7-1-2005

Macalester Today Summer 2005

Macalester College

Follow this and additional works at: http://digitalcommons.macalester.edu/macalestertoday

Recommended Citation

http://digitalcommons.macalester.edu/macalestertoday/81

This Article is brought to you for free and open access by the Communications and Public Relations at DigitalCommons@Macalester College. It has been accepted for inclusion in Macalester Today by an authorized administrator of DigitalCommons@Macalester College. For more information, please contact scholarpub@macalester.edu.
Faith and Values

The Rev. David Colby '93 and other alumni clergy reflect on religion and public life
Founders Day

Macalester has restored an old tradition—Founders Day, an annual event from 1938 into the 1960s. These great figures in the college’s history, all portrayed by students involved in theater, appeared at a gala celebration in March at the Campus Center: President James Wallace (Lucas Gerstner ’06); Professor Mary Gwen Owen ’23 (Vipond Brink ’07); Japanese American storyteller and writer Esther Torii Suzuki ’46 (Romina Takimoto ’08); Professor G. Theodore Mitau ’40 (Zachary Johnson ’08); and Catharine Lealtad ’15 (Safiya Carter-Thompson ’08), the college’s first African American graduate. Another great figure, former President John B. Davis, was there in person. See page 18.
Features

13 A Year of Firsts
A freshman looks back on adjusting to college life

14 Anthropology Spoken Here
For 35 years, Macalester students have schooled themselves in the 'rules' of another culture

18 Founders Day. To Be Continued.
Friday, March 11, 2005, was a good day to remember some of the people who made Macalester, Macalester.

20 Searching for the 'Real' Vietnam
Micheal Thompson '81 writes about the "Journey Through Vietnam" tour by alumni and friends

Departments

2 Letters

5 Around Old Main
New provost; Irv Cross steps down; Minnesota Institute for Talented Youth; and other campus news.

10 Alumni & Faculty Books

12 Household Words

33 Class Notes

Cover story: page 24

Faith and Values

Americans 'voted their values' in the 2004 election, it was often said—meaning, for the most part, religious values. Is there a role for religion in the political process? How separate must church and state be? Jan Shaw-Flamm '76 spoke with five alumni clergy to hear their reflections on the always timely questions about Americans, their politics and their faiths.
O.T. Walter

I read with great interest the article in the Spring issue about the new portrait of Dr. O.T. Walter in the college's Small Gallery.

As for many other Macalester students, Dr. Walter was a major figure in both my father's and my career decisions. My father (Dr. George H. Olds '26) was among the first students at Macalester to be taught by Dr. Walter. Dad had planned to major in chemistry, but because of Dr. Walter's influence, he became a biology teacher and later a family physician.

When I entered Macalester as a biology major, Dad urged me to take a course from Dr. Walter. Thus I was among the last of those fortunate enough to take Dr. Walter's course in genetics. Dr. Walter taught not only "classical" genetics, including family histories and inheritance of physical characteristics, but also the beginnings of molecular genetics, with a clear presentation of the DNA code. It was because of this course (and Dr. James Small's later mentoring) that I concentrated on genetics and developmental biology as a graduate student at Washington University in St. Louis. After post-doctoral fellowships at Johns Hopkins and Harvard Medical School, I continued the research I had chosen as a graduate student, on the expression of rhabdomyolysis in the mouse. This linked group of genes, inherited in an apparently non-Mendelian mode, affects both early reproduction and development. I was fortunate to be funded by the National Institutes of Health for 26 years for this study, primarily because of its relevance to infertility in men.

Now retired, I enjoy working as a naturalist in a nearby state park, observing and interpreting to the campers the many facets of gene action in the wild. Dr. Walter's influence first sparked my life-long interest in genetics.

Trish Olds-Clarke '65
North East, Md.

Ancient Greeks and Mac

I am wondering if the Macalester faculty includes any moderate or conservative professors. When I was at Mac the professors in business or economics were moderate or to the conservative side and provided a balance to left-wing professors such as Dr. Mitau. If Mac is truly without any form of a conservative perspective, I suggest it can no longer claim that it provides a liberal education and thereby has become a left-wing incubation laboratory for close-minded people.

For the past three years I have been researching the ancient Greeks. If my interpretation is correct, I suggest that the great classical philosophers such as Socrates, Plato, Aristotle, Isocrates and Xenophon could not teach at Macalester College under these current conditions.

Indeed, Plato developed his philosophy in hopes of finding an education based on...
All in the Mac family: Jack Bachman, retired professor and coach, and his wife Muriel, who worked in the Registrar's Office from 1975 to 1989, are pictured in August 2004 with their children (from left) Paul '81, Nancy '79, David '85, Carol '82 and Steven. Professor Bachman died March 31—see page 48.

virtue that could save Greeks from themselves and the polarization that had taken place within Greek society. Polarization seems to be an indication that a society is in decline. In Athens democracy had turned into mobocracy, which meant that society had lost its ability to examine all sides of an issue and was being led by demagogues. Does this sound like Macalester?

The situation grew so desperate that Isocrates called on the Greeks to accept Philip II as their savior, as they no longer could overcome their class differences and hatreds. The Greeks had become helpless in the face of outside danger and were destroyed, which meant the end of their independent city-states. While the attainments of Greek society continued under the monarchs that succeeded Alexander, polarization marked the end of creative political thinking. It seems to me that, in general, higher education is experiencing the beginning of such a polarization as it no longer tolerates varied intellectual perspectives. I hope that I am wrong.

Tom Dynneson ’61, Ph.D.
Odessa, Texas

EDITORS’ NOTE: President Rosenberg writes about understanding the “liberal” in the liberal arts in his column in this issue—see page 12.

Jack Bachman, 1928–2005

I enrolled at Macalester in 1972 and wanted to play tennis. I was already an accomplished player and the administration said I could play with the men’s team so that my competition would be at a more challenging level.

Coach Bachman was always positive. He taught me practical lessons, too.

Coach Bachman experienced a lot of inconveniences because of me, but he never acted put out or complained. He was always positive. He taught me practical lessons, too. Driving back from one of our trips, all the players were hungry, so Coach Bachman pulled into a restaurant. He looked at the parking lot and said, “There aren’t many cars here. You can always tell a good restaurant by the number of cars.” But we were hungry and we made him take us there anyway. He
was right, it was a terrible place. I still apply that restaurant lesson today.

Now I'm coaching tennis at an inner-city school in Savannah, Ga., and I think about Coach Bachman a lot. He always told us the point of playing tennis was to have fun. He said that we should have a good time learning the game and enjoy life and what we're doing. He was really a kind man and a true gentleman.

Molly Hannas '75
Savannah, Ga.

The following was delivered at a campus tribute to Professor Don Celender, who died March 2. See page 5.

Don Celender, 1931–2005

Professor Celender was one of the most distinctive professors I ever came across. As his student and his preceptor, I had the opportunity to learn a lot from him in both those roles. When I first met him, I was immediately impressed with his accomplishments and enjoyed his stories, especially the ones about the letters he wrote to famous people and companies asking them to do silly things. Yet he pointed out that when he wrote a number of Nobel Prize winners, they all responded within a week. He often wondered if they were just sitting around waiting to respond to letters like the ones he sent and had a lot of free time on their hands.

But the way I saw it, it was the way he made them feel — important! Regardless of who you were, Professor Celender would treat you as if you were very important.

Regardless of who you were, Professor Celender would treat you as if you were very important.

During the summer of 2004, I volunteered with the Iona Community on a tiny Scottish island. I spent my summer in Scotland to get away from my life in the U.S., but Macalester turned out to find me anyway! One morning a man who was staying with the community for a week, and with whom I had talked a few times, somehow figured out that I attended Macalester and introduced himself to me; he graduated in 1996. A few weeks later, a Macalester alumna, Class of 2000, also began volunteering with the Iona Community.

I laugh to myself when I think that I met two Mac alums in the space of three weeks on a remote island in Scotland. Perhaps it's our Scottish heritage that draws us to such places!

Sarah Turner '05

During the summer of 2004, I volunteered with the Iona Community on a tiny Scottish island. I spent my summer in Scotland to get away from my life in the U.S., but Macalester turned out to find me anyway! One morning a man who was staying with the community for a week, and with whom I had talked a few times, somehow figured out that I attended Macalester and reintroduced himself to me; he graduated in 1996. A few weeks later, a Macalester alumna, Class of 2000, also began volunteering with the Iona Community.

I laugh to myself when I think that I met two Mac alums in the space of three weeks on a remote island in Scotland. Perhaps it's our Scottish heritage that draws us to such places!

Sarah Turner '05

Professor Don Celender, who died March 2, is pictured in 1995 with his outdoor sculpture “Sentinel,” which stands on the knoll overlooking Shaw Field. The sculpture was a gift to the college from the Class of ’95, which paid for the sculpture materials, and Professor Celender, who donated his time and talent. See page 5.
Professor Donald D. Celender, who joined the Macalester faculty in 1964 and continued teaching as recently as last December, died March 2, 2005, in his native Pittsburgh after a brief struggle with cancer. He was 73.

Dr. Celender, the Edith M. Kelso Professor of Art, taught art history and chaired the Art Department at Macalester for many years. He was internationally renowned as a conceptual artist, producing a solo show at O.K. Harris Gallery in New York each year for more than 30 years.

"His exploration into public and private attitudes towards the arts often made use of surveys of various social, professional and educational groups," said Professor Ruthann Godollei, chair of the Art Department.

"Actual responses of the participants, often humorous and surprising, were exhibited to generate conversation and new thinking about art."

Dr. Celender's work is in many major museum collections such as the Museum of Modern Art in New York, the Los Angeles County Museum of Art and the Art Institute of Chicago. His Artball cards, modeled on bubble gum sports cards but featuring famous artists, appeared on the cover of Art in America magazine in 1976. "His art work involved his role as an art historian, educating while gauging what people do and don't know about art in our society," Godollei said.

At a memorial service April 1 in Macalester's Art Gallery, many former students, colleagues and friends paid tribute to Dr. Celender. "'The Don' was always tan, smiling and dressed sharp as a tack," Daniel Volkmann '97 wrote. "For a moody young art student he was a breath of fresh air. I think of him as I once heard Robert Rauschenberg described, as a man in love. He radiated that kind of joyful energy that is so fun to be around."

Dr. Celender is survived by his former wife Ivy M. Celender, daughter Catherine, sisters Norma DiPrimio and Teresa D'Amico, and brothers James and Joseph. An Art History prize fund has been established in his name. Contributions can be sent to the Macalester Art Department. Some of his more well-known conceptual projects can be seen at: http://www.artretran.com/newsite/Available/Available.html

See page 4 of Letters.

Quotable Quotes

"There is very little time for reading in my new job. But of the few books I've read, my favorite is Genghis Khan and the Making of the Modern World by [Macalester Professor] Jack Weatherford. It's a fascinating book portraying Genghis Khan in a totally new light."

Mannmohan Singh, prime minister of India, quoted by OutlookIndia.com on Dec. 17, 2004

"Students are very, very conscious of what they are eating, where it comes from and what's in it. They don't just want burgers and grilled cheese."

Lori Hartzell, general manager for dining services at Macalester, quoted in an April 28 Minneapolis Star Tribune article about college students' "healthy" eating choices. The article noted that Macalester serves only hormone-free milk and antibiotic-free chicken.

