

The career of alumnus John Rich justifies the term 'classic television.' (See p. 4.)

Cover by Wladimir Gurdin



HEY, WHO ARE THOSE GYLS WITH JOHN RICH?

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By Robin Wright

On January 27, 1981, the day the 52 American hostages at the embassy in Tehran, Iran, finally flew home, President Reagan set the tone of his administration by declaring the United States would not tolerate another assault on American honor. "Our policy will be one of swift and effective retribution," he warned.

More than 260 Americans died in the Middle East, all believed to be victims of Shia commandos, during Reagan's first term. Brian Jenkins, the Rand Corporation's terrorism specialist, predicted in late 1984 that U.S. foreign installations would come under "several hundred" attacks by the end of the decade. He also predicted, based on the odds, that four to eight incidents would have major diplomatic consequences for the United States:

"We may be on the threshold of an era in which limited conventional war, classic guerrilla warfare and international terrorism will coexist with both governments and subnational entities employing them individually, interchangeably, sequentially or simultaneously. As a result, the United States will be compelled to maintain capabilities for defending against and, with the exception of terrorism, waging all three modes of conflict."

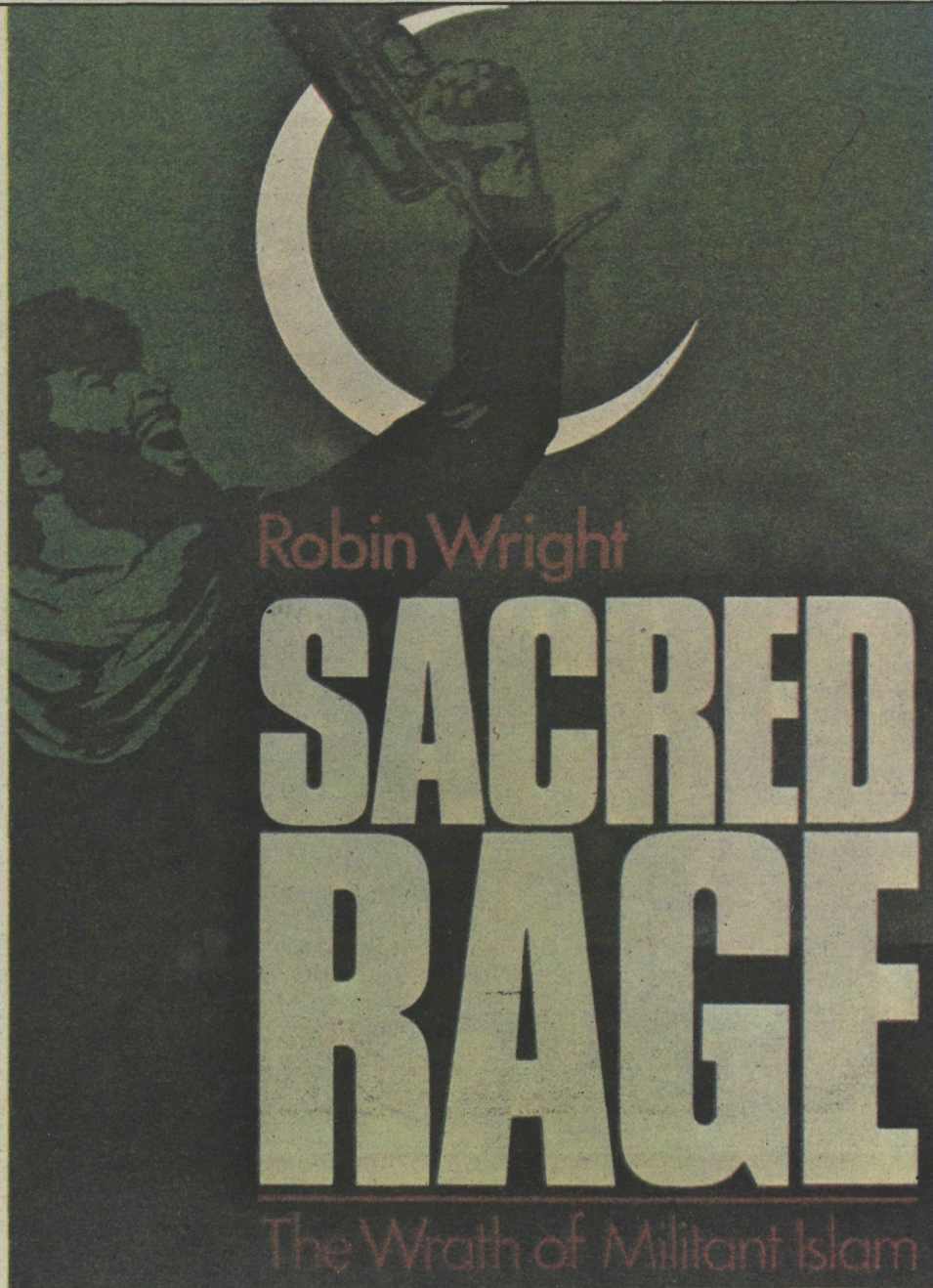
Robert Lamb, an assistant secretary of state in charge of security, conceded that "U.S. embassies and U.S. diplomats abroad are on the front line of a new kind of warfare."

In the Middle East, the bloodiness of the past attacks and dire predictions about the future were sufficient evidence of the crusade's ominous intent and growing extent. The bombings, hijackings and kidnappings were not flukes. Yet, despite the painful exposure, the exhaustive studies and the copious intelligence analyses, the United States still did not seem to understand the basic reasons behind the trend and, in the opinion of many analysts, therefore misjudged how to handle it.

A journalist who covered the September 1984 blast at the U.S. Embassy's annex in East Beirut, which killed 14 and injured 30, commented: "I fear we have only begun to witness the fruits of their passionate intensity. And blaming what they do on terrorist cliques plotting in cellars beneath bare lightbulbs, or imagining them to be some Levantine incarnation of immature Weathermen, simply evades the problem."

Despite thoughtful warnings by many who had firsthand exposure, the United States approached the crusade basically from the standpoint of mere violence, without examining its roots or its implicit politics. The administration did not fully appreciate that the outcome of the conflict with Muslim extremists depended as much on U.S. political initiative as on the success of Iranian propaganda or enrollment at the training centers where Muslims from several countries are trained to become martyrs. Looking at the trend simplistically, officials came up with simplistic responses.

At a press conference shortly after his second inauguration, President Reagan described the crusaders as "criminals committing the worst and most despicable kind of crimes. Now you have the same kind of problem that you have with crime. They act surreptitiously, they come out of hiding, they're anonymous, they disappear again, you have to track them down, you've got to find them. You try to prevent their crimes by crime prevention measures, defensive measures... Then you hope that you can punish."



Cover Design by Meena Jarril

THIS ARTICLE by foreign correspondent Robin Wright (BA '70, MA '71) is excerpted from the final chapter of her 1985 book *Sacred Rage: The Wrath of Militant Islam*.

Wright had already won the Overseas Press Club's award for "best reporting in any medium requiring exceptional coverage and initiative" before beginning her assignment in Beirut during the bloody years of 1981 through '84. She witnessed all the tragic bombings of this period and met leaders and rank and file on all sides of the disputes. "Two very good friends of mine are among the six hostages still held by Islamic Jihad," she told *Michigan Today*.

Wright's book describes the complex historical, social and religious factors that gave rise to what she calls the "crusade" of militant Islam. This crusade, like the early Christian crusades, is fueled by religious intensity. But a key difference between the two campaigns, Wright says, is that the Muslim militants see theirs as a defensive movement against the West's sacred and secular penetration of the Middle East.

Wright dates the major turning point in the 12-year-old Islamic crusade as March 1982, when Iranian and other clerics and militants, most of them from the Shia sect led by Ayatollah Ruhollah Khomeini, held a "seminar" in Tehran "on the seemingly innocuous subject of 'the ideal Islamic government.'"

A fervent commitment to export their concept of revolutionary Islam emanated from that conference and continues today as an influential force in regional and international politics. Mixed with this despair, this enthusiasm has inflamed not just the Shia fundamentalists but other Shia and Sunni Muslims as well. Wright argues that to become a mature superpower, the United States must base its foreign policy toward the entire Muslim world upon a deeper and more sensitive understanding of this "sacred rage."

From SACRED RAGE by Robin Wright. Copyright (c) 1985 by Robin Wright. Reprinted by permission of Linden Press/Simon & Schuster.

Prevention, as the president implied, is one thing — and of course all possible defensive or preventive measures must be implemented wherever they might protect American lives. Even the most severe critics of U.S. foreign policy in the Middle East agree that Washington should stand firm in refusing to concede to the demands of specific hijackers or kidnappers, since concessions might alleviate the immediate problem, but not the broader phenomenon and conflict. There is, however, a crucial difference between the U.S. defending itself and American operatives going on the offensive in the name of self-defense. And, increasingly, the Reagan administration has focused on the "punishment" — offensive moves either pre-emptive or retaliatory — mentioned in the president's last sentence.

On April 3, 1984, the president signed a directive approving pre-emptive, preventive and retaliatory action against individuals, groups or nations sponsoring terrorism. And throughout 1984, Secretary of State George Shultz repeatedly advocated reprisals. Otherwise, the United States would become the "Hamlet of nations, endlessly wringing its hands over whether and how to respond.... We need a strategy to cope with terrorism in all its varied manifestations. We need to summon the necessary resources and determination to fight it and, with international cooperation, even totally stamp it out."

Shultz urged that the United States should be prepared to respond "on a moment's notice," even if "we may never have the kind of evidence that can stand up in an American court of law." He argued that this approach would help guarantee U.S. safety: "Experience has taught us over the years that one of the best deterrents to terrorism is the certainty that swift and sure measures will be taken against those who engage in it."

In effect, the use of force would demonstrate U.S. strength and help counter the image of total American vulnerability before the trend and number of attacks grew any further. One prominent U.S. specialist in terrorism explained that part of the strong language from Shultz and others in the administration, notably National Security Advisor Robert McFarlane, was also an attempt to pre-empt the possibility that the tactics of the suicide bombers would be adopted by other groups as a new mode of conflict. Indeed, by 1985, there were growing indications that nationalist groups were employing the strategy of the religious fanatics. The tough words were a warning not just to Iran and the Muslim fanatics.

The Shultz approach might have appeased a domestic audience, but the signals sparked an even angrier mood among fundamentalists. For the "Shultz doctrine" amounted to an open challenge to the crusaders: "Go ahead and try to defy us. We'll get you in the end."

But demonstrations of force are not likely to work for three reasons. First, threats against the crusaders will only fuel their resentment and passions — and commitment. American military strikes would probably only provide new reasons for revenge against the "great oppressors" — additional motivation to hijack or bomb or kidnap, as well as create an even more hostile anti-American atmosphere attracting new recruits.

Stronger cases have been made by those with more experience. On November 4, 1984, the fifth anniversary of the U.S. Embassy takeover in Iran, Moorhead Kennedy, who had been one of the hostages, wrote a letter to *The New York Times*, in response to a column by William Safire. Kennedy,

(Continued from page 1.)

the third-ranking diplomat at the Tehran mission in 1979, wrote from deep experience with Shia fanatics:

Mr. Safire urges that the "appeasement" of terrorism invites attacks. So does martyrdom. A number of the students swarming in to take our embassy in Tehran had looks of rapture on their faces, reflecting the hope that our Marines would shoot to kill and thus gain these students instant access to a better life.

Retaliation, and especially lethal action involving the innocent, might make Americans feel a little better, but it will only bring forth more candidates willing to undertake destruction of more of our embassies. Better by far that we try to understand, as Mr. Safire plainly does not, the motivations of those willing to sacrifice themselves.

Secondly, major questions have been raised not only about the morality of a democratic nation retaliating with violence, possibly killing innocents in the process, but also about the pragmatic effects of such a policy. In effect, that tactic would be tantamount to adopting the ruthless approach of the extremists — especially when the United States appears to have little concrete information or knowledge about just who is responsible. Paul Wilkinson, a British authority on world terrorism, cautioned:

In the eyes of the local people, and of the Third World in general, you are going to be seen as deserting the rule of law approach... something that democracies should never be prepared to do. We must draw the line and say: We are not going to adopt the methods used by terrorists themselves. That's the slippery slope down toward the demoralization of the democratic state.

And George Ball, former under secretary of state, commented:

No doubt such attacks have had some deterrent effect, but they have also, as statistics show, killed hundreds of men, women and children guilty of no offense other than living in a target area.... We would be tragically wrong to abandon those cherished principles of law and humanity that have given America its special standing among nations.

He added that the Shultz Doctrine also amounted to stooping to the level of terrorism:

SACRED RAGE

"Let us take care that we are not led, in panic and anger, to embrace counterterror and international lynch law and thus reduce America's conduct to the squalid level of terror."

