI.

Andrew Knapp (IR, '95) is Deputy Finance Director for the Republican Governors Association.

Rebecca Poger (IR, '95) is a new bride. She married Adam Strauss and the couple now resides in Brighton, MI.

Stephanie Larson (IR, '96) is a Hotdogger. The Weinermobile was featured in a Superbowl commercial and on a recent episode of the "Oprah Winfrey Show." Larson travels the country with Oscar Mayer Foods in a giant hotdog on wheels.

Alexander Shire (PE, '96) is the Institutional Services Software Developer with Value Line in New York City. Previously Shire was Director of Operations at the Solomon Group.

Robert Trepa (IR, '96) is an Investment

PLEASE PRINT-FIRST, MIDDLE INITIAL AND LAST NAME	
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Student Number	
Preferred Address	
City	State Zip
Home Phone	Business Phone
Signature	PAYMENT PLAN <input type="checkbox"/> Annual Membership-\$35.00 <input type="checkbox"/> Life Membership-\$500.00 <input type="checkbox"/> Check Enclosed-Payable to MSU <input type="checkbox"/> Credit Card <input type="checkbox"/> Visa <input type="checkbox"/> MasterCard 7JMA Card Number Exp. Date

Executive with PaineWebber, Inc. in Lansing.

FACULTY FINDS

William Allen served on the accreditation team visiting Rhodes College for the American Academy of Liberal Education in December. In the spring Allen will lead a team to Baylor University.

Mohammed Ayooob will join the Secretary-General of the U.N. Conference on Human Rights to participate on a panel evaluating the impact and performance of the Human Rights Conference and the International Human Rights regime at the Center for the Global South, American University, Washington, D.C. "U.N. Conferences: Promises and Performance" evaluates the impact and performance of the various U.N. sponsored conferences on Human Rights, Women, Social Development, Population, and the Environment.

Ayooob will conduct a workshop from April 28 to May 2, 1997, in Johannesburg, South Africa, organized by the Defense Management Program, University of the Witwatersrand. The workshop on "The Effective and Democratic Management of Defense and Security in a Third World Context" will be attended by senior military officers and defense officials from the twelve countries comprising the Southern African Development Community (SADC).

Peter Dorman, is the author of [Markets and Mortality: Economics, Dangerous Work and the Value of Human Life.](#)

Dorman is a recent appointee to a 15 member panel of the National Research Council. He will study child labor in the United States and its impact on health and safety, education, social development, and its wider implications for low-wage labor markets. The N.R.C. is the research arm of the National Academy of Sciences.

Norman Graham, and his wife, Anna, gave birth to a healthy baby girl. Carolyn Graham joined our world on October 22, 1996.

Douglas Hoekstra has authored an article in a forthcoming *Presidential Studies Quarterly* entitled, "Presidential Beliefs and the Reagan Paradox."

Kenneth Waltzer is part of an MSU Collaborative preparing an educational CD-Rom entitled, "The Making of a CD-

Symposium on Science, Reason, and Modern Democracy

Richard Zinman serves as Executive Director for the Symposium on Science, Reason, and Modern Democracy. The theme for 1996-97 is "The Idea of the Public Intellectual." Spring events include:

This year's conference will be held in East Lansing on April 11-13, 1997. It will be co-sponsored by the Symposium and Center for Theoretical Study.

If you would like to be on the Symposium mailing list or receive invitations to the informal discussions with Symposium guests, please call Professor Richard Zinman at 517-353-8605 or e-mail at zinmanm@pilot.msu.edu.

Symposium on Global and Comparative Civil Society

The Symposium is sponsored by James Madison College, The Center for International Studies and Programs of Michigan State University, The Center for European and Russian Studies and MSU's GTNet Node. Michael G. Schechter is chairing the event on Friday, March 14, 1997.

All events are open to the public and are free of charge, except dinner. For additional details or dinner reservations contact Donna Hofmeister at (voice) 517-353-6750 or (e-mail) hofmeist@pilot.msu.edu.

ROM on Migration and Immigration."