"There is a lot of tragedy wrapped up in graduation. I know, they call it commencement because it is the beginning of things, but before we can fathom the beginning we have to wrap our minds around the end of so much. The end of school, yes, and of the only livelihood we have known since around the time we were toilet trained. But the real tragedy is the end of this community, real and imagined, that has defined us and our collective experience for four years. And not that it needs to be said, but they were not just any four years. They were the years during which we became functional, independent, articulate and aware human beings. We lived together, we ate together and we became grown-ups together. It's funny, no one ever warned me of the distance between the first and final year of college. It is a big one, and it is the breadth of that distance that makes the experience of those years, and more importantly, those with whom we shared it, so profound."

Lizzie Tannen '05 (Brooklyn, N.Y.), former editor in chief of the Mac Weekly, in an April 15 column in the Weekly
A MITY fine experience

The Minnesota Institute for Talented Youth finds a congenial home on the Macalester campus

by Heather Stahl '08

SONIA HAZARD '08 vividly remembers her final monologue for her acting class when she was a shy and somewhat awkward junior high school student. "I never thought I could be up on stage alone," she recalls, "much less as a sexed-up, manic-depressive piece of lunchmeat."

The class was part of a summer academic enrichment program at Macalester run by the Minnesota Institute for Talented Youth. MITY, as everyone calls it, aims to provide a hands-on educational community where diverse students can come together in a friendly learning environment to expand their academic and social boundaries. MITY offers classes in subjects ranging from the human immune system to creative writing to the American Constitution.

"I came away from MITY with much more confidence in my abilities, and I made two really wonderful lasting friendships," says Hazard, who participated for three summers, from after 7th grade to after 9th grade. "It may have also influenced my decision to attend Macalester; I had so much fun and learned so much on this campus that when decision-making time came, I could really see myself here."

According to Lucienne Taylor, executive director of MITY, the program introduces Macalester to a broad audience every year. Macalester's name is displayed prominently on the thousands of catalogs and the college's commitment to learning on all levels is clearly emphasized.

"Some 500 to 600 students come to this campus every year," says Taylor. "Some go on to enroll at Macalester, but all speak of their fondness for the college and its campus."

"It is my impression that a lot of young people have had great experiences with MITY," says Jack Rossmann, professor of psychology at Macalester. His two children, Sarah Rossmann Deschamps '88 and Charles Greer Rossmann '86, were MITY students in the 1980s when the program was still called the Twin Cities Institute for Talented Youth. And Rossmann himself served as a MITY board member.

"The experience was positive for my children and therefore positive for my wife and me. It's an intense environment that brings new, bright, creative kids together with talented teachers to explore something in depth for an extended period of time," he says.
Taylor believes that MITY is a quality program in which teaching and learning are an active process. "The breadth of courses we offer complements Macalester's liberal arts approach," says Taylor, "and the connection tends to send positive messages to students, parents and teachers that here is a college that is supportive of the continuum of learning through which students travel. Macalester does a good job of linking learning, scholarship and research, in an environment that invites colleagues to work together. That's an environment we [MITY] also stress."

Macalester provides administrative office space for MITY, as well as a phone system and network. In addition, the campus is a beautiful, safe, friendly, accessible environment within an urban setting, Taylor says.

MARK DICKINSON ’76, director of facilities management at Macalester, notes that his office has been assisting MITY with its campus facility needs for nearly 30 years. Dickinson's three children have participated in MITY; the youngest plans to take classes through MITY again this summer. "I believe students gain additional knowledge, or experience, in the specific subject in a less formal class setting," Dickinson says. "My children have enjoyed the teachers and the classes. Further, they have taken classes on subjects they have not had exposure to in their public school curriculum."

"We work with several organizations that work with diverse student bodies," says Taylor. "These students come for a summer and the prospect of college is not as overwhelming. The connection between MITY and the college allows students to broaden their horizons and create, articulate and plan their future. Both MITY and Macalester value learning and the core belief that talent, commitment and motivation are not restricted by racial, economic or geographic backgrounds."

For Hazard, who is from St. Paul, her experience in the acting class was unforgettable. "For my first summer in the acting program, we concluded the session with a kind of variety show, with improv, short scenes, dance numbers and monologues. I was lucky enough to get to perform my final monologue in the show, which remains my favorite experience at MITY. The monologue went like this: I was a bitter waitress taking an acting class, and in the class you were supposed to 'use what you do.' The waitress, seeing no other choice, decided to do a dramatic—and quite provocative—rendition of a pastrami sandwich: 'Oooh! I need the feel of bread on my back, mustard on my belly! I am one hot beauty!'"

"I had such a great time, and my old MITY friends and I still laugh about it."

Diane Michelfelder from Indiana State succeeds Dan Hornbach as dean of faculty

Diane P. Michelfelder is the new provost and dean of the faculty, effective July 1. She succeeds Dan Hornbach, who will go on sabbatical leave and then return to the Biology Department after six years in the job.

Michelfelder received her A.B. from Bryn Mawr and her Ph.D. in philosophy from the University of Texas at Austin. A philosopher with a special interest in ethics, aesthetics and the philosophy of technology, she is the co-editor of Applied Ethics in American Society and Dialogue and Deconstruction: The Gadamer-Derrida Encounter, which was named one of the "Outstanding Philosophy Books of the Year" by Choice magazine. Her essays, reviews and translations have been widely published in books and journals including the Journal of Social Philosophy; Rethinking Nature: Essays in Environmental Philosophy, Ethics and Information Technology; and Readings in the Philosophy of Technology.

Most recently she was dean of the College of Arts and Sciences at Indiana State University. Previously she served as professor of philosophy and chair of the philosophy department at California Polytechnic State University and as professor of philosophy and department head in languages and philosophy at Utah State University.

"Michelfelder is a gifted and energetic academic leader with a passionate commitment to the liberal arts and a history of attending as both a scholar and an administrator to the social dimensions of our collective work," President Rosenberg said.
Two faculty members enter Macalester's retirement program

Diane Glancy, English

Diane Glancy, who arrived at Macalester in 1988, quickly established herself as a highly respected faculty colleague. Her poetry, scripts, essays and fiction have earned her numerous literary prizes, including an American Book Award, the Minnesota Book Award in Poetry, the Native American Prose Award and a Sundance Screenwriting Fellowship. When she received the Thomas Jefferson Award for teaching excellence in 2001, the college noted her exemplary service to the campus community, such as serving as chair of the Council for Multicultural Affairs, and the quiet compassion she has shown to others.

Ho Ying Fan '03 took several classes from Glancy, who was his academic adviser in his senior year. “Due to a combination of factors, I had a difficult time at Macalester, but Diane was always there for me with encouraging words. Her experience and wisdom was, for this materialistic New Yorker, a good reason to stick with the impractical English major,” he wrote.

Professor Virginia Schubert “had the privilege of helping a French writer translate some of Diane’s poetry into French for publication. It was a great joy to work closely with Diane at that time as we tried to convey faithfully in French the meaning and poetry of her work. What a wonderful way to understand the poems in depth! I admire Diane so much, not just as a writer, but as a person; strong, principled, calm, kind and caring.”

As a student, Alex Lemon '01, currently a visiting English instructor at Macalester, took a creative writing class from Glancy. “That semester was a formative moment in my life. Diane not only taught me what it means to write well, but she also showed me that writing, as distant as it seemed at the moment, could be my life too,” Lemon wrote. “I have learned not only from her stellar work as a creator and professor, but also by how she has gracefully navigated through the literary world. It has been a blessing for me to be able to call Diane a mentor, a colleague and a friend.”

Stuart McDougal, English

Stuart McDougal arrived at Macalester in 1998 with an ambitious goal: building the best English department of any small college in the United States. As chair of the department, he hired more than 20 visiting and tenure-track professors and led a renaissance that is perhaps best expressed by students: the number of English majors has doubled since he arrived.

“Stuart came to Macalester at a time when Mac’s resources were beginning to shrink—a difficult time for everyone, but especially for someone who had been charged with rebuilding one of the largest departments on campus,” said Michelle M. Wright, associate professor of English. “Despite the scarcity of resources, he proceeded to do just that, hiring exceptional faculty and, with their help, attracting exceptional students.”

McDougal attended Haverford College and earned his M.A. and Ph.D. from the University of Pennsylvania. He spent much of his career at the University of Michigan at Ann Arbor, where he chaired the Program in Comparative Literature from 1981 to 1997. His academic interests include medieval romance poetry, Anglo-American modernism, literary theory, translation studies, comparative literature, film studies and screenwriting.

McDougal has written three books: Ezra Pound and the Troubadour Tradition, Dante Among the Moderns and Made Into Movies: From Literature to Film. He also served as editor of Stanley Kubrick’s A Clockwork Orange and co-editor of Play It Again, Sam: Retakes on Remakes.

McDougal, DeWitt Wallace Professor of English, also has extended his leadership beyond his own department, serving as chair of the Task Force on Institutional Identity at Macalester. “He pointed us in a new direction which we will be on for many years.”

“Stuart came to Macalester at a time when Mac’s resources were beginning to shrink—a difficult time for everyone, but especially for someone who had been charged with rebuilding one of the largest departments on campus,” said Michelle M. Wright, associate professor of English. “Despite the scarcity of resources, he proceeded to do just that, hiring exceptional faculty and, with their help, attracting exceptional students.”

Award winners

Chemistry Professor Rebecca Hoye is this year's recipient of the Excellence in Teaching Award. The annual award recognizes a Macalester faculty member who has demonstrated excellence in teaching through classroom instruction, student advising and educational leadership. Hoye has taught at Macalester since 1995. She is an organic chemist with a background in strained ring chemistry and natural product synthesis.

David Bressoud, Mathematics and Computer Science, received the Thomas Jefferson Award, bestowed upon members of the Macalester community who exemplify in their personal influence, teaching, writing and scholarship the principles and ideals of Thomas Jefferson. Bressoud has taught at Macalester since 1996. He is director of Quantitative Methods for Public Policy, chair of the AP Calculus Development Committee and chair of the Mathematical Association of America’s Committee on the Undergraduate Program in Mathematics.

Mary Claire Schultz, department coordinator in the Psychology Department, received the 2005 Staff Outstanding Service Award. The award is given annually to a staff member who has demonstrated outstanding work performance, outstanding service and contributions to their job, colleagues and/or department and outstanding service to the college.
Athletic Director Irv Cross steps down

A

thletic Director Irv Cross is stepping down from his position to assume other responsibilities at the college. He will remain athletic director until a successor is named following a national search.

In his new role, Cross will serve as defensive coordinator of the football team and as a fund-raising consultant to President Rosenberg as the college plans for the construction of a new athletics and recreation center. Cross, a former National Football League star defensive back and former CBS-TV broadcaster, has been at Macalester since June 1999.

"I was drawn here primarily because of the college's core values of academics, internationalism, multiculturalism and service," Cross said. "It was my vision to develop winning athletic programs with students who also would be successful in the classroom, at one of the most select liberal arts colleges in the country. I believe this next step will afford me the opportunity to serve the college to help build a winning football program and to increase our overall alumni giving. I look forward to my next Macalester duties."

Rosenberg praised Cross' work in athletics and his support for student-athletes. "Irv has done a great job balancing our desire to be competitive in athletics with our belief that our mission is to provide an outstanding liberal arts education," he said. "Irv never lost sight of that. He helped bring us a long way in six years, and we are fortunate to have him stay on and continue his work with football and in engaging our alumni community." •

Spring sports review

Women's track & field

Led by first-place finishes by the 4x800-meter relay team and by Kaela Schramm '07 (St. Paul) in the 100-meter high hurdles, the women's track and field team placed fifth on their home track at the MIAC championships. It was the Scots' best conference showing since 1998. The Scots set a meet record in winning the 4x800 relay when Koby Hagen '06 (Minneapolis), Anna Shamey '07 (Leverett, Mass.), Allie Woerpel '07 (Mequon, Wis.) and Emily Stafford '06 (Burnsville, Minn.) teamed up to win in 9:19.62. Kirsten Fristad '05 (Rochester, Minn.) placed third to Schramm in the 100-meter hurdles.