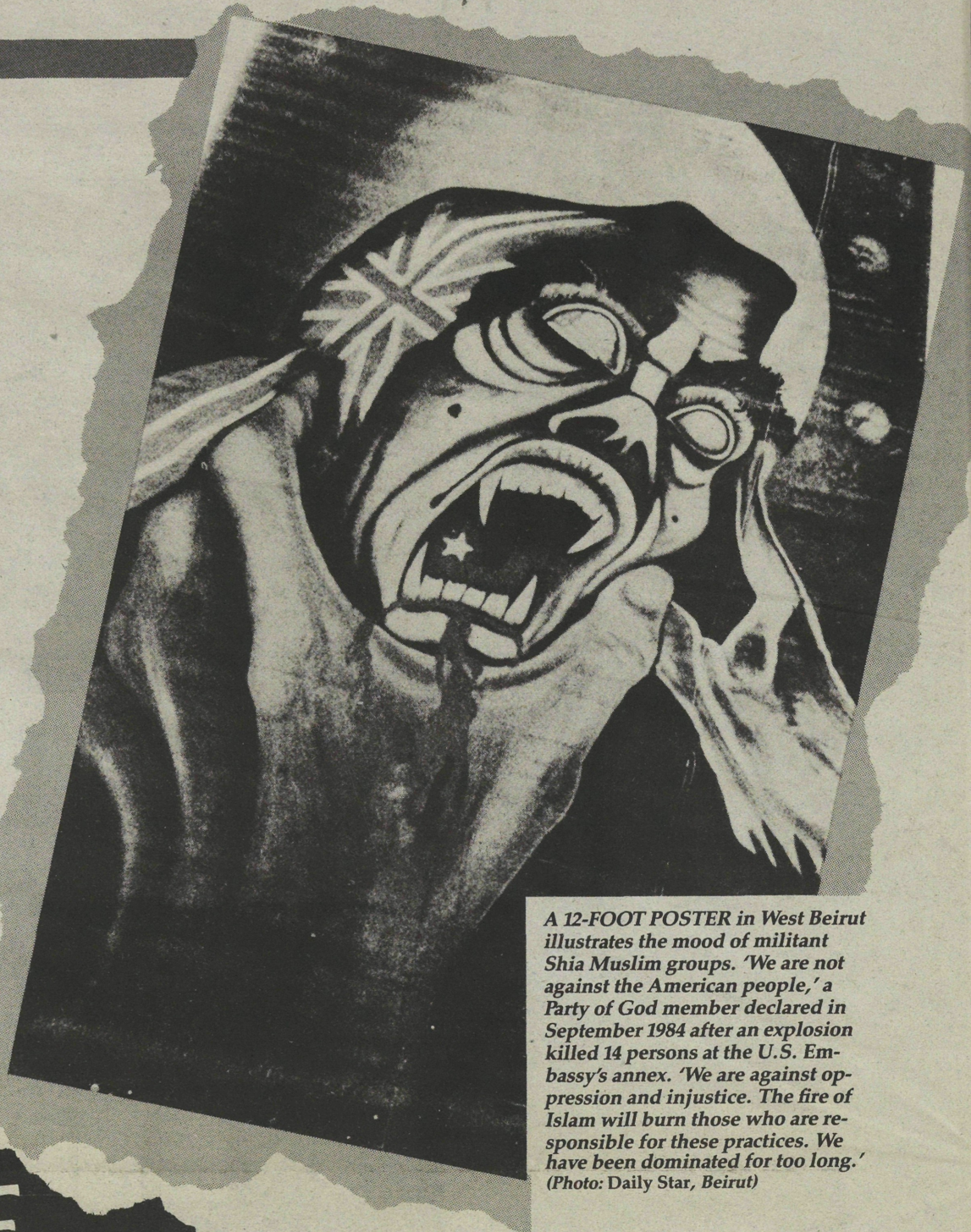
Third, force is not foolproof: it carries the danger of defeat — full or partial, neither unprecedented — that could tempt intervention by others. "There are the gravest risks in following the Shultz scenario too literally," warned Robert

Kupperman of the Georgetown Center for Strategic and International Studies. "Just imagine what might have happened if we had retaliated after the bombing of the Marine barracks [the October 1983 blast that killed 241 Marine and Navy personnel] by sending a team into Baalbeck [the city in northern Lebanon where Iranian Shi'ites planned their raids with Syrian and Lebanese co-conspirators]. Suppose four or five of our team had been caught, tried and hanged. Then we'd have to raise the ante militarily, the Soviets would match

it, and the situation would escalate very quickly." Or as Ball reminded: "The U.S. cannot use military force against an offending government without committing an act of war."

One obvious alternative is the use of surrogates or allies to carry out counterterrorist operations. After the 1984 directive was signed by President Reagan, this tactic was in fact attempted. "American intelligence agents and military personnel began financing, training, sharing information and in other ways supporting groups in friendly countries to combat terrorists," according to one subsequent account.

But the dangers of using surrogates became evident in the 1985 bombing near the home of



A 12-FOOT POSTER in West Beirut illustrates the mood of militant Shia Muslim groups. "We are not against the American people," a Party of God member declared in September 1984 after an explosion killed 14 persons at the U.S. Embassy's annex. "We are against oppression and injustice. The fire of Islam will burn those who are responsible for these practices. We have been dominated for too long." (Photo: Daily Star, Beirut)

MIDDLE EAST PERSPECTIVES



Two U-M political scientists who study Middle Eastern conflicts say that it is the Muslim militants, and not the West, who must change their outlook and military behavior before the essentially non-religious conflicts can be resolved.

Prof. Zvi Gitelman says the militants' view that outsiders started the conflicts is false. "The West is not the source of the Iranian-Iraqi, Syrian-Jordan or Libyan-Egyptian conflicts," he says. "And we in the United States were not part of the colonial exploitation of the Middle East. If the militants have a beef there, it should be with Britain, France or Italy."

Gitelman also denies that U.S. loyalty to Israel is an excuse for the militants' expressions of hostility toward the United States. "It is an exaggeration to say that we endorse everything Israel does," he says. "Such statements also overlook our good ties with Jordan, Saudi Arabia and Egypt and our accommodation with Iraq."

Gitelman says it is unrealistic for the militants to expect the United States to reach rapprochement with them by reversing its entire Middle East policy. "I also reject," he says, "the notion that they can stimulate better relations with us by violence and shouting. An understanding is achieved by talking, not by expecting us

to kow-tow to them."

Gitelman criticizes the militants' claims that their violence is directed against policies and not people. "Violence kills people, not policies," he says, "and it is no comfort to victims to hear their attackers say, 'We were aiming at a policy and not you.'"

He also contends that the violence of the militants is not stimulating a mood favoring rapprochement but, instead, policies more antagonistic toward them.

Prof. Raymond Tanter, who is teaching a course this term on the Arab-Israel conflict and has taught in Israel, says that neither Islamic fundamentalism nor any other religious entity is the source of political conflicts in the Middle East.

"Religion is being used as a vehicle for political objectives," Tanter says. "The fundamentalists want people to be taken in by their religiosity. It gives them a basis for their dispute with the West and lets them beg off responsibility for terrorist acts. They seek compassion, but we can't be compassionate for irresponsible or criminal acts."

"It's the eternal case of old men sitting back and infusing their young foot soldiers with an ideology, and then sending them off to die by the hundreds of thou-

Lebanon's Sheikh Fadlallah, a clerical leader whose writings have inspired Shia revolutionaries, in which more than 80 died — but not Fadlallah. The bombers had been hired and the scheme commissioned by a counterterrorist team trained by the CIA. The questionable reliability and capability of surrogates was such that the incident reportedly led the United States to cancel its counterterrorist training program in the country where it had taken the highest casualties. The impracticality of using either United States or foreign operatives leaves no alternative for carrying out a response through force.

As, R. K. Ramazani, a U.S. academic observed: "We should no less remind ourselves of what we tell the Iranians, that passion is not policy."

The conflict must first be looked at in broader terms and in historical context. The attacks are not aimed at specific people, but at a policy in general. The mood of anti-Americanism has grown to the point that many Muslims, who do not necessarily support the terrorists' tactics, do question or oppose U.S. actions and positions on the Middle East.



VILLAGERS of Maarakeh, in southern Lebanon, formed the center of resistance to the Israeli Defense Force's three-year occupation of the southern third of Lebanon. Suicidal attacks by Shia Muslims led to the IDF's withdrawal. (AP/Wide World Photos)

sands. In the conflict against Iraq, Khomeini is sending youths against fellow Muslims, not against Christians or Jews."

Regarding Lebanon, the Shia Muslims formed 60 percent of the Israeli-sponsored right-wing "Christian" army that drove the Palestinian Liberation Organization from southern Lebanon, Tanter says. "The Shia later began attacking the withdrawing Israeli occupation forces to gain prestige and leverage among the competing political forces in Beirut. Those attacks were bereft of religious meaning."

Tanter says Israel's policy of "pre-emptive retaliation" or "hit before they hit you" is an exercise of the international law of self defense that is only indirectly related to Old Testament eye-for-an-eye shibboleths.

"I think the U.S. should move toward Israel's policy," Tanter says, "rather than take such provocative actions as shelling Lebanon from American warships or sending the Sixth Fleet off Libya. The United States needs to gain good intelligence about terrorists' plans and foil them, and to use covert action to destabilize regimes that sponsor state terrorism by bolstering internal opposition to these regimes."

"The plain fact is that the suicide bombers are just the tip of the problem," noted A. R. Norton, who did extensive field work in south Lebanon and is now one of America's few academic experts on the Shia. Norton says retaliation and increased security

are merely short-term tactical responses. In the longer run, terrorism... is merely a diversion, albeit a deadly one, and we would only play into the terrorists' hands if we allowed ourselves to be so distracted that we lost sight of the increasingly anti-American political climate that makes such violence possible.... We must recognize that the real problem facing the U.S. in the Middle East is not crazed terrorists driving stolen vans but the widening gulf between America and the Arabs. We must begin to take steps to bridge that gulf by acting more like the impartial arbiter we have traditionally sought to be. The remedy is clear, even if the medicine is hard to swallow.



FORMER CHEMISTRY TEACHER Hussein Musawi (seated) turned into a commander of the militia of a Lebanese Shia group called Islamic Amal (Islamic Hope). After a series of fatal attacks by suicidal commandos against Westerners in Lebanon, Musawi denied responsibility but said he bowed 'to the spirits of the martyrs' who carried them out. AP/Wide World Photos)

One factor does unite the many different groups of Islamic fanatics: They do not view their militant actions as an initiative, but as a response against an enemy whom they believe started it all in the first place. Their extremism is not for love of violence. Their revolution is against foreign domination and encroachment in every aspect of their lives — symbolized most often and most recently by the United States.

To them, the U.S. is repeatedly the villain because of its record of intervention in the affairs and territory of others. In conversations with different extremist movements of varying size and militancy from Beirut to Bahrain, the list of American transgressions was always the same: the United States aborted nationalist evolution in Iran in the 1950s by restoring power to a Pahlavi shah, then equipping the draconian SAVAK secret police. In the 1960s, it tried to manipulate coups in Syria and backed a corrupt king in Libya. In the 1980s, it supported Christian minority rule in Lebanon, American troops and warships taking the offensive for the first time since Vietnam — against Muslims. The United States' rigid loyalty to Israel has almost become a secondary issue compared with separate "offenses" against Muslim states.

Indeed, fundamentalists feel the United States has "overwhelmed" the Muslim world during its brief 40-year involvement in the region. For the U.S. after World War II, fresh from victory and young in the role of superpower, adventures in the Middle East were something new. But for many Muslims the latest intruders represented the final straw.

Muslim militants also feel the United States has looked at the Middle East primarily as an area for

rivalry with the Soviet Union, virtually ignoring the powerful local forces at play. In a bipolar world, the United States has not been sensitive to the frustrated calls for recognition of the emerging Third World. And "defeat" of the Russians has not been judged merely by which side has the edge in diplomatic relations. The symbols of successful policy in Tehran or Riyadh, Beirut and particularly Cairo after the Russians were expelled in 1972 were also the proportion of U.S. weapons used by their armies, the number of technicians or military advisors, the business volume of U.S. multinational corporations, the import quotas of American goods — from Levi jeans to oil-drilling and construction equipment — and the size of their student communities training in the United States.

"The West — like its women," explained Malise Ruthven, a British Arabist,

has been a simultaneous source of attraction and repulsion: admiration for its institutions and for the technical prowess that has enabled so many of its citizens to enjoy the undreamed-of freedoms and opportunities; disgust at its vulgarity, its seeming callousness and spiritual emptiness, combined with a deep sense of unease that Allah, whose Way has been shown for all mankind in the holy Koran and the Sunna, should have permitted infidels to violate all but the innermost chambers of the House of Islam.

Warned Edward Said, a U.S. academic who was born in the Middle East: "Americans cannot continue to believe that the most important thing about 'Islam' is whether it is pro- or anti-American. So xenophobically reductive a view of the world would guarantee a continued confrontation between the U.S. and the rest of an intransigent mankind, a policy of expanding the cold war to include an unacceptably large portion of the globe."

After the 1984 Kuwaiti hijacking during which two Americans were killed, the English-language *Saudi Gazette* said Shultz's denunciation of the ordeal was "meaningless, because Washington supports most acts of organized terrorism." An editorial accused the United States of "discriminating between various forms of terrorism, supporting some and denouncing others. Thus it has to pay the price." And on the first anniversary of the Marine bombing, Beirut's *Daily Star*, the most pro-Western paper in Lebanon, editorialized: "The Marines were hostages to Arab hatred... The Marines brought together the two fundamental misconceptions of the Reagan administration's Middle Eastern policy, and brave young Americans paid tragically for these errors with their lives.... But the biggest failure of all derives from an unwillingness or inability to analyze the underlying reasons why the Marines died and to draw the necessary policy conclusions." And those were the comments of friends!

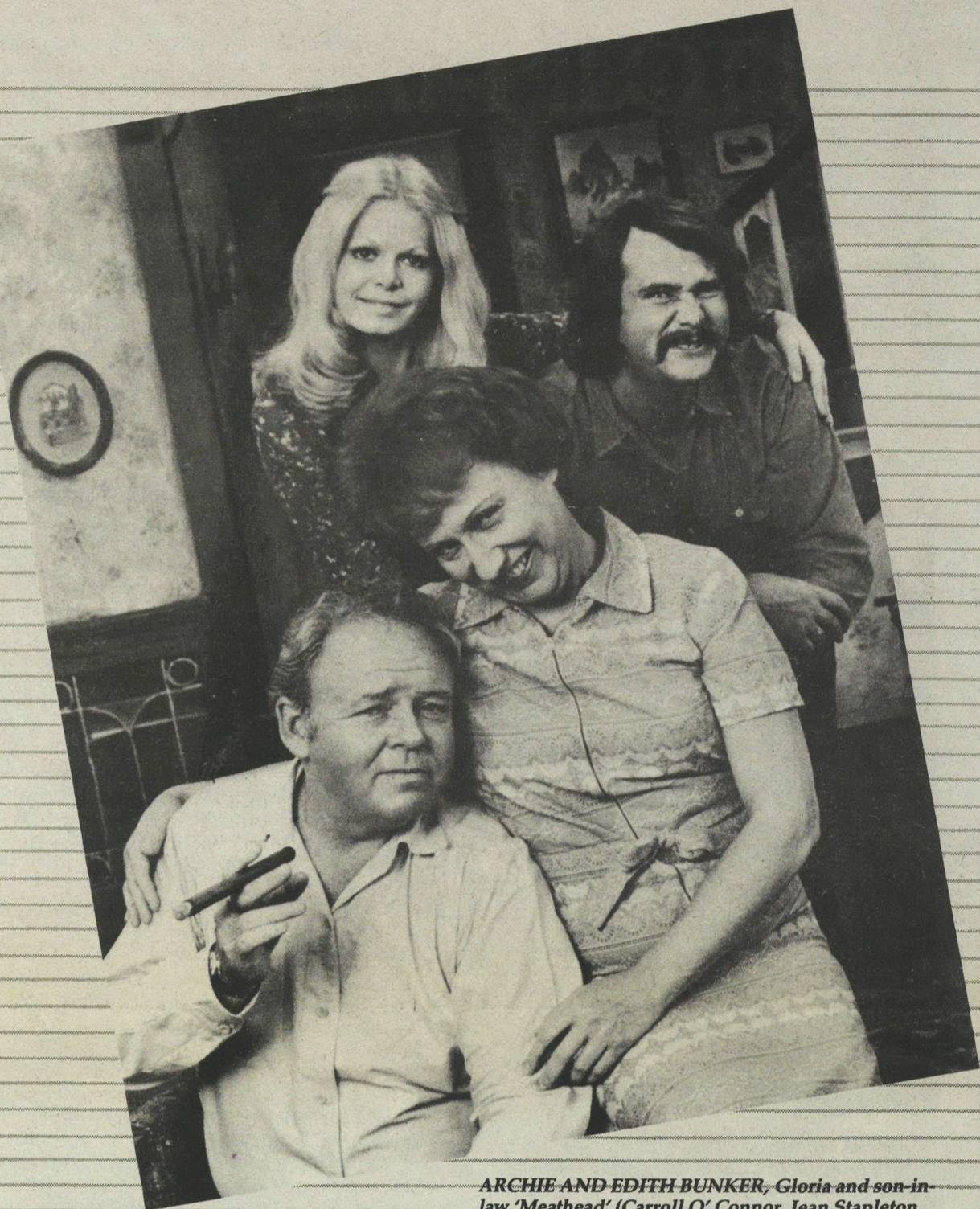
As uncomfortable as it might seem, many analysts now agree that the United States must better its relations with militant Islam, to defuse growing anti-Western attitudes everywhere in the diverse Muslim world. This option amounts to rapprochement. The stakes are too high, the alternative too deadly, for the option of rapprochement to be discarded. Revenge cannot alter the past or bring the dead back to life. And rapprochement does not mean losing face or acceding to terrorists' demands, but showing the maturity and confidence of a superpower.