The McGraw-Hill CD Rom focuses on American origins or the creation of the American nation, the making and remaking of the American people, the creation and invention of American culture, and varieties of American dreams.

It details stories of seven migrating groups -- Italians, Poles, East European Jews, Chinese, Japanese, Mexicans, and African Americans -- who migrated to urban industrial America during the 1890s-1920s. It follows them from their places of origin through 4 ports of arrival (Ellis Island, Angel Island, El Paso International Bridge, and Northern train stations) to their various regional and local destinations, and it explores their lives and communities.

If you, or someone you know, is interested in joining the Founders Circle, please contact Lenore Ojibway, Director of Development, at 517-353-8600 or write to her c/o the College.

MONEY MATTERS

PEOPLE MATTER

People Matter is one of six new guiding principles at MSU. This concept is nothing new at James Madison. Madisonians are motivated by caring and compassion for others and by a commitment for the common good. This commitment is seen through the students, faculty, staff, alumni and friends. The level of passion engendered by Madison's alumni is the envy of many other colleges. At Madison, it is people who have made it great. It is people like you who will continue to fortify and strengthen this unique liberal arts experience.

Thank you to the following people for their volunteer efforts on behalf of Madison: alumni, parents, friends of the College, the Board of Visitors, especially the Institutional Advancement Committee. The following individuals are helping to build a resource base of human and financial capital crucial to the continued success of Madison: David Jones, Kermit Brooks, Dr. Gordon Guyer, Celia Martin, Webb Martin, Anne Mervenne, Dale Robertson.

FOUNDERS CIRCLE

This year the College is launching a new effort to build support for the College and to recognize individuals, honorary foundations and corporations who contribute gifts of \$1,000 or more to the College. This effort is called the Founders Circle. The Founders Circle is comprised of donors at three levels: the John Jay Associates (\$1,000+), the Alexander Hamilton Associates (\$2,500+), and the James Madison Associates (\$5,000+). A guest speaker is invited to address the Madison community on Sunday, April 13, followed by dinner to recognize Founders Circle members. Custom designed Founders Circle lapel pins will be presented to these charter members in appreciation for their generous support.

Founders Circle Steering Committee members:

William and Susan Allen, Herb Garfinkel, Professor Martin Malin, James and Celia Martin, Webb and Jan Martin, R. E. Olds Anderson, Dixie Platt, Rodney and Lane Sabourin.

Founders Circle Charter Members:

David Jones (Fund for American Studies), James Anderton IV, Walter Bartels-Class of 1990, Kermit Brooks, Richard Cordray, Marilyn Darling, Janet E. Freeman, Ellen (Nell) Hennessy & Frank Daspit, Class of 1971, Dale Robertson-Class of 1979, Marilyn Rosenthal (The Rosenthal Family), Carmen Marino, Helen Rosenthal, Robert Bordley and Chuck Hillary.

CORPORATE & FOUNDATION SUPPORT

We also thank our honorary foundation and corporate members: Fund for American Studies, Lynde and Harry Bradley Foundation, Philip Morris Companies, Ransom Fidelity Company, Frederick S. Upton Foundation.

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sance, but in which he failed to consider the “interrelatedness of whiteness and blackness” as a vital and formative element of the social and cultural life of that seminal era in the nation’s history. In such courses, to give another example, Langston Hughes’ voice can hardly be missed in a discussion of modern American poetry, and Vachel Lindsay, William Carlos Williams, and Allen Ginsberg will be given a fuller appreciation if their responses to African American culture, both spontaneous and programmatic, are taken into serious consideration.

In this respect I would like to make you aware of something that need not be as obvious from within the United States as it is from without. From our perspective *all the hyphenated expressions and other compounds designating various minorities and ethnic groups in your pluralistic society, such as African American, Asian American, Irish-American, Jewish-American, and even Czech-American, for that matter, are being perceived first and above all through the semantics of the common denominator, that is the reference to America. For us, the modifiers are, no doubt, interesting, but only complementary and, therefore, secondary in relevance.* That is why black G.I.s in Europe during and after the war were seen as Yankees. Jesse Owens, despite the ugly racist campaign of the Nazi press at the time of the Berlin Olympic Games, was perceived as an American champion, and so were numerous black athletes that followed him. Louis Armstrong was welcomed in Prague in the mid-sixties as a great star of American music, and the Nobel Prize nomination of Toni Morrison was greeted as another tribute to modern American literature, as it was with Saul Bellow before, and, somewhat surprisingly, even with Isaac Bashevis Singer, though in his case you really had to twist and force your vision a bit to see him as an American, especially if you came from Silesia or Galicia.

