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MOSES IN MOSAIC: *Artistic Treasure From Mount Sinai*

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Reproduced through the courtesy of the Michigan-Princeton-Alexandria Expedition to Mount Sinai

THE MONASTERY OF Its Art and Its History Are Positively Byzantine ST. CATHERINE

Moses, the Iconoclasts and Muhammad provide just some of the mystique that makes this Mount Sinai site mean so much to so many.

By Suzanne Ramljak

For almost 15 centuries the Monastery of St. Catherine, founded by the Byzantine Emperor Justinian the Great (527-565 A.D.), has withstood the ravages of a harsh climate and political, military and religious disputes, to preserve a trove of magnificent artifacts.

The fact that the monastery was such a "scholarly gold mine" was barely suspected, however, until 1956, when a University of Michigan-sponsored expedition led by Prof. George Forsyth, then chairman of the Department of History of Art and later director of the U-M's Kelsey Museum of Archaeology, began to study and photograph its contents.

"In our four research campaigns over the next nine years," recalls Forsyth, now professor emeritus, "we found St. Catherine's to be a magnificent example of Byzantine architecture and also a treasurehouse of mosaics, icons, manuscripts,

woodcarvings and other art."

Forsyth documented the architectural features of the complex, including the church itself and the fortifications enclosing the monastery. Prof. Kurt Weitzmann of Princeton University was primarily interested in the pictorial art within the monastery.

Forsyth, Weitzmann and their colleagues from Egypt's University of Alexandria were assisted by Fred Anderegg, former supervisor of U-M Photo Services, who took thousands of photographs and defied the severe climate by setting up a photo-processing room in the desert. (See accompanying story.)

The team is still publishing the results of its research. Forsyth is completing architectural drawings for his upcoming volume on the Monastery of St. Catherine, to be published next year. (Two earlier works on the expedition are out of print: *The Church and the Fortress of Justinian*, by Forsyth

MONUMENTAL MOSAIC in the monastery apse represents the transfiguration of Jesus on Mount Tabor, as related in Luke 9: 28-36. The three disciples at bottom, John, Peter and James, awake to see Jesus praying ('the fashion of his countenance was altered, and his raiment was white and glistening'). Then the prophets Elijah and Moses appear and discuss with Jesus 'his decease which he should accomplish in Jerusalem.' The unknown mosaicist portrayed apostles and prophets in the oblong border surrounding the main scene. At the foot of the blue-clad angels are John the Baptist and the Virgin Mary.

When the U-M research team first examined the mosaic in 1956, it was on the verge of collapse from the deterioration of mortar between the granite blocks. Prof. Emeritus George Forsyth, field director of the expedition, recalls, 'A slight jar would have reduced a priceless artistic legacy to a meaningless rubble of colored stones.' By carefully removing a few cubes and injecting mortar into the holes, the researchers reattached the tiles to the wall. The mosaic has now been completely preserved and restored.



CHRIST is the central figure in the mosaic of his transfiguration.

MONASTERY

Continued

and Kurt Weitzmann, University of Michigan Press; and *The Icons, Vol. 1, 6th-10th Century*, by Weitzmann, Princeton University Press.)

The team's discoveries include the world's richest and most important collections of early Byzantine icons. "Nearly 2,000 of these sacred paintings were saved from the fury of the Iconoclasts in the 8th and 9th centuries," Forsyth says. "St. Catherine's is the only place where icons from that era are preserved in appreciable numbers."

During the Iconoclastic Controversies, the Greek Church was divided between the Iconoclasts ("image-breakers"), who considered it sacrilegious to represent images (icons) of divinity, and those who held that it was only through images that God could be known.

In 726, the Iconoclasts gained the upper hand when Emperor Leo the Isaurian ordered all religious icons destroyed and forbade the making of new ones. At that time, St. Catherine's lay just outside the emperor's authority, in Muslim territory.

Even though the Muslims themselves were iconoclasts — in the sense that their religion outlawed images of Allah or any living beings or creatures in religious art — they could allow the monks to ignore Leo's edict. They did just that, thus excluding from the purge not only the monastery's original collection of mosaics and other religious art, but also hundreds of other unique pieces brought there by anti-iconoclastic pilgrims from all over Christendom.

Accounts of how the monastery and Mount Sinai became sacred to Jews, Christians and Muslims add another dimension to the fascination that this site holds.

It was on Mount Sinai that Moses is believed to have received both God's order to free the Israelites, marking the birth of the Jewish nation, and the Ten Commandments.

In the early centuries of Christianity, during the 300s and 400s A.D., many hermits of that religion, following the footsteps of Moses, fled to the desert around Mount Sinai, only to be slain by local Bedouins who opposed this invasion.

The site became revered as the resting place and shrine of the martyred St. Catherine of Alexandria who, in 305, according to legend, was tortured to death in Egypt on the razor-studded "Catherine's wheel" for converting people to Christianity. "Her body was said to have been miraculously revealed to monks on nearby Mount St. Catherine, after having been carried thither by five angels," Forsyth says.

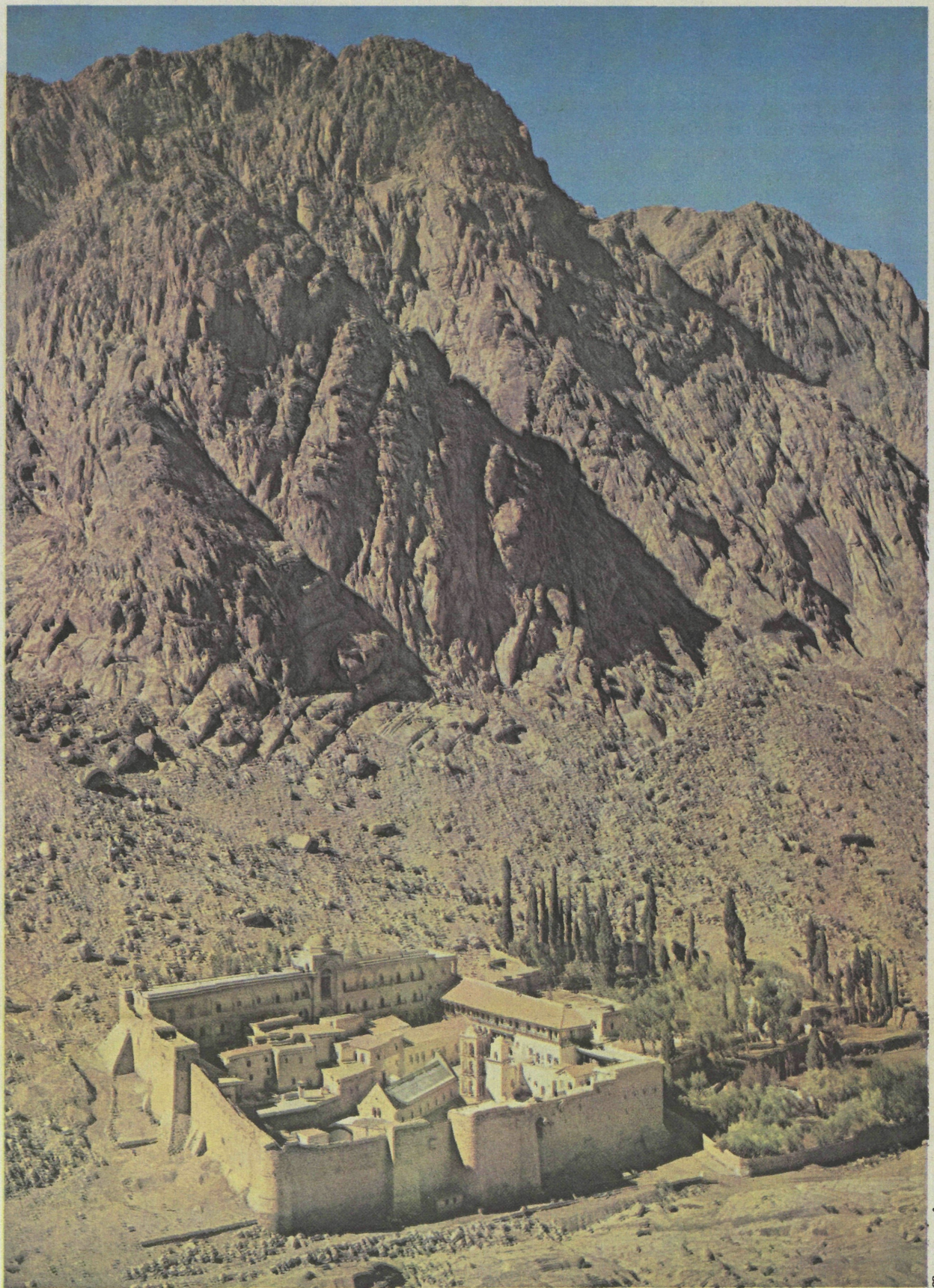


Photo by Fred Anders88



ST. PETER is depicted in an almost life-size icon produced around 600. The face is expressive, calm and realistic.

ON THE COVER: The head of Moses (detail from the mosaic depicting the Transfiguration of Jesus).

THE MONASTERY of St. Catherine is nestled in dry and rocky terrain 150 miles southeast of Suez on the shoulder of 5,000-foot Mount Sinai. The almost 1,500-year-old building is a beautifully preserved example of religious architecture from the age of the Emperor Justinian, builder of the Hagia Sophia in Istanbul. Egyptian pharaohs sent copper and gemstone miners here before the time of Moses.

In the 6th century a more hardy community of hermits on Mount Sinai appealed to Emperor Justinian for help. Justinian built the fortified Monastery of St. Catherine to protect these hermits, and to bolster his strategic military position as well. "The monastery has never been captured by an enemy, and is unique in its state of almost perfect preservation," Professor Forsyth notes.

And for Muslims, the site is celebrated as the place where Muhammad the Prophet received hospitality from the Christian monks and, in gratitude, gave them a signed guarantee of immunity from any hostilities involving local Muslims.

It is unlikely that the monastery and its treasures would have survived to this day without this triple tradition.

Though the rare art objects, brought to St. Catherine's during the Early and Middle Byzantine periods (6th through 12th centuries), are important, the monastery's most impressive feature to Professor Forsyth is the stunning mosaic panel within its church.

"The primary theme of the mosaic is the Transfiguration of Christ, which is depicted in the apse of the nave," he says. "Above this, in the upper panels, are scenes of Moses removing

his sandals at the Burning Bush and receiving the Ten Commandments on Mount Sinai."

"St. Catherine's is an architectural marvel as well," Forsyth notes. "It is a conglomerate structure, speaking to three separate functions: military, monastic and pilgrimage."

In his analysis of the architecture, Forsyth shows how it bears out these three functions. "The layout of the monastery's church tells us it was designed to function as a center of pilgrimage," he says, "with the plan designed around the relic of the Burning Bush."

The chapel of the Burning Bush is behind the main apse, with the altar placed on a slab that, according to tradition, marks the original site of the Bush.

"The great wooden door of the church," Forsyth says, "is one of the finest existing early Byzantine doors and, along with original wood ceiling beams, it has escaped fire or decay." Both the door and beams are richly carved with floral ornaments, animals and river scenes. On the ceiling beams are also inscriptions with invocations on behalf of Justinian, his Empress Theodora, and Stephanos of Aila, who was the architect of the entire monastic complex. These inscriptions date the church to 548-565, the years between Theodora's death and Justinian's.

The engineering and construction of St. Catherine's are also remarkable. For Forsyth, "One of the biggest surprises of the monastery is how well it is built. It was constructed of local granite, a very hard and difficult material to quarry and erect. The wood ceiling beams, hewn from enormous black pines, are also surprising because an analysis of wood samples showed they were probably imported 500 or so miles from Asia Minor, which would have been very difficult."

Though St. Catherine's is an architectural marvel to us 1,400 years later, Justinian was a hard patron to please. "According to a later account," Forsyth says, "Justinian had the architect, Stephanos, put to death upon its completion. It seems Stephanos, for obvious practical reasons, had defied the emperor's order to build the monastery atop Mount Sinai and had placed it instead in the safe valley at the foot of the mountain." Stephanos' stubbornness shortened his life but undoubtedly lengthened that of the monastery.

The wall of fortification encircling the complex testifies to Justinian's military interest in the site. (Forsyth calls the wall "one of the best surviving examples of Early Byzantine military engineering.") The monastic function of the complex is borne out by the dining hall, dormitories, storage rooms, latrine tower, courtyards and service quarters.

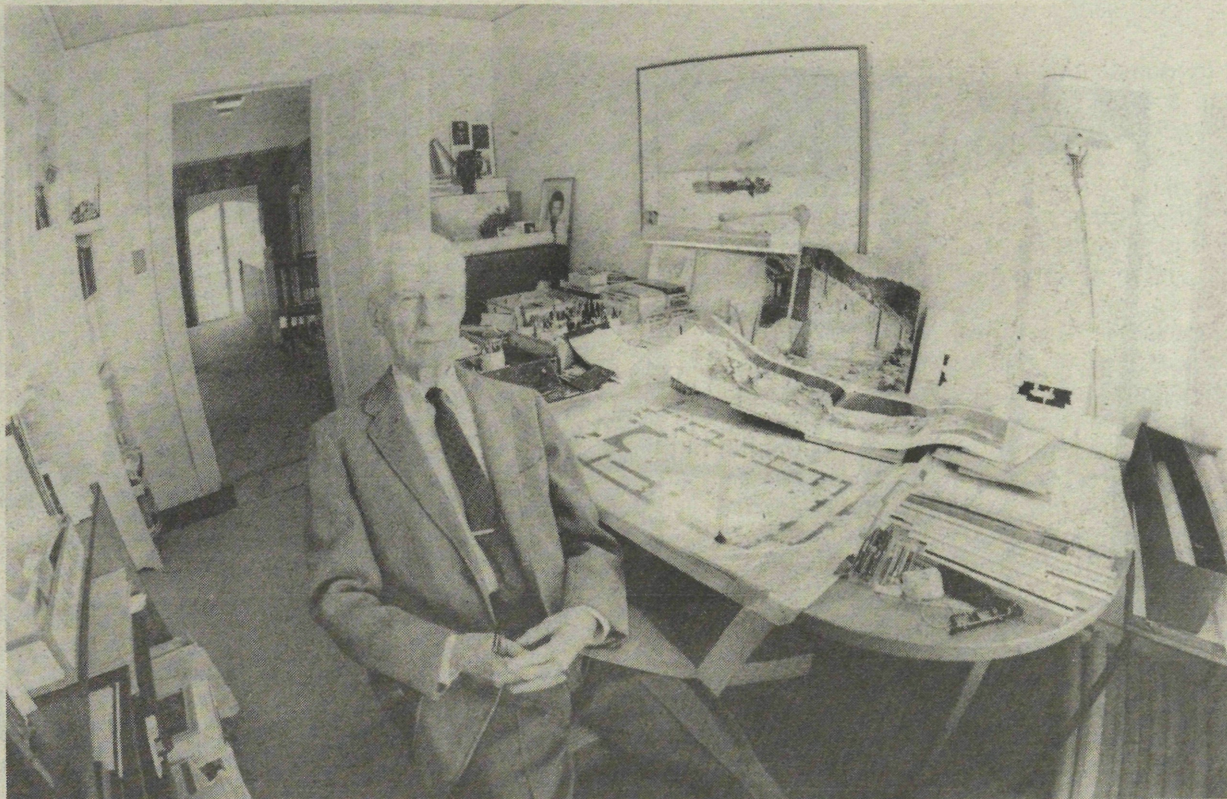
Through their conciliatory attitude toward Muslims in the area, the monks have earned a great portion of the credit for the monastery's survival over the last 1,300 years, Forsyth points out.

"There is a story," he says, "that a Turkish army once threatened to come in three days and destroy the monastery. To appease the Turks, the monks quickly constructed a makeshift minaret and mosque that still stand today. Being adept at dealing with changing political rulers, while remaining independent of any political persuasion, was probably their most effective survival tactic."

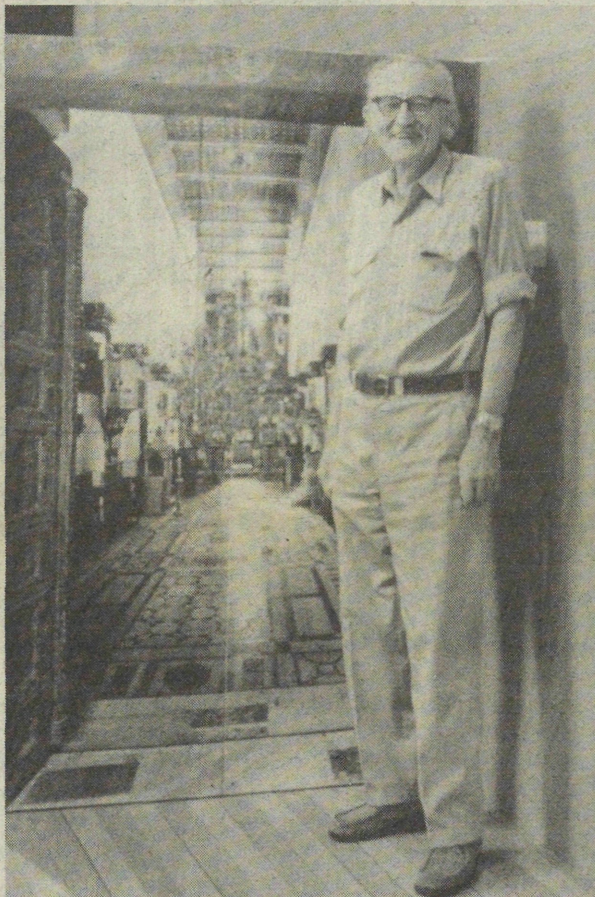
The Monastery of St. Catherine is maintained by a community of some dozen monks, a small number compared with the hundreds who once lived there. Following a strict regimen, the monks live compatibly with the local Bedouins, who work as laborers and wardens in the complex.

But major political squabbles continue to affect this severe and isolated region. Israel briefly seized the area from Egypt in 1956 and again from 1967 through 1982. During their occupation, the Israelis made the monastic complex available to tourists.

By the time Egypt regained the sovereignty it had enjoyed for 6,500 years, the modern transportation system built by the Israelis had greatly increased tourist traffic to the monastery. Nonetheless, the monks, true to their tradition of adaptability, manage to protect their privacy by maintaining strict visiting hours inside the complex's walls. Although he concedes that tourism, a modern form of pilgrimage, keeps the monastery alive, Forsyth is forever glad that he saw this site "the way it was for 1,500 years."



FORSYTH is completing a volume on the monastery's architecture. He expects it to be published next year.



FRED ANDEREGG stands before his photograph of the magnificently carved doors to the monastery's church.

FRED ANDEREGG

Of course he's on edge, he's a second-story man

Fred Anderegg's conversation is full of colorful anecdotes, which is to be expected from a gregarious archeological photographer whose job has been to take the ideal picture, in less than ideal circumstances, all over the globe.

Born in Switzerland in 1908, Anderegg developed and printed his first roll of film when he was 8. After moving to the United States and entering prep school, he opened a small store that sold candy and sent out film for processing.

Anderegg majored in geology at the University of Virginia, and in 1930 went on to Princeton to work toward a Ph.D. in that field. During World War II he volunteered for service in the U.S. Navy as a photographer. Looking for a job after the war, he found only many unemployed geologists, so he changed careers. First he gave himself the title "Scientific and Consulting Photographer." Next he ordered stationery with that letterhead. In this self-made role, he worked at Princeton until 1949.

From Princeton, Anderegg was asked to come to Michigan to develop a centralized photographic facility, which he was to design, equip and staff. By 1956, the U-M's Photographic Services was running smoothly, freeing Anderegg to go out into the field as an archeological photographer.

The tall and lean Anderegg's first and most extensive project was at the Monastery of St. Catherine near Mount Sinai. The project's field director, George Forsyth, asked Anderegg to accompany the initial reconnaissance expedition in 1956, and Anderegg later returned for the remaining campaigns of 1958, 1960, 1963 and 1965.