The goal must be to channel the growing destructive energies behind the Islamic crusade and its many arms into a constructive form.

In the 14th century, ibn Khaldun, a philosopher widely revered today in the Muslim world, wrote that the distinguishing human characteristic is "the ability to think... and through thinking to cooperate." The Koran itself demands of the faithful: "And if they incline towards peace, incline yourself also towards it."



AFTER HER STINT as senior journalist in residence at Duke University's Institute of Policy Sciences and Public Affairs, Robin Wright plans to cover another hotspot — perhaps the Philippines, South America or southern Africa, she says.



ARCHIE AND EDITH BUNKER, Gloria and son-in-law 'Meathead' (Carroll O' Connor, Jean Stapleton, Sally Struthers and Rob Reiner) formed one of Rich's favorite ensembles.

No schmaltz for the Bunkers

On the Cover

The Western good guys — like *Gunsmoke's* Marshall Matt Dillon, Doc Galen Adams, blacksmith Quint Asper and Deputy Festus (James Arness, Milburn Stone, Burt Reynolds and Ken Curtis) — will come back. Why? Because "all cycles repeat themselves," says alumnus John Rich '48, who directed the classic series in 1956-57.

An episode from *All in the Family* in which the Bunkers' daughter Gloria suffers a miscarriage illustrates John Rich's trust in his directorial instinct and his respect for his audience.

"Talk about a sensitive subject for a situation comedy," he recalls. "There's a very tender scene in which Archie is comforting his daughter. The great skill of Carroll O'Connor and the reason that people related to Archie Bunker is that he humanized the character. Archie was vulgar and bigoted, but he loved, in his own way, his wife and his daughter.

"Norman Lear [the show's producer] insisted on putting music in the background of that scene. We'd never used music other than the theme at the beginning and end of the show. I said, 'Norman, that's underscoring something that doesn't need it.' He finally agreed to use only part of the music, and that's the way it aired.

"But it always rankled me. Every other episode of the show was clean and tight. No music, except that one. So I went back and re-edited it so that when it came back in reruns, it would be done the right way.

"I hate to use the word artist, because it sounds pretentious. But even as a businessman, there's a little part of me that wants to move in new directions, just to keep fresh. Being able to repeat last year's success doesn't interest me."

Here's an idea for a smash sitcom!
A kid from the Rockaways enriches
TV's vast wasteland...let's call it:

THAT'S RICH!

By Pat Roessle Materka

Once they reach the television screen, John Rich's situation comedies fit nice and tight into their 22-minute time slots. No canned laughter. No gratuitous chase scenes to fill out the last quarter segment.

In an industry that spawns soaps about the super-rich and safe little cookie cutter sitcoms, Rich's shows break the mold. He directed the original *Dick Van Dyke Show*, the first four years of *All in the Family*, two seasons of *Benson*, and pilots for such shows as *Mauve*, *The Jeffersons*, *Barney Miller* and *Newhart*.

Each brief program represents weeks upon weeks of script revisions, casting calls, rehearsals and taping sessions. John Rich (BA '48, MA '49) an executive producer and director at Paramount Studios, is immersed in all phases of the action, right through the final editing. Each word and gesture must contribute to the comedic quality of the total program.

He compares his work to a symphony conductor's. "You have to be analytical about the script and intuitive about the actors' abilities," he explains. "You work with the words and make sure they convey the right message, and then you work with the instruments — the actors' voices or bodies — blending them into a cohesive whole.

"My goal is to make images so clean and sharp that they will instantly connect with the viewer's subconscious."

Eighteen-hour days are the norm when a series is in production. Rich, wearing a black V-neck sweater, jeans and scuffed white running shoes, has just finished consulting with writers and publicists in his Hollywood office. Next, he'll hole up in the editing room until 2 or 3 a.m. His staff looks weary. He is exhilarated.

"I am very excited about this new series," he remarks, referring to *Mr. Sunshine*, an ABC comedy airing as a mid-season replacement. "Last night's show — it has an integrity and a shape to it. It's not one of our best episodes, but it will be after its edited."

Not arrogance, just confidence. His reputation for innovation is based on decisions like his turning down an offer to direct the sure-hit *Mary Tyler Moore Show* to take a chance on one he feared "would never fly" — a show called *All in the Family*. "I recall thinking that the concept of the Bunker family was extremely funny and hadn't been done before, but would never get on the air," he says. "I never thought the public would accept it, much less that it would become such a powerful show."

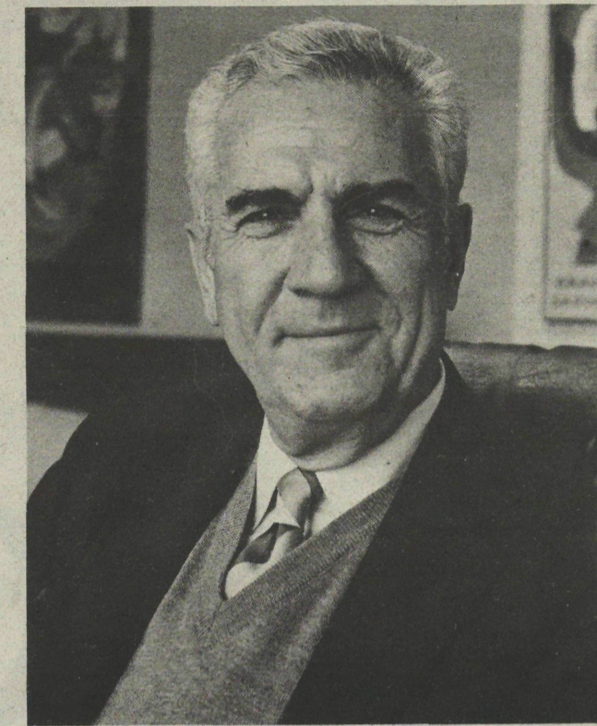
With *Mr. Sunshine*, he has climbed further out on a limb. The central character is a blind university professor who is anything but disadvantaged by his handicap. "It is very daring to take a disability of this nature and make it funny," Rich admits.

Yet when he first read the story line, it called to mind a blind English professor, Paul Mueschke,

who taught at U-M in the '40s: "Prof. Mueschke never used a cane or a dog. In class, we would hold our breath as he'd walk to the very edge of the lecture platform, yet never fall off. He recognized every student by voice. I was immediately taken with the idea of this show because I have such fond memories of him."

U-M shaped the imagination and ambitions of John Rich in other ways. The youngest son of Russian immigrants, he followed his two older brothers from the Rockaways, N.Y., to Michigan in the mid-1940s, arriving on campus with \$105 he had earned the previous summer as a soda jerk. He paid \$100 for the first year's tuition, then got a job waiting tables at the Michigan Union for 35 cents an hour. Around noon, he'd wash dishes at the Kappa Sig house in exchange for lunch.

Rich took a full course load in languages and literature and moonlighted later as a cab driver and radio announcer. Still, he graduated as a Phi Beta Kappa.



HOW HAS TV CHANGED since he began directing 35 years ago? 'For the worse,' says John Rich. 'There are too few innovations. The typical message is delivered in a three-second MTV burst. Homogenization is turning people away. We have stopped being a literate society.'

It was the radio job his senior year that set his course toward show business. He recalls the scene this way: "The station director asked, 'Which of you guys knows anything about basketball?' Without hesitation I said I did. Then I went straight to Ulrich's book store and bought a rules book. I had literally never even seen a basketball court."

A powerhouse in most sports, Michigan had logged several straight losing seasons in basketball. But in 1948, as 23-year-old John Rich began broadcasting from Yost Field House, the team won one game after another. Pretty soon, each game was a sell-out. Large radio stations began to pick up his broadcasts, and before long he was being heard throughout the Middle West.



'MR. SUNSHINE' is a new TV comedy series about a blind English professor that John Rich and Henry Winkler are introducing this season. When he read the story line, Rich recalled his own blind English professor at the U-M, Paul Mueschke, who 'never used a cane or a dog and lectured at the very edge of the dais without falling off.' Jeffrey Tambor (front row) plays the title character.

When Michigan won the Big 10 championship and became eligible for the NCAA, Rich sold air time to a local car dealership to pay his way to New York with the team. A New York station allowed him to use its airways, engineers and equipment, and he broadcast live from Madison Square Garden.

Michigan lost. ("It would be too good a story if they'd won the NCAA," Rich says.) And it struck him that in a year's time, he had achieved what for many sportscasters was a lifetime ambition: to cover a national contest live. Doing more of the same would be rather repetitious.

"I found what I really liked was all the backstage maneuvering," Rich says. "That's when I decided to be a director."

"New York will break your heart. Start out in Grand Rapids," Garnet Garrison, professor of speech communication, advised him. But New York was his hometown, and against his mentor's advice, Rich went straight back there. He landed a job as field producer for the radio show, *Wanted*, which tracked known criminals, and used that as a stepping stone to television.

It wasn't exactly a step up. Betting on himself and the fledgling TV industry, Rich took a pay cut from \$300 to \$85 a week to become stage manager at NBC. It soon paid off with a West Coast assignment, and by 1952, he was directing opera star Ezio Pinza and comedian Dennis Day in their own television shows.

During the decade that followed, Rich directed more than a dozen classic television shows, including *I Married Joan*, *Our Miss Brooks*, *Gunsmoke*, *Bonanza* and *Twilight Zone*.

He won an Emmy for outstanding comedy direction in 1963 for the *Dick Van Dyke Show*. More honors followed, including an Emmy for Best Director of 1971 for *All in the Family*, Best Producer in 1972 for the same series, the NAACP Image Award, two Golden Globe Awards and "Director of the Year," the highest honor bestowed by the Director's Guild of America.

If originality wins such accolades, why is so much of television programming predictable and repetitious?

"Because the networks are giant homogenizers," Rich says. "They turn everything into a vast vat of cardboard. Recycled pulp. It's very hard to fight the networks. They mean well, mind you, but they're in business to make money. And it's easier to sell commercial time on a sure thing than on something that is novel and different."

Rich is still driven by an eclectic desire to learn anything and everything, a curiosity he traces in large part to his experience at U-M. In 1981, he set up the John Rich scholarship, emphasizing that it should be given to a student who showed not only promise as a director, but also "excellence in a broad-based curriculum in liberal arts."

"Anyone can learn to operate a camera or a sound system," Rich declares. "That's not what a university is all about, and that's not what directing is all about. The necessity, in my opinion, is knowing about Shakespeare or Chaucer or the Bible, so that you can communicate with your actors and your audience on a level of intelligence. When we are taping a scene, and I allude to a character from Shakespeare or some other literary source, a well-read actor understands instantly what I'm getting at."

Rich has also delved into motion pictures and theater, winning the Christopher Award in 1974 for his direction of Henry Fonda's one-man performance of Clarence Darrow. During the '60s, he directed such movies as *Wives and Lovers*, *The New Interns*, *Roustabout* and *Boeing Boeing*.

"The frustrating thing about motion pictures to me is that you have to wait a year before you find out if it's well received," he says. "That's why I like taping in front of a studio audience. I hate canned laughter. The group in the grandstand keeps me honest. I need that immediate feedback that tells me when we get it right."

Rich points to a pair of large, wildly colorful paintings that hang in his office: "After painters have produced the image they've striven to capture, they don't repeat themselves; they move on to another canvas. The tougher the challenge, the more exciting it is if you can bring it off."

By John Woodford

To the above suspects in a case of alleged deicide you may add Bacon, Newton, Voltaire, Hume, Jefferson, deism, geology, the printing press, capitalism, evolution, astronomy, anthropology and comparative religion. Historians identify these as central factors in the emergence of an idea whose time had come: the idea that God does not exist.

"An idea whose time had come" is not a cliché to specialists in intellectual history, or the history of ideas, as it's also called. To scholars like Prof. James Turner, showing how ideas come to life, why they acquire the force of a tool (or even weapon) at a given moment in a given culture, is the supreme challenge of their field.

Turner set himself the task of discovering which historical agents and forces best answer the questions: When and why did it become possible not to believe in God? How did the practically universal assumption of God's existence disappear?

The conclusions Turner reaches in *Without God, Without Creed — The Origins of Unbelief in America*, published last year by Johns Hopkins University Press, are paradoxical and surprising enough to satisfy Sherlock Holmes, and sufficiently ambiguous and knotty to rival the Delphic oracle.

"When I began my inquiry," he says, "I thought the rise and acceptance of unbelief would prove to be the result of forces external to religion — science, urbanization, industrialization, capitalism. The fundamental argument I arrived at surprised me."

Suspense is not the lifeblood of this whodunit, for Turner names his prime suspect right in his preface:

... religion caused unbelief. In trying to adapt their religious beliefs to socioeconomic change, to new moral challenges, to novel problems of knowledge, to the tightening standards of science, the defenders of God slowly strangled Him. If anyone is to be arraigned for deicide, it is not Charles Darwin but his adversary Bishop Samuel Wilberforce, not the godless Robert Ingersoll but the godly Beecher family.

