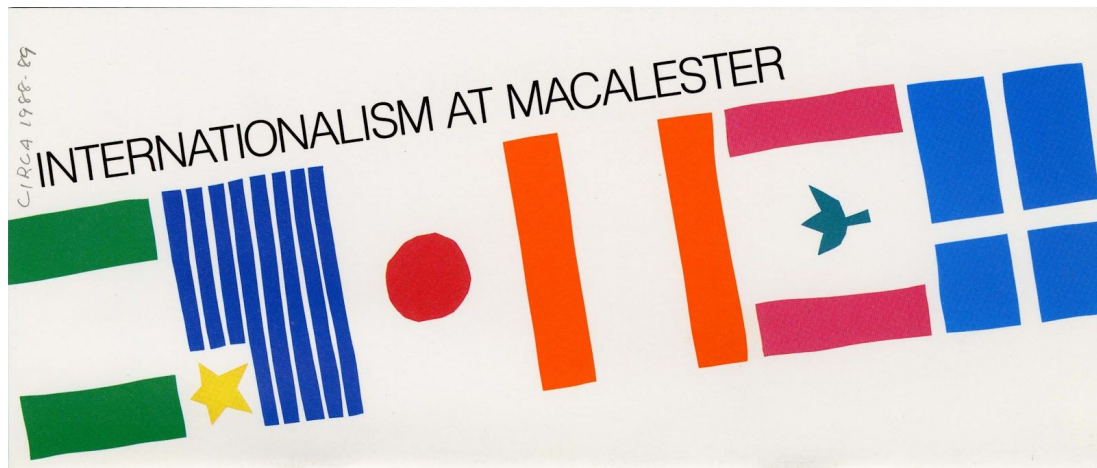


Internationalism @ Mac!

...an exhibit by HIST 294-03 “History in Action”



Over the course of the semester, Professor Jess Pearson’s “History in Action” class explored the ways public history intersects with the themes of internationalism and globalization. For the final project, the students put their public history skills in action to create an exhibit investigating those same themes at Macalester. Based primarily on sources drawn from the Macalester College archives, these cases display the results of our research and class discussions. Please read, enjoy, and ask questions!

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Jennifer Arnold '19

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Christina Feng '20

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Macalester College and Clan Macalister (Christina Feng)



The creation of the Pipe Band marks a period of invigorated connection with Clan MacAlister of Scotland, which existed in various forms from the late 1940s to the mid 1990s. The Pipe Band was founded by a journalism professor, Ivan Burg, and his students, as part of a project to promote school spirit. The class recruited music professors and students to help them form the band, and reached out to local manufacturers to get the tartan for Clan MacAlister, which Macalester's namesake had connections with. Their search led them all the way to Scotland, where the chief of the clan, Charles MacAlister, helped the band acquire the proper tartan. He further showed his approval for the Macalester Pipe Band by allowing them to wear the clan crest and by sending a set of bagpipes to Minnesota to help get the band started.

Later, the college's relationship with the Clan expanded beyond the Pipe Band, with administrators from the president's office regularly communicating with Clan members not only from Scotland, but also from around the world. A Clan member from Australia seemed proud to have a relationship with Macalester College, requesting Macalester College pennants, bumper stickers, and a souvenir brochure. The college sent back some merchandise, and requested items relating to Clan Macalister to display on campus. Macalester College was proud of the international spirit the Pipe Band represented. Until the college and the Clan drifted apart a few decades later, the Pipe Band brought the college prestige and authenticity, with numerous publications praising the band and the college for its continuing relationship with the Clan it got its name from. Even though the college lost contact with the Clan, the founding of the Pipe Band in 1949 cemented Macalester's emphasis on Scottish tradition.

- **Member of the Pipe Band:** An image of Marcia Young, a member of the Pipe Band, from 1950. Can you spot the crest on her hat?
- **Taking Measurements:** A Macalester Piper is fitted for his uniform by W.J. Kinloch Anderson, a professional Scottish kilt-maker.
- **Demonstrating a Scottish Dance:** Macalester student and competitive Scottish dancer Roy Richardson demonstrating a Scottish dance, which he taught to other members of the Pipe Band.
- **Recent Founder's Day Poster:** Macalester College has moved away from the more traditional Macalister tartan. This poster shows that Scottish symbols are still present in Macalester school traditions.
- **Clan Macalister Card:** Macalester College publicized the history of the Clan, as well as the Clan tartan, in brochures such as this one. One page quickly explains the history of Clan Macalister. On another is a swatch of the clan tartan.
- **Clan Crest:** Macalester bagpipers got permission from the Clan to use the tartan and the crest. Here is the crest with the Clan motto, meaning "courage" set on a background of the tartan.