Along with supervising the photography, Anderegg was also put in charge of supplies. "Everything, but everything, we would require, including archeological equipment, all food, medicines and so forth, had to be packed in boxes and sent over by freighter, along with a U-M desert truck from Ann Arbor," he recalls. "There would be no chance to go to the corner store for safety pins, tape or dust cloths. The nearest version of a corner store was 200 miles away."

While at St. Catherine's, Anderegg defied the dry desert conditions and set up a photo-processing room to produce photos of the highest quality, both black-and-white and in color. As a helper, he enlisted one of the monks' Bedouin workers, named Sa'ad.

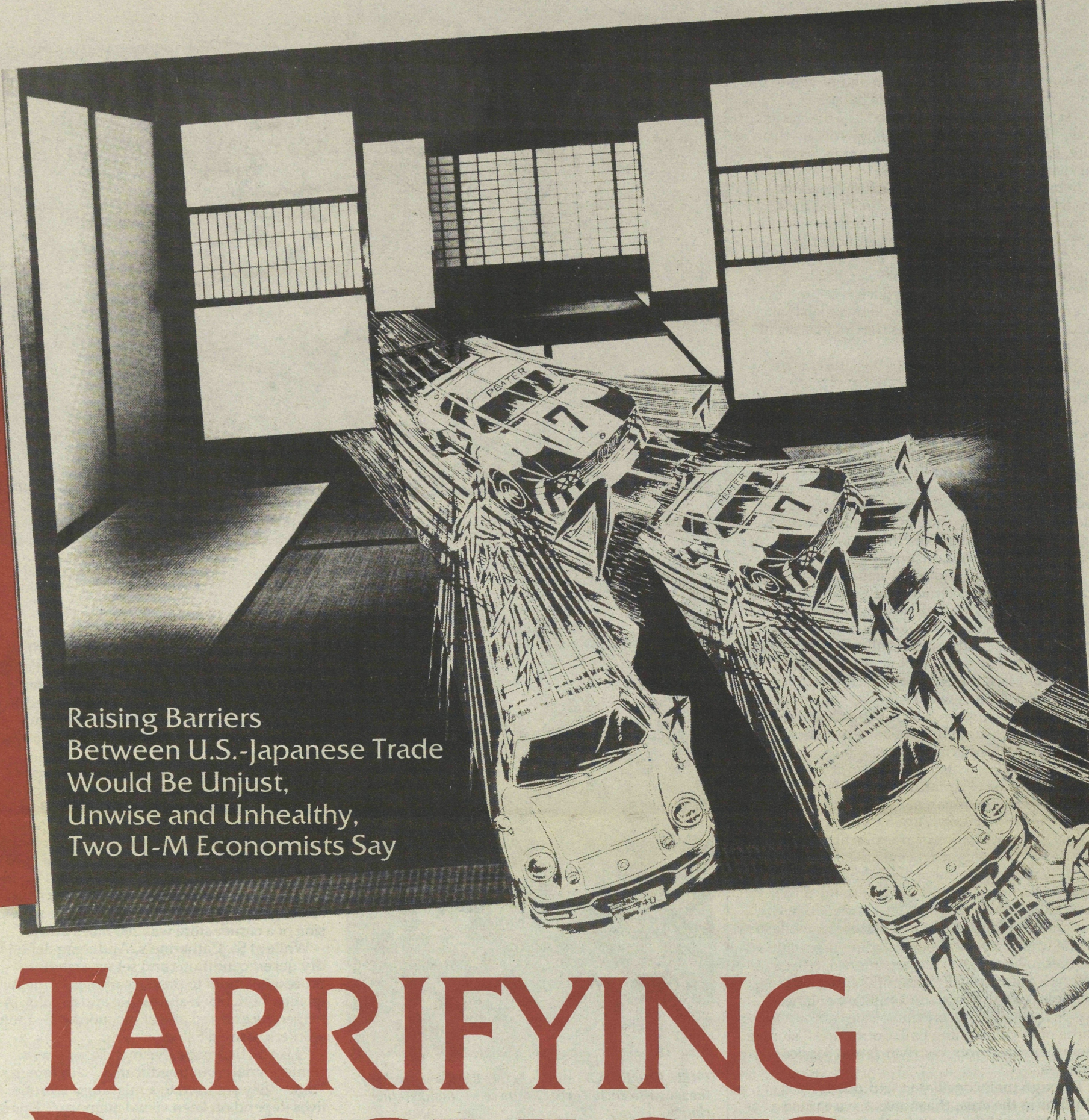
"Like all Bedouins I've met, Sa'ad was extremely smart, but uneducated," Anderegg says. "Since they are used to a migratory lifestyle, their lives depend on keen visual memory." This skill was wondrously displayed in the darkroom, where "after watching me only once as I processed and developed film, Sa'ad repeated the process perfectly — with the correct timing, temperatures and order of procedure, even though he could not read the instructions or timer. For most of the time they've been in this region, the monks refused to teach the Bedouins how to read, write or do arithmetic."

Anderegg is used to climbing on roofs and rafters to do what he calls "second-story work," and St. Catherine's was no exception. "The most nerve-wracking shot I had to make was of the mosaic high above the apse of the basilica," he remembers. "I climbed atop a four-story scaffold which weaved slowly back and forth. Since the camera had to be in the uppermost tripod position, I stood on a box, on tiptoe, to look into the viewfinder. This placed me high above the safety railing — a most distressing feeling — and whenever I came close to falling, I'd reach blindly from under the focusing cloth for the tripod."

Anderegg can cite many other "minor hazards and discomforts, including drinking water in which camels, dogs, burros, sheep and humans have waded."

But as he sees it, "Neither the many minor or major drawbacks have detracted from the satisfaction of doing the work I wanted to do in whatever far corner of the world that it may have taken me."

Speaking of corners, in German, Anderegg's name means "in the corner" or "on the edge." And that's where he and his camera have always seemed to end up.



Raising Barriers
Between U.S.-Japanese Trade
Would Be Unjust,
Unwise and Unhealthy,
Two U-M Economists Say

TARRIFYING PROSPECTS

By Gil Goodwin

Anthropologists who opened Hopewell Indian burial mounds in the Middle West discovered beads made from ocean shells originating in the Carolinas. They also found other artifacts manufactured by Indians along the Gulf Coast and in the Rocky Mountains — faraway tribes whose own burial mounds have yielded Hopewell copper jewelry.

Such findings confirm that inter-societal trade has long been basic to the economy of almost all civilizations. Indeed, the search by sea for trade routes to the Far East motivated 15th- and 16th-century voyages of exploration that led to Europe's discovery of the Americas.

Today, ironically, trade with the Far East — especially with Japan — is said to pose a threat to the economy of the United States and the living standards of its citizens. Various U.S. economic and political interest groups claim that Japanese competitors threaten the profit margins of key domestic producers and the jobs of their employees.

The debate surrounding the massive deficits run up in our international trade balance with



Stern and Saxonhouse

Japan has been punctuated by finger-pointing accusations, threats of economic sanctions and — in the case of Japan's alleged "dumping" of computer memory chips — new U.S. tariffs on \$300 million worth of imports from Japan.

The trade dispute brought about passage of a "get tough" trade bill by the U.S. House of Representatives, a proposal that mandated U.S. actions against trade-surplus countries that restricted the access of U.S. exports to their markets. It also brought Japanese Prime Minister Yasuhiro Nakasone to Washington, where he received President Reagan's assurance that he would veto trade reprisal legislation.

President Reagan's position has been that, while relatively free trade is potentially damaging to weak, noncompetitive industries, it is mutually beneficial to trading nations as a whole.

Most trading nations give lip service to this principle, although they must cope with internal pressures for protectionism, according to Robert M. Stern, U-M professor of economics.

Regardless of one's stand on protectionism, it is indisputable, Stern says, that "international

trade is increasingly important to the U.S. economy — about 25 percent of American manufacturing is now involved in import-export activities."

"Our trade deficit," he adds, "has little to do with trade policy, despite all of the charges and countercharges. The trade imbalance relates to a basic imbalance in our economy — it is a reflection of overspending, of our enormous federal budget deficits."

In short, Stern says, Americans have been spending more than they produce: "That excess spending must be financed, a large part of it through foreign borrowing. Simple arithmetic says that, with our excess of spending over output, we will have a deficit financed by foreign savings. The Japanese have a much higher rate of savings, and a large part of our deficit is paid for by the Japanese people. This has to show up in a trade imbalance — again a matter of simple arithmetic."

The ongoing controversy over North American-Japanese trade was a focal issue of the University's recent Conference on U.S.-Canadian Trade and Investment Relations with Japan. Co-sponsored by the U-M Institute of Public Policy Studies, the U-M Japan Economy Program and the University of Western Ontario, the April sessions involved scholars and officials from the three nations.

The consensus of their East-West dialogue on international trade: in general, barriers erected by the Japanese to protect their industries are not more extreme or out of line with other major trading nations, including the U.S. and Canada.

Yoko Sazanami of Japan's Keio University described the different ways in which the U.S. and Japan have coped with trade friction:

"The U.S. has relied increasingly on special protection policy measures designed to restrict imports from Japan. On the other hand, the Japanese government has announced an array of measures to liberalize imports, including the removal of disputed import quotas on leather and leather products.

"These liberalization measures were adopted even though many studies showed that Japanese tariff and non-tariff barriers in the 1980s were not particularly high compared with other industrialized countries."

Sazanami said Japan's trade measures have reduced its average tariff rate from 4.9 percent to 3.8. That figure compares with 3.5 percent for the U.S. and 4.2 percent for Canada, supporting her conclusion that "Japanese tariff barriers at present are no higher, and are sometimes lower, than in the U.S. and Canada."

The Japanese economist agreed that while her country's trade barriers have been substantially reduced for *manufactured* products (3.2 percent), agriculture and food products still remain under a complex system of protection, with average tariffs in excess of 16 percent.

This tariff imbalance creates a poor trade fit with the U.S., a major supplier of agricultural goods and commodities to Japan. Sazanami noted that the tariffs help keep Japanese domestic food prices very high. Rice, for example, costs Japanese citizens 8.3 times more than U.S. citizens, when measured in terms of earnings per hour. Beef is prohibitively expensive for the average Japanese consumer. Sazanami said such high food prices are fueling internal pressures to lower Japanese food tariffs.

The Japanese economist offered one more reason to question the effectiveness of trade barriers. She explained that as Japan's trade surplus reached \$56 billion in 1985, it had become an important supplier of capital to the world. Japanese investment in the U.S. had grown to \$2.5 billion in 1985, a fivefold increase over 1980.

When there is active direct investment between countries, Sazanami said, "selective trade barriers directed at one country will only have limited effects in reducing imports. Japanese firms faced with higher trade barriers in the North American market can shift their production location to countries that do not face such barriers in order to continue exports. Another option is to set up assembly plants directly in the country implementing import barriers."

In 1978 Honda was the first of Japan's major automakers to open subsidiary plants in the U.S. By 1985 all of the major Japanese firms had set up either subsidiaries or joint ventures to start auto production in the U.S.



Illustration by Satoshi Kozama, Shueisha Publishing Co.

Stern agrees with Sazanami that Japan's trade barriers are most severe for agricultural goods, an area of high U.S. production.

"The problem is one of long standing," the U-M economist says. "The Japanese prefer to be as self-sufficient as possible. Their farming sector has considerable political influence and the Japanese have maintained restrictions to protect their agricultural production. Perhaps it is in agriculture that they should be pressured. One Japanese spokesman at our conference argued that the U.S. should concentrate on Japanese rice policy as a source of much of the problem."

The importance of that rice policy, Stern notes, is illustrated by the fact that much of the land around Tokyo is still used for rice production when its location would make it worth a fortune for other purposes. "Government support helps maintain high rice prices and enormous rents accrue to the landowners," he adds.

The U.S. itself does not have a clean record in trade protectionism, Stern continues, citing barriers to foreign steel, machine tools, automobiles and textiles, for example.

"There is a lot of political rhetoric and posturing in our protests about trade protectionism," he insists. "We have many political restraints. Congress and the Administration appear paralyzed in making changes necessary to reduce budget

deficits. Therefore the trade imbalance will continue."

In a paper delivered at the conference, Professor Stern and his fellow U-M economist Gary R. Saxonhouse pointed out that "Japan has been singled out for many years, especially by U.S. Government officials, as a leading example of a nation that maintains an endless variety of informal trade barriers."

Saxonhouse and Stern cited several academic studies which indicate that "Japan's trade policies are not a major factor in distorting its trade structure and trade volumes as compared with other major trading countries."

Those studies suggest that Japanese trade barriers chiefly affect agricultural products and food, leading Saxonhouse and Stern to conclude: "If Japanese and American barriers were to be removed, the effects would be primarily to reduce farm employment in Japan and increase it in the United States, while manufacturing employment in the U.S. would decline."

Furthermore, the U-M economists noted, from the Japanese or Canadian point of view the U.S. has its own system of administered protection, particularly through the ease with which U.S. traders can bring complaints of unfair trade against foreign competitors, allegations that can inhibit trade while the competitor awaits the outcome before a U.S. regulatory agency.

"This may introduce an important element of uncertainty and even harassment of foreign export interests and thus represent an informal trade barrier," Saxonhouse and Stern stated. "Furthermore, there is evidence that the complaint and investigative process may become politicized, with protectionist measures taken by the president even though prior investigation may have found little or no evidence to support the complaints of unfair trade practices."

President Reagan's imposition of tariffs on Japanese computer memory chips and Congressional efforts to reduce the huge U.S. trade deficits with Japan — a record of nearly \$60 billion last year — would appear to confirm the U-M economists' analysis.

The U.S. trade deficit with Japan, conference speakers from both sides agreed, will probably continue to generate a great deal of friction — and heat. Professor Stern predicts, nonetheless, that increased Japanese investment in the U.S. can be expected, given our restrictions on autos and electronic goods and the fact that the generally expansive U.S. economy is a natural magnet for foreign investment.

He thinks such investment is beneficial because "it helps create jobs and brings in efficient companies to compete with U.S. industry, which will in turn make us more competitive."

Many observers expected the weakening of the dollar against foreign currencies to help remedy the trade deficit by making U.S. goods cheaper to buy for countries with strong currencies.

But even though the dollar has depreciated significantly against the Japanese yen and the West German mark, Stern notes, its strength relative to other currencies has remained high.

"This is one reason the trade balance has not changed as much as was expected," he says. "The problem behind our trade imbalance is more fundamental than exchange rates. Any lasting solution must involve a change in our social habits, a change in our savings habits and a change in the savings-investment ratio at the national level. It is related, of course, to government expenditures and taxes."

He does not foresee much change in the trade picture "until we get a new administration — since Reagan is dead-set against tax increases."

Stern says that, in principle, problems of the budget and the trade deficit are solvable, but he thinks there is danger in trying to correct the imbalance too fast:

"If we try to do it quickly, we may cause domestic upheavals — a big increase in unemployment and a decline in output. We will have problems of transition. We must remember that we have dug a big hole and it will take us some time to get out."

Stern is only half joking in his final analysis:

"It may have been enjoyable to consume more than we produce, but we are paying the price now. Some cynics say the United States is going to turn into another Brazil. That may be an exaggeration, but we are already the world's largest debtor nation."

THE FAR-RIGHT FRINGE

Scholars Study Neo-Fascist Forces That Test the Fabric Of Western Democracies

By Kate Kellogg

Their capture was nonviolent, far less dramatic than a mass roundup of gangland kingpins. But the recent arrest of a handful of white supremacists was major news across the United States.

Public reaction to America's right-wing extremists — neo-Nazis, the Ku Klux Klan, the Aryan Nations and others — has ranged from amusement to disgust. But few Americans can totally ignore those who distribute anti-Jewish flyers, wear swastikas, threaten to exterminate Blacks or talk of setting up a separate white nation in the Northwest.

Despite being invested in the trappings of Nazism, these actions are often dismissed as "theater." They remind Americans, nonetheless, "that racism is acutely real in our society," says Raphael S. Ezekiel, associate professor of psychology.

Professor Ezekiel, who just completed a three-summertime-long interview project funded by the Guggenheim Foundation on a group of neo-Nazis in Detroit, is now turning his attention to white-supremacist leaders across the nation. He is looking for a definitive answer to the question: who is attracted to such groups, and why?

In his Detroit research, Ezekiel found neo-Nazi cells to consist of young male high school dropouts who were generally poor, felt powerless and were frightened by those groups they reviled — Blacks, Jews and nearly all other "nonwhite" minorities.

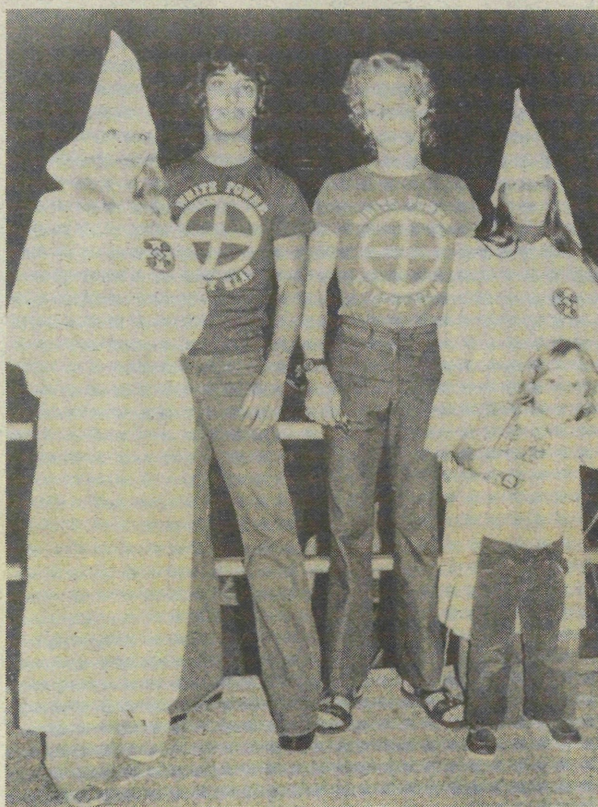
"They come from formerly white neighborhoods that are now heavily populated by Blacks, too," Ezekiel says. Most of the youths have been taught by their parents to regard all Blacks as dangerous, he adds, and as Nazis they reinforce each other's fears through their slogans, leaflets and violent prophecies of an inevitable race war.

"At bottom, they are afraid they, themselves, will vanish," says Ezekiel. "They fear their own extinction."

Ezekiel finds the neo-Nazis' beliefs — that there is a Jewish conspiracy to rule the world, that the Hitlerites' genocidal crimes are a Jewish fabrication, that Jews are the source of inflation, that all Blacks are congenital killers and rapists — "almost laughable, until one remembers that the Nazis who ran the German extermination camps had ideas as unsophisticated as these."

So deep is the neo-Nazis' fear and ignorance of Blacks, Ezekiel says, that one of the Nazis was amazed when Ezekiel told him he'd spent years researching his recent book, *Voices from the Corner*, in Black neighborhoods without being assaulted.

"The neo-Nazi youths' fear of Blacks," he says, "has also been fed by the emotional wasteland



UNLIKE MANY ultra-right organizations, some Ku Klux Klan groups give women equal status with men. Rallies such as this one held in 1977 in Chalmette, Louisiana, appear to be family events.

and anonymity of their lives, by the absence of direction for a future. Their 'terror' is given a name — 'race-mixing' — and a cure — 'white unity.'"

Thus members obtain an illusory strength and courage by turning to images of the Third Reich, seeing nothing inconsistent in denying that the Nazis committed genocide even as they adopt the stances and clothing of the murderous Nazi storm troopers they see on late-night movies.

Because these groups attract youths who are characterized by failure in employment and personal relationships, they tend to lose those members who "get something better going for themselves, such as a job or a young woman they're serious about," Ezekiel says.