Bear in mind that Turner is not saying that God is dead or does not exist. Nor is he examining such issues as the secularization of society, fluctuations in church attendance or the fate of specific theological or anti-theological ideas. He confines himself to explaining the emergence of unbelief as an acceptable option in Anglo-American culture.

Turner's quest for the source of modern unbelief takes him from the late Renaissance through the Enlightenment and on through the 1880s. During this span, he finds belief challenged first by the Copernican-Newtonian cosmologies that led, through Galileo and Descartes, to a view of the universe as "a kind of cosmic mechanism, cranking along according to regular natural rules that were expressed mathematically but shorn of mystical overtones."

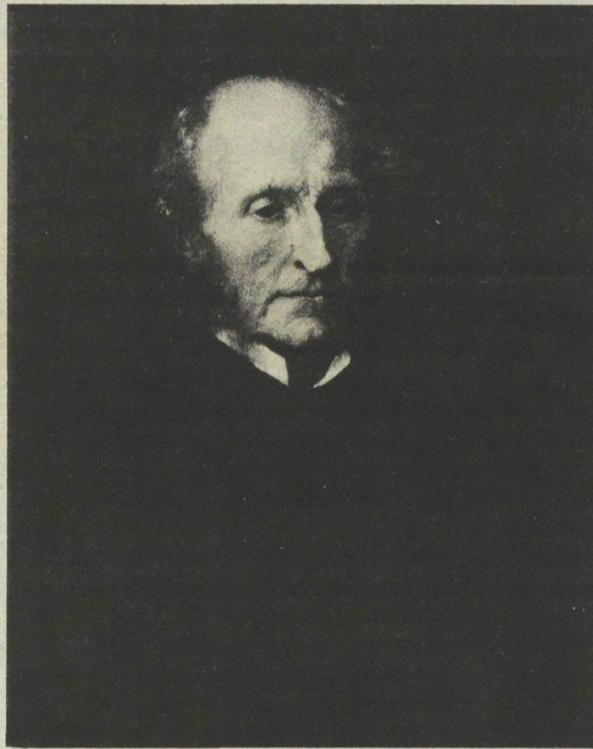
The God of Aquinas, Calvin and Luther was ultimately beyond man's reason and logic; devotion to Him sprang from mysticism, piety and personal faith. By the 17th century, some believers in this traditional God, like Queen Christina of Sweden, feared that the rational and analytical outlook of the New Science would promote atheism.

But despite a flurry of pamphlets against atheism throughout the 1600s, if one confines the term to mean someone who denied any God exists, Turner says, the number of atheists "if greater than zero, must have been exceedingly tiny between the Reformation and 1690." (It is unlikely that atheists concealed themselves behind heresies, Turner adds: "There were a fair number of people burned at the stake for varieties of religious heresies throughout this period, and they certainly wouldn't have gotten fried any more completely for atheism than for heresy.")

Queen Christina and others who experienced or perceived a crisis of unbelief had grounds for concern, however, because Enlightenment rationalism posed problems to the "guardians of belief." Men like Paine, Franklin and Jefferson began "to suspect old truths and to be less hesitant to broadcast their doubts" about the Bible's and clerics' scientifically unsubstantiated explanations of the natural world.

The guardians of belief — despite the warnings of dissenters like Jonathan Edwards who tried "to

WHO KILLED GOD?



Was it J. S. Mill in the study with utilitarianism?



Queen Christina suspected astronomy could weaken faith

articulate a new, extra-rational road to knowledge of God" — responded by erecting a temple, or fortress, of natural theology around the concept of God. They did so by embracing the new science and proving God's existence through the "argument from design."

Cotton Mather put his version of the argument this way: "If Men so much admire Philosophers [that is, scientists], because they *discover* a small Part of the *Wisdom* that made all things; they must be stark blind, who do not admire that *Wisdom* itself." The essence of this argument, Turner says, is that "the appearance of planned order in nature is evidence of the existence, power, wisdom and benevolence of the Deity."

Hume leveled the argument from design with a chilly and furious blast of logic: One could no more deduce the nature of an unseen God from his creation than the characteristics of an absent spider from its web. But his opponents' argument bent with the blow and still survives like a hardy reed.

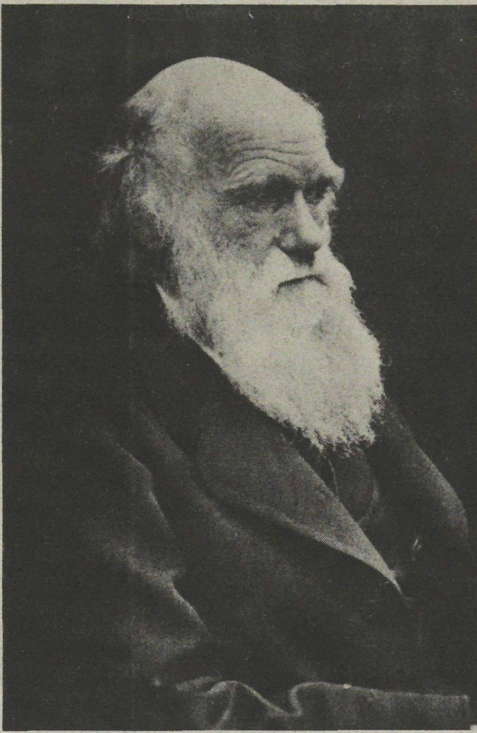
Turner shows, however, that by adopting the argument from design, theologians opened a can of worms, if not a Trojan horse, for the argument from design marked the emergence of a rational

religion buttressed by a natural theology. This theology was directed toward an increasingly scrutable God, one whose attributes were manifested in scientific and mathematical laws, in social progress and in humanitarian morality.

Anglo-American society was on the horns of a divine dilemma: On one side was God the Almighty Father and Spirit who could, from reaches far beyond man's reason, provide "counsel in perplexity, reassurance in dejection and inspiration when it was hard to carry on"; and on the other was "the Divine Engineer" who revealed himself to the human intellect through its study of and mastery over physical reality.

The first half of the 1800s saw the guardians of belief successfully tacking in the winds of science-induced scepticism. They did so, Turner says, by unifying both aspects of the Deity within "a God of mind and heart."

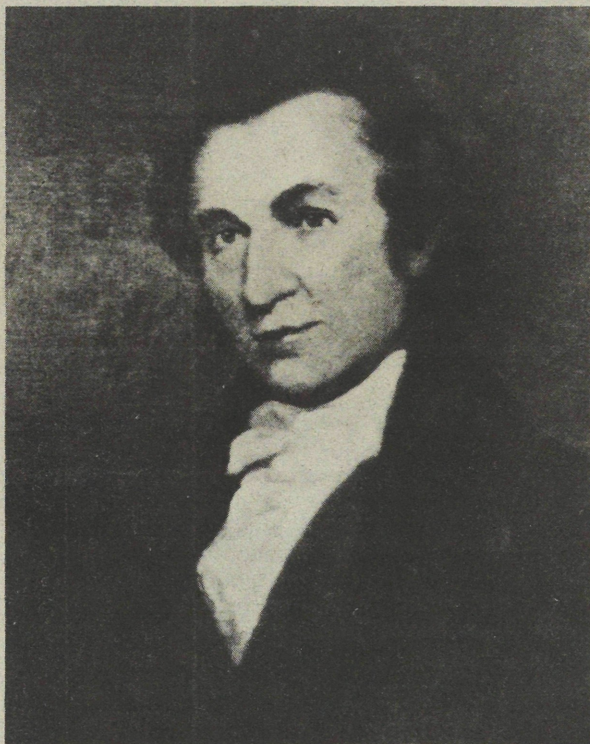
In both England and America, this unity was the handiwork of Evangelicalism, the heart-religion shaped both in resistance to over-rationalized religion and in revulsion from Calvinistic creeds like predestination and infant damnation, which Turner calls "the soft underbelly of Calvinism."



Was it Darwin in the laboratory with a theory?



AFTER READING his book, *Without God, Without Creed*, some Catholic scholars assumed Prof. James Turner is a Calvinist. Various other readers have pegged him as a Catholic mystic, agnostic, atheist, nondenominational deist or Evangelical. Turner says he didn't mean to confound readers but is happy with the historiographic distance between himself and his text. In an enigmatic confession of his belief, he says he's 'a pluralist of the William James sort' who attributes some of his fondness for the history of ideas to the rigorous readings of Catholic theologians required in his parochial high school.



Was it Thomas Paine in the Revolution with a pamphlet?

Evangelicalism, which is linked with Methodism in England and the Great Awakening and Revivalism in America, stressed primacy of the scriptures, Jesus as personal savior, emotional piety and a return to orthodoxy. Turner found, however, that leading Evangelical theologians did not resist the natural-law Deity because they "did not need to fight off science to keep their personal God."

The threat to belief may not have been obvious, but it was there. A "great wave of rationalizing," as Turner calls it, continued to break on the image of God, washing away the strands that had connected Him with civic life, social progress and moral reform, and thereby isolating Him within the intuition, the conscience and the emotion of the individual Christian.

The Transcendentalists didn't mind being marooned and built an old-time, mystical quasi-church upon that rock. But they were heretics to the mainstream Evangelicals. A major defender of the faith like Lyman Beecher could in 1830 anchor religion in civil behavior. Turner says Beecher sneered at mysticism and took pride in a romantic religious orthodoxy that held that "a believer found God not through insight into any re-

ality transcending the temporal world, but in human emotions themselves":

Just as his [Beecher's] benevolent reforms guaranteed the relevance of religion in an increasingly secular society, so his religion promised the happiness of humankind. And this eminently "rational system" managed also to satisfy the heart's hunger. It is hard to conceive of a religion more up-to-date, more finely tuned to changing social realities.

But the next 20 years saw a storm of secularism and scepticism fall upon the quiet utopia of Victorian religion. Turner traces this storm to social changes, "the most visible driver of which was capitalist economic development." The accelerated growth of commercial capitalism, particularly in America, brought division of labor, rationalization of business and work methods, rapid urbanization, mass communication, popular education and technological advancement.

These forces often pushed nature into the back seat of the everyday human consciousness, Turner maintains. And there, with nature, went the impulsive, unthinking reaction to religious language that serves to keep God in mind. The "cognitive plausibility of belief in God" was as strong as ever, but cognition, itself, was changing:

Capitalist organization, technological change and urbanization had subtly dissociated God from ordinary verities. And this subliminal disjunction more often pushed belief in God up from the dim layer of unexamined assumptions that form the background of thought into the full light of consciousness. There God lay exposed to reflection and questioning.

The public, up from serfdom and off the family or tenant farm, began to acquire more information about the world from the press than from clerics. A cultural and scientific elite amassed its own influence. Moral guidance and social reform now issued from institutions outside the church.

The rise of slums and the continuation of slavery called into question the old order that spawned them. Acquaintance with other religions, having grown with transportation, undercut the notion that Christianity had a unique mythic foundation. And scientific discoveries increasingly weakened the mystic and literal authority of the Bible's accounts of the creation and miracles.

On the theological front, Hell was losing its fury with the rise of theism, Unitarianism and Universalism. The abolitionist Lucy Colman, who as a child had pestered her mother about how God could be good if He would burn seemingly guiltless people "in actual fire" for all eternity, "bolted from orthodoxy" as an adult.

Philosophers, meanwhile, were deriving moral and ethical codes like Mill's utilitarianism, which set forth non-deistic bases of goodness and humanitarianism. They also introduced a rigorous empirical-analytical-technical-statistical mode of thought — another outgrowth of capitalism — into inquiries about knowledge, about how the human intellect knows something, how it proves it and how it establishes the logical and linguistic framework of these proofs.

What all this led to from 1865 to 1890, Turner says, was "an intellectual crisis of belief." A crisis that saw one of America's leading minds, Charles Eliot Norton, who sought what he saw as a higher faith beyond God and Christianity, state publicly in 1868: "But so far as the most intelligent portion of society at the present day is concerned, the Church in its actual constitution is an anachronism."

The following year, Norton wrote to John Ruskin:

It does not seem to me that the evidence concerning the being of a God, and concerning immortality, is such as to enable us to assert anything in regard to either of these topics. What education in these matters ought I to give my children? ... It is in some respects a new experiment."

Such sentiments, Turner says, "sent a shock wave through Anglo-American society that still reverberates today. In 1869, the British scientist Thomas Huxley coined the word 'agnosticism' to describe the permanent suspension of belief in God. This inability to accept the reality of God, rather than positive atheism, became the distinctively modern unbelief."

The acceptance of the idea of unbelief first by thousands and then millions of people in England and America — not to mention other countries — left a hole in the center of Western intellectual life, Turner says. He emphasizes that belief and churchgoing remained strong during this intellectual crisis and still are so. He also finds religion "better grounded today than it was in 1890, when my book ends, because it's been cut loose from being scientific." Nonetheless, the option of unbelief remains socially acceptable and respected.

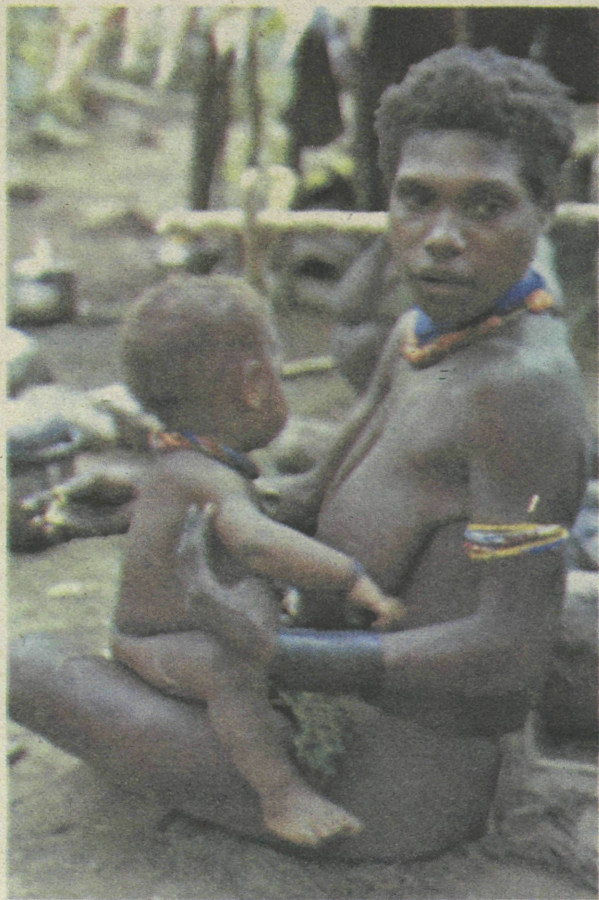
"Whether the emergence of unbelief was a good thing or a bad may become clearer to us in a few more centuries," Turner says. "But that it was an important thing is already clear." And it is also clear that Anglo-American culture has "lost its unifying assumption."