At the recent Conference of the European Association for American Studies which took place in Warsaw only a week ago, I was involved in a staged dialogue on the topic of racial relations in the United States and Europe with an American historian David Goldfield. And here is one of the conclusions that the debate seems to have reached: While in the Old World, especially in its Central and Eastern parts, outbreaks of nationalism and ethnocentrism can step up into manifestations of racism, the most telling illustration being Hitler’s Germany in the not so distant past, and various neo-nazi gangs, such as skinheads, in the present days, nationalism in the United States, along with the principles of liberal democracy, serves rather to restrain racist sentiments, working, as a matter of fact, against them. So the centrality of the **Americanness** need not be only an impression we get from the

distance; it also happens to be enhanced by Americans themselves, of whatever ethnic or racial background, the moment they appear in a non-American environment. And coming from a country that despite its small size has contributed greatly to the body of immigrants to America and elsewhere, it is difficult to resist mentioning the fact that the number of American emigrants remains truly negligible if compared with the armies of immigrants to the United States who keep coming every year; although we, of course, still remember that not everybody came to this country out of free will and not everyone arrived as an immigrant.

I strongly believe that to study the American history of racial relations, the experience in cultural diversity and pluralism is, both for the positive and negative implications, of seminal importance not only for Europeans who want to be academic experts in American studies but equally so for people who will be involved in practical political decision making in multicultural conditions. The whole political culture of dealing with racial and ethnic diversity and pluralism, including the understanding of concepts, such as affirmative action and the possessive investment in whiteness, is a rich and certainly not easily attained and accumulated resource of worldly wisdom which is of interest especially for the new European democracies. It is of special interest because it came into being under circumstances shaped by democratic principles, in a political culture of liberal individualism and an atmosphere of growing toleration, and because it has been a serious game of equality in the face of factually unequal opportunities.

You may hear today a reading of African American culture that some of you will find partial and limited, a reading that you may find at times surprising, unfamiliar, even incorrect. But I dare ask for your patience and tolerance and would appreciate if you could take my notes presented here as a reflection on something that has real grounds, something that has become a psychological, cultural, even political reality for a people, or, at least most of a people in a country far away from the shores of America and yet a part of the same world that we refer to when we think of *our world*. If I speak here today of how Czechs, and most likely others in Central Europe, have understood Black American culture you will at the same time inevitably learn something about our own history, about our own strivings for cultural, even national identity, in fact, our own strivings for liberty.

In my reference to liberty, to the hunger for liberation, I may have named the most important feature conspicuously present in the human events of African Americans as seen from our perspective, a trait in the black Americans’ experience and culture appealing to us over the stretch of modern times. The “up from slavery” drive, originating in human dignity and pride of a cherished identity, could not be lost on a nation that has known bondage,

serfdom, repeated losses of national and human freedom. Booker T. Washington’s credo, “I had rather be what I am, a Negro, than be able to claim membership with the most favored of any other race,” sounds kin to the sentiment behind the Czech national renaissance of the last century. It was deep sympathy and compassion with the suffering protagonist of Harriet Beecher Stowe’s notorious story that we can feel in its Czech rendition, published as soon as 1853 under the title *Uncle Tom*; but the subtitle in the translation, which reads “Slavery in Free America,” is also witness to the astonishment of the translator at the oxymoronic social reality in the New World as presented in the novel.