Since such groups are "essentially powerless" at present, they pose no immediate threat, Ezekiel believes, "but they have very dangerous things to tell us: they tell us that racism has deep roots, that terror is widespread in this country and that more people than we like to think can be moved by unsophisticated ideas."

Other scholars, however, feel violence by the ultra-right is a very real problem in the United States. They point out that a small white-separatist group called the Order — an offshoot of the Aryan Nations — has been charged with the murder of Alan Berg, a Jewish-American talk show host from Denver. The Order guides itself by *The Turner Diaries*, a "how-to" manual for seizing power through a race war. It is worth remembering, these observers say, that former ultra-right "fringe" groups have risen to posi-



NEO-NAZIS occasionally leave their urban strongholds to stage rallies in college towns. Last March, these Detroit-area neo-Nazis shouted racist and anti-Semitic slogans outside Ann Arbor's Federal Building. Photo by The Ann Arbor News, Tom Marks



McDonald

Eley

Ezekiel



R.G. BUTLER, self-proclaimed pastor of the Aryan Nations Church in Lake Hayden, Idaho, was recently arrested along with other white-supremacist leaders on charges of seditious conspiracy. Butler had attempted to establish a whites-only community, the Aryan Kingdom, near Lake Hayden. Photo by Michael K. Nichols, Magnum, Life Magazine

tions of influence, and even power, not only in Europe but in South Africa and South America as well.

A look at different facets of the phenomenon of ultra-right hate groups — from Ezekiel's psychological perspective to the historical and political aspects — reveals more of the fabric to which this fringe is attached.

Terrence J. McDonald, professor of American history and a faculty member of the U-M Program in American Institutions, finds the doctrines and prejudices of neo-Nazi and other white-supremacist groups represent extreme twists of beliefs prevalent in the contemporary political mainstream.

"In analyzing the politics of the 'ultra-right,' it is important not to let the fringe tail wag the mainstream dog," McDonald says. "The historical and contemporary question is: do mainstream political elites attempt to mobilize their followers with ideologies that to some extent legitimate and even call forth the so-called 'lunatic' groups?"

given political legitimation to aspects of 'ultra-right' ideas," McDonald says. "When a conservative national administration abandons affirmative action and denounces school desegregation, that sends a powerful legitimating message to more virulently racist groups."

More important to McDonald than the neo-Nazi political "irritants," who have been unsuccessful in making their ideology appealing, is the fact that "mainstream" conservatives share some of their fears. "Mainstream right-wing politics in the United States has gone very far to the right in recent years," he continues. "A focus on the 'fringe' groups may ignore a more important process, which is the ability of the politically legitimate right to move the political mainstream in that direction."

In Western Europe, the line between conservative and radical right politics has become very hazy over the past 10 to 15 years, according to Geoffrey Eley, professor of history, who last year published *From Unification to Nazism*, a col-

some issues. As racial flare-ups occurred in the cities, the Conservatives began to co-opt some of the Front's racial anxieties."

By the late '70s the anti-immigration movement belonged for the most part to the Conservative Party, and the Front was rendered politically powerless. "But the Conservatives," Eley says, "in passing their immigration and nationality legislation since taking office in 1979, have realized the National Front's anti-immigration aims and, indeed, continue to legitimize the integration of racialist themes into mainstream politics."

Critics of the new immigration laws in the Labor and Liberal parties accuse the Conservatives of having arbitrarily redefined British citizenship to exclude immigrants of African and Asian descent, Eley says.

In West Germany and France, similar anti-immigration tensions have focused on the large number of immigrants from Turkey, Yugoslavia, Morocco and other Mediterranean countries. Recruited during the 1960s and '70s on short-term work contracts, many of these *Gastarbeiter* ("guest workers," as the West Germans call them) received permanent-resident status in France and West Germany.

Today, even though many temporarily employed immigrants in West Germany have been sent home because of high unemployment, "there remains much potential for anti-immigrant politics, directed especially against Turks," Eley says. "The worst danger is that mainstream conservatives, as in Britain and France, will begin playing the anti-immigrant card for populist and demagogic purposes."

In France, the Front National has been among the most politically successful of the European neo-fascist groups, having recently won nearly 10 percent of the seats in the French Parliament. This group's agenda, according to Roy Pierce, professor of political science and co-author of the book *Political Representation in France*, includes ridding France of immigrants from northern Africa. "The Front National is both anti-Semitic and anti-Muslim," Pierce says, "the latter group being poor and an easy target."

In its study of neo-fascism in Europe, the European Parliament reported in 1965 that disaffected working class youths are the ripest targets for neo-Nazi recruitment, particularly during times of high unemployment and economic recession.

This raises the question: if scholars see the same confused young "losers" and "loners" as vulnerable to the call of neo-Nazis in Western Europe and the United States, and if far-right fringe groups on both continents have seen mainstream parties adopt some of their political agenda, shouldn't Americans worry more about their native varieties of avowed proto-fascists?

"The teen-aged foot soldiers of American proto-fascism are a human tragedy, but not much of a political menace," Professor McDonald replies. "More threatening are the well-heeled and politically respectable right-wing political ideologues whose views — on race, gender, the family and communism — lend an initial plausibility to the call of the 'ultra-right.'"

And Professor Ezekiel comments that although he is concerned about where the fear and distress of America's under-educated, unemployed underclass will take it politically, the bonds that sprang up between him and the neo-Nazis he interviewed give him some basis for optimism.

It was clear to these youths that "I was Jewish and a leftist and loathed the goals and ideas of their group," Ezekiel says. But it was also clear that some individual neo-Nazis had the usual human need for acceptance and friendship.

"I asked them direct questions about their lives, thoughts and emotions," Ezekiel notes, "and paid serious attention to their answers. For most of those young men, it was probably the first time since childhood that someone had given deep attention to their words and helped them articulate the sense that they found in their lives."

Near the completion of Ezekiel's project, one of the youths he'd worked with had begun to imagine himself in college. Another surprised Ezekiel one day with this question:

"If I was to go to a Jew church, would they let me sit down? Would you take me there?"



ENGLAND'S National Front typifies European neo-fascist organizations which take stridently nationalistic positions and oppose foreign immigration for racist reasons. Although the Front won some influence in the British Parliament in the 1970s, their presence today is seen mainly in street rioting, reports Prof. Geoffrey Eley. Photo by David Hoffman, Mother Jones

McDonald, who is using a Guggenheim Fellowship to study the history of urban politics in America, notes that racist and anti-Semitic ideologies have been prevalent in American history, but that their periods of resurgence and decline seem related to the presence of similar but less extreme ideologies in the political mainstream.

"Historically, a period with almost uncanny parallels with today is that of the 1920s, when a combination of uneven prosperity, political super-patriotism, fears of foreign subversion and fundamentalism facilitated the rise and spread to the North of the Ku Klux Klan," McDonald says.

The background to the current situation contains similar features. The economic "stagflation" of the 1970s aggravated mistrust among Blacks and whites, male and female workers and other ethnic and economic groups, McDonald says, and declines in real income were accompanied by an apparent national paralysis during the Carter administration.

"Conservative politicians and some of their fundamentalist allies seized on this discontent by making such liberal issues as affirmative action, school desegregation and feminism the scapegoats for many problems, from unemployment to the erosion of family life," McDonald says.

"While the 1960s and '70s saw government action to reduce socioeconomic barriers based on race or gender, now there is a resurgence of disagreement about the nation's standards of racial, sexual and economic justice, fostered in great part by a popular conservative president and his administration.

"To some extent, this process of political mobilization by the 'mainstream' right wing has

lection of his essays on 20th century German history and the rise of Nazism.

"European neo-fascists have carried racism and hatred beyond rallies and leaflets," Eley reports. "Violence against non-European immigrants has become commonplace in Great Britain, France and Germany."

Last year, the far-right Front National won strong representation in the French parliament, Eley says. And in his native England, he adds, "even though the influence of the neo-fascist National Front has dropped since the mid-1970s, it succeeded in introducing the rhetoric of racial separation into mainstream politics and has brought a new element of street violence in its wake."

Eley explains that the large numbers of immigrants in England "had long been a matter of concern to conservatives, who believed they were a drain on the public purse. But in the late 1960s, some Conservative Party figures — such as Enoch Powell, who made a demagogic and successful bid to capture anti-immigration sentiment for his own political purposes — began raising fears of 'cultural contamination.'"

By the mid-1970s the ultra-right National Front had launched a vociferous anti-immigration campaign mainly directed against Blacks and Asians. Although the Front never made a big impression in national elections, despite winning some influence in local government, "it did manage to develop a strong active membership and build much publicity," Eley says.

Most important, however, according to Eley, "Powell and the National Front helped shift the immigration debate rightward until even elements of the Labor Party began to concede on

'As the agitation which culminated in the abolition of African slavery in this country covered a period of 50 years, so may we expect that before the rights conferred upon us by the [post-Civil War] amendments are fully conceded, a full century will have passed away. We have undertaken no child's play. We have undertaken a serious work which will tax and exhaust the best intelligence of the race for the next century.' (T. Thomas Fortune at the founding convention of the National Afro-American League in Chicago, January 1890.)

With the Supreme Court's 1954 decision outlawing school desegregation in the *Brown v. Board of Education, Topeka, Kansas*, case, civil rights organizations predicted that racism would be eradicated earlier than Thomas T. Fortune's forecast.

The NAACP declared school desegregation would end before 1960 and that another three years would see the elimination of segregation in all its forms. Anticipating the 100th year of the Emancipation Proclamation banning slavery, the NAACP and civil rights groups advanced the slogan, "Free by '63."

But today, says Harold Cruse, professor emeritus of history and Afro-American studies, "most Southern public schoolchildren, not to mention those in the North, still attend racially segregated schools."

Furthermore, Professor Cruse says, although civil rights gains have produced a Black middle class that enjoys more economic and social advantages than any other ethnic group of African descent anywhere in the world, "various historical and economic forces have stranded two-thirds of Black America in the mire, where they face social disintegration."

Cruse wrote *Plural But Equal*, published in May by William Morrow and Co. of New York, to analyze these forces and to initiate a debate that he hopes will yield a Black political organization and program capable of overcoming the effects of segregation, racism and poverty.

In his historical study, the final chapter of which is adapted here with permission of William Morrow and Co., Cruse examines the reasons why Fortune's and other Black leaders' expectations of the 20th century appear likely to be unmet.

One key reason, he says, has been the failure by the NAACP, Urban League and other mainstream civil rights organizations to understand the pluralistic nature of American society:

"The philosophy of the main Black leadership organizations," Cruse says, "has accepted the rhetorical, or mythological, concept of America as a nation of

individuals. They advocate, therefore, that America should integrate Blacks as individuals, and let Blacks fit into the system on those terms. The reality is — and almost all Black people know this — that Blacks are looked on, individually and en masse, as members of a recognizable group that other American groups must compete with, cooperate with, hold down or weed out. That's the reality.

"On the economic level, those who espouse group interests in our country are the ones who are best able to realize them in economic and political terms. Other groups have done and do this successfully. Blacks, however, have usually failed to do this, for historical, economic and cultural reasons."

Civil rights organizations have also failed, according to Cruse, because they relied on a strategy of "noneconomic liberalism." Non-economic liberalism, Cruse explains, "espouses the notion that the struggle for individual civil liberties, improved race relations and political rights must take precedence over any program of economic advancement that supports Blacks as a group and aims at achieving a basic distribution

Blacks and Minorities in America's Plural Society

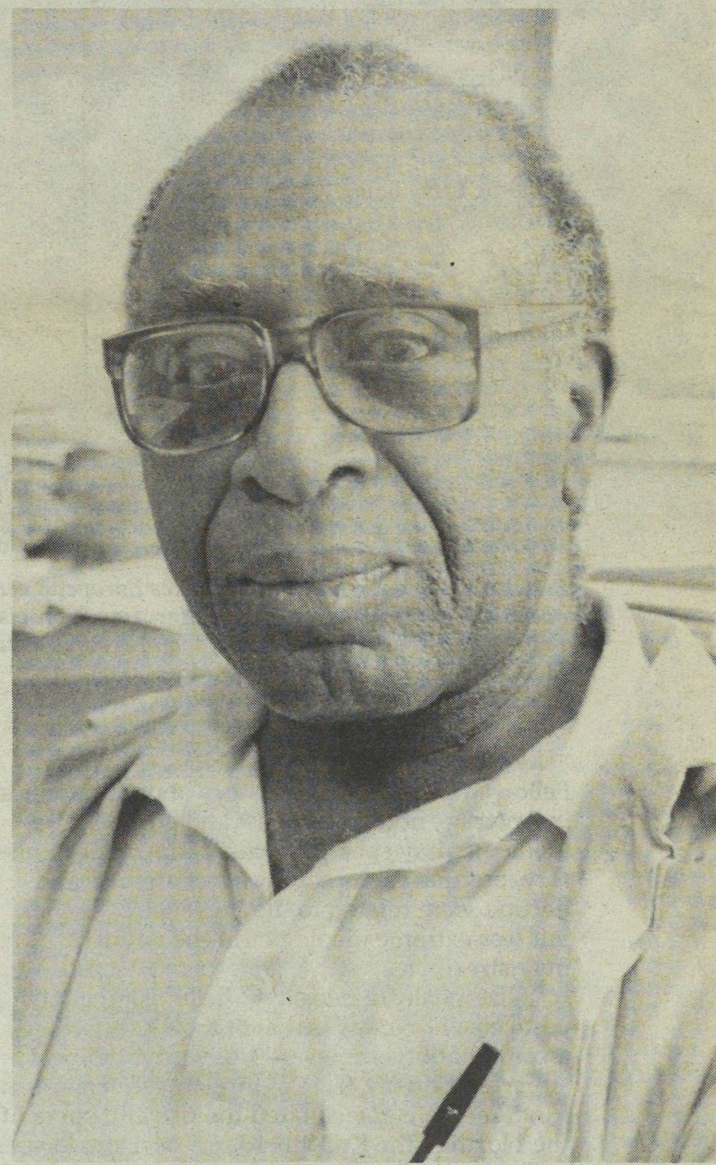
Plural
but
Equal

Why has twentieth-century black leadership failed to achieve its goals of complete integration, elimination of poverty, and severe underemployment, or development of institutions to offset social pathologies? Is black leadership today capable of ameliorating the worsening condition of underprivileged Black Americans? These are among the major questions addressed by Professor Cruse's historical analysis.

Harold Cruse
Author of THE CRISIS OF THE NEGRO INTELLECTUAL

'THE CIVIL RIGHTS MOVEMENT IS OVER'

And in many ways it was a failure, argues historian Harold Cruse



By Harold Cruse

As American society, representing a national entity of just over 200 years, approaches the year 2000, the social and economic conditions of American Blacks as a group reflect disturbing indications that they might become, racially and ethnically, an endangered species.

The 1950-1968 civil rights cycle — like the first major cycle of 1868-1896, during which civil rights advocates were ultimately defeated in their efforts to solidify gains promised in the 13th, 14th and 15th Amendments to the Constitution — ended disappointingly for Blacks.

This cycle began to wind down with the apparent victory of the 1954 *Brown v. Board of Education, Topeka, Kansas* school-desegregation case. In the aftermath of *Brown* and the civil rights legislation of the 1960s, Blacks are left in the '80s holding the heavy bag of an immense economic problem, one

of group wealth and power within our pluralistic society."

The effect of these two weaknesses, Cruse argues, has made civil rights organizations and their leaders the "institutionalized recipients of philanthropy and paternalism by influential white liberals" and turned the poor Black majority into "clients of governmental and social-work uplift agencies."

Characterized by these two weaknesses, the 1950-68 civil rights cycle has "produced a new Black middle class with its own codes of politics, a class that is akin to the welfare bureaucracy in that some have a stake in maintaining the poverty of the Black majority."

As a result of these and other forces, Cruse says, Blacks failed on several occasions to form cooperative economic organizations, a national democratically elected leadership council and a political party.

"Today," he says, "Black Americans are in a unique situation in world history: it is probably the first time an oppressed people has no strong counter-movements against its oppression."

Cruse will teach a course, *20th Century Afro-American Cultural History*, in the U-M Program in American Culture this fall, and he continues to meet periodically with a "Harold Cruse Study Group" at Harvard.

"I try to coach my students — Blacks, whites and others — to see this impasse that Black America is in, and to come out with a critique," Cruse says. "It's an intellectual impasse. One thing I stress to them is that the same impasse seems to affect not just Blacks but the entire industrial West. The great thinkers are gone."

— John Woodford

ALUMNI CENSUS

REPORT

The University of Michigan

A Profile of Diversity

"... In diversity is the perpetuation of the universe."

— Joseph Wood Krutch

The Results Are In!

In 1986, the University conducted a census of the more than 251,000 graduates for whom we have current addresses.

In this report we have highlighted the information we believe will be especially interesting to you. But before we move into a detailed analysis by school, profession, attitude, etc., we would like to express our overall impression of the responses.

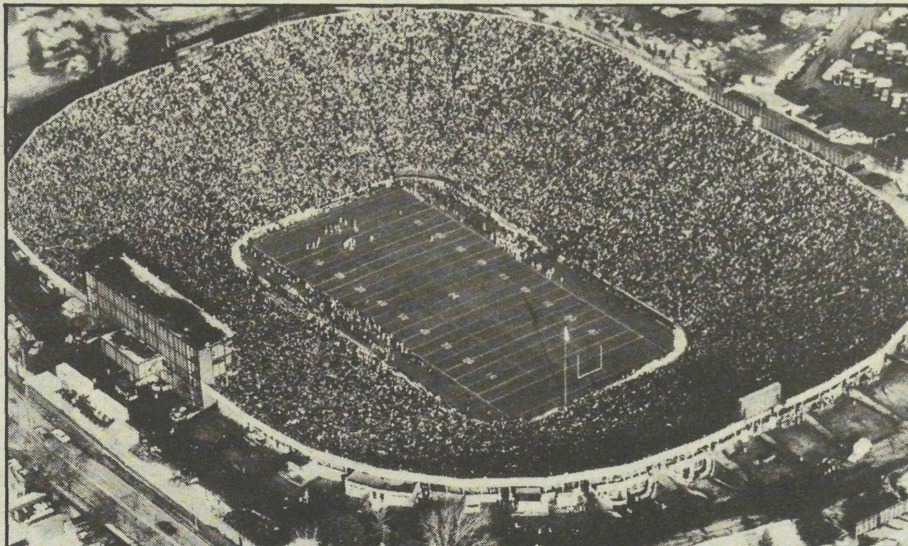
What struck us most, as we analyzed the returns, was the **diversity** of the U-M alumni. In age, Michigan graduates span the decades, with birth dates ranging from the late 19th century to the 1960's. Home addresses are listed in every state in the union. Occupations run the gamut, from farmer to pharmacist, from lawyer to librarian. Interests are broad, covering everything from travel to investments, from sports to meditation.

Nearly three-fourths of the alumni are married, and almost two-thirds have children. Overall, these graduates are an affluent group; although some make less than \$3,000 a year, others earn in excess of \$500,000 annually. What they have in common is a great fondness for their alma mater and an appreciation of the broad scope of their education at the University. In fact, among the 94% who indicated a positive attitude toward Michigan, many cited diversity as one of the major strengths of their U-M experience.

Some notes regarding the data: Please be aware that, while the analyses on these four pages are based on 110,010 returns (received by Dec. 1986), each question registered a slight variation in response rate. Also, multi-degree holders are counted in each school in which a degree was awarded.

"There is nothing as valuable to me personally as my education at the U of M... It gave me the opportunity to enjoy and appreciate the diversity of life, and the importance of every human being. What a gift!"

BA '60 LSA Journalism



So far, 115,000 (46% of those who received the Alumni Census) have returned their responses to us. That's 11,000 more people than it takes to fill the U-M Stadium on a football Saturday.