Men's track & field

The men placed ninth overall at the conference meet. Alex Wise '07 (Knoxville, Tenn.) was second in the pole vault. Macalester received third-place finishes from Evan Mitchell '08 (Minneapolis) in the javelin throw, Dylan Keith '07 (Soldiers Grove, Wis.) in the 5,000 meters, and the 4x800 meter relay team of Bo Rydze '05 (Iowa City, Iowa). Will Kennedy '08 (San Anselmo, Calif.), Nate Crider '08 (Downers Grove, Ill.) and Matt Wegmann '08 (North Oaks, Minn.). Rydze closed out an excellent distance running career by placing fourth in the 3,000-meter steeplechase.

Women's water polo

Despite playing some of the nation's top teams over spring break in California and losing most of those games, the Macalester water polo team reached double figures in the win column again with a 10-15 overall record. The team placed second at the season-ending Heartland Regional tournament and featured one of the nation's leading collegiate goal-scorers in Heartland Region Player of the Year Jackie DeLuca '07 (New Preston, Conn.), who netted 86 goals to break her own school record. Kate Larson '05 (Rockford, Ill.) wrapped up her career by adding 72 goals for the high-scoring Scots.

Men's tennis

Several narrow losses led to a losing record but the Scots showed steady improvement throughout the season and much improvement from a year ago. Although the singles lineup was in the hands of Spencer Edelman '06 (Tucson, Ariz.), Aaron Herroth '08 (Tucson), Nick Herber '06 (Bloomington, Ind.) and Tobin Kaufman-Osborn '07 (Walla Walla, Wash.), the Scots were competitive in athletics with our belief that our mission is to provide an outstanding liberal arts education," he said. "Irv never lost sight of that. He helped bring us a long way in six years, and we are fortunate to have him stay on and continue his work with football and in engaging our alumni community." •

Baseball

The Scots handed league champ St. Thomas one of its three conference losses, but three extra-inning MIAC defeats cost the team a chance of making the league tournament. The Scots finished 12-24 overall and 6-14 in the league. Centerfielder Mike Merrill '05 (Liritz, Pa.) finished with a .348 batting average in four years and was named to the All-MIAC squad. Outfielder John Simkins '08 (Galesburg, Ill.) was one of the MIAC's top-hitting freshmen and Andrew Percival '06 (Seattle) hit .330 and led the team in RBIs.

Softball

The Scots struggled-most of the season, winning three games overall and one in the MIAC. They were led by a couple of seniors who wrapped up standout careers as four-year starters. Centerfielder Kat Sprole '06 (St. Thomas) batted .382 to lead the team in hitting for the second year in a row. She was among the league's top batters and defensive outfielders. The other key senior was pitcher Alisha Seifert '05 (Mahtomedi, Minn.), who pitched over 150 innings again this season. Outfielder Nyalang Mooroosi '06 (Histoe, Lesotho) was one of the league's most improved hitters and shortstop Katie Grudnowski '08 (Minneapolis) was among the MIAC's top newcomers.

—Andy Johnson, sports information director
Spanish idyll; culture of work; writings by Wobblies

Volverás a la región: el cronotopo idílico en la novela española del siglo XIX (Return to the Region: The Idyllic Chronotope in 19th-Century Spanish Fiction)
by Toni Dorca (Iberoamericana, 2004. 167 pages, hardback)

Drawing upon Mikhail Bakhtin's notion of the idyllic chronotope, Toni Dorca studies the idyll in 19th century Spanish fiction. Bakhtin's chronotope is based on the blurring of all the temporal boundaries made possible by a unity of place, the focus on only a few of life's basic realities and the conjoining of human life with the life of nature. Part II of the book traces the evolution of the idyllic chronotope following the apogee of modern realism as a result of industrialization. This stage is characterized by the overturning and demolishing of the idyll, which proves increasingly inadequate to the new capitalist world.

Dorca, professor and chair of Macalester's Department of Hispanic Studies, has published extensively on modern and contemporary Spanish fiction, especially the 19th century. He is currently working on a book dealing with the visions of the picturesque in Spain from 1775 to 1900.

The Cultural Experience: Ethnography in Complex Society
by David W. McCurdy, James P. Spradley and Dianna J. Shandy (Waveland Press, 2005. 190 pages, $17.95 paperback)

This is the second, expanded edition of a book that has helped generations of undergraduates discover ethnographic research. The book features papers by 10 Macalester students and alumni: Cole Akeson '05, Jennifer Boehlke '99, Li Cowell '98, Meghan Greeley '02, Sana Haque '02, John Hoch '94, Jordan Pender '02, Alex Rubenstein '05, Byron Thayer '02 and Natasha Winegar '03. See page 14.

Death Takes a Honeymoon
by Deborah Donnelly (Bantam Dell, 2005. 335 pages, $5.99 paperback)

In the fourth title of this mystery series, Seattle wedding planner Carnegie Kincaid heads to glamorous Sun Valley to direct the wedding of an old friend and an old flame; the former is a hot-tempered actress, the latter a smoldering smokejumper. But when murder joins the party and a forest fire looms, more than the wedding plans might go up in smoke.

Deborah Dezendorf Wessell '72, writing as Deborah Donnelly, has worked as a university librarian and an executive speechwriter. She now lives in Boise, Idaho, with her writer husband and two Welsh corgis.

The Family Child Care Legal and Insurance Guide: How to Reduce the Risks of Running Your Business
by Tom Copeland '72 and Mari Millard (Redleaf Press, 2005. 208 pages, $14.95 paperback)

From purchasing insurance to protecting against lawsuits, this guide offers practical ways that family child care providers can ensure the health and prosperity of their businesses. The book includes detailed resource lists, a sample transportation policy and a business liability insurance checklist.

Tom Copeland has worked in the family child care field for more than 20 years and recently won the Advocate of the Year award from the National Association of Family Child Care Professionals. As director of Redleaf National Institute, he trains child care providers nationwide in the business of family child care.

The Cultural Study of Work

This anthology was named a 2004 Outstanding Academic Title, a designation given by the American Library Association to the best scholarly titles reviewed in Choice, the association's journal.

Briefly

• Professor Daylanne English's book Unnatural Selections: Eugenics in American Modernism and the Harlem Renaissance (University of North Carolina Press) was named a 2004 Outstanding Academic Title, a designation given by the American Library Association to the best scholarly titles reviewed in Choice, the association's journal.

• Hélène Peters, professor emerita of French, has co-authored an introduction to an essay by Simone de Beauvoir in Philosophical Writings, Simone de Beauvoir (University of Illinois Press, 2004).

• Anthropology Professor Jack Weatherford's bestselling Genghis Khan and the Making of the Modern World won a Minnesota Book Award in the history and biography category.

The Callahan Cousins: Summer Begins
by Elizabeth Doyle Carey ’92 (Little, Brown, 2005. 246 pages, $10.99 hardcover)

Intended for middle-grade girls, this is the first book in a series featuring the 12-year-old Callahan cousins. Phoebe, Hillary, Neve and Kate are spending the summer at their grandmother’s rambling seaside estate, offering them the chance for memorable adventures. Finding themselves caught up in an old island rivalry, the cousins are determined to defend the Callahan honor.

Elizabeth Doyle Carey is a free-lance book editor and writer. She lives in New York City.

Published a book?
To have a new or recent book mentioned in these pages, send us a publisher’s press release or similar written announcement that includes a brief, factual description of the book and brief, factual information about the author. We also welcome book jackets that we can reproduce.

The address, e-mail, fax and phone numbers for Mac Today are on page 2.

The Dao of the Press: A Humanocentric Theory
by Shelton A. Gunaratne (Hampton Press, Inc., 2005. $45 hardbound, $22.95 paperback)

The Dao of the Press attempts to de-Westernize communication theory. It interprets press theory from the perspective of Eastern philosophy—particularly Buddhism, Hinduism, Daoism and Confucianism—and the emerging theory of living systems, which combines the Santiago School’s interpretation of cognition and autopoiesis, and the Brussels School’s interpretation of dissipative structures. The book also draws from quantum physics, post-Parsonian systems thinking and world-systems analysis to derive a more humanocentric theoretical framework that reflects the integration of Eastern ontology with Western epistemology.

Shelton A. Gunaratne, a World Press Institute Fellow at Macalester in 1967, is a professor of mass communications at Minnesota State University Moorhead.

Starving Amidst Too Much & Other IWW Writings on the Food Industry
by T-Bone Slim, L.S. Chumley, Jim Seymour and Jack Sheridan
edited and introduced by Peter Rachleff
(Charles H. Kerr Publishing, 2005. 128 pages, $12 paperback)

This book reproduces rare classic documents on the “food question” by four old-time members of North America’s most colorful and uncompromising union: the revolutionary Industrial Workers of the World (IWW), known as Wobbles.

In his introduction, Macalester history Professor Peter Rachleff, a labor activist, traces the history of food-workers’ self-organization and brings the book up to date with a look at current point-of-production struggles to break the power of agri-business and the union-busting fast-food chains.

Small Town Street, 1917–1937
by Mildred Rowland Reinhardt ’42 (self-published, 2004. 100 pages, $12 paperback)

Mildred Reinhardt, a graduate of the Miss Woods School at Macalester, taught kindergarten for more than 25 years. In retirement she has self-published 10 books for adults—mostly childhood reminiscences—and four books for children. This book is available from the author: 49105 U.S. Highway 169, Palisade, MN 56469.

best scholarly titles reviewed in Choice, the association’s journal. The book brings more than 50 years of scholarship of the culture and sociology of work into an introductory and analytical text. The 23 articles show how common sociological themes such as socialization, social interaction, the social construction of time and deviance are experienced in work settings as diverse as the factory, the nightclub, the restaurant and the offices of high-tech professionals.

Douglas Harper, professor and chair of the Sociology Department at Duquesne University, says the book “was conceived, if not born, under the tutelage of Jim Spradley.” See page 14.

The Dao of the Press: A Humanocentric Theory
by Shelton A. Gunaratne (Hampton Press, Inc., 2005. $45 hardbound, $22.95 paperback)

In a series of dialogues with the major philosophical writers and movements of the past 150 years, Henry Ruf takes up some of the most pressing questions of the current age: What is the relation between science and religion? How can different religions and cultural belief systems be negotiated? How can a notion of reason accommodate the differences between peoples and cultures? His book examines the uses and abuses of “instrumental rationality” and the consequences for genuine human spirituality and interpersonal relationships.

Ruf is adjunct professor at Florida Atlantic University and professor of philosophy emeritus at West Virginia University. He is the author of Investigating Philosophy and Moral Investigations, and editor of Religion, Ontotheology and Deconstruction.

The Dao of the Press
by T-Bone Slim, L.S. Chumley, Jim Seymour and Jack Sheridan
edited and introduced by Peter Rachleff
(Charles H. Kerr Publishing, 2005. 128 pages, $12 paperback)

This book reproduces rare classic documents on the “food question” by four old-time members of North America’s most colorful and uncompromising union: the revolutionary Industrial Workers of the World (IWW), known as Wobbles.

In his introduction, Macalester history Professor Peter Rachleff, a labor activist, traces the history of food-workers’ self-organization and brings the book up to date with a look at current point-of-production struggles to break the power of agri-business and the union-busting fast-food chains.