One could not expect much traffic of information between the provinces of the Austrian and later Austro-Hungarian empire and the United States, especially as regards Negro communities. Only speculations could be entertained on the links between the *Unitas Fratrum* of the Moravian Brethren and the Methodist Church of the black South, speculations on the importance of music and the role of singing in both congregations. Of some cultural relevance, though, and of very concrete fruition was the American visit of the Czech composer Antonín Dvorak, who became deeply impressed by “Negro melodies” and “Indian chants” that he had a chance to hear while travelling through the country. Henry Edward Krehbiel in his pioneering work, *A Study in Racial and National Music: Afro-American Folk Songs* of 1913, praised Dr. Dvorak for agitating serious interest in the black folk music, for pointing to its potential as inspirational source for “truly national music.” As we know, Dvorak himself utilized some of the characteristic features of the Negro songs, as he sensed them, in his string quartet, string quintet, and, of course, in his *New World Symphony*. What he had to say about the songs in 1895 was deep and moving and was bettered only, I would dare say, by W.E.B. DuBois in his essays from “The Souls of Black Folk,” eight years later.

A rather surprising parallel between Afro-Americans and Czechoslovaks was drawn by Alain Locke in the introductory essay to his eventful anthology, *The New Negro*, that marked the flowering moment of the Harlem Renaissance. Proclaiming Harlem a race capital, the black intellectual leader explains that he is making a comparison “with those nascent centers of folk-expression and self-determination which are playing a creative part in the world today.” “Harlem,” he continues, “has the same role to play for the New Negro as Dublin has for the New Ireland or Prague for the New Czechoslovakia.” By that time, the whole of Central Europe, not just Paris and London, echoed with ragtime and jazz, which was played both by locals and occasional visitors from the cradle of the new

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musical genre and style. In 1928, Prague saw the publication of one of the earliest monographical treatments of jazz, written by a composer and experimental theater director, E.F. Burian. Jazz fans in the Czechoslovak capital also enjoyed the genuine talent of Jaroslav Jeveč, a musical companion of two great actors-comedians, Jiří Voskovec and Jan Werich, who became true national heroes and embodiment of the best of what could be labeled as Czech wit and humor. Vernacular as the cultural identity of those three artists was, the inspiration by American pluralist culture was beyond any doubt - and it was, therefore, not unnatural for the three men to end up in New York, after Hitler occupied our country in 1939.

Much has been written on the role of jazz and later on the impact of rock during the long decades of totalitarianism imposed on our nation. Both for the Nazis and the Communists the music was ideologically suspicious, if not hostile, because it was American. But, moreover, it was also charged with a rebellious spirit and potential; as the Czech novelist Josef Skvorecký wrote, to "slavers, czars, fuhrers, first secretaries, marshals, generals and generalissimos, ideologists of dictatorship at either end of the spectrum" this music always appeared a **force** - too spontaneous, free, and, therefore, **menacing**. Improvisation as a principle of shaping behavior and performance is hardly acceptable to those who want total control of the people's bodies and minds. The clash of jazz with authoritarian power had serious but sometimes also quite humorous results. The story of the Jazz Section and its political persecution through the seventies and eighties in occupied Czechoslovakia could serve as an example of the former kind of consequences while the case of Inka Zemanová, the Czech jazz goddess for the generation of teenagers just before and after World War II, could offer a flavor of the latter. Josef Skvorecký informs us that in her very popular song the singer was telling her adoring audience that she "like to sing **hot**." The German censor during the war objected to the vexing and provoking word and asked the artist to delete it; to comply with the request she replaced the word with a rhyming Czech expression, "z not," suggesting that she was, in fact, singing not spontaneously any more but "from notes," i.e., from written, dictated, musical scores. Listening to her "reformed" lyrics, everybody, of course, heard simultaneously the original version and the message was all the richer for the implied irony.

For Miss Zemanová's admirers, including Skvorecký's generation, the world seemed as unthinkable without jazz, so they maintained, as was life without dreaming. The author himself, whose novel *The Cowards* was banned immediately after publication in 1958 by the Communist authorities, expressed, through a fictitious alter-ego, his appreciation

of the music in a rather profane statement dividing our civilization into the ages "before and after jazz." And it was in his novella *Bass Saxophone* that Skvorecký's passion for jazz as something omnipotent if not divine was voiced most eloquently and elegantly - in the story the music is capable of transcending fear and animosity even in the time of war. "There are two tongues within every language," the narrator muses, suggesting that only one, namely the tongue of jazz, the tongue of *soul*, can communicate beyond individual languages and cultures.