Census Bits and Pieces

The oldest respondent was born March 5, 1883 and graduated from U-M in 1907.

The most distant returns came from: Victoria, Australia; Papua, New Guinea; Katmandu, Nepal; Dhaka, Bangladesh; Lahore, Pakistan; and Tokyo, Japan.

Medical School graduates reported the highest average number of children (2.84), with Dearborn graduates reporting the lowest (2.15).

The highest percentage of alums with part-time employment was in Dental Hygiene (15%); the lowest was in Business (1%).

New basic information (name, home/business address, phone number) was received from 51% of the respondents.

The strangest return was the charred remains of a reply salvaged from the wreckage of a mail plane in Montana. Just enough of the address remained for the Postal Service to forward it to us.

"Great University! Impersonal — but what the hell, life is."

BA '66 Education

"Many of my colleagues had a highly focused education leading them to their technical careers. I feel better prepared and more enriched by the diverse education provided by U-M."

MS '82 Rackham Geology

Demographics

From the data received, we developed the following general profile of U-M graduates:

Gender: 60% men; 40% women

Age: 12% were in their twenties, 27% thirties, 22% forties, 16% fifties, 11% sixties, 8% seventies, 4% eighty years or above

Marital Status: 19% single, 72% married, 6% divorced, 3% widowed

Spouse attended U-M: 39% (32% for men; 50% for women)

Children: average of 2.48 per alum; 11% of alumni children attended U-M

Parent(s) attended U-M: 15% (14% for men; 17% for women)

Primary Work Status: 59% full-time, 11% self-employed, 4% part-time, 9% homemaker, 3% student, 1% unemployed, 13% retired

Top Five Occupations:

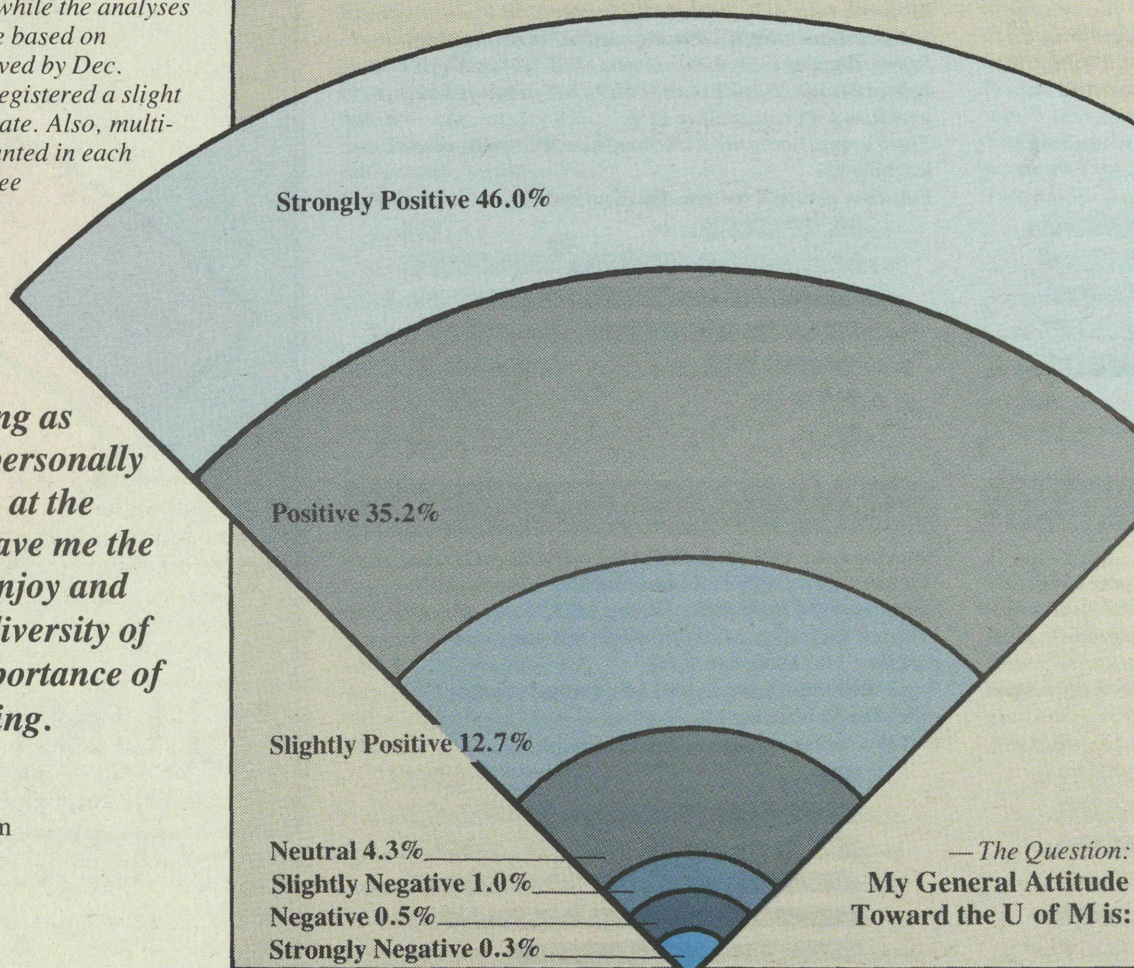
9% Elementary/Secondary Education,
9% Engineering, 8% Law,
7% Medicine, 7% University Education

Personal Income:

19% earned less than \$20,000;
18% \$20,000 to \$30,000;
19% \$30,000 to \$40,000;
21% \$40,000 to \$60,000;
14% \$60,000 to \$100,000;
7% \$100,000 to \$200,000;
2% \$200,000 or more

Household Income:

4% less than \$20,000;
7% \$20,000 to \$30,000;
12% \$30,000 to \$40,000;
27% \$40,000 to \$60,000;
32% \$60,000 to \$100,000;
14% \$100,000 to \$200,000;
4% \$200,000 or more

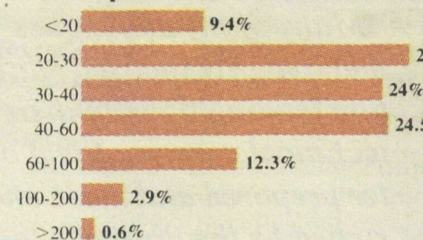


Your School at a Glance

The information below will enable you to look at the various schools, colleges, and campuses and to make comparisons between them.

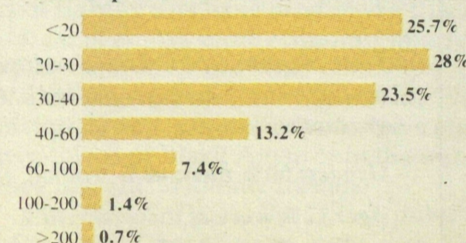
ARCHITECTURE & URBAN PLANNING

Response rate: 47%; male 84%; female 16%
 Marital status: single 23%; married 72%; divorced 4%
 Spouse attended U-M: 37% Home: MI 42%; CA 9%; IL 5%
 Primary work status: full time 62%; self-employed 21%;
 part time 2%; homemaker 1%
 Top 3 occupations: architecture, city planning, landscape,
 architecture 73%; building, contracting 3%; engineering 3%
 Full-time personal income: (in thousands)



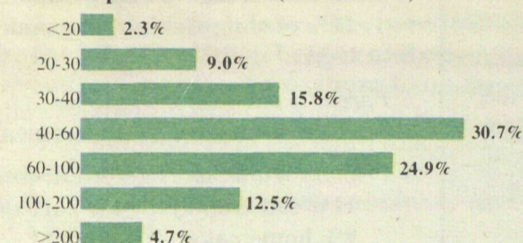
ART

Response rate: 39%; male 29%; female 71%
 Marital status: single 24%; married 65%; divorced 9%
 Spouse attended U-M: 50% Home: MI 43%; NY 9%; CA 9%
 Primary work status: full time 46%; self-employed 24%;
 part time 6%; homemaker 17%
 Top 3 occupations: art 36%; advertising 9%; education,
 elem./secondary, teaching 8%
 Full-time personal income: (in thousands)



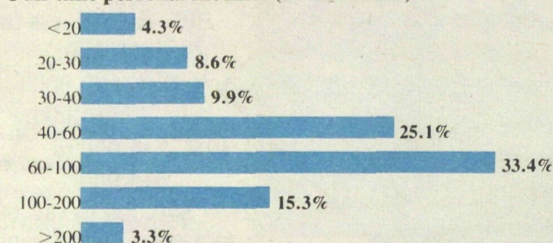
BUSINESS ADMINISTRATION

Response rate: 50%; male 84%; female 16%
 Marital status: single 19%; married 76%; divorced 4%
 Spouse attended U-M: 34% Home: MI 39%; CA 8%; IL 8%
 Primary work status: full time 76%; self-employed 11%;
 part time 1%; homemaker 2%
 Top 3 occupations: accounting, auditing 15%; sales,
 marketing 10%; finance / economics 10%
 Full-time personal income: (in thousands)



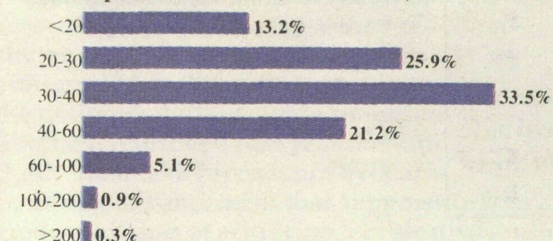
DENTISTRY

Response rate: 47%; male 92%; female 8%
 Marital Status: single 9%; married 85%; divorced 4%
 Spouse attended U-M: 36% Home: MI 67%; CA 5%; FL 5%
 Primary work status: full time 33%; self-employed 50%;
 part time 2%; homemaker 1%
 Top 3 occupations: dentistry 94%; college/univ. teaching
 2%; medicine .4%
 Full-time personal income: (in thousands)



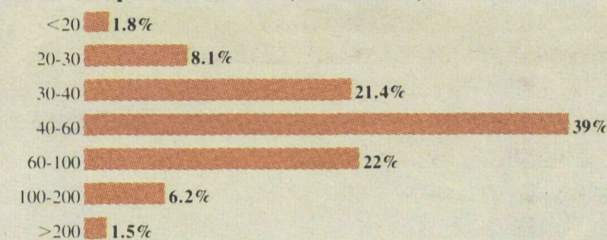
EDUCATION

Response rate: 43%; male 30%; female 70%
 Marital Status: single 13%; married 74%; divorced 7%
 Spouse attended U-M: 45% Home: MI 54%; CA 6%; IL 4%
 Primary work status: full time 49%; self-employed 6%; part
 time 6%; homemaker 19%
 Top 3 occupations: elem./secondary teaching 38%; education
 administration 11%; college/univ. teaching 8%
 Full-time personal income: (in thousands)



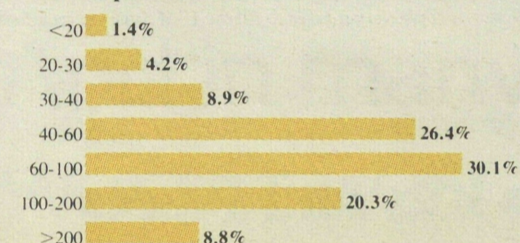
ENGINEERING

Response rate: 44%; male 95%; female 5%
 Marital Status: single 16%; married 79%; divorced 3%
 Spouse attended U-M: 32% Home: MI 33%; CA 12%; NY 4%
 Primary work status: full time 71%; self-employed 7%; part
 time 1%; homemaker 1%
 Top 3 occupations: engineering 52%; manufacturing 7%;
 computer science/technology 7%
 Full-time personal income: (in thousands)



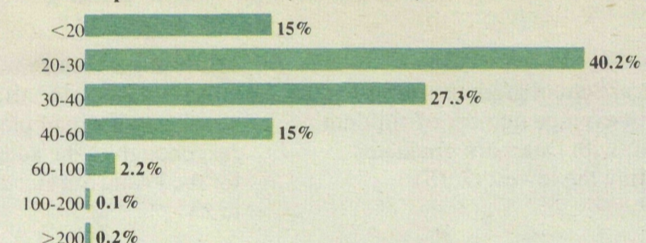
LAW

Response rate: 42%; male 90%; female 10%
 Marital status: single 13%; married 81%; divorced 5%
 Spouse attended U-M: 35% Home: MI 31%; CA 8%; IL 8%
 Primary work status: full time 60%; self-employed 26%;
 part time 2%; homemaker 1%
 Top 3 occupations: law 82%; college/univ. teaching 3%;
 government service 2%
 Full-time personal income: (in thousands)



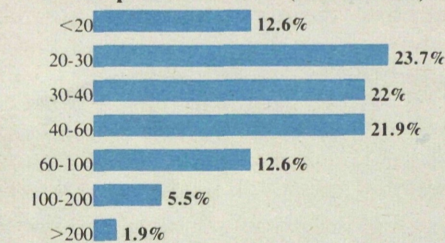
LIBRARY SCIENCE

Response rate: 49%; male 20%; female 80%
 Marital status: single 27%; married 59%; divorced 8%
 Spouse attended U-M: 40% Home: MI 40%; CA 6%; NY 4%
 Primary work status: full time 59%; self-employed 3%; part
 time 6%; homemaker 12%
 Top 3 occupations: libraries 71%; elem./secondary teaching
 8%; college/univ. teaching 3%
 Full-time personal income: (in thousands)



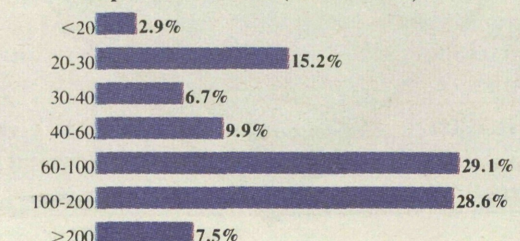
LITERATURE, SCIENCE, & THE ARTS

Response rate: 41%; male 53%; female 47%
 Marital status: single 23%; married 67%; divorced 6%
 Spouse attended U-M: 46% Home: MI 37%; CA 9%; NY 6%
 Primary work status: full time 56%; self-employed 11%;
 part time 4%; homemaker 11%
 Top 3 occupations: law 11%; medicine 9%; college/univ.
 teaching 9%
 Full-time personal income: (in thousands)



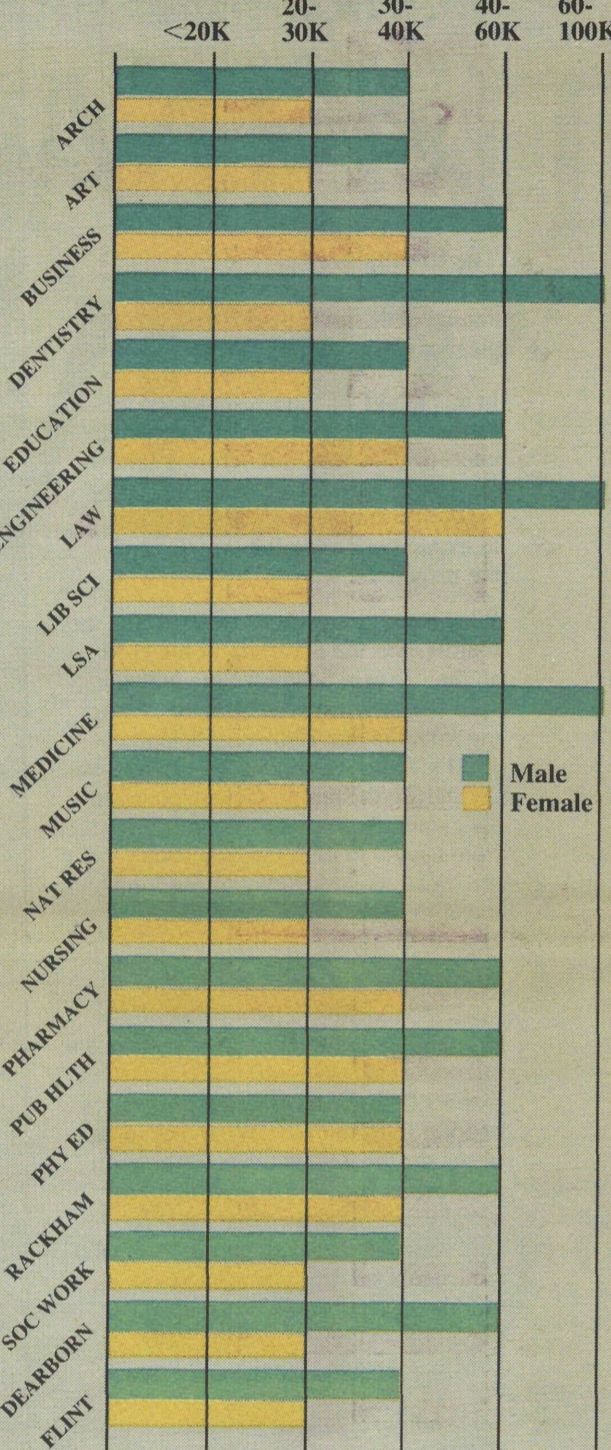
MEDICINE

Response rate: 40%; male 86%; female 14%
 Marital status: single 11%; married 83%; divorced 4%
 Spouse attended U-M: 40% Home: MI 35%; CA 11%; OH 5%
 Primary work status: full time 54%; self-employed 29%;
 part time 3%; homemaker 1%
 Top 3 occupations: medicine 91%; natural sciences 2%;
 college/univ. teaching 1%
 Full-time personal income: (in thousands)