Small Town Street, 1917–1937
by Mildred Rowland Reinhardt ’42 (self-published, 2004. 100 pages, $12 paperback)

Mildred Reinhardt, a graduate of the Miss Woods School at Macalester, taught kindergarten for more than 25 years. In retirement she has self-published 10 books for adults—mostly childhood reminiscences—and four books for children. This book is available from the author: 49105 U.S. Highway 169, Palisade, MN 56469.
Understanding the ‘liberal’ in liberal arts

by Brian Rosenberg

Nearly every issue of Macalester Today published during the past two years has included at least one letter or article devoted to the preponderance of liberal viewpoints at the college. Jay Cline ’92 observed last fall—with a bit of facetiousness and more than a bit of good spirit—that “there’s been an average of 3.7 openly conservative students and 14 closeted right-wingers on campus since 1967.” Neither Cherie Riesenbe ’72 nor Joe Schultz ’06 would disagree, the former expressing concern about “the lack of political diversity and tolerance” on campus and the latter lamenting that “being a Republican at Macalester is a true challenge indeed.” A series of letters and columns addressing this topic was published this spring in the Mac Weekly, with students alternately bemoaning and celebrating the left-wing perspectives of their classmates.

It would be disingenuous to pretend that these writers have not identified both a reality and a challenge at the college. Our surveys of incoming students confirm what even a casual exposure to campus culture would suggest: most Macalester first-years self-identify as politically and socially liberal. A recent study of college faculties conducted by political scientists at George Mason University, Smith College and the University of Toronto, moreover, found that “72 percent of those teaching at American universities and colleges are liberal and 15 percent are conservative,” a disparity that reaches across colleges of virtually every sort and that increases at what the authors of the study describe as “top-tier” schools.¹ No surprise that Macalester is in many respects a thoroughly liberal place.

Having said this, I believe that it is critical to establish some important and relevant distinctions: between passion and intolerance, between personal and professional responsibilities, and between the views held by individuals within our community and positions espoused by the college of which all of those individuals are a part. We do a disservice to a remarkably thoughtful and humane student body if we assume that the depth of commitment to particular causes and concerns precludes respect for others or their willingness to wrestle with complexities. I would submit that the differences in perspective between Macalester students and Macalester alumni, along with the success of our graduates in a broad range of fields and endeavors, are at least partially attributable to our ability to inculcate the virtues of listening and learning.

I also believe that our faculty are by large adept at maintaining the distinction between their views and responsibilities as citizens and their charge as educators. No group is perfect, and no one should pretend that the maintenance of this distinction is easy, but anyone who takes the time to examine the work done by our students in political science or economics, history or literature, international or American studies, would conclude that what takes place in Macalester classrooms is not indoctrination but instruction of the most rigorous and professional kind.

The most important (and controversial) distinction of all, in my view, is between the views held and causes championed by individual Macalester students, alumni, faculty and staff and the advocacy practiced, or not practiced, by Macalester College.

No small number of alumni—and a few students—complain that the actions of the college reflect a liberal bias. No small number of students—and a few alumni—complain that the actions of the college reflect an insufficient commitment to a progressive political and social agenda. While it would be overly optimistic to argue that this points to an institution in equipoise, I would contend that such complaints from both right and left are probably inevitable if the college is being responsible in fulfilling its educational mission. Bill Bowen, former president of Princeton University, current president of the Andrew W. Mellon Foundation and a passionate advocate for access and equity in education, declared in a recent speech: “The university should be the home of the critic, welcoming and respectful of every point of view; it cannot serve this critically important function if it becomes the critic itself, coming down on one side or another of controversial issues, or if its integrity is compromised when official neutrality succumbs to unofficial complicity....It is the freedom of the individual to think and to speak out that is of paramount importance, and safeguarding this freedom requires that the institution itself avoid becoming politicized.”²

Certainly it is incumbent upon us as institutional citizens of local, national and global communities to act responsibly toward the environment, to respect human rights and human dignity, and to speak out against policies that endanger our invaluable societal function. To help us determine when and how to act on such matters, we have established a Social Responsibility Committee composed of students, faculty, staff and trustees. But on issues about which reasonable and thoughtful people disagree, we must be cautious indeed not to preempt discussion or silence dissent by declaring through our actions that some perspectives are right and others wrong. Thoughtful advocates and energetic leaders are best produced by a college that resists the sometimes powerful temptation to engage in advocacy itself.

Thoughtful advocates and energetic leaders are best produced by a college that resists the sometimes powerful temptation to engage in advocacy itself. To me, this is the deepest meaning of the “liberal” arts: education as preparation for the challenges and responsibilities of personal, political and intellectual freedom.

Brian Rosenberg, the president of Macalester, writes a regular column for Macalester Today. He can be reached at rosenbergb@macalester.edu.

² Thomas Jefferson Lecture delivered at the University of Virginia, April 6, 2004.
A freshman looks back on adjusting to college life as acquaintances become friends, 10-page essays compete with sleep and people say the most amazing things

by Heather Stahl '08

I was showing a high school friend and her mother around Macalester, telling anecdotes about my first year here and pointing out different places, when my friend stopped and looked at me. "Hattie," she said, "this is so weird—you're actually in college, you actually have a life here that no one at home really knows about."

It occurred to me that she was right. In just eight months, I have begun to establish a life here, one independent of my family, my friends from home and the town where I spent the first 18 years of my life. As separate as my two lives are, the fact that I am the one tying them together, that I have the ability to mix them as much or as little as I want, is exciting, empowering and daunting.

Along with that power comes a lot of responsibility. I'm responsible for creating connections with people; I'm responsible for getting myself out of bed in the mornings and into bed at night (both equally hard for me); I'm the one telling myself to do my readings, write my papers and study for my exams.

Freshman year in college is a year of suddenly being thrown into an overwhelming state of newness. There are the obvious things, like my newfound responsibility for exploring and claiming my independence; living on my own for the first time, on a floor with 50 of my peers, none of whom I had met before the hot September day when I moved in (who said it was only cold in Minnesota?); living with a roommate, in a new town.

But then there is a cycle of new things that continues throughout the year, and it's exciting and challenging to be living in a constant state of anticipation. All year new opportunities pop up, like the first time I had to find the observatory for my astronomy class, or when I elected to take a linguistics course about which I knew absolutely nothing before the class began. Things like learning how to change my meal plan and depend a little bit less on Café Mac to feed me, and finding the benefits and drawbacks of the many computer labs when my own hard-drive crashed. And then there's the excitement of occasionally venturing off campus to find a concert or restaurant or just explore.

Now that I've formed concrete friendships, now that I've again found the fun in sharing an inside joke with someone and the comfort of knowing there is someone whose shoulder I can always cry on, it feels good to have a little stability again, especially because I know I can still explore just as many new things and friendships.

At first, many of my peers and I often turned to intense philosophical debate to bypass the fact that we didn't know each other well enough to get by with less searching conversation. Debating some subject can become intimate, putting yourself and your feelings out on the line for people to examine closely. Such conversations were an important part of getting to know people better.

I quickly learned that most of the life-changing learning I would acquire in college would happen through interactions with my peers. I am more than stimulated academically at Macalester, but my mind is always being challenged to think about something in a new and different manner by those around me. I am constantly fascinated by the knowledge I acquire by opening my ears and listening to people talk, in dorms, at meals, walking to and from class, everywhere and at all hours.

I've encountered an active interest in questioning everything at Macalester, though we like to kick back and relax, too. The cool thing is that people can also have fun talking through a concept with each other. To explore, to always ask questions, to search for answers and inevitably find more questions, that is one of the most important things I learned over the course of my first year in college.

Adults always say that these are the best times of our lives, and it's crazy how true the cliché is, how fast the time goes when you're truly having fun. And that's exactly what I'm doing in college, at Macalester, what I spent my first year doing—watching time fly by while I did everything in my power to explore as much as possible, be openly and honestly myself, and have the time of my life.

Heather Stahl '08 is from Evanston, Ill. She is majoring in English, with a creative writing focus, and Hispanic studies.
Anthropology Spoken Here

For 35 years, Macalester students have schooled themselves in the ‘rules’ of another culture by taking one of the college’s most distinctive, demanding and successful courses

Every semester Macalester students fan out from campus to do anthropological field work in an area rich with micro-cultures: the Twin Cities. They conduct exhaustive interviews with a vast range of “cultural informants”: police detectives and midwives, tattoo artists and Jesuit priests, legal secretaries and nightclub bouncers.

They learn anthropology in the most direct way: by doing anthropology.

In the past 35 years, more than 6,000 Macalester students have done research projects in anthropology using an approach pioneered by Professors James Spradley and David McCurdy; more than 1,000 students have taken the Anthropology Department’s methods course, “Ethnographic Interviewing.”

Until the 1970s, it was assumed that anthropology students would begin their field work in graduate school. McCurdy, who joined the faculty in 1966 as Macalester’s first anthropologist, and Spradley, who arrived in 1969, made it possible for undergrads to do high-quality anthropological research in a single semester. Their textbook on how undergraduate research should be taught, The Cultural Experience: Ethnography in Complex Society, was published in 1972.

Now, 33 years later, the second edition has just been published, featuring ethnographic studies by a new generation of Mac students and recent grads.

“For anthropologists,” McCurdy says, “there’s a rite of passage where you learn to think in every situa-

Jon Halvorsen is the managing editor of Macalester Today.
Cole Akeson ’05 is one of 10 Macalester students and alumni who contributed to the new edition of The Cultural Experience: Ethnography in Complex Society.

Ethnographic Interviewing requires students to study a microculture—a culture associated with a particular group—and discover through a series of interviews the particular cultural knowledge that the members of the group use to interpret their experience and relate to others. Students tape-record and transcribe at least seven, hour-long, face-to-face interviews, analyze their research and write a 30-page paper. (The American Anthropological Association’s code of ethics also calls on them not to harm their cultural informants in any way and to protect their privacy; dangerous or illegal microcultures are off limits to Mac students.)

With a lot of other research projects in the social sciences, you have a hypothesis,” says Professor Arjun Guneratne, chair of the department. “You don’t have any hypothesis you want to test in this methods course. You are in the position of a student; your [cultural] informant is in the position of the teacher. What you want to do is to learn from your informant what it is like to operate in that setting—what are the rules, the inside knowledge of this cultural setting.”

A demanding, time-intensive course, “Ethnographic Interviewing” is usually oversubscribed. Cole Akeson ’05, who interviewed a police detective for his study about the art of the police interview, believes the course is popular for several reasons: because it’s so challenging, “because it’s one of those courses where you learn a real, marketable skill ...[and] because it leaves students with a real sense of accomplishment...the opportunity to pursue a semester-long research project resulting in a substantial and original work.”

In 2002, three outside reviewers from Carleton, Brandeis and Union College wrote: “The Spradley and McCurdy method taught to Macalester students is widely recognized among anthropologists as valuable. What is so distinctive at Macalester is that undergraduates are being taught ethnographic research methodology so seriously. The experience is intense, intellectually and socially, and creates a remarkable esprit among the [anthropology] majors....As outsiders, we were extremely impressed with the success of this unusual course.”

Dianna Shandy joined the Anthropology Department in 1999. A sociocultural anthropologist, Shandy says she feels “more like a facilitator or a coach than ‘the expert instructor’ imparting knowledge” when she teaches the course, which is required of anthropology majors.