Such an assumption is advantageous to a culture, Turner says, "but to say that is not to say that cultural unity or the unifying belief are intrinsically good. Lots of common beliefs and unified cultures are horrible. I'm also not saying," he adds, "that the venerated and unifying belief must be spiritual as opposed to social. Social ideals like democracy or socialism can hold people together, too."

In the pithy conclusion to his book, Turner advises his readers that although they "will find their own lessons in this story, I think that two merit pointing out":

Those who wish to believe in God ought to realize that, if belief is to remain plausible over the long haul, they cannot regard God as if human, sharing human interests and purposes, accessible to human comprehension. And both believers and unbelievers ought to keep in mind that no one way of knowing reality is the last, best form of human knowledge — more: that no one form of knowing can possibly navigate the labyrinth of reality

Yet perhaps, after all, there is really only one lesson here. The universe is not tailored to our measurements. Forgetting that, many believers lost their God. So may we all run into trouble.



GAINJ INFANTS nurse once every 24 minutes, Johnson and Wood learned. By the time the children are 3, they are still nursing once every 80 minutes. This nursing pattern adds to the strain on the Gainj women's metabolism, which is already stressed by a low-protein diet and hard physical labor.

Record rate of suicide

By Pat Roessle Materka

In 1978, the Gainj, a tiny preliterate tribe of 1,300 persons in the highlands of Paupa New Guinea, recorded a suicide rate of 3 per 1,000 of the population—five times that of Romania, which recorded the world's second-highest rates that year. All of the suicides were women. Married women.

In fact, among the subset of the Gainj (pronounced "Guynch") population that was killing itself—four suicides among 277 women aged 20 to 49—the rate was a staggering 12 per 1,000. In every recorded case, the victim hanged herself after being publicly humiliated by her husband.

The incidence and pattern of these suicides interested Patricia L. Johnson, a research scientist in the Department of Anthropology, who had begun working in an anthropological expedition among the Gainj at the time.

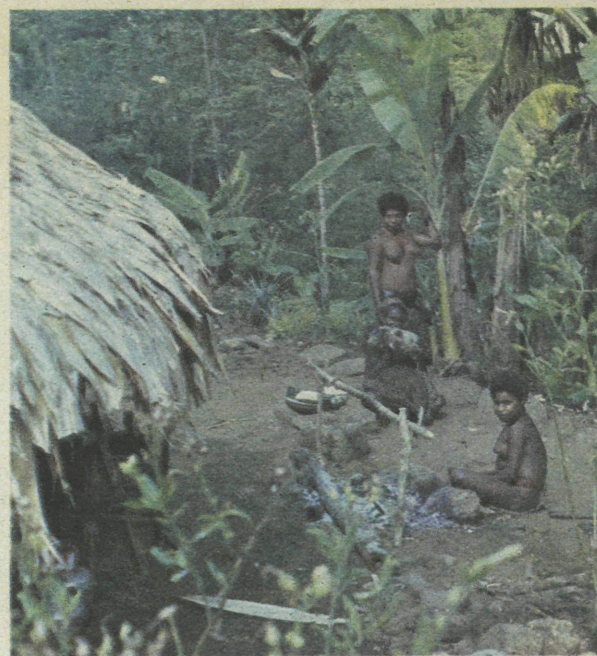
"For the Gainj," Johnson says, "suicide is a logical outcome of a complex set of beliefs about men and women."

Johnson first asked herself whether 1978 was an aberration and the four suicides by married women a bizarre coincidence. And if they were not, how could this suicide pattern be explained?

"From talking with the Gainj, I found the 1978 statistics weren't atypical of the preceding decades or of the years immediately following," Johnson reports. "Moreover, the suicides were consistent with high rates of female suicide reported in other New Guinea societies. The reasons behind them are deeply embedded in the highlanders' tradition and culture."

The Gainj have been where they are for about 5,000 years, archeological evidence suggests. They occupy 20 scattered settlements along the northern fringe of Papua New Guinea's central highlands, an area long presumed to be uninhabited.

Cut off from the modern world, the Gainj practiced the simple life of their ancestors: the men clearing land for subsistence gardens, hunting and fighting with neighboring tribes; the women cultivating sweet potatoes, taro and yams in



"THE WOMEN know they work much harder than the men," Johnson says, "but they don't complain about it. They know no other way of life. Nor do suicides result from wife-beating, which is acceptable among the Gainj if a woman fails in her role as mother, wife or gardener. The suicides I studied took place after husbands publicly humiliated their wives." The Gainj believe the ghost of a dead person, if it so chooses, can bring bad luck to survivors.

small, temporary plots, and bearing and caring for the children.

The discovery of the Gainj by government patrols in 1953 brought an end to tribal infighting and an immediate improvement in their health through antibiotics and inoculations against diseases. A missionary arrived in 1969 and oversaw the building of a school, a church and even an airstrip.

"But the most revolutionary changes have occurred within the past decade," Johnson says. "Coffee has been introduced in Papua New Guinea as a cash crop, creating new economic possibilities for the society and greatly increasing its contact with the outside world."

Significantly, the changes have elevated the status of men while widening the gap of inequity between men and women.

BLOOD OF THE GAINJ

Birth and death in the highlands of New Guinea

Blood of the Gainj is not a horror story even though it addresses two phenomena—suicide and infertility—that usually evoke a negative response.

When we hear of suicides among people in societies like ours, the motives that we assume underlay the action—despair, cowardice or a long-term personality disorder like depression—reflect our own cultural milieu. We may project these motives on suicides from dissimilar cultures as well, but as anthropologist Patricia L. Johnson shows in the first part of this article, suicide among members of a tribal society is more likely to illuminate their lives for us, rather than our own.

In this article's second section, the blood of the Gainj is studied literally, to inform James Wood and other researchers about the link between breast feeding and temporary infertility. Wood's research may help demographers understand why many developing societies experience unexpectedly high birth rates during the initial phases of modernization.

"Consistent with many corporate settings, men occupy the executive ranks; women are the proletariat. Men manage, women get managed," Johnson says. "The men's work is brief and dramatic. For perhaps two weeks out of the dry season, they clear the land and burn the brush for the gardens. The women perform the daily physical labor of planting, tending and harvesting."

With the introduction of new tools—steel axes instead of stone, for example—the men can clear larger plots of land more easily. The women's technology has changed minimally, so their burdens have increased, Johnson says.

Living among the Gainj in 1977-78 and again in 1982-83, she observed the contrasts between tradition and modernization and between the roles of men and women.

"The women know they work much harder than the men, but they don't complain about it," Johnson reports. "They know no other way of life. They laugh and joke as they work, and enjoy fulfilling emotional ties with their children and one another."

"The men are concerned with their image and shows of strength. They define their role as 'taking care of women,' which means both protecting and controlling them. Protection was necessary in previous eras, when wars broke out among



JAMES WOOD checks on the radioactive-tracer analysis of hormones in the blood of Gainj nursing. The radioimmunoassays are conducted with a gamma camera by researchers at the U-M Reproductive Endocrinology Program.

A contraceptive hormone

Nursing mothers can't get pregnant. Fact or folklore?

A study of levels of a "contraceptive hormone" in the blood of New Guinea tribeswomen may answer that question. But more than that, the study may also explain why Third World societies experience rapid population growth in the early phases of their development.

So far, a U-M study of lactation and birth spacing among the Gainj, a small preliterate society in the highlands of New Guinea, appears to connect breast-feeding patterns and the population's extremely low birth rate.

Several studies since the early 1970s have suggested that frequent suckling acts to elevate prolactin, a hormone produced by the pituitary gland, according to James W. Wood, research scientist with U-M's Population Studies Center. It was also hypothesized that prolactin "shuts down" the ovaries during the postpartum period, inhibiting egg production after a mother has delivered.

"Ours is the first study to look at all the links, beginning to end, from breast-feeding habits, to hormonal changes, to population impact," Wood says.

In all, the U-M researchers observed 231 nursing episodes among children ranging from one to 48 months of age. The feedings lasted for an average of three minutes, regardless of the child's age, while the frequency of the feedings declined only slightly as the child grew older. Infants nursed about once every 24 minutes; 3-year-olds, about once every 80 minutes.

The blood samples taken from the nursing mothers showed an elevated level of prolactin, which was directly related to the children's suckling patterns.

"We developed a way to use hormonal data from the blood samples to estimate how long the ovaries are shut down by lactation," Wood says, "and we found it averaged just over 20 months. In the past, this has been virtually impossible to measure accurately in this kind of field setting."

The U-M study has broad implications for world population issues. As developing societies like those in the New Guinea highlands become modernized, they often go through a period of tremendous population growth, Wood observes. "Although this period of growth is attributable primarily to falling death rates, it is often augmented in the early stages by a dramatic rise in fertility. In nearly all cases, Wood says, this appears to result from changes in breast-feeding practices."

But the high birth rate does not necessarily translate into population growth. "Many of the women don't have the means to sanitize the bottles," Wood explains. "And many dilute the baby formula with water because they can't afford sufficient amounts of it. The result has been higher infant mortality."

"Nor should our studies be construed as evidence that frequent nursing always has a contraceptive effect," he adds. "One of the nursing mothers in our study did become pregnant."



GAINJ MEN believe that to maintain tribal order, they must protect themselves against the power of women, Patricia Johnson discovered in interviews with the tribesmen. They do so through magic, by living separately and by an elaborate system of social control which includes a 'managerial philosophy that parallels in some ways the concepts developed by business executives in developed societies.'

neighboring groups. But since the Australian pacification edict, males have had to prove their power through other means, like business and politics.

"In the absence of traditional man-to-man tests of strength, man-to-woman tests have assumed more significance. Relations between men and women have become an analogue of war."

The small and slight Gainj attach great importance to "strength," a concept incorporating both physical and supernatural powers. "They believe that an increase in one person's strength requires a corresponding decrease in someone else's," Johnson says. "The men particularly worry about losing strength and power to women."

To prevent this, the men practice magic to increase and renew strength and live separately from women in order to "protect" themselves. Young bachelors resist marriage, gaining prestige by attracting and rejecting as many proposals as possible. Even married couples live in separate halves of the same house, forbidden to pass from one side to another, Johnson reports.

Wife-beating is acceptable in Gainj society, but only if a woman fails in her duties as wife, mother or gardener. It is a man's duty to beat his wife if she behaves improperly, just as it is his duty to support her in her legitimate disputes with others.

WHEN GAINJ MEN get dressed for a ritual initiation dance, they often pick up spectators. 'In fact,' says anthropologist Patricia L. Johnson, 'the ceremony can become something of a marriage market. Women watch them dance and may follow home one who particularly attracts them. This constitutes a sort of marriage proposal. It's probably the ultimate male experience.' (All photos by James Wood.)

"Of the four suicides that occurred during 1977-78, two followed fights between co-wives, in which the husband evicted the future suicide," Johnson relates. "Another occurred after a fight between wife and mother-in-law, with the son siding with his mother. The fourth followed a severe public beating that the community agreed was not justified."

Suicide, a Gainj woman told Johnson, is "what a woman can do when she has too much shame because no one will take care of her." It is also an act of revenge, for the Gainj believe that the dead can inflict supernatural harm on the living.

"A woman who kills herself believes that she has the ability after death to intervene in her husband's life and make him as unhappy as he made her," the anthropologist explains. "Suicide is costly to a husband in other ways, too. He must forfeit the 'bride price' he paid for her and compensate her family for the loss. And he becomes a subject of ridicule, for it shows he has failed completely to control his wife."

"By killing herself, always in a public manner — hanging from a tree beside a well-traveled path — the suicide victim finally exerts her will on her husband. She proves drastically but irrevocably that she is in control of her life."

In his classic sociological model of suicide, Emile Durkheim links "anomic" suicide — that which occurs when individuals are forced to make radical adjustments in expectations as a result of sharp economic or social change — to "higher" literate societies.

Johnson says the Gainj suicides are anomic, too, because some women who have accepted their tribe's rules or "gender bargain" ("If you submit to men, you'll be protected by them") find the man has dropped his part of the tacit agreement. Their expectations dashed, these women resort to suicide.

Johnson's Gainj studies clearly refute the notion that anomic suicide is limited to "alienated modern society." They also show that the act is not exclusively the result of long-term personality disorders and depression.

The complexities of suicide are all the more apparent when viewed against the backdrop of a simple society.

LETTERS

Ancient Roman life

MAY I compliment you on the interesting article in December on Ancient Roman Life? Now, I want to inquire whether it is possible to obtain a copy of Prof. B. W. Frier's forthcoming article, from which this story was taken, and which will appear in the *Cambridge Ancient History*. The *History* itself is probably a huge volume, or several volumes, too big and expensive for me to obtain.

Frederic K. Rabel
Bethesda, Maryland

Several other readers have asked for Professor Frier's article on the demography of the Roman Empire. Unfortunately, copyright restrictions prevent him from releasing it until publication of Volume 11 of this edition of the *History* several years from now. — Ed.

GM and liberal arts

IN DECEMBER'S *Michigan Today* Roger Smith used the subject of liberal arts as the vehicle to make some typical General Motors public relations comments on GM's restructuring. While Mr. Smith promotes GM's "Mark of Excellence" to academia, what kind of social report card does GM get in the way it treats workers and communities both domestically and internationally?

The real message of Mr. Smith's remarks were on GM's corporate restructuring equation that is directly and negatively impacting a massive segment of working people and the communities in which they live. While no one is against these companies' turning a reasonable return on their investment, what really is at stake isn't so much profits as it is the systematic elimination of the future employment opportunities of the next generation of mental workers, both blue and white collar.

One of GM's major restructuring strategies is global production. This forces domestic workers to compete with GM's many foreign workers, some of whom make starvation wages. One example is GM's "Maquila" worker plants in Mexico where GM has about a 90 percent annual labor turnover rate. Because of their pitifully low wages, these poor workers cannot even afford the costs associated with work including the transportation, work clothing or lunch money; GM is now forced to furnish these hungry workers with one meal per day.

While no one wants to be "anti-progress," in light of several studies — like the one recently commissioned by the Michigan State Senate

which projects that by the year 2000 more cars will be produced with an incredible 50 percent cut in auto jobs — it is less than socially responsible to not raise the questions "progress for whom" and "progress for what"?