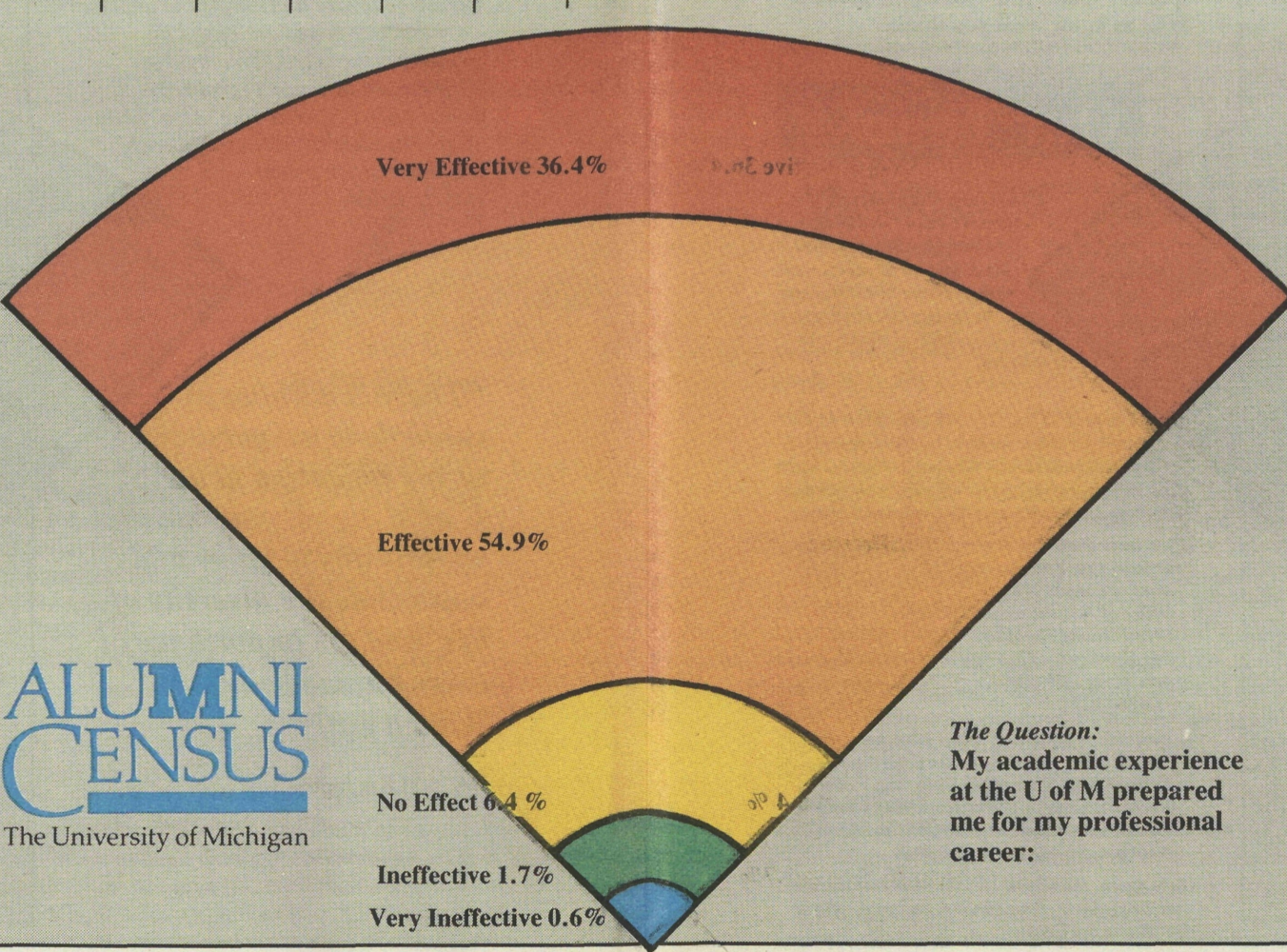
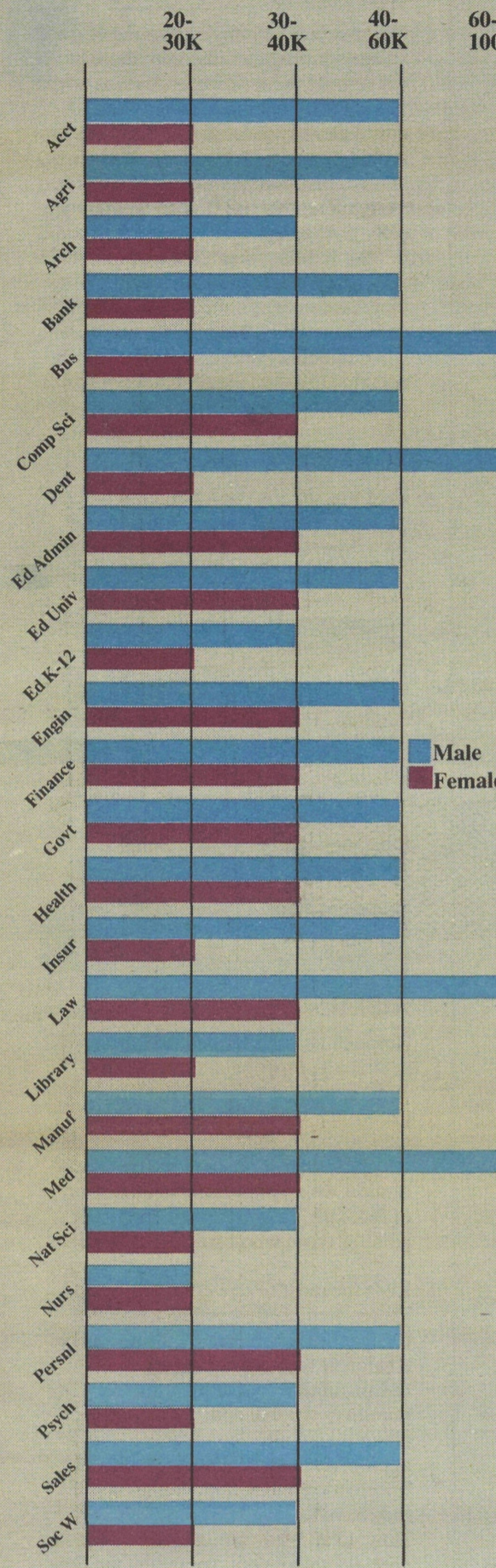


Income Comparisons

Median Personal Income for Alumni Employed Full-time by School/College and Gender



Median Full Time Income by Occupation and Gender



ALUMNI CENSUS
 The University of Michigan

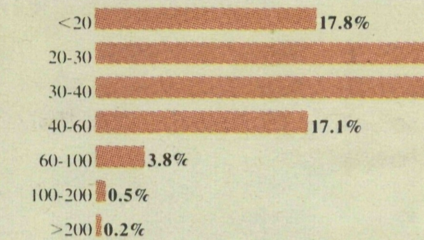
The Question:
 My academic experience
 at the U of M prepared
 me for my professional
 career:

Your School at a Glance

The information below will enable you to look at the various schools, colleges, and campuses and to make comparisons between them.

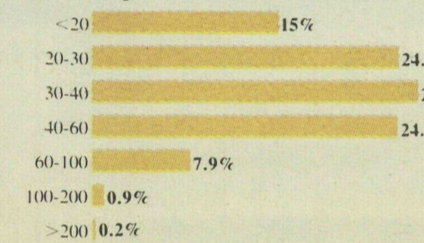
MUSIC

Response rate: 44%; male 47%; female 53%
 Marital status: single 21%; married 70%; divorced 6%
 Spouse attended U-M: 42% Home: MI 33%; CA 7%; NY 6%
 Primary work status: full time 54%; self-employed 13%;
 part time 7%; homemaker 11%
 Top 3 occupations: music 37%; elem./secondary teaching
 19%; college/univ. teaching 12%
 Full-time personal income: (in thousands)



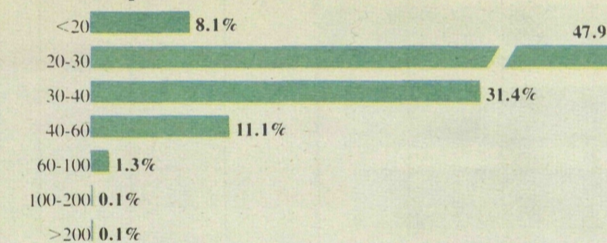
NATURAL RESOURCES

Response rate: 45%; male 78%; female 22%
 Marital status: single 20%; married 75%; divorced 4%
 Spouse attended U-M: 33% Home: MI 28%; CA 7%; WI 5%
 Primary work status: full time 65%; self-employed 10%;
 part time 4%; homemaker 3%
 Top 3 occupations: natural resources 25%; government
 service 9%; architecture, city planning, landscape arch. 8%
 Full-time personal income: (in thousands)



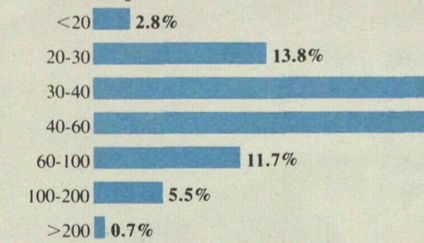
NURSING

Response rate: 50%; male 1%; female 99%
 Marital status: single 15%; married 73%; divorced 7%
 Spouse attended U-M: 52% Home: MI 49%; CA 7%; IL 5%
 Primary work status: full time 46%; self-employed 3%; part
 time 11%; homemaker 29%
 Top 3 occupations: nursing 71%; college/univ. teaching 5%;
 health care administration 5%
 Full-time personal income: (in thousands)



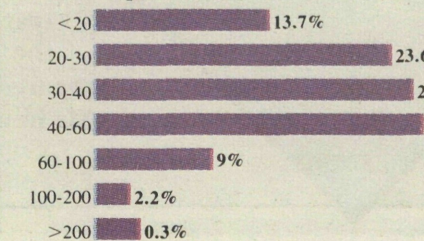
PHARMACY

Response rate: 47%; male 64%; female 36%
 Marital status: single 13%; married 81%; divorced 4%
 Spouse attended U-M: 39% Home: MI 45%; IL 6%; FL 5%
 Primary work status: full time 64%; self-employed 9%; part
 time 6%; homemaker 8%
 Top 3 occupations: pharmacy 63%; medicine 5%;
 college/univ. teaching 5%
 Full-time personal income: (in thousands)



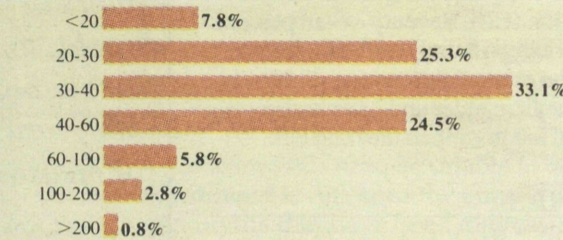
DEARBORN

Response rate: 36%; male 62%; female 38%
 Marital status: single 31%; married 63%; divorced 5%
 Spouse attended U-M: 29% Home: MI 78%; CA 4%; IL 2%
 Primary work status: full time 81%; self-employed 5%; part
 time 3%; homemaker 6%
 Top 3 occupations: engineering 21%; accounting, auditing
 10%; computer science/technology 8%
 Full-time personal income: (in thousands)



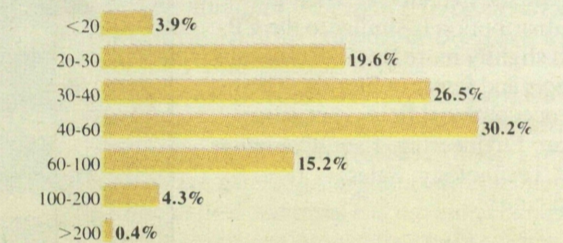
PHYSICAL EDUCATION

Response rate: 42%; male 54%; female 46%
 Marital status: single 23%; married 70%; divorced 5%
 Spouse attended U-M: 41% Home: MI 45%; CA 6%; IL 5%
 Primary work status: full time 62%; self-employed 8%; part
 time 4%; homemaker 11%
 Top 3 occupations: elem./secondary teaching 26%;
 college/univ. teaching 11%; education administration 11%
 Full-time personal income: (in thousands)



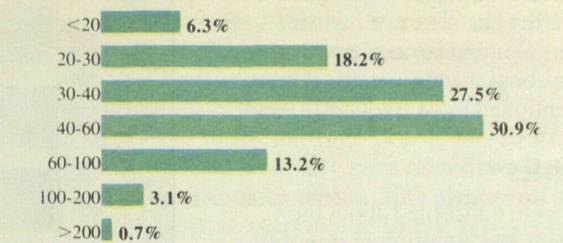
PUBLIC HEALTH

Response rate: 44%; male 51%; female 49%
 Marital status: single 22%; married 69%; divorced 6%
 Spouse attended U-M: 32% Home: MI 30%; CA 8%; IL 6%
 Primary work status: full time 68%; self-employed 5%; part
 time 3%; homemaker 6%
 Top 3 occupations: public health 22%; health care
 administration 20%; medicine 9%
 Full-time personal income: (in thousands)



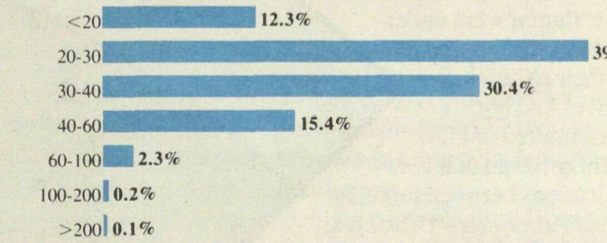
RACKHAM GRADUATE SCHOOL

Response rate: 42%; male 60%; female 40%
 Marital status: single 17%; married 73%; divorced 6%
 Spouse attended U-M: 39% Home: MI 40%; CA 8%; NY 4%
 Primary work status: full time 62%; self-employed 6% part
 time 4%; homemaker 6%
 Top 3 occupations: university teaching 17%; elem./secondary
 teaching 14%; engineering 10%
 Full-time personal income: (in thousands)



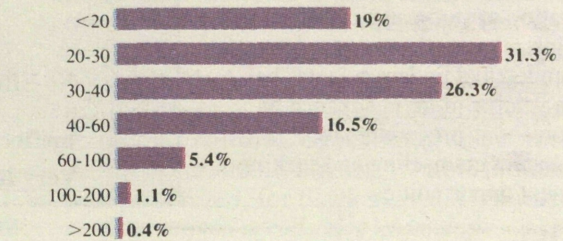
SOCIAL WORK

Response rate: 42%; male 32%; female 68%
 Marital status: single 21%; married 65%; divorced 12%
 Spouse attended U-M: 39% Home: MI 45%; CA 7%; OH 5%
 Primary work status: full time 69%; self-employed 9%; part
 time 7%; homemaker 7%
 Top 3 occupations: social work 61%; psychology,
 psychotherapy, mental health 13%; college/univ. teaching 4%
 Full-time personal income: (in thousands)



FLINT

Response rate: 34%; male 47%; female 53%
 Marital status: single 23%; married 68%; divorced 8%
 Spouse attended U-M: 36% Home: MI 79%; CA 3%; FL 2%
 Primary work status: full time 71%; self-employed 6%; part
 time 5%; homemaker 9%
 Top 3 occupations: elem./secondary teaching 20%;
 accounting 7%; computer science/technology 5%
 Full-time personal income: (in thousands)



Lifestyles of the "Maize and Blue"

Looking over the results, we thought it might be fun to compile profiles of specific social "categories." Here's what we found:

FRATERNITY/SORORITY MEMBERS

(You gosh-darned Independents may skip this part.) This group is "rah-rah" for U-M with strong Michigan ties, as well as strong family ties. A higher percentage of their spouses attended U-M; their parents were more often Michigan graduates; and more of their children attended U-M than the general Census Population (CP). Seventy-seven percent are married, with only 14% single, and they have more children (avg. 2.59). Also, they are older and have higher personal incomes than the total CP.

YUPIES

We confess. We gave in to curiosity and took a look at this magazine cover group of "young upwardly mobile professionals," who were born between 1946 and 1964 and who earn \$30,000 or more annually. There are more men in this group (74% as compared with 60% in the CP), and they have fewer children (avg. 1.85). They are U-M boosters with a more positive attitude to the University than the overall CP. Their geographic distribution is similar to the CP, although slightly more live in California and Illinois and fewer in Florida. Their top five occupational fields, not surprisingly, are Engineering, Law, Computer Science/Technology, Sales, and Medicine.

Concerns

More than 24% of the Census respondents included comments in their questionnaires. The majority were positive — ranging from ringing choruses of "Go Blue!" to declarations of "the best years of my life." However, alumni also expressed some concerns about the University. Those areas mentioned most frequently were:

Minorities

Alumni were concerned about the recruitment and retention of minority students and faculty. They suggested that greater efforts be made to boost minority enrollment levels and increase the number of minority faculty. They also stressed the need for minority role models and the establishment of strong support systems for minority students.

Admissions

Some alumni were understandably disappointed that their children or relatives had not been admitted to U-M. Others believed that communications between families and the Admissions Office was inadequate. Several felt that too few Michigan students were accepted, while others were concerned that high tuition discriminated against out-of-state students.

Counseling

A number of alumni felt that academic and/or career counseling could be improved to better prepare students for concentration of study and entrance into the job market. One respondent recommended that undergraduates be advised a year or more in advance of graduation about procedures for securing career counseling and seeking employment opportunities.

"U-M stretched me to limits I thought could not be reached. I'm grateful!"

M PADM '85 Rackham Public Administration

"My University of Michigan experience has been like a key-card, opening doors in the business world, and socially, throughout my lifetime. My gratitude is immeasurable."

BA '47 LSA Psychology

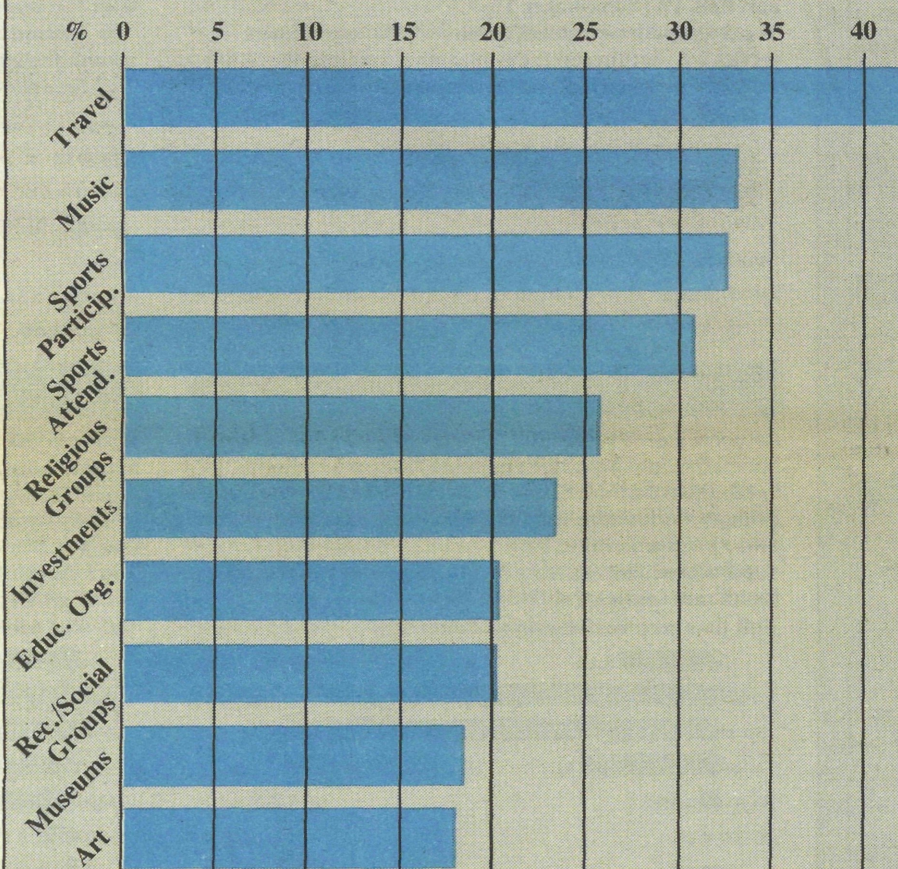
"I tell my friends I may not be a 'blue blood,' but my blood is 'yellow and blue.'"

BA '32 LSA

"My undergraduate years will always be the Camelot of my past. Those were the best of times."

BS ED '66 Physical Education and Education Certificate

Top 10 Interests and Leisure Activities



RETIREES

Yes, that's the triumphant sound of ice scrapers hitting the trash can; more of our retirees are residing in Arizona and Florida and fewer in Michigan and Illinois than in the overall CP. They are a settled group, with fewer single or divorced, but more widowed. There are many more men (65%) than women (35%). Although many were the first in their families to graduate from U-M, with fewer parents or spouses attending, they have strengthened their U-M ties and sent more of their children to the University than the general CP. Their personal incomes parallel those of the overall alumni population.

BABY BOOMERS

U-M was the "home away from home" for large numbers of this young group, born between 1946 and 1964, and their Michigan ties are still strong. More live in Michigan, and more have spouses who attended U-M than the general CP. Fifty-five per cent are men; 45% are women. Since they are young and more likely to be single, boomers have fewer children. They are more career-oriented with 73% employed full-time, as compared with 59% of the CP. Their top occupational fields are Law, Engineering, Medicine, Elementary/Secondary Education, and Computer Science/Technology.

Concerns

Athletics

Respondents often urged the University to strike a proper balance between athletic achievement and academic excellence. Some alumni worried that the University may be overemphasizing athletics. One alum captured the mood of most who commented when he said of football: "It isn't EVERYTHING! (But for those who care, GO BLUE!)"

Even the most severe criticisms were appreciated, as they reflect a concern for the University and therefore can be a valuable tool for improving our institution (not to mention our humility). To that end, we passed along many of the comments to the appropriate departments for their information and action. Some of you may have received responses already. Now, to all who commented, we send a special "thank you" for taking the time to let us know what you think.

Our Thanks

Conducting and analyzing the Alumni Census was both challenging and enjoyable. Each one of us came away with a feeling of enthusiasm for the project and of closeness to the thousands of alums who responded.

A request: There are still more than 40,000 alumni for whom we have no valid addresses. If you did not receive a census, or if you know of an alum who was excluded, please let us know so that we can update our file and send a census.