“Students learn by doing,” she said in an e-mail from Dublin, Ireland, where she was doing field work to learn more about the new African-Irish diaspora. “I think this course engages them differently than a lecture course might. They are pushed to take intellectual risks in a structured and supported environment. Ethnographic research demands a sort of intellectual freefall and students have to become comfortable moving forward with their projects without necessarily having a clear sense of where they will end up. I think these...
Like a lot of anthropology majors at the time, Kimberley Brown '74 called herself "a Spradley major," after Professor James P. Spradley. "Literally, I took every course he offered," she says. Jim Spradley taught at Macalester from 1969 until 1982, when he died of leukemia at the age of 48. Despite his all-too-short career, he had an enduring impact on many students.

"He pushed me early on to write well and to think well," says Brown, a professor of applied linguistics and international studies at Portland State University. "In my senior year I was trying to do too much and he recognized that. He made a lot of observations about me as an individual that were really powerful. I was so amazed that a faculty member would take the time to do that. He said, "You spend a lot of time doing good work, but each time I see you in competition with someone else, you have stopped doing your best work, maybe because of fear of competition.'"

"That's a very powerful insight to share with a 20-year-old, and he did that kind of thing routinely," Brown recalls. Jim Spradley in 1977:

"He touched more lives than any other man I have ever met and was tremendously popular as a teacher and friend to students," his colleague and friend David McCurdy said after Spradley died in 1982.

Doug Harper '70 was so inspired by Spradley that in a nod to his mentor's first book—You Owe Yourself a Drunk, a study of skid row tramps in Seattle—he wrote his doctoral thesis on railroad tramps, for which he rode freight trains for 25,000 miles.

"I'm still a Spradley student," says Harper, chair of the sociology department at Duquesne University. "My current project is on Italian food. I've been going to Italy and trying to get Italians to define food. That's what Jim always got us to do—to think about the mundane, daily world in some new way, to become conscious of it and engage in it, to see its structure. He just bubbled over with excitement about learning the simplest things about people's lives. He taught us to have that same kind of interest and enthusiasm."

No one was more strongly affected by Spradley than the man who hired him, Professor David McCurdy. The two had met earlier at anthropologists' conferences. "I was just blown away by the great questions he asked me about what I was doing," McCurdy recalls. When Spradley taught a course at Mac on "ethnosemantics"—a precursor of what became the ethnography course—McCurdy sat in on his classes. "I said, 'I've got to learn how to do this,' so I took field notes of every class." The two became close friends and colleagues. Their reader, Conformity and Conflict: Readings in Cultural Anthropology, was first published in 1971. Now in its 12th edition, it has sold a half-million copies.

Spradley grew up in Los Angeles in a poor, deeply religious family; his father was a part-time Pentecostal minister. Jim memorized many Bible verses and was taught to summarize Bible chapters—a skill that came in handy when reading students' papers. "He was very supportive of students and quite demanding in his own way," McCurdy says.

A driven, charismatic man who became an authority on skid row tramps, occupational stress and deafness, Spradley wrote or edited 20 books in 12 years. Seven of them—including Deaf Like Me, written with his brother Thomas, whose daughter was deaf—are still in print today.

"I learned a lot about writing from him," McCurdy says. "I'm an editor basically by nature. He used to say, 'If you work on this chapter two more weeks, will it sell 20 more books?' He was very good for me. He wrote so fast that sometimes things would be disjointed, but the more he wrote the better he got. We went to lunch every day. We looked at each other's stuff, we talked over what to do about problems, we invented titles. We just had a lot of fun."

Spradley and his wife, Barbara, had three daughters, Sheryl Spradley Grassie '79, Deborah Spradley Mattingly '82 and Laura Spradley Harris.

—Jon Halvorsen
attributes are why the course is so effective in giving students a grounding for the research they undertake during study abroad."

Shandy was 5 years old when the first edition of *The Cultural Experience* was published. A co-author of the new edition, she was an undergraduate at Georgetown University when one of her anthropology professors introduced her to Spradley and McCurdy's work.

"However," she says, "what really sold me on the attributes of this particular way of teaching students were the 'testimonials' I received from Mac alumni who had taken this course in the 1970s and '80s. Now physicians, public health professionals, real estate agents, anthropologists, these Mac grads I encountered socially described the impact this course made on their intellectual development and continues to make on the work they do now."

Howard Sinker '78 became a journalist. A longtime reporter and editor with the Minneapolis *Star Tribune*—he also teaches a journalism course at Mac—Sinker uses an interviewing style that he learned in the ethnography course from McCurdy. "I found that it put interview subjects at ease and let them think they were directing the conversation. For me, there's no better way to ask open-ended questions, a key staple of the journalist's tool kit, than by using an ethnographic approach," Sinker says.

More recent grads share Sinker's appreciation of the ethnography course. "It's a unique course," says John Hoch '94, who works with kids who have behavior disorders as part of his Ph.D. studies in special education at the University of Minnesota. "You can use this way of learning about people's daily lives and apply it to anything."

Anne Hohol Becker '99, who is working in HIV prevention and education as a Peace Corps volunteer in Honduras, says the skills she learned have been a great help in understanding her new community in Trujillo. "By simply asking my neighbor or the owner of my local corner store an open-ended question such as 'Can you describe a typical day?', I can discover all sorts of things about their families, where they shop, how they make money, or if they go to church. Normally these types of questions are used when studying a microculture, but open-ended questions can help you learn a lot about people in general. And because the questions are simple and non-specific, I don't have to worry about asking a question that may offend someone."

Byron Thayer '02 says "the course has been a major springboard into my professional career in several ways." After an internship with IBM that drew heavily on the McCurdy-Spradley method for a marketing experiment, Thayer now works for a phone headset manufacturer in Berkeley, Calif., helping designers make headsets more user-friendly. "My toolbox has expanded since college to include ergonomics, but I still use the skills of participant-observation and ethnosemantic structured interviewing that I learned from that course in my work. If nothing else, the ethnosemantic skills have given me an unusual edge in the job market," Thayer says.
Founders Day. To Be Continued.

Friday, March 11, 2005, was a good day to remember some of the people who made Macalester, Macalester. And to kick up your heels at a big party.

Photos by Greg Helgeson

A Macalester tradition from 1938 into the 1960s, Founders Day returned this year as a great way to celebrate Mac's history. Events took place on all three floors of the Ruth Stricker Dayton Campus Center.

Left: Legendary Professor Mary Gwen Owen (portrayed by Vipond Brink '07) was the grande dame of the Speech and Theater Department for 40 years and famous for wearing red. Here she takes the Mary Gwen Owen Stage with the Voices of Tamani, a student gospel group.
Above: There were dancing and cocktails downstairs, mocktails and munchies upstairs.

Above: The Traditions, the men's a cappella group, perform on the Mary Gwen Owen Stage. Music was also provided by Scotch Tape, the Sirens, the Flying Fingers, the Voices of Tamani and Marjorie's Merrymen led by Paul Odegaard '04.

Left: The Macalester Pipe Band delivers the college's 131st birthday cake (Macalester was chartered on March 5, 1874)—see Letters pages for a similar photo taken in 1952.

Below: Students enjoy a photo op. Those in attendance could have their picture taken with friends or founders.
Schoolchildren in rural Danang rush to have their picture taken. Nearly 60 percent of Vietnam's 84 million people were born after the end of the "American War" in 1975. Some 28 alumni and friends went on a two-week "Journey Through Vietnam" tour in February.

Of cyber cafés and gracious people, GI dogtags and rice noodle soup:
Searching for the 'real' Vietnam
We are surfing through the traffic of Hue, on the hunt for a cyber café. The war-scarred yet beautiful ancient capital of Vietnam, Hue (pronounced “Hoo-ay”) was the site of fierce fighting during what the Vietnamese call the “American War.”

But Hue, like much of the Vietnam we saw during our Macalester alumni “Journey Through Vietnam” tour, has grown beyond the war, drowning out its echoes in a river of motorbikes and human enterprise. Just crossing the street is terrifying for Midwestern tourists like us.

Four days into the tour we're sharing with 28 Mac alumni and friends and our Vietnamese guide Dung Nguyen, we’ve learned that the streets of Vietnam are no place for indecision. Despite the fact that we are in a Communist country whose average annual income is $300, every thoroughfare bursts with capitalist industry. Here, visitors glimpse the fabric of contemporary Vietnamese life being woven, a tapestry as complicated as a Wall Street trading floor. We have seen, through the traffic, almost every activity imaginable: a pig roasting on the sidewalk; school kids doing their French homework; friends playing badminton; men welding iron; full-size refrigerators zooming by on Honda Dream motorbikes; families having dinner. One day we spot a man on a scooter carrying at least 40 live ducks, tucked into crates and tied around his body, quacking into the humid wind at 15 miles an hour.

There are no stoplights. To get to the cyber café across the street, we need to slide into the traffic, trusting the motorbikes, bicycles, cars and trucks to slip around us. In the café, which is packed with noisy Vietnamese teenagers exchanging instant messages, we pick up an e-mail from our 15-year-old daughter back in St. Paul. She nails the big question every American traveler here faces: “Everyone’s like, ‘Why are you in Vietnam?’” she writes. “I’m like, ‘I don’t know. For fun!’

Why are we in Vietnam? Well, yes, it's fun. Our companions are true Macites, eager to understand another culture. Together we test out many answers to that Why? question as we explore the country from north to south.

We came to Vietnam because it is astonishingly beautiful; because its people are gracious (though persistent in selling trinkets to tourists) and the spring rolls are spectacular; because we remember a war that ended in America's defeat 30 years ago; because, as one of the group points out, we can afford to.

I have an additional reason. My college adviser, Professor Robert Warde, is the faculty leader of this trip, and I was intrigued by the idea of exploring, with Robert, a country that has figured prominently in his career. This trip, in fact, is one of his last official Macalester duties. He enters Mac's phased retirement program this fall.

Warde joined the Macalester faculty in 1970, near the height of American involvement in Vietnam. He became interested in the literature of the war early in his career, helping a high school friend and Vietnam veteran edit one of the earliest American novels to emerge from the war, in 1977. He offered the first course on literature of the war at Macalester in 1978.

“I have always been interested in how historical fact and memoir interface, particularly in a wartime context.”

Dung Nguyen, the universally admired guide for the Mac group. Traci Weingarten '51, who has known a few ambassadors in her time, called him “a terrific ambassador for his country.”
a wartime context,” Warde tells me as we float down the Mekong River one day. His Vietnam courses at Mac focused on that intersection. Our two countries’ conflicted relationship and America’s continuing internal dissonance about the war have made fertile soil for journalists, filmmakers and writers like Tim O’Brien ’68, whose books on Vietnam include *The Things They Carried* and *Going After Cacciato*. "It’s crucial for Americans to look at Vietnam in different ways,” Warde says.

On this trip, Warde prods us to think deeply about the human panorama swirling around us. He asks us to contemplate moving from a "tourist" to a "traveler" stance, activating the critical habits of mind a liberal arts education is designed to nurture. He does this almost diffidently, with a self-effacement that makes us do the thinking. It’s as if I am back in his classroom in 1979.

For Warde, who’s been immersed in the literature of the war from both American and Vietnamese perspectives for nearly three decades, coming to meet

For some alumni, Vietnam is family history

by Rebecca Ganzel

Most of the participants in Macalester’s “Journey Through Vietnam” tour were coming to the country for the first time. But among them were several alumni who knew Vietnam intimately even before they got off the plane.

No one asked Carol Johnson Brezina ’65 and Wayne Brezina ’63 of Plymouth, Minn., why they were traveling to Vietnam. Not only are they the parents of two Vietnamese daughters, whom they adopted in 1973 and 1975, but Wayne is a Navy veteran of the Vietnam War. From 1966 to 1968, he served as a lieutenant on an aircraft carrier in the Gulf of Tonkin. “I was helping launch the planes that were bombing Hanoi,” Wayne says.