GM is going into the communities in which they operate and demanding property tax assessment reductions on factories being modernized to "state-of-the-art," making them not "less" but "incredibly more" profitable and valuable. While Mr. Smith calls for a good liberal arts education, GM's tax demands are pulling money out of the education systems in the communities in which GM operates, forcing many local educational systems, both college and K-12, to now slice deeply into their already low budgets and put up operating funds to fight GM.

On top of disrupting municipal services, this strategy has the potential of creating a devastating effect on our children, making it in many cases much more difficult if not impossible to even attend college.

There are many other critical and quiet strategies being pushed by GM including the redefining of the term "union" and "attitude manipulation" programs directed at their captive workforce, but it is impossible in this short space to comprehensively define all elements of GM's restructuring.

Obviously educators in many instances are being integrated into the corporate restructuring strategy as potential facilitators of these changes, and it should raise some very complex social-responsibility questions for many of them. Shouldn't education help improve the situation of our people by promoting values, sensitivity and vision? Why aren't more questions being raised on these changes that will impact the lives of so many?

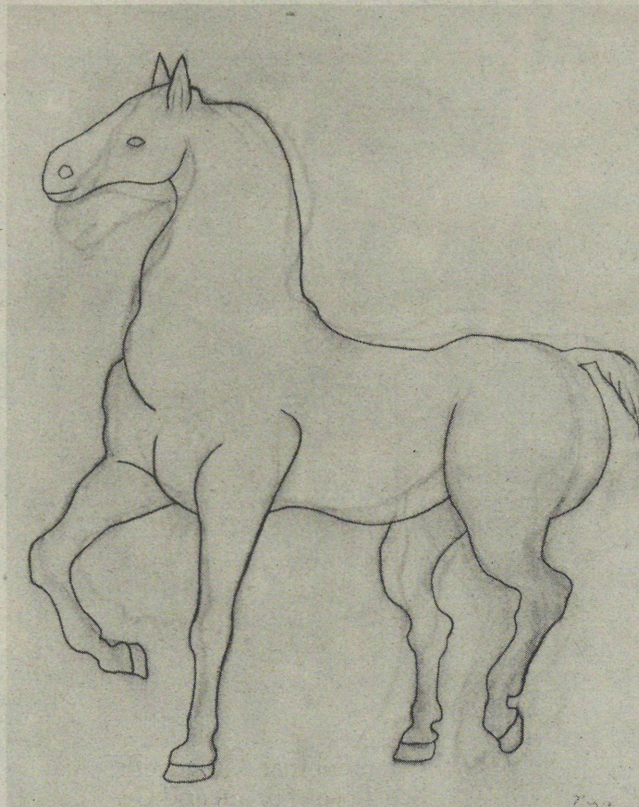
When reading an article or speech by a powerful and resourceful business leader, don't take it for face value. Look for quiet politicism, deliberate corporate-image enhancement and only the points brought out that promote their particular concerns.

Mike Westfall
Montrose, Michigan

A continuing education

I HAD the privilege of attending The University of Michigan both as an undergraduate and graduate student. Recently I received my first issue of *Michigan Today* and am appreciative of this contribution to my continuing education. It is exceptionally well done. While other universities have solicited me by telephone for contributions, The University of Michigan treats me to a delightful intellectual experience. You are all to be congratulated.

Frank Mowry
Albuquerque, New Mexico



PICASSO'S pencil and charcoal sketch of a horse (1919) is among the U-M Museum of Art's Modern Master Drawings on exhibition March 31-April 26 at the Arts Club of Chicago.

Sharing with faculty

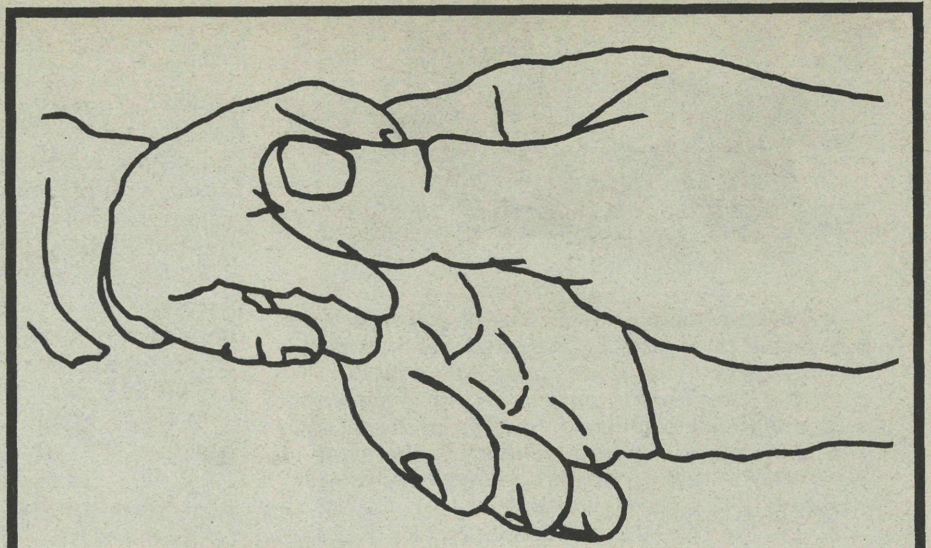
Michigan Today is an excellent publication. I will share it with fellow faculty members and look forward to future issues.

Sue Chaffin
Ithaca Public Schools
Ithaca, Michigan

Enjoyed pre-Summit talks

I'M WRITING to congratulate all concerned on the October edition of *Michigan Today*. Enjoyed it tremendously — the political articles [on the Geneva Summit] especially.

Carl T. Dubuy
Sparks, Nevada



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Michigan Today 2/86

'Insidious propaganda'

"RISK OF Anti-Americanism" [part of the pre-Summit cover story in December — Ed.] by Prof. G. H. Eley is remarkable because it demonstrates how some modern historians peddle their insidious propaganda under the cover of history.

By the use of inane logic, lack of objectivity and plain ignorance of facts, the author shows political hatred for the present U.S. administration. The professor tells us that in Great Britain, the Low Countries, West Germany and Scandinavia, the anti-American and anti-Reagan peace sentiment is real and popular and is not "duped" by the Kremlin. Evidently, the street demonstrators are affected by a peculiar virus, which becomes dormant when the KGB impresarios decide that a new technique may serve their aim, that is, cause the breaking up of NATO and the removal of missiles directed toward Russia's territory. The spontaneous anti-war, anti-America demonstrations have subsided since the Politburo appointed the mellifluous Gorbachev as their PR man and even permitted, for the first time in Russian diplomacy, the wife of the new actor to openly parade, first in London, then in Paris. In neither city did the actor succeed in his mission to divide and conquer.

To reinforce the "spontaneity" of the peace movement, the professor tells us that the European Communists have "distanced themselves from the Soviet party," specifically pointing to the Italian Communist Party. It is clear that Prof. Eley does not know a great deal about the core of the European Communist parties, and I suggest to him to read *Unità*, *Humanité* and various writings of the late Ignazio Silone. He may then appreciate the Italian proverb: *Il lupo perde il pelo ma non il vizio*, ("The wolf loses his pelt but not his vice.")

Further evidence of Prof. Eley's bias and wishful thinking, i.e., stopping of the SDI program by President Reagan, is to be found in the statement that "left governments like those of Spain and Greece could be strengthened if Geneva is a flop." The professor pays no attention to the results of last May's elections in Italy, when the Communists lost control of important cities and towns, nor does he seem to be aware of what is happening to Mitterand's left government in France, or to Greece, where the blundering Papandreou is near boiling waters with Communist cousins awaiting orders from Moscow.

A. Di Giulio Sc.D '35
Ann Arbor

PROF. GEOFFREY H. ELEY RELIES:

Mr. Di Giulio obviously doesn't like what I said, but can't he state his point of view without impugning my integrity and professional credentials? We must surely do all we can to avoid reaching a situation where opposing viewpoints can no longer be exchanged in a spirit of liberal generosity. This was precisely the point of principle I was trying to make in reference to the Summit.

One may disagree with the West European peace movement, and argue about its exact strength, but it does represent a legitimate body of opinion, with apparently broad sympathies in most West European societies with the exception of France. Its forms and extent vary from place to place, but opinion polls and other evidence have shown consistent and widespread support for arms control and international negotiations. Moreover, the more aggressively the Reagan administration declared its indifference to the latter in the earlier 1980s, the more strongly such movements of opinion seemed to be recorded. To dismiss such peace sentiments in terms of Soviet propaganda is a bad misreading of the situation. To delegitimize them as Soviet manipulation is very dangerous to the health of democracy.

Turning to Mr. Di Giulio's substantive points, I'm not sure what the European peace movement can do or say any longer to answer the charge of dependence on the Soviet Union. The evidence has been in the public record from the start for anyone with an open mind, and I would simply refer readers to Edward Thompson's latest book *The Heavy Dancers* (Pantheon, 1985) for an eloquent restatement of the case. Thompson reminds us that the West European peace movement has been consistently denounced by the Soviet Union itself as a front for U.S. interests! Of course, for the most dogmatic of the peace movement's Western opponents this is simply evidence of a higher deviousness: representatives of the peace movement like Thompson may say they are independent of the Soviet Union, they may even directly criticize the latter, and Soviet spokesmen may denounce them, but we all know where their allegiances really lie and who is really pulling the strings. But in that case we have left the realm of rational discourse and entered the world of prejudice and fantasy, where hidden conspiracies have to be kept vigilantly at bay.

To deal with Mr. Di Giulio's other point, my comments on the Italian Communist Party (PCI) are based on virtually all the recent scholarship on that very interesting party, together with its own recent statements. If Mr. Di Giulio is interested he might take a look at John Barth Urban's *Moscow and the Italian Communist Party* (Cornell University Press) when it is published in April. The PCI's most recent attacks on the Soviet Union address Soviet involvement in Afghanistan and repression in Poland. The PCI's position in city governments has been eroded of late, but that's as much because the Socialists have been breaking their coalitions as because of any significant loss of Communist votes, which remain high. Since the Mitterand government reflects a quite different story, I left France out of my article. Finally, Mr. Di Giulio's statement about Greece seems to me a remarkable underestimation of Papandreou's political sophistication.

Robert Frost in 1921

Michigan Today is doing a great job to keep all of us old Alumni in touch with the Campus today. I'm from the class of 1922, which is a long way back. I'm almost 92.

I was a senior when Robert Frost started the Renaissance in Poetry. We had a grand old 1922. We brought Robert Frost and his Friends to the University during 1921-1922. A copy of my letter of thanks went to Governor Osborn for bringing Robert Frost to the Campus. That letter was used to draw more help from the Alumni, especially the Hopwood Award. Thanks for carrying on.

Stella Brunt Osborn
Sault, Michigan

Mrs. Osborn is the widow of the former Governor of Michigan, Chase S. Osborn.

'Refreshing and lively'

I THOROUGHLY enjoyed my first copy of *Michigan Today*. It is a refreshing and lively publication departing from the customary stuffy format which characterizes most material from the world of academia. Your subject matter was great and the whimsical picture captions kept me alert. Please keep it coming.

William C. Roberts
Fort Lauderdale, Florida

CORRECTION

As a result of a typesetting error in our last issue, LS&A Dean Peter O. Steiner was represented as having written, "We sure must not fail" to keep the U-M an exceptional place. Though not averse to a colloquialism at appropriate times, Dean Steiner wrote in his original article, as one would expect of a dean at even an unexceptional place: "We surely must not fail." We regret this error — Ed.

NOTE TO READERS

In place of the April issue of *Michigan Today*, readers will receive a special issue of the *Michigan Alumnus*, the magazine of the U-M Alumni Association. The issue will focus on the state of the University from student, faculty and administrative points of view and acquaint the entire U-M community with the goals, progress and needs of The Campaign for Michigan.

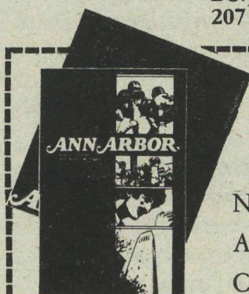
Listen, we're playing your song:

"I want to go back to Michigan, to dear Ann Arbor town..."

Remember the best days of your life? They're still happening every day in Ann Arbor. The kinds of places where beer was something very grand . . . the restaurants you had to save up for even though they weren't expensive . . . the interesting little shops where it seemed there was something new every day and you wanted almost everything . . . the concerts and the movies . . . the interesting people you hoped you'd get to meet in the bookstores . . . they're here, in Ann Arbor. Only it's even better now—the ideal place for your company's next meeting, or a convention, or to simply get re-acquainted with yourself. Come, spend a few days with us, and re-live the town you hated to leave.