So, not surprisingly, jazz and African American culture and literature became a battlefield for both the German Nazis and the soviet and Czechoslovak Communists. Goebbels for some time even tried to save the music as entertainment for the "Volk" (not folk!) but then decided to discard it as a "Judeo-Negroid" product. *For the Reds an American Negro was to serve as a strong argument in their political propaganda against capitalism and bourgeois racism. But they had no use for him other than as a victim and were, therefore, not interested in the human being, in his arts and richness of his life.* W.E.B. Du Bois and Paul Robeson became representative and token American Negroes. The former was awarded an honorary degree at Prague Charles University in 1958, for which he expressed thanks in an address offering a vision of a bright communist future to mankind. The latter was welcome when performing in his beautiful warm voice, not just "Old Man River" but also the "Internationale." Whatever their own reasons for the alliance with the communist regimes could have been, they were undoubtedly exploited for ideological objectives.

Most controversial, in this perspective, appears the case of Langston Hughes. He was not presented as the bard of his people and the creator of a modern black poetic idiom; many school generations in my country and in the Soviet Union knew the poet as the author of "Ballads of Lenin" and the American practitioner of socialist realisms. I myself have to confess to a second discovery of the artist some time in the late sixties. Only then, after we had access to the *Weary Blues* and *Ask Your Mama: Twelve Moods for Jazz*, and after learning of the poet's statements, such as, "I wouldn't give up jazz for a world revolution," did we know better. We also discovered that the blues singer's and Jesse B. Simple's kind of philosophical humor sounded kin to the Czech people. Just compare the tone of Hughes's poetic self complaining -

A year and a day in this

Great big lonesome town!

I might starve for a year but

that extra day would get me down

and the message a scribbler left on a new big billboard that was put up again in Czech cities after the Soviet-led occupation of 1968: "With

the Soviet Union Forever," it blared and the scribble countered, "Oh yes, but not a minute longer."

Obviously, the battle over which of the opposite sides, the official totalitarian authorities or the rather anonymous freedom-crazing people, would make better use of the identification or association with African American artists and their message, was soon decided by the very *nature* of that culture. Richard Wright, for instance, let the world know that while it was initially the John Reed Club that gave him an opportunity to be a writer he still could not "be a Communist." Ralph Ellison elaborated on his own disenchantment with the American Left that he found neither color-blind, as they liked to present themselves, nor democratic in behavior and thought.

It was quite difficult and often just impossible to have these writers translated and thus introduced to our reading public. And the same applied to James Baldwin, William Demby and a few others. Having taken into consideration that very few people could read American books in the original, both for material and linguistic obstacles, I started in the late sixties to cultivate my project of presenting the wealth of African American literature to our readers - and it was only a score of years later, in 1985, that my anthology, *Masks and Faces of Black America*, could appear in print offering a rich scope of authors from Frederick Douglass and Paul Laurence Dunbar to Toni Morrison and Ntozake Shange, and even more importantly, I believe, presenting that body of American literature as a distinctive entity with special traditional lines of development (autobiographical narratives, gospels, the blues) and yet a part of the national history of letters, a part, most likely more than other parts, feeding on the recognition of and zeal for democratic principle and ideas. The publishing history of the book is in itself an eloquent story of a truth-telling prospect in an environment ruled by lies. Translating American writers, and African Americans in particular, has always been an interesting and worthwhile challenge in linguistic and cultural terms; the efforts have become as much a chapter of our own literature as they are a part of the history of acquisitions from other cultures. In postwar Czech poetry, for instance, a whole gallery of Czech blues poets and songsters have been active, and though most of them would be quite distanced from the true form and spirit of the blues, the primary link can hardly be disputed. Nor can there be any doubts of the fruitful impact of African American music and literature on European modernism, a subject, of course, deserving a treatment in its own right.