Nearly 40 years later, he says, “You have to find some respect for what the Vietnamese endured in the war, and how ingenious they were [in surviving].” The alumni group’s tour guide, Dung Nguyen, was a child in Hanoi in the 1970s; he spent a good deal of that childhood hiding from American bombs. Wayne sometimes found it difficult to reconcile his part in the war with his high regard for Vietnamese people and his love of children. “Dung wasn’t born yet [in 1968],” he says, "but quite possibly we were bombing Dung’s older sister.”

“There was a huge sense of relief once he got off the ship,” Carol says, remembering her experience as a military wife. They were married in December 1966, in between Wayne’s two tours of duty in Vietnam. During the first tour, Carol was finishing her nursing degree at the University of Minnesota; during the second, she was working at a hospital in Norfolk, Va., where Wayne was based.

What attracted the Brezinas to the “Journey Through Vietnam” trip was the sheer distance it covered. “We were really interested in doing the whole country,” Carol says. Danang, where their youngest daughter lived until they adopted her at the age of 2 in 1973, was especially attractive to them. They say they feel sorry for people who see only a small part of Vietnam and take it for the whole.

Wayne, a geography major at Macalester, found his real career after the war: information technology. When he was discharged from the Navy in 1969, he and Carol moved back to Minnesota, eventually settling in Edina and raising three daughters. Now retired, they consider their full-time job to be, as Wayne puts it, “interfering in the lives of our grandchildren”—five of whom are part Vietnamese.

Traci Thornton Weingarten ’51 met her husband in Paris, and three years later, in 1969, she flew 6,300 miles to marry him—in Vietnam. Even for Traci, who had then lived in Paris for 18 years and, as a State Department employee, had met presidents and prime ministers from all over the world, it was an exotic trip. Bill Weingarten, her new fiancé, was a U.S. foreign service officer in My Tho, 40 miles south of Saigon, building roads and schools that were supposed to help the South
conclusions isn’t easy: “I saw a slogan painted on the side of a tourist bus: ‘Experience the real Vietnam,’” Ward says. “Now, I’m not quite sure how to do that. How might we come to know ‘the real Vietnam?’”

In Warde’s view, Americans often struggle with a cognitive uneasiness, an internal awkwardness about Vietnam and the war and our stance as visitors. Our Macalester group sometimes shared this unease, which stems from the history of American involvement with the country. It persists in spite of the development of a tourism infrastructure. You can buy phony American GI dog tags from friendly museum shop clerks across the country, and you can see the effects of America’s use of Agent Orange during the war in the bodies of real Vietnamese. Our guide tries to help out by correcting what he considers our foggy American view of his homeland: “Vietnam is a country; it is not a war,” Dung says. But for Americans, it will always be both. At the end of our trip, the “real Vietnam” is perhaps as elusive as ever.

Gradually we learn to navigate Hue’s unceasing flow of motorbikes, bicycles and people. After an hour at the cyber café, we negotiate another street to stop at one of the ubiquitous, open-to-the-street, family-run restaurants that specialize in pho, the rice noodle soup that passes for Vietnam’s national dish. We savor the sharp tang of Asian chili peppers and the welcoming laughter of our host as the traffic rushes by.

Traci Weingarten ’51 and her husband, Bill, in My Tho, where they were married in 1969.

American involvement with the country. It persists in spite of the development of a tourism infrastructure. You can buy phony American GI dog tags from friendly museum shop clerks across the country, and you can see the effects of America’s use of Agent Orange during the war in the bodies of real Vietnamese. Our guide tries to help out by correcting what he considers our foggy American view of his homeland: “Vietnam is a country; it is not a war,” Dung says. But for Americans, it will always be both. At the end of our trip, the “real Vietnam” is perhaps as elusive as ever.

Gradually we learn to navigate Hue’s unceasing flow of motorbikes, bicycles and people. After an hour at the cyber café, we negotiate another street to stop at one of the ubiquitous, open-to-the-street, family-run restaurants that specialize in pho, the rice noodle soup that passes for Vietnam’s national dish. We savor the sharp tang of Asian chili peppers and the welcoming laughter of our host as the traffic rushes by.

Summber 2005 23

Rebecca Ganzel is a free-lance writer and academic librarian who lives in St. Paul.
Faith and Values

Americans ‘voted their values’ in the 2004 election, it was often said—meaning, for the most part, religious values. Is there a role for religion in the political process? How separate must church and state be?

Jan Shaw-Flamm ’76 spoke with five alumni clergy to hear their reflections on the always timely questions about Americans, their politics and their faiths.

Clare Hickman Oatney ’89, a regular contributor to Macalester Today, is a member of Macalester Plymouth United Church adjacent to the campus.

How did you happen to become a clergyperson?

I was raised an Episcopalian and had been very active, but I fell away from the church of my childhood as I studied “what really happened” and started to ask lots of hard questions about Christianity. In my freshman seminar, someone suggested, “Don’t take classes, take professors.” One they said I should take was Cal Roetzel, so I ended up in Bible studies and just fell in love with it. I wanted to keep studying, so I went off to Harvard Divinity School, which took an almost exclusively academic approach to religion. I found it very uncomfortable how anti-religion they were in many ways.

[Then I had] a conversion experience, a bolt from the blue, an experience of the presence of God that had been unparalleled in my life. I can only describe what happened as a gift of knowledge that no matter how much humans have mucked about with it, nonetheless, God was present in Christianity. All religions have the weird and wacky mixed in—that’s why none of them is a perfect revelation of God—but God is still present.

What is the role of the clergy in the 21st century?

In so many ways, it’s the same as always because human need is the same. A model of the priesthood says, “I’ll go, too. I’ll walk with you through your pain, in your joy.” We’re there in those moments of sickness, of fear, when people are dying, when they’re grieving; when children are born. We are invited into sacred moments. At our best, when this does not turn into some weird ego thing, we are a sign that God is always there as well.

What is the proper role of religion in public life?

As a member of the Episcopal church [the U.S. branch of the Anglican Communion], I stand in a tradition that’s really conscious that we are post-Empire. We’re still unraveling the mindset that the best place for the church is to be in a power position because then we’ll have the most influence. It’s always dangerous to get into bed with those who are in power because we need to be able to speak truth to those who might be oppressing those without power.

I don’t think it’s our job to speak for one candidate or another, and not just because the IRS would take away our tax-exempt status, but we can speak to issues that is our task. We consider the center of the Gospel to be concern for the poor and the outcast, for the feeding of the hungry, the clothing of the naked, the care for those in prison, those values that are over and
over again in the Gospel and in the Hebrew scriptures. The balance we need to have is one of conviction and humility.

How do you square your own faith and values with your responsibilities as a citizen?

In this last election I worked with MoveOn [a grassroots organization addressing a variety of issues] as a precinct leader. I was very aware of the need to be careful. I didn't want to use my pastoral relationship to sway people in one way or another. The only ones who knew were people who were very close to me.

There was a ballot proposal in Michigan, one of those one man/one woman [marriage] amendments to the state constitution. A clergy friend took out a signature ad [against it] in the newspaper. I did put my name to that as "The Rev.," so obviously there are times I'm willing to take that stand, especially on issues I've been very clear about with the parish. That discussion had been framed as the religious voice [being] the one that is speaking for those sorts of amendments, so it felt important to speak against it as a religious voice.

There is not a particularly loud public voice for the religious left. That's one of the things we get from raising people in an adult faith where we're not going to give you the answers. We can't speak out publicly with the same kind of freedom that you would in a tradition that has a single answer.

Richard Jessen '59: "Eventually it felt as if, indeed, God were calling me to go in this direction with my life," says the world hunger activist and retired Lutheran bishop. He's pictured at left with fellow volunteers at a clothing distribution for the homeless at Grace Lutheran Church in Phoenix, Ariz.

He is a world hunger activist and a retired Lutheran bishop. Following his ordination in 1963, he served three churches in Illinois before becoming senior pastor at a 2,600-member congregation in Cedar Rapids, Iowa. In 1990 he was elected bishop of the Nebraska Synod of the Evangelical Lutheran Church in America (ELCA). He and his wife, Glenda Pickett Jessen '60, divide their time between Wisconsin and Arizona.

How did you happen to become a clergyperson?

My parents were very active lay leaders and from my earliest days there were people at church who called me by name and cared about me. I belonged; that was a part of it. Also, many of my parents friends had become pastors, and I came to know them as enjoyable, warm, very real and down-to-earth human beings. As I became a little more mature, there came the desire to be in some kind of people-serving career. These things came together, and eventually it felt as if, indeed, God were calling me to go in this direction with my life.

What is the role of the clergyperson in the 21st century?

I normally think of a clergyperson as a parish pastor. When people are going through difficult times, one is
'I was down in inner-city Phoenix involved in a clothing distribution to the homeless. People might say that's being a do-gooder, but I need that.'

—Rev. Richard Jessen '59

How do you square your own faith and values with your responsibilities as a citizen?

They serve as bedrock for my outlook. This morning I was down in inner-city Phoenix involved in a clothing distribution to the homeless. People might say that's being a do-gooder, but I need that. I need to see in the faces of people who come there how rough life was for them over the weekend, to see how cold it was, even in Phoenix, as they slept outside. I need to be reminded of this reality, so I can speak to congresspersons and others about our concern for people who are less fortunate, people who are suffering.

My wife and I are both very concerned about world hunger. Last summer we went into Washington, D.C. for the ELCA Hunger Briefing that was coupled with Bread for the World's lobby day. We went with others from Wisconsin to the two senators' offices and to our congresspersons' offices. It gives you a real sense for what these people are about, and whether they're concerned or not. It helps us have an opportunity to tell them we really are concerned. Those are small ways to be involved.

Rabbi Sandra Cohen '90

She was ordained from Hebrew Union College, a Reform Jewish seminary, and served as a congregational rabbi to Temple Micah in Denver until three years ago when she suffered a stroke that, for now, has left her without sufficient energy to lead a congregation. She currently teaches part time in an adult education program in Denver.

How did you happen to become a clergyperson?

My Old Testament professor suggested it my first semester of college in a note on my mid-term exam. My relationships with Cal Roetzl, my adviser, and Jim Laine were very powerful in helping me discover my own passion for religious studies, and for the study of my own religion. The Hebrew Bible and the
Talmud and Jewish thought have the power to really change lives, to help people connect with each other and connect with God, and I wanted to be a part of that conversation. I loved working as a congregational rabbi. I miss it desperately; I loved what I did.

I grew up in a Reform Jewish family that was not very observant. My mother was a committed Reform Jew. My father was Jewish and thought that organized religion was a bad idea. I'm a Reform rabbi, but I'm a Conservative Jew. I'm a little more observant than Reform. Jews tend to talk more about observance than about faith because Judaism tends to be a religion of action rather than a creedish religion. You can believe a lot of weird things and be Jewish. We're pretty loose about belief, but not about action.

What is the role of the clergy in the 21st century?

A big part of the role of the clergyperson is to help people become part of a community and see themselves as responsible within that community to one another and to God. In a Jewish context, we do that through the teaching of Jewish texts, teaching people how to do Jewish deeds, how to do mitzvot—Jewish commandments—whether they be ritual things or what we would call commandments between people—visiting the sick, comforting the bereaved, taking care of other people in the community.