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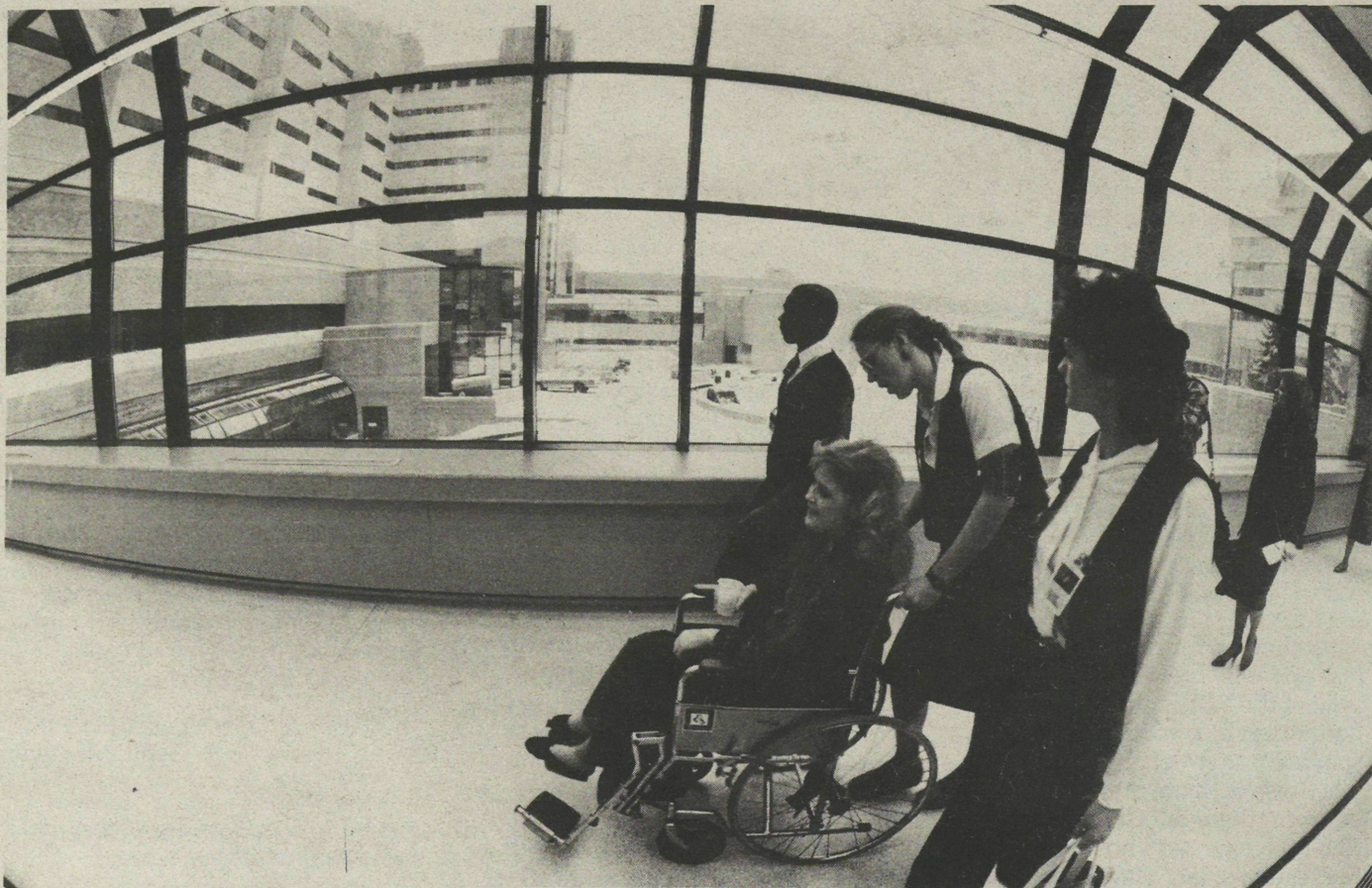
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MT



MOVING DAY: 4,000 employees and 500 patients moved to the new University Hospital in four hours on Valentine's Day. President Harold T. Shapiro noted that the closing of 'Old Main,' built in 1925, brought some sadness, 'but it is tempered with an extraordinary sense of excitement as the new adult medical and surgical hospital opens.'



CAMPAIGN PROGRESS

The special gifts phase of the Campaign for Michigan, launched just last fall, is off to a successful start in a number of cities.

Led by volunteer national chairman Regent Thomas A. Roach, dedicated volunteers are active in several areas of the country, including Traverse City and Flint in Michigan, Cleveland, Boston and Fairfield County, Connecticut.

Roach explains that this phase of the Campaign is designed to encourage gifts in the \$10,000 to \$100,000 range. "So far, our activities have focused on five areas of the country, all in preliminary stages. We will be expanding this spring into Kansas City, Seattle and Milwaukee. After that, the program will move into other cities where there are high concentrations of U-M alumni.

"Cleveland is a very enthusiastic group," Roach adds, "and off to a very good start. As of late February we had raised \$600,000 and Cleveland accounted for almost \$215,000 of that total."

Richard Katcher, Cleveland chairman of the special gifts program and a partner in the Baker and Hostetler law firm, explains that "the University is my second love. I've never been involved in fundraising before but my reasons for helping with the Campaign are basic: Whatever success I have achieved is due in large measure to my years as an undergraduate and law student at Michigan. I benefited from things others had done before me. This project is important for the future of the University, and now it is our turn to make sure that others get the same benefits we had."

Commenting on the early success of the Cleveland special gifts program, which was begun in November, Katcher notes that "there are a lot of loyal alumni in this town. We're on a high swing right now because the cause is right."

HOSPITAL ON THE MOVE

THEIR ACTIONS encouraged by a labor of love, more than 200 staff volunteers helped complete the final step in a decade-long process on Valentine's Day — the move of patients from "Old Main" to the new University Hospital.

Occupancy of the hospital and adjacent A. Alfred Taubman Health Care Center marked completion of the two major components of the University's Replacement Hospital Program, a \$285 million construction and renovation project to insure state-of-the-art patient care and treatment and medical education well into the 21st century.

Patient- and visitor-recommended amenities in the new facilities include bed-level windows in patient rooms; wide, straight corridors running east-west and north-south; easy access via a new road loop and a 1,000-car parking lot reserved exclusively for patients and visitors; a spacious, bright cafeteria overlooking the Huron River, and thoughtfully located waiting rooms and lounges.

Funding for the project has come from three sources: \$173 million from the State of Michigan, \$92 mil-

lion from the University through the sale of bonds and \$20 million in private gifts through The Campaign for Michigan.

Under the volunteer leadership of chairman A. Alfred Taubman, \$15.4 million in gifts has been committed to the project. Of that total, \$5.2 million was raised from Medical School faculty and alumni, U-M Hospitals employees and alumni, friends and community leaders. The Medical Center portion of the fund-raising project is headed by Dr. Herbert Sloan, U-M Hospitals chief of clinical affairs. The remaining \$10.2 million consists of major leadership gifts.

Several locations in and around the new hospital will provide public recognition of the private gift support of the project. These include a donor wall in the lobby, recognizing donors of \$5,000 or more; an employee donor wall, recognizing contributions of \$200 or more by Medical Center staff; commemorative opportunities (such as "naming" individual rooms or areas), and naming of features in the courtyard by employees contributing individual or group gifts of \$1,500 or



MASTERMIND of moving day Mayble Craig, clinical director of nursing, spent well over a year plotting the last detail. The project was completed three hours ahead of the scheduled eight hours.

more. All donors to the Replacement Hospital Project will be formally recognized in an honor roll.

ALUMNI CENSUS 1986

The University of Michigan

In April the University will mail the Michigan Alumni Census 1986 to all graduates with current addresses in the Alumni Records Office. It has been almost a decade since the nearly 300,000

alumni have been asked about lives and careers, volunteer interests and experiences at the U-M.

The comprehensive four-page census requests biographical, family and career information, as well as cultural and recreational interests and current U-M associations. Information from the survey will help in understanding the career and life patterns of alumni and in evaluating the effectiveness of academic programs. In addition, the census will provide an opportunity to update records with new addresses and name changes.

Gerlinda S. Melchiori, deputy director of administrative services,

is in charge of the census. She stresses that the Michigan Alumni Census 1986 should not be confused with questionnaires alumni may have received from individual schools and colleges.

"This is the official U-M alumni census," she said. "Information from this census will be added to the centralized database maintained by the Alumni Records Office. Individual responses are considered confidential information, but statistical findings of the survey will be shared with the University community."

The only previous all-alumni census was conducted over a five-year period, beginning almost 10

years ago, and included graduates through 1979. The new census will gather information on the 60,000 to 80,000 alumni who have graduated since 1979 and will help update records on those surveyed earlier.

Melchiori reported that some alumni have already responded to Census 1986 during a pilot test last fall. "Almost 50 percent of the sample group returned their census questionnaires," she said. "These responses were used to modify the final version. We enjoyed reviewing the many comments and suggestions, and appreciate the time people took to share their ideas with us."

For undergraduates who enjoy a small-school atmosphere

"I really got to know my instructor and classmates well."
 "I love the people and the class interaction. It gives a sense of family — you feel at home."
 "Interesting, intelligent conversation."
 "It made the transition from high school to college easier than expected."
 "It opens your mind...it is very personal."

These are some comments from students enrolled in the U-M's College Community Program (CCP), the University's latest example of how a large institution can provide an intimate learning experience for those undergraduates who want one.

Just in its second year of existence, the CCP is an outgrowth of the highly successful Pilot Program, which was founded in 1962 to combine "the personal advantages of a small liberal arts college with the nearly unlimited resources of a great university."

Small classes, guest speakers, workshops, educational and social programs and such special academic support services as counseling and tutoring make the College Community Program a small, cohesive undergraduate community that is both scholarly and social.

"We hope that, like the Pilot Program, CCP will be successful in attracting and retaining minority students, out-of-state students and Michigan residents beyond the Detroit Metropolitan area," says David Schoem, director of the Pilot Program since 1979 and now director of the CCP. "Because of the success of programs like CCP, Michigan now enjoys the outstanding reputation for some of its undergraduate programs that had previously been the exclusive province of its graduate departments."

The CCP is sponsored by the College of Literature, Science and the Arts and the Housing Division. Approximately 200 students are divided equally between West Quadrangle and Couzens Hall. In West Quad, students are housed together in Wenley House while in Couzens Hall, CCP students are distributed throughout the residence hall.

Students take two required CCP courses: Freshman Composition

Confirmation of the U-M's standing in such studies as *Best Buys in College Education* by *New York Times* education writer Edward Fiske is welcome, but the University would be an even better buy if it were not so dependent on tuition for revenue, says Vice President for Government Relations Richard L. Kennedy.

Kennedy, who is also secretary of the University, reports that the state's proposed 1986-87 appropriation for the U-M's Ann Arbor campus includes incremental funding of approximately \$12.2 million, or a 5.8 percent increase.

"We find this encouraging," he says, "when one considers that Gov. Blanchard's spending recommendations for most other state services provide no increases and in some cases actual reductions. This certainly suggests that higher education continues as a high priority on the state's agenda."

"Even so," Kennedy continues,

THE PILOT PROGRAM



HEADQUARTERED in Alice Lloyd Hall, the Pilot Program gives students a small-school environment within a major-university setting. Any U-M student or group of students is eligible for the Program on a first-come, first-served basis. INSET: Esme Greenidge '88 of Detroit received the Program's first Theodore Newcomb Scholarship for Innovative Education. The award supporting creative student projects was established in honor of the Program's founder, Prof. Theodore Newcomb, a social psychologist who died last year. Greenidge's project is to measure the concentration of metals in various foods.

and the CCP one-credit seminar. CCP students have the advantage of taking Freshman Comp in their own residence hall and with their friends from the CCP community.

The one-credit CCP seminar is a course offered during students' first semester that introduces them to important issues in the University community. In the past this course has focused on topics such as the meaning of a liberal arts education and approaches to learning in the University. There are also monthly programs on topics like alcohol use and abuse, time management,

South Africa's apartheid, health and sexuality and the nuclear arms race. Films, picnics, open houses and study breaks round out the schedule.

Counselors from the LSA academic advising office, writing specialists from the English Composition Board and tutors in chemistry and other fields are available in the residence hall to CCP students. Yet CCP is by no means a tutorial program; rather, it helps good University of Michigan students get the very best from their college experience.

By accepting a cross section of freshmen (students are accepted on a first-come first-served basis) and requiring only that they take two courses together in CCP, students gain the advantage of more personal contact with faculty and advisors, a built-in network of friends and still have available to them all the advantages of courses and resources of the wider campus.

Inquiries about the program may be addressed to David Schoem of the U-M Pilot Program, Alice Lloyd Residential Hall, 100 Observatory, Ann Arbor MI 48109, 313/764-7521.

BUDGETING FOR QUALITY EDUCATION

"it is clear that the governor's proposal for the Ann Arbor campus falls considerably short of our request for an increase of \$35.2 million in state funding next year. That request represented the minimum necessary to maintain the existing quality of our present programs, to reduce the enormous gap in state funding that has built up from earlier years and to improve the University's competitive position among its public and private peer institutions."

In the early 1970s, state funds provided more than 60 percent of the University's general fund operating budget. The recession in the early 1980s saw that proportion drop to less than 50 percent.

"The only alternative the University had to maintain quality and its competitive position," Kennedy says, "was to raise tuition sharply and undergo some very extensive and painful program reductions."

"And even though we have had two very good years in terms of ap-

propriation increases, the fact that we had budget deficits in both those years suggests how far we have yet to go in making up the ground we lost."

Kennedy says that "since the quality of the University continues to be valued by and important to its students and the state, we are once again faced with the dilemma of finding ways to preserve excellence and at the same time maintain access for students."

"Obviously," he continues, "we will have to review all revenue alternatives and other means of achieving a budgetary capacity to meet the essential needs outlined in our budget request to the state. We appreciate the budget increase recommended for us by the governor and will work with him and the Legislature to find the additional funding that will be required to sustain the University as a pre-eminent resource for the state and nation."

THEY ALSO SERVE

Basketball substitutes

By Diana Anderson

They also serve who only sit and wait — watching, cheering, consoling, advising . . . and hoping to get into the basketball game.

They are the substitutes, the power behind the starters, a reserve of talent on which teams rely.

Players like John Havlicek, former sixth man of the Boston Celtics, have gained recognition for the top substitutes as contributors at least as important as the starters they replace. Until they work their way up in the line-up, other substitutes play only during "garbage time," when the outcome of the game is not thought to be in doubt.

Every student "generation" at Michigan seems to adopt one of these lesser substitutes as its favorite, chanting for him to be sent into the game and cheering madly when he first touches the ball. And if he should score! Then, most students go home happy even if the team has lost.

As the Wolverine basketball team continued in first place in defense of its Big Ten crown, the two players who have grown into these roles are forwards Rob Henderson and Steve Stoyko.

A 225-pound, 6'9" senior forward from Lansing (Michigan) Eastern High School, Rob Henderson came to the Wolverine's with plenty of talent. Averaging 24 points and 14 rebounds per game in his senior year, the state's 1982 Mr. Basketball seemed headed for similar statistics at Michigan, especially after his 17 starts in an impressive freshman year, he was riding high.

But when a hand injury in his sophomore year sidelined him, Henderson hit a low. He grew bitter and thought about quitting.

"This is a great school, and I didn't want to leave," Henderson says, "but I was having a hard time getting in the flow, concentrating, accepting my role as a substitute. That's when my parents, Cordell and Jeanette, talked to me. They said I had to work hard, concentrate again. They helped me a lot. Now I know you have to work as hard as you can if you want to get better at anything." Today, the Wolverine's top substitute believes he made the right choice.

So does Steve Stoyko, a sophomore forward from Bay Village, Ohio, who at 6'9", 215 pounds forms a matched bookend with Henderson. Except Stoyko rarely gets to play. He is the mascot sub — the player fans love to summon from the bench.

"Stoyko!" fans yell as the game clock in Crisler Arena ticks down. Not until Coach Bill Frieder motions him in do the mounting shouts turn to cheers. Temporarily rattled, Stoyko sometimes picks up a bundle of quick fouls; still, he manages to give the team and fans what they want — hustle. Firmly believing they like him because he's intense and doesn't hold back, Stoyko says he's "always ready to go in there."