If you have questions or comments, we'd like to hear from you. You can reach us at:
 Alumni Census 1986
 Office of Administrative Services
 6018 Fleming Building
 The University of Michigan
 Ann Arbor, MI 48109
 313/764-9238

Gerlinda Melchiori, Project Director, Margaret Fisher, Administrative Coordinator, Lesley Kabza, Computer Charting, Robert Korniski, Computer Programming, Kay Maves, Pilot Analysis, Robert Schweitzer, Analysis, Sheryl Szady, Analysis

Once again, thank you . . . for your enthusiasm, your helpfulness, your candor, and your time in completing the Census.

Very Effective 28.5%

Effective 58.0%

No Effect 11.5%

Ineffective 1.6%

Very Ineffective 0.4%

The Question:
My experience at the U of M prepared me for life in general:

that continues to weigh down the Black upward mobility toward the economic parity that the civil rights movement promised but could not deliver.

A proliferation and apotheosis of myths by the official Black leadership followed the Supreme Court school-desegregation decision. The leaders predicted that the millennium of complete racial democracy would be realized in just one more decade; "Free by '63!" was their slogan. However, the reverse occurred. By 1980 Blacks had collapsed and were deteriorating politically as a result of having been goaded and lured by a set of false assumptions, as well as having been driven to march forward under the conflicting and mutually negating banners of "Integration" and "Black Power."

Hence, the fundamental issue facing the Black minority for the remainder of the 20th century is not the fruitless contention with the unresolvable, ambiguous, open-ended legalisms of the Equal Protection Clause of the Constitution, but the reality of the closed, privileged arena of economic competition for the rewards of social status through economic parity.

The reality of the Black economic situation today is the extended but aggravated situation that the great Black scholar and activist W.E.B. Du Bois described in 1934. Du Bois prophesied the unavoidable consequences of the philosophy of this century's major civil rights organization, the National Association for the Advancement of Colored People (NAACP), which he helped found in 1909:

"This [NAACP] program of organized opposition to the action and attitude of the dominant white group includes ceaseless agitation and insistent demand for equality: the equal right to work, civic and political equality, and social equality. It involves the use of force of every sort: moral suasion, propaganda and where possible, even physical resistance." But "there are, however, manifest difficulties with such a program. First of all it is not a program that envisages any direct action of Negroes themselves for the uplift of their socially depressed masses; in the very conception of the program, such work is to be attended to by the nation, and Negroes are to be the subjects of uplift forces and agencies to the extent of their numbers and need. Now for obvious reasons of ignorance and poverty, and the natural envy and bickering of any disadvantaged group, this unity is difficult to achieve."

What Du Bois described in 1934 as the Black "socially depressed masses" are the magnified Black millions of the '80s existing below the poverty line — the Black unemployed, the fatherless families, the high school dropouts, the petty criminals, the urban homeless, the unskilled, the welfare survivors whom the nation and its uplift forces and agencies cannot rescue.

It is true that Blacks have made the kinds of advances that would have seemed impossible in the 1890s. Compared with the pre-New Deal era, Blacks have made unprecedented advances in politics, culture, economics and especially education. On the all-important economic front, Blacks have made a remarkable *relative* advance against the ravages of poverty in a rich society, the wealthiest the world has ever seen, which irresponsibly tolerates and abets that poverty.

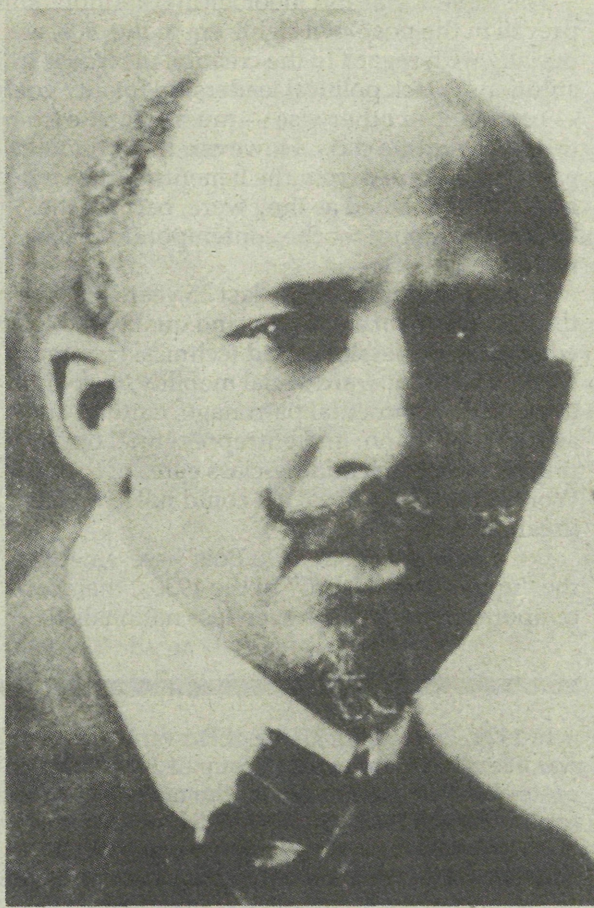
The century-old struggle against poverty has been harder for native-born Blacks than for European immigrants. In the industrialization of America there were two main pools of cheap labor, European immigrants and Blacks. European immigrants complained about being severely exploited workers in the late 1800s and early decades of this century, but they were virtually guaranteed a job; in fact, they were brought here for specific labor needs in mining and light and heavy industry. (This guarantee of work and the right to enter small business was also true of certain Asian immigrants, especially the Chinese and Japanese.)

The Black ex-slaves, however, were not placed in those jobs. Most Blacks were kept bound to the land in the South under peonage conditions or, later, limited to unskilled jobs in industry. They were systematically and brutally denied the right even to form cooperatives of tenant farmers and sharecroppers in the 1920s. (As many as 300 Blacks were killed in Arkansas in October 1919 when they attempted to organize co-ops in Philips County. Similar mass killings and lynchings, with identical motives, took place throughout the South.)

When access to entrepreneurial rights to the free market was wiped out by the economic col-



BOOKER T. WASHINGTON was born a slave in Virginia in 1856. He worked mornings in a coal mine while attending a one-room elementary school. In 1872 he walked and hitchhiked 500 miles to enroll in Hampton Institute, a Black college in Virginia. He founded Tuskegee (Alabama) Institute in 1881. Because Washington advocated independent Black educational and economic development as greater priorities than civil rights or political gains, W.E.B. Du Bois denounced him in 1905. In 1934, however, Du Bois split with the NAACP for stressing integration while failing to develop a Black-controlled economic and educational program.



W.E.B. DU BOIS was born in Massachusetts in 1868. A graduate of Fisk, Harvard and Berlin universities, he became a renowned writer and activist. A co-founder of the NAACP in 1909, he broke with it in 1934, charging that its leaders did not "envisage any direct action of Negroes themselves for the uplift of their socially depressed masses." Du Bois joined the Communist Party in 1961, then moved to Africa, where he died in 1963.

lapse of 1929, Blacks were reduced to a level of mendicancy lower than that of a helot. At least a helot, slave or serf merits the right to be fed; a freed serf without a master becomes the worst victim of the economics of scarcity. These and other economic "badges of servitude" have tremendously assaulted the stability of the Black psyche.

From the 1940s to the mid-'60s, the ameliorative powers of the liberal consensus were directed toward assuaging the economic disabilities of the Black masses through the New Deal, presidential executive orders and affirmative action programs.

By the 1980s, however, these powers were politically spent, and the Black civil rights leadership mined all it could out of that vein whether a liberal or conservative consensus prevailed in Washington. Yet the Black leadership seemed either not to know this or to be unable to admit it, for it continued to advance the empty slogans and barren myths that have been distressing corollaries of the civil rights movement: the myth about the ultimate meaning of racial integration, the myth about the redemptive powers of moral suasion, the myths surrounding the legalities of equal protection regarding race and economics in a free-market economy.

By skirting the self-evident necessity of organizing politically, civil rights and political leaders evaded the responsibility to counsel *collective enterprises* among Blacks, to inspire *collective determination*, to engage in *cooperative economic efforts* on both corporate-business and commodity-distribution levels.

As Theodore Cross, a white-liberal historian, put it in his book, *The Black Power Imperative*:

"There appear to be few records in history of any tribe or nation where the largest share of economic goods and valued positions has not been claimed by those individuals and groups that were economically and politically strong and that had the most secure hold on society's instruments of coercion. . . . In the tradition of many other ethnic outsiders who have achieved rank equal to the majority, Blacks must also become competent in all the accepted forms of economic and political power that a democracy holds open to its citizens and protects for their benefit and advancement."

However, in the face of this persuasive American economic reality, both white-inspired non-economic liberals and radical left-wing socialist advisers beguiled Blacks into believing they had neither a legitimate nor a functional stake in the power-sharing prerogatives of the capitalistic free-market system.

From the Black vantage point, the United States must be seen as Cross describes it, as a "traditional society which, like almost all societies before it, is responsive to the self-seeking needs and wishes of those groups and individuals who, through competence or position, have the ability to persuade others to share or part with valued positions and resources. The struggle by Blacks to take an equal place in the economy must not be seen as an effort to overturn or humanize capitalism but rather an effort to move onto its playing fields, become part of its powerful institutions, and to share all the prerequisites and prerogatives of those who run and regulate it."

Civil rights justice, for all intents and purposes of the United States Constitution, has been won; there are no more frontiers to conquer; no horizons in view that are not mirages that vanish over the hill of the next Supreme Court decision on the meaning of equal protection.

The bottom line for the next Black political manifesto is *economic justice*, without which there will be no Black survival. The truth is, however, that there exists in Black America no such organized Black leadership consensus that is either willing or able to replace, oppose or simply ignore and bypass the organized remains of the old, institutionalized civil rights and social welfare leadership.

What is really needed today is a new Black leadership organization of national dimensions. More than that, this organization requires another concept of Black leadership. The age of the single Big Leader Spokesman has passed, since no single Black leader today is capable of reflecting the many-sided complexities of the political, economic, cultural, educational and institutional needs of American Blacks. What is required, in fact demanded, for Black survival is a form of *national council of collective leadership* — a new

CIVIL RIGHTS

Continued

concept of leadership.

The nearest approximation to a single trail-blazing leader was Martin Luther King Jr., whose martyrdom was the tragic consequence of being driven by idealism to invoke a "new set of human values" in a society whose moral reflexes are not attuned to social change.

Following King has come Jesse Jackson, bearing the outlines of Black leadership ideals involving both economic and political activism. But even though he is a Black leader with a pronounced degree of charisma and national appeal, Jesse Jackson has so far squandered too much of his potential by opportunistically following the imaginary bait of electoral politics at the presidential summit, while neglecting the more crucial and fundamental and *obligatory* task of political organization at the bottom, *the independent Black political party*.

Jesse Jackson's 1984 presidential bid was, in Black political terms, politically premature. While Jackson's concept of the Rainbow Coalition was commendable, in his haste for the laurels of political notoriety, he forgot that the sought-after prize of real Black political power lies at the "end of the rainbow," not at the beginning.

Only Blacks are in a position to form the organizational base for a "third force" departure from the Democratic Party's monopolistic hold on the left-wing position of the two-party system. Yet it would be tactically incorrect to premise a Black push for an independent political party on the basis of a coalition at the outset. Black political mobilization of any kind that does not aim to transcend mere electoral conventioning, that does not outline strategies for economic elevation, is, for Blacks, dead-end politics.

The ultimate goal of any group politics in a pluralistic society has to be self-interest, especially if the self-interest is economic. Black conservative critics of civil rights strategists declare that the Blacks' poor economic condition cannot be wholly attributed to racial discrimination.

In the Black conservative view, as espoused by Walter E. Williams, "Racial bigotry and discrimination are neither complete nor satisfactory explanations for the current condition of many Blacks in America."

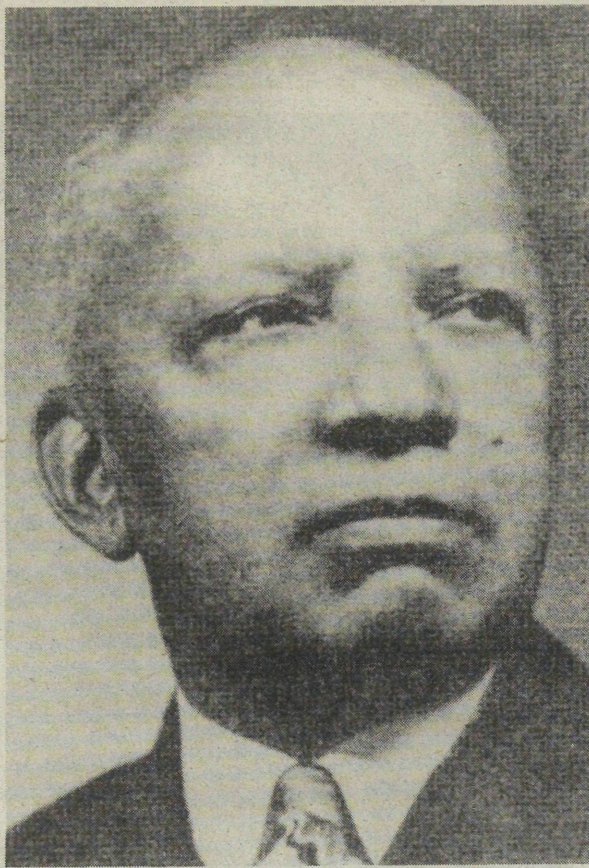
Such conservative arguments at least get to the heart of the Black economic situation. The catch here, however, is that while Black conservatives claim the option of halting affirmative action and other so-called "reverse discrimination" measures that aid Blacks economically and collectively, they, themselves, are the prime beneficiaries of precisely those maximum social, educational and professional advances resulting from civil rights legislation.

Black conservatism does express the view that some of the causes underlying the restrictions that limit Black economic opportunities are certain "laws," that is, *legal* restrictions, but the modification of such laws, if such is possible, can be achieved only through Black political organization.

The problem is that this new-style political leadership must emerge from the Black middle class or, at least, from the political elites of the Black middle class. It is evident that the economic consequences of the civil rights cycle produced the new, contemporary Black middle class — the repository of new versions of what Du Bois described as the Black "Talented Tenth."

Du Bois saw the Talented Tenth as the source of quality intellectual, political, educational and cultural leadership that Blacks would require in the struggle for racial, social and economic parity with other groups in American society. But by 1940 Du Bois had to give up his idealistic notion about the Black Talented Tenth. It became demonstrable that the class origins and affinities of the Black elites were *non-nationalistic*. "The upper-class Negro has almost never been nationalistic," wrote Du Bois in his autobiography, *Dusk of Dawn*:

"He has never planned or thought of a Negro state, or a Negro church or a Negro school. This solution has always been a thought up-surging from the mass, because of pressure which they could not withstand and which compelled a racial institution or chaos. Continually such institutions were founded and developed, but



CARTER G. WOODSON was born in 1875 in Virginia. The son of a tenant farmer, he became a pioneering Black historian after receiving his Ph.D. from Harvard in 1912. In his 1933 *The Miseducation of the Negro*, he argued that whether in desegregated or Black schools, Blacks were victimized by an educational system that failed to teach them the basic arts of earning a living in a hostile economic and social environment. Declaring that the 'educated Negroes' were 'all but worthless in the development of their own people,' he urged the down-trodden Black to 'do for himself or die out as the world undergoes readjustment.'

this took place against the advice and best thought of the intelligentsia."

The same social and ideological conditions still prevail in the post-civil rights era of the '80s, especially with regard to the creation of *political* institutions. Black political leadership for any goals — economic or otherwise — must emanate from the Black middle class. However, the economic gains that accrued from the benefits of the civil rights cycle, limited as they were, became the bases of affluence for the contemporary Black middle class.

This new class, over the last 25 years, has been the beneficiary of a quantity and quality of higher education, professional and technical training, employment, upward social mobility, corporate ingress, governmental patronage, cultural and artistic expression, and entrepreneurial opportunity that the Black middle-class elites of the post-World War II New Deal era could not even have dreamed of.

But measured against Du Bois' assessment of the "upper-class Negro" of the 1930s, their contemporary progeny are even less nationalistic

In 1924, Prof. Alain Locke of Howard University was a leading member of a group of 300 Black delegates from 63 organizations who met in Chicago to form a "Negro Sanhedrin." The Sanhedrin concept was modeled on an organization European Jews had formed to define and defend their interests under Napoleon. In implied opposition to the approach of the NAACP, Locke wrote that Blacks needed an agency that would "transform the liabilities of the enforced separatism of race life into group assets of spiritual, social and cultural autonomy, and [improve] the economic and educational condition of the Negro [through] self-help and organized cooperation toward our share of responsibility, direction and effort in the solution of the race situation in America." The Negro Sanhedrin struggled for a few years and collapsed, still in its formative stage. — H.C.

than their predecessors. At least, the "Black bourgeoisie" whom the sociologist E. Franklin Frazier berated 30 years ago was guiltily and painfully conscious of its social powerlessness and its inability and shortcomings as a class, and aware of the social responsibilities it either refused or was unable to assume.

By contrast — and stated in socioeconomic, educational, intellectual, political and cultural terms — the new Black middle class, including its elites, is an *empty class* that has flowered into social prominence without a clearly defined social mission in the United States.

With a scattering of exceptions here and there, the new Black middle class is an unprecedented product of specific civil rights conditioning that renders it not intrinsically incapable, but *mindless* of its own potential, or else reticent to mobilize it through any organizational channel that is plainly open to it.

One critical gauge in assisting the general societal deficiencies of this new class is the puny results of its intellectual, scholarly and creative output compared with the achievements of its predecessors from 1900 to the 1960s.

Despite all the preferential benefits bestowed upon it via extended educational opportunities, this new class has revealed only a flickering glimmer of intellectual or creative or scholarly potential reminiscent of the achievements of Du Bois, Carter G. Woodson, Alain Locke, Booker T. Washington, E. Franklin Frazier, Sterling Brown, Mary McLeod Bethune, Jessie Fauset, Allison Davis, Langston Hughes, Ralph Ellison and other notables of the '20s, '30s and '40s.

This is not said in condemnation of the new class, but as a general assessment that, as a class, it does not aspire to achieve. Lacking even a clear consensus of a social mission, except more of the same vague and evanescent idea of "civil rights," the new middle class is an indulgent "Me" generation, a class that has in-growing psychic troubles over portents of an uncertain future.

Because of its unprecedented and unexpected social and economic evolution, this class and its various spokesmen and spokeswoman cannot admit in a political and/or economic fashion that, for all intents, its objective is to consolidate and defend its own social gains while writing off the uplifting of the Black underclass as a lost cause. Indeed, many middle-class Blacks have a stake in maintaining the poverty that creates jobs for them in the welfare bureaucracy.

Flushed with the civil rights optimism of the liberal consensus, the emergent new class both denied and evaded the self-evident existence and the growth of a permanent underclass with its ominous signs of Black family disintegration as outlined in the controversial Moynihan Report of 1965, *The Negro Family — A Case for National Action*.

Nonetheless, of all the nonwhite minority groups, the Black minority finds itself at the end of the civil rights cycle as the one most compromised. Because it is and remains the largest minority, economic, political, family, educational and other problems are magnified by its size — when its size should, in fact, become its innate advantage.

The end of the civil rights cycle has left the Black minority without a leadership consensus or even a leadership forum that can claim to speak on behalf of the entire Black minority inclusive of class, gender, ideological and factional divisions.

It has even been argued on occasion that such an all-inclusive Black leadership consensus is neither required nor justified. This raises the crucial question: in what organizational, political or economic manner should the destiny of American Blacks be determined or guided?