Religion teaches people how to connect with the spiritual feeling, how to invoke it and how to nurture it. I'm teaching a course called "Ethics of Jewish Living," where we look at values like the value of life, the practice of compassion, and we look at actual case studies. It's not always so clear what the right thing is. That's probably the job of a clergyperson, to help people see their lives through—in my case—a Jewish frame and have those resources to help them make those decisions in their lives.

What is the proper role of religion in public life?

Religion needs to guide the way people participate in public life. On the other hand, religion cuts a lot of different ways. I can make a strong religious argument for the importance of legalized abortion, just as someone else can make a strong religious argument for the importance of making abortion illegal. Given that, there is a point at which we want to be careful about imposing our religious values as secular truth. I respect that our president is a serious Christian and prays, but I also expect him to understand that not everybody is, and not everybody does.

In Judaism, intermarriage is a big issue—Jews marrying non-Jews. It's a huge problem in terms of assimilation and disappearance of the Jewish community, so I, as a rabbi, don't marry Jews to non-Jews. I don't think it should be illegal for Jews to marry non-Jews.

How do you square your own faith and values with your responsibilities as a citizen?

I live in Denver and I found it really troubling to have the archbishop here say essentially that a good Catholic can't vote for someone who is pro-choice. As a clergyperson, I want to talk about the values you should think about when voting, but I don't think it comes down to a litmus test: "Here's one value I expect all my congregants to vote on." I need to respect people enough to believe they can internalize, in this case, Jewish values and see how that would play out in an American society that is not made up of all Jews.

I would not stand up as a rabbi on a platform with a candidate because it would look like I'm saying, "God wants this one," and I don't know who God wants. I know who I want, but I don't know who God wants. That's a piece of humility I'd like to see people have.

Sandra Cohen ’90: "I would not stand up as a rabbi on a platform with a candidate because it would look like I'm saying, 'God wants this one,' and I don't know who God wants."

'I respect that our president is a serious Christian and prays, but I also expect him to understand that not everybody is, and not everybody does.'

—Rabbi Sandra Cohen ’90
David Colby at Central Presbyterian Church in downtown St. Paul:
"Deeply held values—that God has a deep passion and concern for those who are most vulnerable, who are the homeless, the children—ought to end up influencing political values."

A respect for “otherness” is a deeply important religious belief, and I think in our current political climate that has been lost by some religious groups.
—Rev. David Colby ’93

Rev. David Colby ’93

In February 2005, he became the pastor of Central Presbyterian Church in downtown St. Paul. Previously, he was interim associate pastor at Macalester Plymouth United Church, across the street from campus.

How did you happen to become a clergyperson?
I went to Macalester expecting to go into law and politics. My first fall I was looking around for a fourth class and decided to take Cal Roetzel’s “Introduction to the New Testament.” I had grown up in a Presbyterian church, but I didn’t feel like I had a good grasp of what the Bible is all about. I found myself loving that class, loving the questions and loving Cal Roetzel, who I ended up naming my dog after. The next fall I took the “Intro to the Old Testament” course.

Early at Macalester I started working with Habitat for Humanity and helped found the campus chapter. All of my political science, Habitat and religious studies interests got fused into the study of American social change movements, and how religion played a role in that. Towards the end of my time at Macalester, it just became apparent that I was going to go to seminary.

What is the role of the clergy in the 21st century?
The role of the clergy is still to inspire, counsel, listen for where God’s activity in the world is needed; to listen to the real stories of real people and be honest in that interchange; to enable people to see what they do across their lives as ministry; to help people find the tools and confidence to live out their faith the best they can.

Religion can be used to build up and it can be used to tear down. It is the source of some of the best things that are happening in the world right now, and the source of many of the wars that are raging. I believe the role of the clergy is to help bridge some of those differences.

What is the proper role of religion in public life?
“Everything is political,” [Professor] Chuck Green would always emphasize. What you buy at the grocery store, how you vote, how you live your life, all have political ramifications. I believe there is a religious aspect to everything as well. Deeply held values—that God has a deep passion and concern for those who are most vulnerable, who are the homeless, the children—ought to end up influencing political values. A respect for “otherness” is a deeply important religious belief, and I think in our current political climate that...
Nine students from the Classes of 2004, '05 and '08 are enrolled in or seriously contemplating seminary, divinity or rabbinic school, according to Macalester Chaplain Lucy Forster-Smith.

Why so many from a school often considered thoroughly secular?

"Globally there is a resurging interest in things religious and spiritual," says Forster-Smith, "especially on the part of young adults. [They are asking such questions as] 'What's the meaning and purpose of my life? What is the most important thing I can accomplish?'

"Also, the millennials, unlike their predecessor generations, tend to be joiners," she adds. "While you're unlikely to see lots of Macalester students joining congregations, they understand change happens when you engage other people in the context of community."

The Princeton Review, using dubious methodology, listed Macalester as No. 17 on its list of colleges where "Students Ignore God on a Regular Basis." But is it true? "I think our students wouldn't say they were very religious because they understand it very narrowly. If you asked, 'Are people on your campus spiritual?' I think those numbers would change dramatically," Forster-Smith said.

If today's Macalester students are comfortable being "out" as spiritual or religious, some credit belongs to the Lilly Endowment, which gave a $1.8 million grant to establish Macalester's Lilly Project for Work, Ethics and Vocation. The Lilly grant has supported faith-related and secular retreats, internships, volunteer opportunities, speakers, mentoring, summer research and other related activities. "The Lilly Project has provided opportunities for students to come to a deeper understanding of their own capacities to put their values to work," Forster-Smith says. "The genius of it has been the creation of many partnerships such as those between the curricular and the co-curricular, and between the chapel and community service."

In connection with the Lilly grant, which has concluded in its present form, Forster-Smith and Associate Chaplain Eily Marlow '97 have offered a monthly gathering for students contemplating careers in religious leadership. Dan Bogard '05 (St. Louis, Mo.) and Rachel Farris '05 (Three Rivers, Mich.), among others, found the group very supportive as they envisioned their futures.

After a sojourn in Israel next year, Bogard hopes to attend rabbinic school. He is a religious studies major, but his two years as a resident assistant also influenced his decision. "I often found myself up late at night talking with students experiencing some kind of crisis—parents getting divorced, or breaking up with a boyfriend or girlfriend, a death or feeling lonely—the existential crises everyone deals with. I wanted to keep having those conversations as my life," he said.

Farris, an English major, plans a year of travel and work as she considers seminary or divinity school. The daughter of a Presbyterian minister, she's active with interfaith groups on campus, particularly a weekly Jewish-Protestant Torah study she has attended for three years. "There are a huge number of thriving religious groups from all kinds of backgrounds, and a lot of interchange between them, and while it may not be the most public face of Macalester, it's definitely there," Farris said.

—Jan Shaw-Flamm '76

has been lost by some religious groups claiming that their voice is the only true religious voice.

Religion and politics are deeply woven in the history of America. Many of the strong movements in American history have strong religious overtones, if not religious beginnings. Look at the civil rights movement, which was nurtured and inspired by the story of the Exodus, of God leading the people out of slavery. American involvement in war has always had a strong level of religious imagery used to garner public support, but throughout the 20th century strong isolationists and pacifists were nurtured by religious faith communities as well.

How do you square your own faith and values with your responsibilities as a citizen?

When I stand up and preach, it's not a chance to share my opinion. When I look out into the pews, there are Republicans and Democrats and Greens and people who don't ever vote. The role of the preacher, especially right now, is to keep issues from being seen as having just two answers, to allow issues to be given the respectful treatment they deserve in their complexities.

It's a difficult balance to preach prophetically in a way that can have some pragmatic results without the pragmatic results being, "Let's kick out the pastor." I have great admiration for preachers who can help a congregation look at difficult, polarizing issues that are laden with fear and anxiety, and help the congregation lift those issues up and see them from other angles.

Especially in these polarized times, part of the role of the minister is to foster an environment where people listen to and appreciate differences, where otherness is not demonized, but is respected. It is challenging, I'll admit. During this past political season, it was much easier for me to preach it than to live it out, but I'm working on it.
Rev. Donald Beisswenger '52

He is a professor emeritus at Vanderbilt University Divinity School and a Distinguished Citizen of Macalester. On Oct. 1, 2004, he was released from prison, having served six months as a prisoner of conscience in dissent over U.S. military policy regarding the Western Hemisphere Institute for Security Cooperation, better known by its former name, the School of the Americas. He describes his calling as working on the global war against the poor.

How did you happen to become a clergyperson?

I wanted to work with youth in the YMCA, but after I graduated from Yale, I found youth work in the church a more hopeful avenue, so I became ordained.

What is the role of the clergyperson in the 21st century?

To be a human being among other human beings within the context of religious organizations, and to take seriously the life of faith as an ingredient in the process of being a human being. I call myself a post-Holocaust Christian. It means I've been shaped in my thinking by the fact that a nation that was very Christian could be totally unaware of what Hitler was doing. I made it a clear focus that I would not let any nation, my nation included,
There is increasingly an effort to define “Christian” in a particularly narrow way, by a political elite and a certain set of political objectives. — Rev. Donald Beisswenger ’52

claim to be God, to speak for God. Nobody speaks for God.

About 20 years ago I became committed to seeing the world from the bottom up, from the place of the poor, the marginalized, the oppressed. It’s tragic that in the [2004] election that didn’t enter in very much. In this so-called “Christian nation,” the deep biblical commitment to those who are oppressed and poor was denied. That’s why the Holocaust was so important to me. Those who were very convinced about the church were also able to go along with Hitler.

What is the proper role of religion with regard to public life?

The focus should be on the issues. Neither the Democrats nor the Republicans speak for God. I find myself needing a deeper perspective than a party gives to the issues. They become so oriented to winning that they become caught up in reducing issues to sound bites. I would want to see ministers help people think theologically about the world of politics, not get caught up in sound bites and reductionist approaches.

How do you square your own faith and values with your responsibilities as a citizen?

The secret of values is that they have to become virtues; by virtues I mean that they become embodied in one’s life. Values are just a preference, but to translate them into a life and behavior is to be faced with paradox and complexity. Take the conversation on abortion. My wife [the late Joyce Beisswenger] worked at Planned Parenthood and came to have real concerns about abortion, and I do, too. It’s not to be used as birth control. But in the end we both wanted to affirm the rights of women to make choices and not have the government decide such intimate matters. A lot of what I see going on around abortion and marriage is patriarchy, men controlling women.

It’s pretty clear that there is increasingly an effort to define “Christian” in a particularly narrow way, by a political elite and a certain set of political objectives, and to make that what the Bible says, rejecting two-thirds of the Bible, which has always been idolatry.

In prison everybody wanted freedom, but many didn’t want to deal with virtue. I was in a low-security prison; all of the inmates were non-violent. Ninety percent were there on drug charges and the others on fraud—all crimes related to money. Money in our culture is often God, the ultimate loyalty. I thought my fellow inmates were very much like other people who tried to take a shortcut and got caught. I went into prison on the second day of Holy Week, so I was aware of Jesus’ journey, the fact that he was in prison and killed with no understanding that he had accomplished anything. “Why have you forsaken me?” So that story was a positive part of my moral reflection.

In prison on my bulletin board I had a picture of Dorothy Kazel, one of the four missionaries raped and killed by graduates of the School of the Americas, so I could keep reminding myself why I was there. When you live in solidarity with the poor, the oppressed, the marginalized, people in prison or people in the Middle East or wherever, it keeps you alive. It keeps you sad, but you find hope, too.
The Things We Carried from Macalester

For Americans who came of age during the Vietnam War, the past is full of flashbacks, even as the Vietnamese move on from the 'American War'

by Gabrielle Lawrence ’73, Alumni Director

I am of the generation where going to Vietnam was not an opportunity we sought, so my old Mac friends did a double take when I told them I would be traveling through Vietnam for two weeks earlier this year.