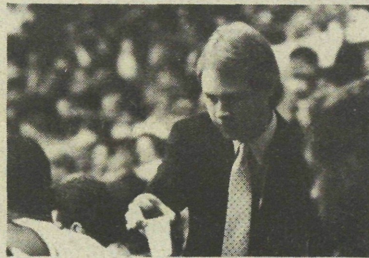
But Stoyko knows that some of the cheers for him have a ring of teasing and ridicule to them. Like the other Wolverine big men, Stoyko is a phenomenal athlete in comparison with ordinary mortals — a swift, powerful and agile giant. Perhaps many fans dote on his mistakes and laugh at him as a "klutz" because he permits them the delu-

sion that they might do as well if they were on the floor.

Stoyko admires super-sub Henderson: "Rob is the one that gets our team going off the bench. He works hard outside of practice and has accepted his role as a sub, even though he'd be a starter at any other Big Ten school. Right now, I think he is one of the most consistent and best players on the team."

Henderson extends his concentration into the classroom, too. A communication major, he says, "College sports makes you have dedication and stamina, or you won't make it through this school." With a 2.8 GPA, and "decent grasp of the English language," he'd like to become a broadcast journalist, but first he'd like to play professional ball either in this country or Europe.

Once tempted to enroll at Ohio State, Stoyko says U-M's impressive athletic facilities and medical school lured him here. "I've always wanted to be a doctor," he states. "I love basketball, but academics have to be number one." With a 3.4 GPA, Stoyko finds juggling basketball practices and games with classes (including three-hour chemistry and biology labs) and studying, leaves little time for socializing.



SNAKE WEISS in action during a game.

Freshman James Weiss, a.k.a. Snake (a nickname from his Grand Rapids, Michigan, high school days "in tribute to my stealthiness"), devotes almost as much time to U-M basketball as the players do.

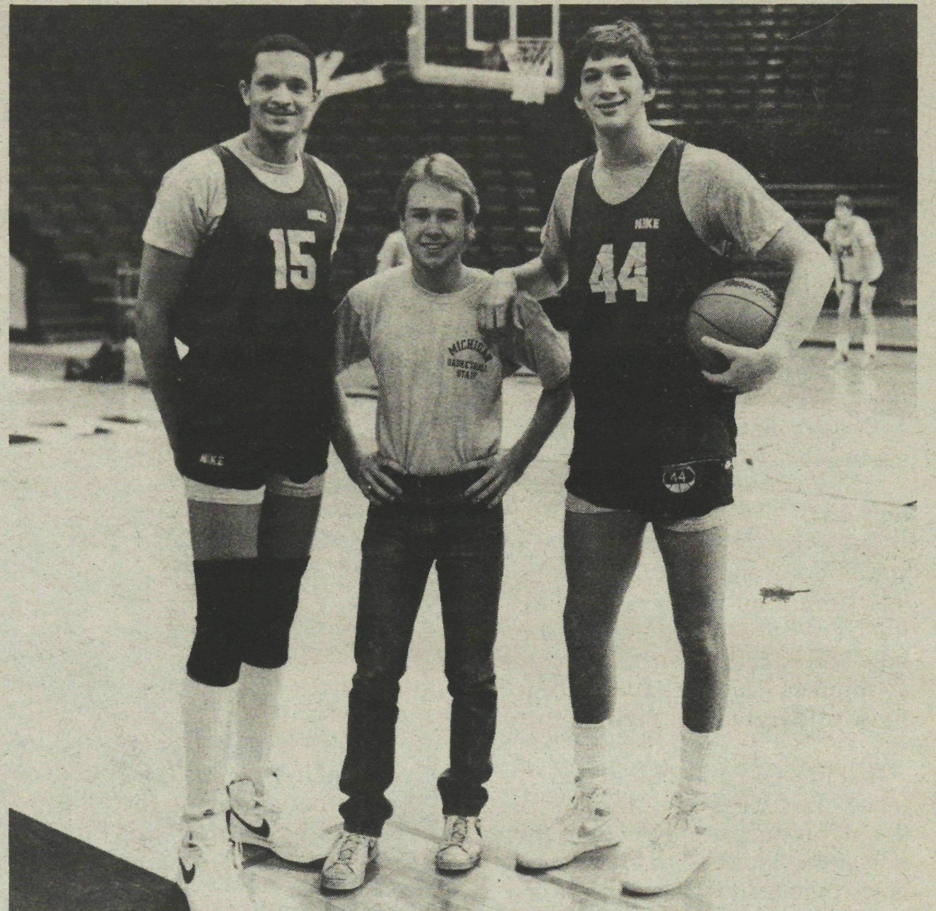
"Everyday I'm at Crisler during practice, getting towels and water, retrieving balls, lost contact lenses or whatever," says the Snake. Sometimes they break you in the hard way, he adds, recalling the day Coach Frieder first handed him a red decoy jersey.

"It was my first three-on-one drill," he begins. "You stand under the basket as a decoy, right? I watched gigantic Richard Rellford, Roy Tarpley and Butch Wade move down the court toward me with the ball, Tarpley in the middle. He passed off to Wade who was supposed to slam it. I made a defensive move, and the next thing I knew 6'6" 225-pound Rellford came down on my chest. From then on I knew I was supposed to be just a decoy."

On nights when there are no home games, Snake's jobs include cutting out sports articles on U-M and other Big Ten schools, looking at tapes with players; during away games he tapes other Big Ten games for Frieder.

U-M Grand Rapids Alumni Association awarded Weiss its first \$1,000-a-year, four-year Paul Goebel Scholarship for his academic, civic and extracurricular achievements.

"I feel fortunate for a lot of things," Weiss says. "Being at Michigan and involved in Big Ten sports is an experience of a lifetime."



TOP SUBSTITUTE Robert Henderson (l) breathes down the neck of the Wolverine starters. But Henderson, himself, can feel the hot exhalations of Steve Stoyko (r), who is in quest of more playing time. When the various necks get overheated, manager James (Snake) Weiss (c) is on hand with a towel and cool water.

LIFE IN THE FAST LANE

Women's track and field

By Mark LaRose

The women Wolverines jumped off to a fast start in the Indoor Track Season last month with senior co-captain Sue Schroeder setting the pace.

After dominating the competition throughout the cross country season — setting a meet record at the Western Ontario Invitational with a time of 14:34.6 over a 4.3-kilometer course and posting four first-place finishes — Schroeder has won major victories at 1,500 meters and five kilometers.

Schroeder also set a new varsity 3-K record at 9:13.61, qualifying for the NCAA Indoor Championships this March in Oklahoma City.

Last year, she enjoyed "perhaps the biggest thrill of my life" in finishing second in the 5,000-K at the NCAA Outdoor Nationals, "or else it was being a member of the fastest Distance Medley Team in the nation."

Behind the strong running of teammates Cathy Schmidt of Grosse Pointe Woods, Michigan; Joyce Wilson of Warren, Michigan, and Dedra Bradley of Pontiac, Michigan, Schroeder ran the mile leg of the decisive race at the Penn Relays.

A native of Napoleon, Ohio,

where she's been an assistant coach for the City Track Club in the off-season, Sue Schroeder is one of those rare all-around champions. "On this team," says women's track coach James Henry, "Sue is the most talented both athletically and academically."

Schroeder is a German major with a 3.9 GPA, and has been named to the Academic All-American Team two years running, which she says "probably means as much to me as all of my athletic achievements."

Schroeder's teammates provide fast company in the classroom, too. With obvious pride, Coach Henry says, "A lot of coaches have one or two girls that perform well athletically and excel in the classroom — but I have four top senior athletes who are top students. Besides Sue there's Angie Hafner, Cathy Schmidt, and Joyce Wilson."

After graduation, when she'll also receive a teaching certificate, Schroeder hopes to find a job near Ann Arbor "because I like the people and the facilities, and I plan to train for at least two more years" — which just happens to be the date of the Summer Olympic Games in South Korea.



SUE SCHROEDER '86, an All-American in the classroom and on the track, goes into her killing kick as head coach James Henry '80 and women's distance coach Sue Parks urge her on against her toughest competitor — the clock.

NORMAN THE CONQUEROR

The diva delivers

By Marilyn Saulles Breiter

In the wake of international acclaim (her debut at the Metropolitan Opera in 1983 was called the "Second Norman Conquest"), Jessye Norman (MM '68) returned to Ann Arbor to give a recital in January's University Musical Society series and meet with School of Music students and faculty.

Born in Augusta, Georgia, Norman did her undergraduate work at Howard University in Washington, D.C. She intended to complete her education at the Peabody Institute in Baltimore, but during the summer of 1967 she came to Ann Arbor to study with the French baritone Pierre Bernac, who was a visiting lecturer at the time.

"My life has always been full of happy accidents," Norman recalls, "and studying with Pierre Bernac was a wonderful experience. I loved the campus here, and the wonderful people at the School of Music. I decided to stay."

Her exceptional talent immediately recognized, Norman quickly received a scholarship and a teaching fellowship. When she performed the required recital for her master's degree, no less a luminary than Eugene Ormandy was in attendance.

In 1968, having already won the highly coveted Metropolitan Opera audition, Norman went to West Germany to compete in an international competition in Munich.

Contests and competitions had already played an important role in her young career. "Winning competitions helped supplement the financial aid I got from the University," she says. "I entered about one a month. But there were certainly other benefits to be gained. I learned to perform under adverse circumstances, to sing while other people were eating their lunch and adjudicators hid behind newspapers. Winning a competition can also give one needed exposure and publicity. But it is not at all like doing a performance, and some people don't perform well under that pressure."

Such was not the case with Norman. She placed first in Munich, her first opportunity to compete against singers from other countries.

"What luck," she exclaims, modestly remembering her first big conquest. "The general manager of the Berlin Opera came up to me after I sang an aria from *Tannhaeuser* and said if I could learn the rest of the part in six months, I could debut there."

Norman laughs at her own eagerness and naivete when she recalls her response: "Six months? Why I can learn that part in a week!" On that basis she received a three-year contract and hasn't looked back since.

Singing on all the major opera and concert stages of Europe, Norman postponed her debut at the Metropolitan Opera until she was an established star. Her appearance at the Met in Berlioz's *Les Troyens* (she alternated singing the roles of Cassandra and Didon) was considered the highlight of the Met's centenary celebration.

Norman's supple, rich and elegant voice is especially suited to both the French baroque and the 19th century *chanson*; her intense dedication has resulted in flawless pronunciation and diction. She is equally accomplished in the German *lieder* and the music of Strauss, Mahler and Wagner. To encompass two such different repertoires, while singing in both the mezzo and soprano registers, are feats unmatched by any other singer.

"I have learned all the languages I sing, except for Hebrew, which I do phonetically," Norman says. "Living abroad, of course, helped me acquire the languages, but I feel that to be understood is a very important aspect of singing. It is worth the work to know how a language is constructed. I'm also careful not to have a localized accent — I don't want to sing 'Roman' Italian, but to convey the essence of the language in its 'pure' state."

Norman says singers should also understand "a bit about anatomy, how the diaphragm works and relaxes." Her attitude toward technique is somewhat controversial. She disagrees with coaches who advocate "tricks" or "hints" to achieve particular effects. "Singing is a natural process," she says. "There are many ways to teach singing, but only one way to produce the sound. A voice that is properly produced will work for you. There are no shortcuts. The audience doesn't know about voice breaks; it doesn't care. I advise students to sing over them, through them and with them."

As far as breathing and support go, Norman recommends yoga: "It helps me with deep breathing; it helps me relax and to prepare mentally for a concert."

In her world travels, Norman recalls with a smile, other U-M graduates frequently want to talk about their shared experience. To her, "It is a kind of instant bond, an instant friendship. People will say — 'I was at Michigan when you were there.' Or, 'I played oboe and we didn't meet, but we were at the School of Music together.'"

"I found University life ever so stimulating, not as narrowly focused as a conservatory education. I feel it is important for music students to have a broad vision of what makes up this world. The opportunity to meet other students — in architecture, medicine, and myr-



Jessye Norman

iad other fields — is important for one's life development." It is especially instructive, she thinks, for musicians to see that theirs is not the only discipline requiring dedication and hard work.

Despite her quick conquests, Jessye Norman tells students that her career reflects hard work at least as much as natural talent. She notes that her voice gave her some problems when she was in her twenties:

"It was 'wayward,' it wasn't all one voice. Now I don't worry about voice breaks, the so-called chest voice or head voice. There is simply this — the lowest note one can sing, and the highest, and what's in between. I'll continue to work on perfecting this as long as I'm an active performer."

Marilyn Saulles Breiter is Editor of Music at Michigan.

YOUNG ARTISTS AT MICHIGAN CONCERTO COMPETITION

The School of Music will host the fifth annual National Concerto Competition for high school artists March 5-10 when 31 contestants will compete for scholarships and a major solo performance sponsored by *Seventeen* magazine and the General Motors Corporation.

"We rotate the competition through the best college music schools," says Barbara Doljack, *Seventeen's* marketing director. "The competition always includes piano and violin; this year, the third instrument is trumpet."

The competition is the only national one for high school students, Doljack adds, and is considered especially valuable for the nation's top musicians now that private debuts are prohibitively expensive.

No teachers or parents accompany the musicians, who are selected by "blind" taped auditions by faculty of the host school. U-M faculty judges were Theodore Lettvin and Charles Fisher, piano; Camilla Wicks and Jacob Krachmalnick, violin, and Armando Ghitalla, trumpet.

The contestants must show their expertise throughout the range of the musical repertoire; among the composers whose works are required is the U-M's Leslie Bassett.

A panel of national judges will narrow the field of 19 girls and 12 boys to three artists for each instrument during private performances through March 9. On March 10,

three winners per instrument will perform in a free, public concert in Hill Auditorium with the University Symphony Orchestra conducted by Gustav Meier.

The three finalists receive a \$5,000 scholarship from GM, and the grand prize winner is eligible to perform with a major orchestra. As in most competitions of this sort, the judges have the right not to award the full complement of prizes.

River sound

All winter in the valley the river whispers along, so soft at night your ears cannot convince your dream you are actually there. But you are

learning to make that sound of river late in spring. I will show you how. Make your mouth half open. Now shape your lips

like an almond and breathe in a steady breath, thinking the word hoo, but not so fast you make even the hint of hiss.

Now you know the river is at your side. You reach out a hand, drop it like a bird's head to test the river. Cold.

Stephen Dunning
Professor of English and Education

Michigan Today

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Michigan Today



ARCHILE GORKY'S Study for 'Image in Xhorkom' evokes images of his family's garden in the village on Armenia's Lake Van, where the American artist was born in 1904. The pencil and tempura study is among the U-M Museum of Art's exhibit, Modern Master Drawings. It will open at the Arts Club of Chicago March 31-April 26.

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