From the view of the American Black minority, one salient historical fact has to be kept in mind: no matter how competing political, economic, educational and minority establishments care to interpret the meaning of traditions, history and constitutional legality, the United States still has a rendezvous with both its past and its future. In the nation's future, the Blacks must struggle to save themselves because allies are not guaranteed.

Despite the false promises of the most recent civil rights cycle of the '60s and '70s, American Blacks still represent the most crucial minority group, the most strategically positioned to impact on the institutional structures of the total society. What is lacking is the quality of Black leadership capable of harnessing Black potential.

LETTERS

Military Research

YOUR FEBRUARY issue contained a letter referring to the "faculty decision not to permit research on weapons." In your previous coverage of SDI research it was not clear to me exactly what faculty were involved in this "decision." Was this a unanimous decision of the entire faculty, including those in the sciences? Surely even a majority vote would not deprive others the privilege (and right) to engage in DOD sponsored research.

Since the 1940s much of the significant R & D constituting basic advances upon which new weapons systems were developed (not in universities but in industry) was carried out in universities. In almost all cases the work at universities has consisted of basic as well as focused research, not manufacture. Actually, universities are ill-suited for any manufacturing operation. Spin-offs of such basic research are frequently to be found in many aspects of every day life.

Hopefully many of the most innovative individuals in the sciences find their way onto faculties. Where better can the national defense effort find expertise to carry out fundamental research necessary for DOD to achieve its constantly changing goals? It should be remembered that the defense of the nation is the responsibility of officials of our government who are accountable to the electorate. Finally, those who desire the benefits of a free society, including university faculty, have a right, as well as a duty to contribute to that society in their areas of expertise.

William A. Nash '49
Amherst, Massachusetts

Women and Men

YOUR publication gets better each issue, but I want to take issue with the statement by Elizabeth Douvan ("America's Psyche," April '87) to the effect that the press took after Geraldine Ferraro because she was a woman. I think they took after her because she had things in her past that needed to be exposed. Being men did not save Nixon or Carter from the press; I submit that the press was doing its job in all those instances, and I am thankful we have a press that is not going to be a party to political whitewashes.

I also think that Douvan sees too many differences in the outlooks of men and women. In my profession, I deal with women lawyers constantly, and frankly, I see no difference. Women are just as formidable as male opponents, and the approaches to settlement seem to me to be the same.

Stanley D. Ross '65 Law
Columbus, Ohio

PROF. ELIZABETH DOUVAN REPLIES: Mr. Ross knows now that Geraldine Ferraro "had things in her past that needed to be exposed," but the editor I quoted didn't know that. And the editor's statement makes the motivation "to kill her" clear.

I am delighted that Mr. Ross finds his women colleagues "formidable." I am sure they are. We did, however, find significant differences in the way male and female mediators approached their tasks and roles. Clearly, Mr. Ross and I differ in our constructions of gender issues.

Dalkin (left) and Verdier with universally recognized paraphernalia.



'Power of Chastity'

YOUR APRIL issue is of special interest to me. I've two friends who are at this time working on articles about women in early church history. "The Power of Chastity" by Marsha Dutton was tremendous and I enjoyed it so much. It is unusual to see such an article in a university magazine. Congratulations to you on such a fine issue.

Virginia M. Howard
Pineville, Louisiana

APRIL'S ARTICLES, starting with the front page, on "The Power of Chastity" by Marsha Dutton about Christina of Markyate, Julian of Norwich and the Origins of Anchoritism, and the many other articles, were extremely well done and appropriate, especially in these times.

Daniel Andrew Isaacson '50
St. Thomas, Virgin Islands

Census and 'Red Files'

YOU HAVE encouraged alumni to submit their census forms with assurances that "confidentiality is one of our principal concerns." As an undergraduate during 1971-75, I heard and believed during assurances about the administrative paperwork the University required. I realized my foolishness several years later when the Michigan State Police forwarded my edited "Red File," which identified me as a political subversive. Although my file was filled with erroneous and misleading information, some portions were absolutely correct. These segments included personal information I had provided to the U-M during enrollment and class registration procedures. The U-M must have provided the police with these data, either deliberately or inadvertently.

Name Withheld By Request
Troy, Michigan

Although your letter refers to a different data base (the student data base and not the alumni data base), both information systems adhere to our own strict access-to-information policies as well as to federal laws. We have no record of ever having released anything from your student record. Then, and now, such information could only have been released if subpoenaed by a court of law.

We are extremely sensitive about matters of this sort and meticulously strive to protect the privacy of our students and our graduates. Regarding the Alumni Censes, only aggregate statistical information will be released. You may read about it in the supplement in this issue of Michigan Today.

Gerlinda S. Melchiori
Director, Alumni Census Project.

Wolverines International

WHILE SAILING in the Leeward Islands this past November, I received the usual good natured abuse from my wife and shipmates (unfortunately none attended The University of Michigan) for wearing my sailing cap with the Michigan helmet logo. I warned them of their shortcomings.

Taxi-cabbing across the island nation of Nevis, we passed a driveway where I noticed a parked jeep with the "M Go Blue" on the rear bumper. Immediately halting our driver, I walked into the residence and introduced myself to a most pleasant gentleman, Leonard D. Verdier Jr. '37 Lit, '39 Law, of Grand Rapids, Michigan. He questioned my hat, I his automobile sticker. With ruffles and flourishes we warmly greeted in this remote Caribbean corner and confirmed the ever existing presence of The University of Michigan anywhere in the world.

Joel M. Dalkin '52 Lit
Glencoe, Illinois

Margaret Bourke-White

I WAS delighted to discover that Margaret Bourke-White had at one time been a *Michigan Ensign* yearbook photographer. As a former editor-in-chief of that publication in 1984, I spent much of my time motivating my photographers with stories of the *Ensign's* early years, and its wealth of history and nostalgic value to current and past readers. How nice it would have been to encourage them with the story of how a former fellow staff member successfully changed the world with her camera!

(To be honest, I'm still trying to find time to finish the article. You see, as a student at Harvard Law School and editor-in-chief of its yearbook, I end up spending a great deal of time with my nose in other publications.)

Robert S. Gerber '84 & '85
Somerville, Massachusetts

THE ARTICLE on Margaret Bourke-White brought back memories of the day she spent with our artillery forward observation team on Mount Della Formici south of Bologna during the winter of 1944-45. She was getting photographs of the 34th Infantry Division in the Italian campaign. At the time, I did not know that she attended The University of Michigan, nor did I have any idea I would attend less than five years later.

Arden H. Gaddis MS '50
Decatur, Illinois

THE ARTICLE in April issue by Deborah Gilbert on Margaret Bourke-White ("The Portrayer of This Age," *Michigan Today*, April, 1987) was excellent. My wife, Loraine Price Howell '24, and I, class of '23, knew

Margaret since the early 1920s. Loraine was a member of Alpha Omicron Pi Sorority. The Russian government employed me to do some consulting engineering work on the Dnieper River Dam in 1954. Margaret had returned from her extended trip to the USSR at that time and I visited with her in New York City before I left New York on the ship *Bismarck*.

I asked Margaret what I should take with me to Russia besides a large supply of food. She replied, "Harold, if you want to please the foreign press reporters, take lots of lemons for their tea. If you want to please the Russian woman, take many pairs of nylon stockings." She was correct on both items.

Harold I. Howell
Bonita, California

YOU STATE that Margaret Bourke-White pledged Alpha Omicron Pi Sorority and became its president the same day. I know this is not true as I belonged to the sorority at this time. We rarely saw Margaret Bourke-White. Sorority life didn't interest her and she was not active long. I don't remember her taking an active role in the group, in fact, scarcely remember her at all. It would have been impossible for a pledge to become president. Many years later she came back to Ann Arbor to speak at Hill Auditorium. She came to a reception at the Alpha Omicron Pi House after the program at Hill Auditorium. She was quite charming and friendly at this event. The article on Bourke-White was very interesting but I wonder if there are other sensational statements, like the one I found, which are not true.

Margaret Underwood
Ann Arbor, Michigan

According to Vickie Goldberg, Bourke-White's biographer, "On February 18, 1923, she was pledged to AOP; that same day, she was elected house president." If the offices of house and sorority presidents differ, it was our mistake and not Goldberg's — Ed.

Appalachian Spring

I ESPECIALLY enjoyed the April issue. One article in particular caught my attention — Clare Snook's "Spring Break in Appalachia." It brought back memories of two wonderful spring breaks in eastern Kentucky. I went with students from St. Mary Chapel. Met some great people from campus. Became close friends with several. Met other students from across the country. And most importantly, became less provincial.

Like many experiences at the U-M, those two weeks ('76 and '77) made a lasting impression on my life. I've encountered several "little Appalachias" in rural Michigan and in my year as a volunteer (with JVC: Midwest) in Lorain, Ohio. Although two weeks doesn't begin to tap the culture of this mountain region, it was still an intense study of the language, the songs, the dance, the religion, the strip mining, the education of the children, basketball fever, parenting, the poor, the well-to-do, the hope, the despair.

Given a choice between the sun 'n sand of Florida or the smell of coal dust and the hug of a thinly clad Appalachian child, I'd still go back to Harlan or Appa Passes, Kentucky. If for no other reason than to thank God for a country that offers such diversity.

Patrice Emmerson
St. Joseph, Michigan

\$2.5 Million Kresge Grant To Aid Chemical Sciences

The Kresge Foundation granted The University of Michigan \$2.5 million to help fund the Chemical Sciences Project, one of seven priority building projects in The Campaign for Michigan.

The Foundation made the offer as a challenge to the University to complete funding for the \$52 million project by Feb. 1, 1988.

The state of Michigan has committed \$30 million for the facilities. Another \$2 million will come from University resources, and the remainder — \$20 million — must be raised from individuals, corporations and foundations. With Kresge's commitment, gifts and pledges to the project now total \$15.6 million.

The University broke ground Oct. 17, 1986, for the first phase of the project, a \$40 million chemistry classroom and laboratory structure on the University's Central Campus.

The new building, located adjacent to the old building, is expected to open for classes in the fall of 1989, thereby doubling the teaching and research space available to the chemical sciences.

Also planned is the renovation of the old chemistry building, erected in 1908 and expanded in 1948.

"The willingness of the Kresge trustees to join us in this important project for chemistry is a source of great encouragement to our University community, and we hope the endorsement it implies will provide incentive for others to participate in



PETER STEINER, dean of the College of Literature, Science, and the Arts, scans the chemical sciences building construction site at the northeast area of the Diag. Steiner says the facility "will significantly extend the University's capacity for research and teaching in the natural and health sciences."

this effort to revitalize the chemical and life sciences," said U-M President Harold T. Shapiro in accepting the grant.

Alfred H. Taylor Jr., president of the Kresge Foundation, said in announcing the grant:

"This challenge grant commitment reflects the Kresge Foundation's long and most satisfactory relationship with The University of Michigan. It is

hoped that the grant will be a useful stimulus in the University's effort to complete the funding for the Chemical Sciences Project."

The new chemistry building, with one level underground and four above, will return the department to position at the forefront of research and technology in a field that lays the groundwork for many of the basic sciences.

Support for Armenian Center At U-M-Dearborn

A \$500,000 pledge from Edward and Helen Mardigian of Birmingham, Michigan, to the Center for Armenian Research and Publication at U-M-Dearborn will "help advance the Center as a national resource on the Dearborn campus and establish the Mardigians as leaders in supporting efforts to foster understanding of Armenian heritage," according to Dearborn Chancellor William A. Jenkins.

The Mardigian's pledge also included an additional \$250,000 for endowment of the Dearborn campus's library, which was named the Edward and Helen Mardigian Library at rededication ceremonies June 7.



HELEN AND EDWARD Mardigian were honored recently at a reception at the U-M-Dearborn.

The Mardigian gift will be used to foster an interdisciplinary research program in the Armenian Research Center and to build the general collection of the library.

The Center was established in 1986 and is the only Armenian research and publications center associated with an American university. Its activities focus on research into Armenian history, culture and language.

Business School Opens Harris Center

The new J. Ira Harris Center for the Study of Corporate Finance opened April 9 at the U-M School of Business Administration.

The Center was made possible by a leadership pledge from J. Ira Harris, senior executive director of Salomon Brothers Inc., a well-known investment banking firm. Harris is a 1959 graduate of the Business School, and is co-chairman of Area 7 in The Campaign for Michigan.

The Center's kickoff events included a panel discussion by distinguished members of financial, legal and governmental organiza-

tions that work with corporate mergers and acquisitions. Harris served as moderator of the panel's discussion on "Mergers and Acquisitions: The Past, the Present, and the Future."

Harris said the Center was established to "stimulate productive interchange between the corporate world of industry and Wall Street and the academic world of faculty and students."

The Center's activities are expected to include an annual forum, periodic lecture series, conferences, faculty research, student fellowships and publications.

Law School Alumnus Endows Scholarships

Terrence A. Elkes (JD '58), president and chief executive officer of Viacom International, has made a Campaign gift totaling more than \$900,000 to the U-M Law School. The gift will establish the Terrence Elkes Scholarship Endowment.

In acknowledging the gift, Law School Dean Terrance Sandalow said, "Endowment gifts for scholarships are essential if we are to continue our present policy of assuring that no one admitted to the Law School will be denied a legal education at Michigan because of financial need. The new Terrence Elkes Scholarship fund is a major step toward achieving that goal."

Elkes joined Viacom International, a major producer and syndicator of television series and feature films, in 1972 as the company's general counsel. Prior to working for Viacom, Elkes was affiliated with Prince Albert Pulp Company Ltd.; Black Clawson Company and Parsons & Whittemore Inc; and Prentice Hall Inc. He is a member of the American Bar Association, the New York City Bar Association, and New York State Bar Association.

Elkes explains his gift as a continuation of a simple tradition. "There was no way I could have gone to Michigan without financial aid from the school," he says. "I've been fortunate, and I can't think of anything nicer to do for my own sake than to replicate that help by creating additional scholarships."

Senior Pledge Program

This year's graduating seniors left behind something special before they picked up their diplomas on graduation day. In acknowledging more than nostalgia and sentimentality for their alma mater, over 1,200 of the 1987 senior class members pledged \$46,000 in contributions toward the schools and colleges and regional campuses from which they were graduated.

Called "A Class Act: 1987," the campuswide Senior Gifts Program, which is part of The Campaign for Michigan Fund, offered graduating seniors the chance to join an ever-widening circle of alumni who have participated in U-M's fund-raising drive.

2nd Professorship In Armenian Studies

The University of Michigan has received a gift of \$1 million from the Alex and Marie Manoogian Foundation to establish a second professorship in Armenian studies.

In 1981, the Foundation endowed the Alex Manoogian Professorship in Modern Armenian History at the U-M, currently held by Prof. Ronald G. Suny. The new professorship will be called the Alex Manoogian Professorship of Modern Armenian Language and Literature.

"I am pleased to be able to support the outstanding program in Armenian studies at The University of Michigan and the important work done by its scholars to promote and perpetuate an understanding of the history and culture of Armenians," Alex Manoogian said.

"We at The University of Michigan are very fortunate to have Alex Manoogian as a benefactor and friend," President Harold T. Shapiro said.

"With his support, the U-M has become one of the primary centers for the study of Armenian culture and history in the United States."

"The new professorship will allow the University to expand its offerings in modern Armenian language, literature and culture," Peter O. Steiner, dean of the College of Literature, Science, and the Arts, said. The chair will be in the U-M's Department of Slavic Languages and Literatures.



Manoogian

Ann Arbor Special Gift Campaign Launched



ANN ARBOR'S participation in the special gifts phase of the Campaign for Michigan kicked off in April with a reception at the Michigan League. Ann Arbor efforts are being directed by (left to right) Amherst "Nub" Turner, vice chairman; Bruce Benner, chairman, and Donald Chisholm, vice chairman, who are part of a 17-member leadership council. Benner says he has a "strong interest in seeing The Campaign for Michigan finish successfully. The University is important to our community. The students deserve the best, and the University deserves the best. The Campaign will help accomplish that." There are now 20 cities participating in the special gifts phase of the Campaign. Chicago and New York will be added in early fall. Over \$4 million in pledges has been raised so far.

A SUMMER SYLLABUS



John H. D'Arms
Dean, Horace H. Rackham School of Graduate Studies,
The Gerald F. Else Professor of Classical Studies and Professor of History

My first project is to finish (and to review) the late Sir Moses Finley's *Ancient History: Evidence and Models*. The book is polemical — as is much of Finley's best work. He provokes and stimulates Greek and Roman historians by questioning their inherited assumptions and by challenging prevailing traditions: the special status too often accorded to classical texts or archeological artifacts, for example, or the tendency to underestimate the significance of slavery in our conceptions of ancient society.

Second, I'll finish *The Great Cat Massacre and Other Episodes in French Cultural History* by Robert Darnton. He selects some startling documents — versions of Little Red Riding Hood,

Summer reading lists are pleasant to draw up, and more so to complete. Readers may find it enjoyable to dip into the seasonable syllabus of a group of U-M book-lovers.

an account of printing shop apprentices conducting mock trials and hanging cats — and uses these as points of entry into 18th century French thought and feeling. Proverbs, jokes, rituals and folklore are his source materials; he exploits them effectively to call into question the familiar distinction between high and popular culture.

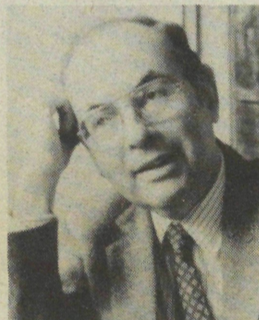
Third, *The Man Who Mistook His Wife for a Hat and Other Clinical Tales* by Oliver Sacks. A professor of clinical neurology, Sacks has a dramatist's flair for arresting human situations, an engaging literary style and, like the best cultural anthropologists or historians, a talent for illuminating general truths through particular case histories. More often than not, his patients, apparently lost in a bizarre and largely inescapable world of neurological disorders, are instead shown to be gifted with uncanny artistic or mathematical talents.

Finally — but this will require an uninterrupted period of several days — I want to re-enter the world of Marcel Proust (*à la Recherche du Temps Perdu*), and to savor his mastery of language, his powers of human observation and his exquisite sense of social nuance.



Hemalata C. Dandekar
Professor of Urban Planning

My list includes *Common Landscape of America, 1580-1845* by John R. Stilgoe; *Why Buildings Stand Up: The Strength of Architecture* by Mario Salvadori, *Pleasant Valley* by Louis Bromfield and *From the Land and Back* by Curtis K. Stadtfeld. These relate to a monograph I am currently writing about the Michigan Farm and its buildings. I am also planning to read *The City of Joy* by Dominique Lapierre and *The Golden Calm: An English Lady's Life in Moghul Delhi* by M.M. Kaye.



Yale Kamisar
The Henry King Ransom
Professor of Law

As I suspect is true of many people in academia, I have two summer reading lists — a "keeping current in my field(s)" list and a "general reading" list. In the former category are Michael Kammen's *A Machine That Would Go of Itself: The Constitution in American Culture*; a forthcoming University of Michigan Press book, Welsh White's *The Death Penalty in the Eighties*, and two books on euthanasia and related problems: Norman Cantor's *Legal Frontiers of Death and Dying*, and Andrew Malcolm's *This Far and No More*.

At the top of my "general reading" list are Doris Kearns Goodwin's *The Fitzgeralds and the Kennedys*, Sidney Hook's autobiography *Out of Step* and Gerald Weissmann's *They All Laughed at Christopher Columbus: Tales of Medicine and the Art of Discovery* (whether the author is, as he appears to be, a brilliant doctor I leave to the experts in his field, but he is certainly a brilliant writer).

I also plan to read a book that was published several years ago, but one I did not come upon until quite recently: David Jeremy Silver's *Images of Moses* (Moses the man, the magician, the mystic, the prophet, the leader, the divine figure) and — going from the sublime to the ridiculous? — I know I shall not be able to resist reading John Feinstein's book about big bad Bobby Knight, *A Season on the Brink*.