For many of us, Vietnam represents the lost innocence, the intergenerational polarization and the unresolved conflicts and strong passions of our most formative years. The Vietnam War had a profound impact on how we viewed the political process and our perceived ability to change the world. For us, “Vietnam” is an icon of our coming of age, and for us, that happened at Macalester.

For Macalester students in the late '60s and early '70s, the war in Vietnam was intensely personal. It was a looming presence in our lives, regardless of whether we supported our government's actions. Men could be drafted and this possibility governed decisions about graduate school, discouraged any notion of “taking some time off from school” and led to some creative resistance strategies. Our friends considered Canada, and subjected themselves to some extreme alterations to confound their draft physicals. More than 140 Macalester men signed a statement that was printed in the Mac Weekly, vowing that they would “not serve in the armed forces of the U.S. while it continues its present policies.” The war prompted students and faculty to question the relevance of academia, and the discussions were heated. On the evening news we watched body bags being loaded into helicopters, and heard the daily body count recitation.

I remember anti-war rallies when the gym was packed with students to hear such speakers as Walter Mondale and Julian Bond. There were anti-war marches down Summit Avenue to the Capitol, and busloads of Macalester students went to Washington for the Moratorium against the War in the fall of 1969. After the invasion of Cambodia and the killing of four students at Kent State in the spring of 1970, rows of white crosses appeared on the lawn in front of Kegin and Macalester joined other schools across the country in a national strike to protest the policies of the Nixon Administration.

Vietnam is personal for us because it is so deeply embedded in that transformational time when we were still young, yet moving toward something else. Traveling there in 2005 was an opportunity to experience today's Vietnam and explore what might still bind us to that distant, image-laden land of our dreams and nightmares.

Vietnam today is crowded. It has 84 million people, and as one member of our group remarked, “I think I've seen almost every one of them.” There are people everywhere and at all hours: eating soup while sitting on the six-inch-tall, red-molded plastic stools which function as seats for the agile and beautiful Vietnamese people; maneuvering small, shallow boats on a river farmers’ market with hundreds of other boats full of polished vegetables displayed like jewels; whole families on a motorbike, carrying the traditional New Year's peach blossoms. It's rare to see any open space which doesn't have a human dimension—a carefully marked rice plot, somebody leading a water buffalo, a cluster of narrow and colorful concrete houses. The Vietnamese do not like to be alone.

There is constant noise. Incessant honking has replaced turn signals for all motorbikes, carrying the traditional New Year's peach blossoms. It's rare to see any open space which doesn't have a human dimension—a carefully marked rice plot, somebody leading a water buffalo, a cluster of narrow and colorful concrete houses. The Vietnamese do not like to be alone.

Ruins within the Imperial Citadel, Hue.
There are endless indoor markets that resemble the Merchandise Mart at the Minnesota State Fair, only without the kind of limitations our public health departments might impose (refrigerating fresh meat, for example). The oldest section of Hanoi is a maze of narrow, twisting streets thick with motorbikes, pedicabs and vendors jostling for position. Tiny women carrying long poles across their shoulders with baskets hanging from each end, weave swiftly through the traffic, matching their bouncing gait to the vibration of their burdens. There are many lovely and ruined remnants of an older time: the ghostly Imperial Citadel in Hue, the silent, majestic tombs of the Emperors, the peaceful temples and pagodas of the rebellious monks in the bend of the Perfume River, sheltered by whispering pines.

Vietnam is beautiful and ancient. The Vietnamese have repelled invasions of the Mongols, Chinese, French and Americans, and they are fiercely proud of their independent status. The motto “Don’t tread on me” would not be out of place on the country’s brilliant red flag with the gold star in the middle.

In the documentary The Fog of War, Robert McNamara, defense secretary for Presidents Kennedy and Johnson, describes a 1995 meeting organized to bring together “former enemies”—top officials of the U.S. and North Vietnam governments—to discuss what might have been. McNamara was sure that everyone’s objectives could have been achieved without the terrible loss of life on both sides (over 3 million Vietnamese dead, 58,000 Americans). He was taken aback when the former foreign minister told him, “No! You were totally wrong! We were fighting for our independence. You were fighting to enslave us. McNamara, you must never have read a history book! If you had, you’d know we weren’t pawns of the Chinese or the Russians. We’d been fighting for our independence for 1,000 years, we’d fight to the last man, and we were determined to do so.”

The Vietnamese don’t hate us but I don’t think they have forgiven us. Perhaps that will come later, when we forgive ourselves. Our guide tells us that while the Americans were bombing Hanoi, children were reading the words of Ho Chi Minh in bomb shelters:

“It is not the American people who are bombing us, it is the American Imperialists. We must learn to love the Americans because they will return after the war.” Our group accepted the blanket absolution with relief. After all, we are not imperialists, we are Macalster alumni.

The American War is remembered less benevolently in the south. The War Remnants Museum in Ho Chi Minh City is dedicated to the “preservation of the memory of the terrible wrong doings” and there are rooms of gruesome but familiar photographs, replicas of tiger cages, many different kinds of bombs and other terrible weapons. The Cu Chi tunnels are an extensive system of tunnels which contained sleeping quarters, kitchens, hospital operating rooms and command headquarters from which the Vietnamese would stage ingenious guerrilla attacks on the nearby American bases. A wide variety of cruel and effective boobytraps were displayed there, evil contraptions of sharpened steel spikes and springs, designed to maim and capture American soldiers. There was a propaganda film from 1967 being shown, lauding the “American Killer Heroes” in the village. That was an honor reserved for those who killed more than six American soldiers. I might have known some of those soldiers.

Vietnam has survived the Americans, and Americans have relegated Vietnam to the latest tourist novelty. Our guide assures us that the people of Vietnam have moved on and are more interested in the future than in the past. Macalster alumni who were so shaped by Vietnam the icon have transformed the passion and energy that fueled the activities of the ‘60s and ‘70s into lives of commitment to community action and social justice that are so typical of Mac people. Even so, the world is less personal to us these days.

“Those were the days when all of us were young, very pure and very sincere,” writes North Vietnamese author Bao Ninh, in the eloquent novel The Sorrow of War. “But we also shared a common sorrow, the immense sorrow of war.”

Mr. Ninh was referring to his comrades in the army of North Vietnam, but could have been talking about all of us. It is just this shared sorrow, and shared hope for forgiveness of our generation, that will continue to bind us to the country of Vietnam.

Gabrielle Lawrence ’73 can be reached at lawrence@macalester.edu or 651-696-6315.

Above: The floating market on the Can Tho River.
Left: A monk in Ho Chi Minh City.
For more on the alumni trip to Vietnam, see page 20.
Macalester History Quiz III
Win a Mac sweatshirt!
You can enter our new quiz by answering these 10 questions.

1. Geology Professor Jerry Webers discovered a rare fossil bed in this place and literally put the college on the map when he named a mountain “Mount Macalester.” Where is the mountain located?
   A. Germany  B. New Zealand  C. Antarctica  D. Montana

2. He grew up on an Arkansas farm during the Depression. He spent 10 years as a parish minister and Air Force chaplain before earning a Ph.D. at Duke. A longtime professor of religious studies, he has published books and articles on the apostle Paul. He is:
   A. Calvin Roetzel  B. David Hopper  C. Jim Laine  D. Glenn Clark

3. Name the recent Macalester commencement speaker who urged graduating seniors: “Go have some interesting failures. If you need to have a personal crisis, this would be a good time for it—this summer, perhaps. Don’t put it off until mid-life, when it takes so much longer to resolve.”
   A. Tim O’Brien ’68  B. Kofi Annan ’61  C. Bill Clinton  D. Garrison Keillor

4. For decades the bell in the Bell Tower, a Macalester landmark, has called the campus community together for convocations and special events. The Bell Tower itself is a gift from:
   A. DeWitt Wallace  B. President Theodore Roosevelt  C. the Presbyterian Church  D. the Classes of 1927 and 1928

5. Instilling in students a love for French language, literature and culture, this faculty member was twice decorated by the French government, most recently as officer of the Ordre des Palmes Academiques.
   A. Virginia Schubert  B. Galo Gonzalez  C. Karl Sandberg  D. Ellis Dye

6. Macalester recently sponsored an alumni trip to this country, which has roughly the same population as the city of St. Paul and is home to more than 20 Macites.
   A. Benin  B. Iceland  C. Andorra  D. Mongolia

7. Dean of women for 36 years, she moved lights out in the women’s dorm from 10 p.m. to midnight (because students were lighting candles to study), successfully urged the college to allow dancing and was the first faculty chair to include student members on her committees. She was:
   A. Margaret Doty  B. Grace Bee Whitridge  C. Laurie Hamre  D. Hildegard Johnson

8. In the Mac Rouser—words and music by Lucille Farrell ’19—what is it that “we proudly give...for our dear college Macalester”?
   A. our hearts  B. our cheers  C. a darn  D. an Oskie Wow-Wow

9. In the stairwell of Old Main is a plaque erected in tribute to Winifred Moore Mace, 1876–1956. She was Macalester’s:
   A. first woman faculty member  B. first Rhodes Scholar  C. first woman graduate  D. longtime custodian

10. Name the ardent supporter of the United Nations and devout Presbyterian who once declared: “The enemies of internationalism have to be fought wherever they are found. It is too late to appease them. It is dishonorable to surrender to them. This is one world.”
    A. Professor C. Walter Mondale ’50  B. President Charles Turck ‘23  G. Theodore Mitau ’40  D. Professor Mary Gwen Owen ’23

Win a Macalester sweatshirt
Macalester Today will give away 5 Macalester sweatshirts to readers who answer the most questions correctly. In the event of ties, 5 winners will be chosen in a random drawing from the highest scorers. Winners will be announced in the Fall Issue.

To enter the contest (only one entry per person), simply send us your answers by:
   • e-mail: mactoday@macalester.edu
   • fax: 651-696-6192
   • regular mail: Macalester Today, College Relations Office, Macalester College, 1600 Grand Ave., St. Paul, MN 55105
   • online: www.macalester.edu/alumni

Deadline: July 18, 2005. Good luck!

NAME ____________________________ CLASS YEAR ______
ADDRESS ____________________________
PHONE ____________________________

Write your answers here (If mailing or faxing):
1. ______ 2. ______ 3. ______ 4. ______ 5. ______
6. ______ 7. ______ 8. ______ 9. ______ 10. ______
Ever since he graduated, Anuraag Tiwari ’01 has been working at Microsoft in Seattle, where he is now a program manager. He has also kept in close touch with Macalester. Besides helping to organize local alumni events and meeting with prospective students for the Admissions Office, he is a regular donor to the Annual Fund, joined the Grand Society, contributed to the Alexander G. Hill Ballroom and is supporting efforts to endow a professorship honoring Professor Karl Egge.

“Macalester collects people from all over the world,” says Anuraag, who is originally from New Delhi. “They come to this wonderful place, then they all scatter and don't always keep in touch. I always wanted to be someone who keeps in touch.

“But once I left school,” he adds, “I realized just how different Macalester is. I increasingly treasure the fact that I got the training and inclination toward service, internationalism and diversity, which the vast majority of schools don't give to their students. Distance and time have really helped me see that was a very special four years and Macalester was a very special place.

“So I now increasingly feel a greater affinity for the college’s mission and the sense that what we do at Mac is special. It’s definitely worth preserving.”
3:15 p.m. Wednesday, May 4, 2005

During finals week, students take a break on the lawn near Old Main.