The struggle for freedom, the striving for equal opportunities that democracy should be granting to all, and the quality of

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soul as expressed in a great deal of African American culture - these seem to have been the prominent attraction and values appealing to us in distant Central Europe. Our scholars tried to grasp and rationally interpret those values, our artists managed to identify with them in a spontaneous way - and it was, naturally, the latter group that affected a greater number of people in my country.

For many of our citizens, America never was more than a point of reference. However superficially informed such references as Broadway, Atlanta, Mississippi, or Harlem could have been, though, they still frequently became emotionally and even ideologically charged. Some of the allusions could be quite straightforward while others functioned in more oblique ways. Since reading "between the lines" happens to be a skill, Czechs, like African Americans, were given plenty of practice on throughout history, it could develop into a special art.

A popular musical group from Prague, The Spiritual Quintet, ran into difficulties in the seventies when they wanted to sing "Give Me Jesus." The title they eventually settled for was "Thirst," and when they performed the song it was clear to everyone that the "water" the singers asked for is to be read both as *faith* and *freedom*. Even the censors understood as the group could see from continued harassment.

I would like to conclude my remarks by paying tribute to a song of great symbolic power. We knew it had traveled the globe but hardly anybody could have guessed that it would carry on its musical wings the exciting message of the Velvet Revolution in Czechoslovakia which was started by our students after November 17, 1989. The song, indeed, became an anthem of the mass gatherings all over the country. With the names of Mahatma Gandhi, Martin Luther King, John Lennon, Vaclav Havel on their minds and lips, the demonstrators sang President Masaryk's maxim, "Truth Will Prevail," to the simple and powerful melody of "We Shall Overcome." And truth does prevail as we have, eventually, overcome. Also thanks to those with whom that moving song originated.

STUDENTS LEADING THE PACK!

Congratulations

to the McNair/SROP Participants

satellite writing centers
are out of this world

Although the Michigan State University Writing Center (WC) continues to develop new programs and presentations, time and funding restraints preclude it from serving the individual needs of every student and faculty member on campus. Therefore, Madison College (JMC) is attempting to adapt the Writing Center's initiatives to Madison students through its own Writing Consultancy. This satellite writing center is an overwhelming success and could serve as a model for other colleges at MSU.

The logistical advantages (staff and location) of a satellite center allow students to receive specific consulting on their papers. Because all JMC Consultants are Madison students, we have a general familiarity with our clients' assignments. This knowledge allows us to provide clients with more insight and advice. And because our office is in the faculty wing of the college in South Case Hall, consultants have continual contact with instructors about their assignments and special concerns. This arrangement better informs the Consultants about what to look for in clients' papers.

Something unique we do at JMC is to hold open workshops for students. These workshops take place once a week in classrooms, not our office, with two consultants seeing clients on a first-come, first served basis. While these workshops are sometimes extensions of our consulting hours, we also use them to address other needs of Madison students. For example, we conducted a "How to Take a Blue Book" presentation before all the Madison freshmen took their first test. Seventy people attended this workshop and were very responsive to our questions and comments. We also have used these workshops to target the specific needs of upper-class students.

Julia Almendarez, Jamie Dowell, Nicole Proctor, Leyuna Shaw, Kevin Simpson, Tiffany Stonestreet, Renita Underwood

James Madison College is proud to present its seven University Scholars for the Summer Research Opportunity Program. As a McNair/SROP participant, these students will engage in a ten month research and graduate school preparation program.

The program includes research with an MSU faculty mentor, graduate school visits, test preparation, and attendance at the national SROP conference at Purdue University.

Another benefit of having the Writing Consultancy within the College is that it allows consultants to ask questions and communicate regularly with the JMC writing faculty. This contact has increased the role of the Consultancy in the college. Not only are more instructors requesting our presence in classes to assist with peer response groups, they are counting on us—often scheduling special class days for consultants. This cooperation informs the faculty about what we do at the Writing Consultancy, which allows them to explain more clearly the services we offer to their students.