Finally, two books I hope to read this summer can't be classified neatly as "general reading" or "special reading" because, although they have a legal base, they fall outside my special research and writing interests: Catherine A. MacKinnon's *Feminism Unmodified* and *Oil & Honor: The Texaco-Pennzoil Wars* by Thomas Petzing Jr.

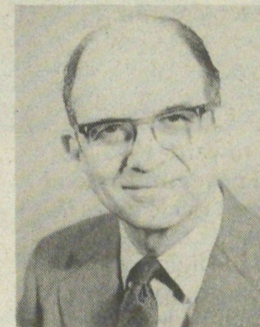


David A. Hollinger
Professor of History

Tops on my list is John W. Dower's *War Without Mercy: Race & Power in the Pacific War*, a splendidly informative analysis of how racial ideas affected the character of the war between the United States and Japan between 1941 and 1945. Unlike most studies of racism, Dower's book is genuinely comparative: the racist notions of the Japanese are every bit as important to the story as are the racist notions of the Americans.

Although Japanese racism is dealt with unflinchingly by Dower, most American readers will probably be the most moved by Dower's findings concerning race-related American military conduct in the Pacific.

I want to warn potential readers, however, against the mistaken impression that Dower's book is just another "see-how-bad-we-Americans-are" exercise in self-flagellation. Careful, scholarly studies of the racial dimension of this or that aspect of our national life are all too rare. For a discerning critique of the book's weaknesses, I strongly recommend Ian Burma's review in the August 14, 1986, issue of the *New York Review of Books*.



Sidney Fine
The Andrew Dickson White
Professor of History

Among the books that I shall be reading this summer, at least three deal with the era of Franklin D. Roosevelt, my special area of academic concern.

George McJimsey's *Harold Hopkins: Ally of the Poor and Defender of Democracy* is the most complete biography of one of the most important and interesting of the New Dealers and Roosevelt's most trusted aide during World War II.

Eric Larrabee's *Commander in Chief: Franklin D. Roosevelt, His Lieutenants, and Their War* should help to clarify Roosevelt's role in managing the American military effort during World War II.

David S. Painter's *Oil and the American Century: The Political Economy of U.S. Foreign Oil Policy, 1941-1954*, explores the interrelationship between the United States government and private American oil companies in seeking to promote the national interest insofar as the supply of oil was concerned during World War II and the early years of the Cold War.

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The Shadow-Makers

A young writer looks homeward at a decaying small town

By Gayle Kirshenbaum

This essay is excerpted from "Confrontations," a series that won Kirshenbaum ('88) a Hopwood Award for prose writing this spring.

I attended the public schools of Benton Harbor, Michigan, for four years, but never shook that sense of being on the periphery. I even live on the edge of town. Our house sits on the very outer limits of the city, less than a mile from the bridge that carries you across the St. Joseph River to our sister city — St. Joseph — pale and pristine, sparkling safely on the opposite bank.

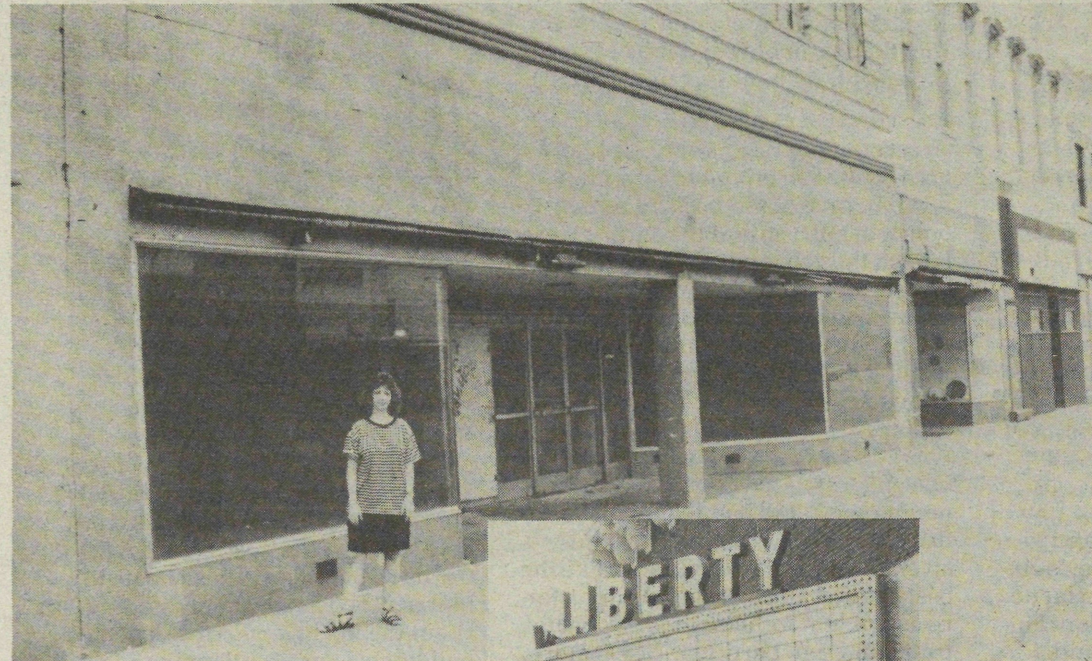
My community is called Fairplain, known as the white man's last stand in Benton Harbor. It is a strange place; a grab bag of working-class pre-fabs tumbling to the property lines of old brick-and-mortar estates. The neighborhood streets wind past them all indifferently, carrying the driver, or biker or walker over small hills and through ravines that were once the territory of Indians — really. The names of the streets: Cherokee, Pontiac, Chippewa, are sincere attempts to remind us of our displaced predecessors, creating that artificial sense of history that must satisfy Americans. I suspect that the street names also give the poorer families of the community some sense of fraternity with their wealthier neighbors. It can be nice, in some nice restaurants (even in St. Joe), to say you live in Indian Hills.

Our modest, yellow-brick house sits on Miami Road, my home for 14 years. Miami Road winds past the opening of the bridge along the river bank. The arms of great trees reach over the narrow street, creating a fragile tunnel of shade on sunny days. I always marveled at the beauty of the street, but was awed by something else. The other end of Miami curves downward, towards the heart of Benton Harbor. I never understood how, or why the trees trickle off as if directed to grow smaller farther down the street. It wasn't the light, or even the moisture in the earth; so I simply decided one day when I was very young (and was never told any differently), that the ground was just different in Benton Harbor.

On an August afternoon many years after that time, I would know that the adults of the neighborhood approached our high school band with the same, fearful curiosity. I saw their apprehension for the first time, when I was a member of the band and could watch them from behind the row of tubas preceding me. I was one of the few white faces, and I knew my neighbors could see me watching them.

The band was huge, complete with a pom-pom squad and a flag corps. Our reputation stretched before us wherever we played. The references varied ("that great Black band," "those wild n.....s," "the only good thing left at Benton Harbor High School") but the band's energy and talent couldn't be denied. For the kids who lived in Benton Harbor it was simply The Band, and meant more than it should have.

Marching up Miami Road, I would watch the admiring smiles waver slightly as the band came closer. I knew that some of the people felt themselves invaded; imagining that all these "undisciplined" Black kids



GAYLE KIRSHENBAUM in the old commercial center of Benton Harbor, Michigan, where 'one can stumble on a thriving used-car lot, a ladies' boutique — surrounded by blocks of boarded-up windows and broken walls. This waning ray of life seems to be part of the city's last attempt to preserve a vestige of its former glory as a beachfront, resort town.'

might keep marching down the street, across the manicured lawns and right into their living rooms. When I was playing at the rear of the band, I would strain to hear their communal sigh of relief at the sight of our receding backs. The Black kids were relieved, too. They never had such fantasies; they knew that they would return to at the sound of the drum major's whistle, and were as anxious as the whites of Indian Hills for the band to leave the neighborhood and go home. They didn't mind showing off the band, but knew it was all theirs.

This was something they all understood, long before I did. It's a funny thing, though; you can gain a better sense of yourself through admitting where you don't belong. My second year in the band I felt more at ease walking through the corridors, and wearing the Tiger Band uniform on Friday nights. But after the half-time show, I always drifted out of the noisy bandroom with the stale air and stray notes, alone. I would stand and wait for my father to swing his new Thunderbird to the side entrance of the high school's music wing. Inside the car, I could prop my alto-clarinete case between my legs and the dashboard and sort of hug it all the way home. It was comforting to lean against the big case, with my face turned away from the windows. Partially shielded, I didn't feel as conspicuous — all the kids would know without a doubt that it was some rich white kid getting picked up; but they didn't have to know which one.

During the 1960s and '70s, Benton Harbor's whites scurried out of town, struggling to maintain a similar anonymity. They were leaving for fear of reduced property values, but no one wanted to appear as part of the mass movement. I'm not old enough to remember the actual transition time, but the remains of the city are enough to authenticate mental reconstructions. I would often sit on the grass in front of the high school surveying the crumbling frame houses flanking the schoolgrounds. The existing structures are mere suggestions of their original forms. Sometimes, I would repair the houses in my mind — adding shutters, stripping paint, filling cracked window-boxes — to see the neighborhood as my father had, as a child. Then, for amusement, I would run the reel backwards and watch the houses fade slowly behind "For Sale" signs, dropping shingles



like old petals.

When I throw the phrase "white flight" at my unsuspecting mind it will respond autonomously, giving me its purest image. I see immediately an hysterical mob of sweating (white) men, women and children racing through the city streets for the "last boat" across the river. The dust settles slowly in their wake, muffling the screaming "For Sale" signs that blanket store windows and doors as well. My fantasy peaks with an image of a lost, little white boy, toddling through the streets alone. But momentarily, he is snatched up by his mother and whisked safely across the bridge, as the woman detects the rush of the black tide.

The city rests quietly today, though often it finds sport in teasing its inhabitants. During an innocent drive through the old commercial center of town, one can stumble on a thriving business — a glittering used-car lot, a ladies' boutique — surrounded by blocks of boarded-up windows and broken walls. This waning ray of life seems to be part of the city's last attempt to preserve a vestige of its former glory as a beachfront, resort town. The scarred facades stand at attention, indignant and proud, struggling to maintain their physical composure after years of neglect and contempt. Even the traffic lights share in the silent protest, forever monitoring an invisible flow of traffic.

My family thought it grand and honorable to remain in Benton Harbor, refusing to submit to the temper of an ugly time. Their defiance was defiance of anti-Semitism's blood brother — racism — in part. I am aware of another motivation now, that becomes clearer to me as I cultivate a sensitivity to my grandparents as individuals. Essentially, it is a simple, universal commitment to that which has shaped their lives. In this

small, characterless town they have forged their characters; in this place of childhood poverty, they have found wealth; in a world of vacuous spaces, they have found a place to know, something to be a part of. This intimacy with a community of any size, would have been cherished by my great-grandfather — the Talmudic scholar who failed as a farmer, who came to a country that he knew would never be his own, but might belong to his children.

I do believe, though, that the scholar would be surprised to learn of his great-granddaughter's alienation from the town she was born in. I would struggle to make him understand that his coveted American citizenship meant new freedoms for his descendants, but new dangers for the Jew to confront — from the inside. It is a country that waves its flag proudly, I'd say, but would add that it continues to nurture discrimination at the very base of the flagpole. I would take him by the hand and lead him across the bridge (that didn't exist in his lifetime) and show him how the color changes, and point out that some of those white smiles belong to Jews as well. I would ask Mendel Jacobs if I should care to maintain a connection to these people; if I should care that some on the other side of the river are there forever; if I should care that I've learned to fear.

I imagine that he wouldn't have much to say. He might offer that I should feel lucky I don't have to worry about pogroms.

I imagine also that he would have a lot to say. He would tell me that there are good and bad people in the world, even among Jews, and that I should simply be one of the good. He would tell me of the importance of doing what's honorable to do, regardless of whether it makes sense or makes a profit. Finally, before he returns to his talking books he would instruct me to learn from my past, and believe that God has a purpose.

I might smile heartily in response, appreciating all that he says, finding great strength in his words.

I might also smile for an instant, barely disguising my contempt for his suggestions. I am a student, I would tell him, and I am learning only that any existing god has no purpose for us, and never has. I am learning that being one of the good doesn't always make honorable things happen; and that Benton Harbor will be a recurring nightmare for communities, everywhere, for all time.

Two Men On Deck

By Eve Silberman

Spring has been a season of suspense for U-M baseball stars Steve Finken and Mike Ignasiak.

As juniors, they knew they'd be eligible for the professional baseball draft this month. And anyone following Wolverine baseball was putting Ignasiak, a right-handed pitcher, and Finken, an infielder/outfielder and heavy right-handed hitter, on the list of hot prospects for the major leagues.

But the two 21-year olds — familiar with the quirks of baseball fate — kept their hopes clutched as tightly as their gloves as the draft approached shortly after their team had been ousted from the College World Series after taking yet another Big Ten crown.

Ignasiak, who packs 175 pounds on his 5-foot, 10-inch frame, is the youngest of 12 children. His background provides compelling evidence for anyone trying to prove there are baseball genes. His father, a retired Chrysler foreman and Dairy Queen owner, was recruited by the pros, but World War II intervened, and he found himself flying planes instead of playing ball.

Mike's 11 brothers and sisters were all good players, and his brother Gary was drafted right out of high school. Gary spent several years in the minors before playing with the Detroit Tigers for the 1973 season. He now owns a Dairy Queen.

Mike was in grade school when Gary played pro, and his memories of that year are hazy. But the example isn't. "I've always looked up to Gary," says Mike, who adds appreciatively that his brother has given him insider's advice on negotiating professional contracts.

Although Ignasiak is widely regarded as Michigan's top draft prospect, he remains stoical about his prospects. "You can't let the wait for the draft bother you," says the burly, tough-talking native of Anchorville, Michigan, near Port Huron. "If an offer comes, it comes. If it doesn't, you work harder next year."

Finken's heart is closer to his sleeve. "I'm anxious to see if I'll get drafted or not," the cherubic-faced shortstop admits. He's shy and softer-spoken than Ignasiak, with whom he roomed his freshman year.

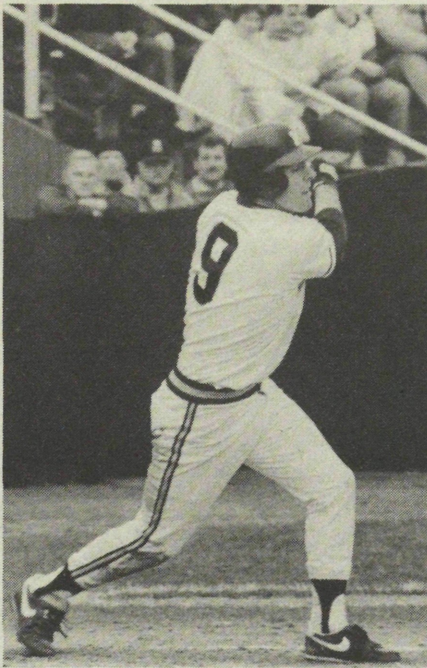
Finken hurt himself badly that year and missed the season. The injury earned him a fifth year of athletic eligibility, however, so he'll have two more chances to be drafted if he's not pleased with his fate this year.

Finken, who is 5-feet, 11-inches tall and weighs 185 pounds, grew up in Fort Wayne, Indiana. His father, a rural mail carrier, and mother, a housewife, reared seven children, and Steve was the sixth.

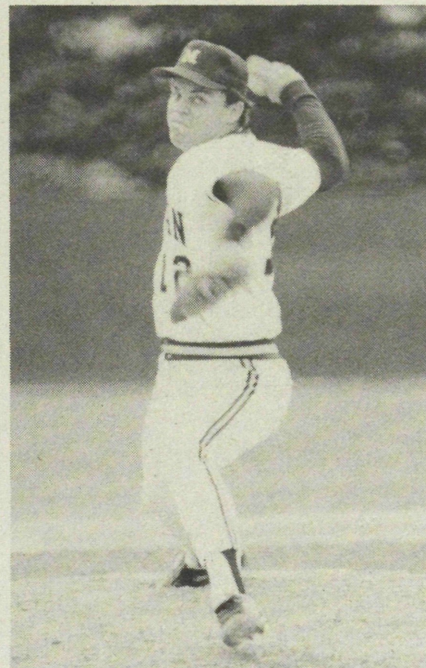
Because his brothers and everyone else in the neighborhood were older, Finken honed his defensive and offensive skills early so boys four years older than he would accept him in their games. Perhaps it's a result of this early training that he can play all defensive positions in the infield and outfield, an ability that increases his value for any pro team.

At times, Finken confesses, he has trouble believing his dream is so close to coming true. He recalls standing on his high school field in Fort Wayne: "I'd say to myself, 'Man, I really wish I could play major league baseball.' But, really, I could never envision myself being that good."

(Mike Ignasiak was drafted in the fourth round by the St. Louis Cardinals after this story was written. Steve Finken was not drafted.)



STEVE FINKEN's batting average this year has been a good but less-than-spectacular .297, compared with .358 last year. He attributes the drop to his 'thinking too much instead of getting up and just hitting the ball.'



MIKE IGNASIAK compiled a 9-2 record his freshman year; 8-3 his sophomore year. His career record was 23-10 as he awaited his fate in the professional baseball draft.

The Dugout Club

The U-M Dugout Club's 250 members in 17 states are devoted to the preservation and promotion of the Wolverine baseball program, says the club's president, Jim Blow.

The Dugout-ers can be found in the seats right behind the Wolverine's third-base dugout at Fisher Stadium.

Membership is \$15 annually (\$5 for students); benefits include a Block 'M' pin, quarterly newsletter and special seating at Big Ten tournament and NCAA playoff games at Fisher Stadium. Special events include trips to away games, parent week-ends and the Baseball Bust Dinner.

For more information, contact Jim Blow at 1327 Natalie Ln., #46; Ann Arbor MI 48105.



Photo by Andrew Sacks

Shapiro to leave U-M helm

HAROLD T. SHAPIRO, who became the 10th president of The University of Michigan on January 1, 1980, resigned in late April to accept the presidency of Princeton University, his alma mater.

Shapiro, a professor of economics and public policy and an authority on economic forecasting, will assume his new position January 1, 1988.

In announcing his decision President Shapiro said, "The last eight years have been the most exciting time of my life and the greatest opportunity I've had. My wife, Vivian, and I have built up a great and deep love for The University of Michigan. I'm fortunate to have experienced the leadership of two great universities. The new challenges and new issues I'll face will be invigorating."

Shapiro joined the U-M faculty in 1964 as an assistant professor of economics. He was appointed associate professor in 1967 and professor in 1970.

A naturalized U.S. citizen, Shapiro was born June 8, 1935, in Montreal, Canada. He received his bachelor's degree in commerce from McGill University in Montreal in 1956. After working five years in a family restaurant business, Shapiro began graduate studies at Princeton University, where he earned master's and doctoral de-

grees in economics in 1964.

In addition to his U-M responsibilities, Shapiro has been a member of the board of directors of several corporations, including the Dow Chemical Company, the Kellogg Company and the Burroughs Corporation. He has been a member of the board of trustees of the Alfred P. Sloan Foundation and a member of the Bretton Woods Committee and the Conference Board.

Shapiro and his wife, Vivian, have four daughters. Mrs. Shapiro is an associate professor in the U-M School of Social Work and a lecturer in psychiatry in the U-M Medical School.

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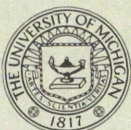
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THIS ICON from the 11th or 12th century illustrates a treatise written by John Climacus, an abbot who lived at the Monastery of St. Catherine in the 7th century (see front-page story). In his treatise he employed the metaphor of a ladder to describe the virtuous path to heaven. The analogy became famous and earned him the title John Climacus (John of the Ladder). It also earned him a place at the top of the ladder in this illustration, with Jesus reaching out to greet him. Behind John are an archbishop and several other monks, with the damned among them being caught and dragged away by devils.

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