As the JMC Writing Consultancy continues to grow and develop, I hope other colleges will realize that satellite writing centers can be a highly effective way to offer support to student writers working in particular academic communities. With the help of the MSU Writing Center, faculty members can learn about starting their own college-specific centers. It will take time to handle the logistics and train consultants for a satellite center, but the JMC Writing Consultancy proves that such a project can be done and is well worth the effort.

by Beau Kilmer

A Madison Homecoming
... October 2-4, 1997

The James Madison College Student Senate is sponsoring a design contest for the 30th Anniversary Sweatshirt. If you would like to submit a design, forward your artwork to the JMCSS c/o the College. The sweatshirt design will be featured in the summer issue of *JMC Scene*.

The sweatshirt will cost between \$30.00 and \$40.00, including first class shipping and handling. A final price is dependent upon artwork.

CALENDAR

March

- 13 "Writers and Intellectuals," 8pm, Wharton Center, Festival Stage
- 14 Symposium On Global and Comparative Civil Society, Kellogg Center
- 15 JMCAA Board of Directors Meeting, 2pm, 319 L Case Hall
- 17 St. Patrick's Day
- 20 JMCAA Bilbo's Night, 7pm, Bilbo's Restaurant
- 31 Alumni survey deadline

April

- 3 "Public Philosophy and Women's Quality of Life," 8pm, Kellogg Center Auditorium
- 6 Daylight savings time begins
- 11-13 Symposium on Science, Reason, and Modern Democracy Conference
- 13 JMC Faculty Award Winners Reception, 4-5:30pm, JMC Library
- 13 JMC Scholars' Forum, 2-4pm, Wonders Kiva
- 13 JMC Founders' Circle/Board of Visitor Event, 6pm, Media Magic
- 14 JMC Board of Visitors Meeting, Kellogg Center
- 18-20 Workshop on Gender and Nationalism, MSU Union, contact 517-353-6750 for more information
- 24 JMC Parade of Honors, 7pm, Kellogg Center Auditorium
- 25 Last day of classes
- 28 Finals Week

May

- 2 Residence halls close
- 3 JMC Commencement, 12:30pm, Wharton Center
- 11 Mother's Day
- 12 Summer session begins
- 26 Memorial Day. University is closed

June

- 15 Father's Day

July

- 4 Independence Day. University is closed.
- 31 30th Anniversary Celebration early registration deadline

August

- 25 Classes begin

September

- 1 Labor Day. University is closed

October

- 2-4 JMC 30th Anniversary Celebration
- 4 MSU Homecoming. MSU vs. Minnesota

James Madison College

William B. Allen, Dean

Constance Hunt, Director of Institutional Planning
 Grant Littke, Director of Field Experience
 Ann Minnick, Director of Academic and Student Affairs
 Lenore Ojibway, Director of Development
 Sandra Hewitt, Admissions Officer
 Natalie Preston, Alumni and Public Relations Officer

Questions, comments and suggestions may be sent to:

JMC Scene

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 517-353-3381-voice 517-432-1804-fax
 presto28@pilot.msu.edu-electronic mail

It is with deep sadness that James Madison College announces the death of Matthew Doren, an International Relations senior from West Bloomfield. Doren was completing a Field Experience internship in Taiwan, and was on a holiday in Thailand when his tour bus was involved in an accident on February 19, 1997.

Doren was teaching conversational English to corporate executives and elementary children, while taking a class to learn the Chinese language. He also instructed school staff on connecting the Internet and Windows applications.

Doren's Field Experience represented his final degree requirements. His degree will be awarded posthumously at the Spring 1997 commencement ceremonies. Donations in memory of Matthew Doren may be made to:

*Matthew Doren Scholarship Fund
 c/o B'nai Brith Youth Organization
 6600 West Maple Road
 West Bloomfield, MI 48322*

Spartans Hiring Spartans

Who better knows the learning capacity, skills and employability of Madison students than Madison graduates? No one! Alumni are encouraged to utilize the MSU Career Services and Placement (CSP) Office when seeking recruits in their places of employment. The Office of CSP welcomes new companies, particularly ones who know the value of a Madison education. Please contact Janice Richards at 517-355-9510 x480 for details on how to get your organization involved with CSP and JMC.



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