Macalester S.W.A.P (Bobby Shepetin)

The Macalester Summer Work Abroad Project (S.W.A.P) offered students the opportunity to spend a summer abroad working at Hilton Hotels. The program served as a practical experience for Macalester students to engage with the college's pillars of internationalism and multiculturalism. Students had the opportunity to truly immerse themselves in the societies they worked and lived in during the 1960s.



During this time period, the leadership of Hilton Hotels feared globalization due to the financial risk that came from such rapid expansion. The company reported a financial net loss in 1963, and was seeking young talent to bring energy and fresh ideas to the cooperation. In the pilot year of the program, students had the opportunity to apply for work at Hilton Hotels in London, Holland, Berlin, Madrid, Rome, Athens, Istanbul, Cairo, and Tehran. Macalester students were housed with carefully selected families in the city of their employment. Students paid \$2.00 a day to cover room and board, and in exchange were given a salary for a variety of hotel management work. Macalester students served as bell boys, bus boys, waiters, waitresses, and assistants for the kitchen chambermaids. In the 1964 version of the program, six students had the opportunity to work with famous German chef Marcel Roth and prepare famous German dishes like Chicken Trinidad.

As the S.W.A.P program evolved, we see a larger emphasis placed on matching the foreign language students studied at Macalester with specific Hilton Hotels around the world. In the 1965 version of the S.W.A.P application, we see sections of the document asking about the language study of perspective students. Students were asked to indicate the number of years they had studied their foreign language at Macalester and whether or not they had oral, written, and reading fluency. The language categories were broken up into French, German, Italian, and Spanish. At this point, the program strongly emphasized the practical experience of learning beyond the classroom. By 1968, three hundred and seventy five Macalester students had taken part in the program. By this time, S.W.A.P was organized into a four week around the world trip in addition to an eight week work experience with the Hilton Hotels corporation. The S.W.A.P program helped jumpstart the vast study abroad opportunities and international student body the college continues to have today.

Ambassadors For Friendship (David Blomquist and Elika Somani)



“Major complaints among foreign students who attend colleges and universities in the United States are that they rarely have opportunities to visit Americans in their homes and to travel beyond the areas in which their host campuses are located. AMBASSADORS FOR FRIENDSHIP, a non-profit program at Macalester College, attempts to remedy these shortcomings through its unique Summer student tours across the length and breadth of the United States”.

The Ambassadors for Friendship program was created by Harry Morgan, in collaboration with Dewitt Wallace, the co-founder of Reader’s Digest, which first ran in 1959. The program, which ran out of the International House at Macalester College, was designed to give international students a more complete and complex view of America. In order to accomplish this goal, the program sent four or five international students on a seven-week summer road trip across America with two domestic coordinators, who were also students. The students would leave from and return to Macalester but the stops they made along the way would be chosen by the coordinators and organizers prior to the adventure. Many of the stops were planned around where the travellers would be able to stay with hosts who volunteered, but sometimes the group would be forced to improvise, sleeping in the car or tents, or even, in some occasions, the local jail (voluntarily!).

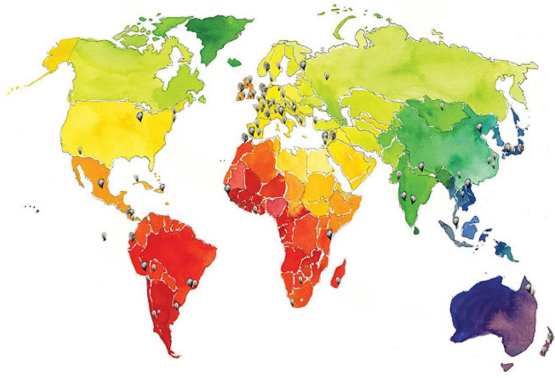
Although many viewed the program positively, others accused it of being used as propaganda for America and promoting an idealized vision of the US to students. The Ambassadors for Friendship program served as a hidden tool to extend United States political motivations through higher education institutions and its members. This political mission of Western democratic imperialism was masked under the banner of “international friendship” and ‘culture sharing’.

Furthermore, the program often distorted and presented selective information designed to idealise the United States. Most notably, while the Ambassadors for Friendship program did make an attempt at addressing

Native American history (as demanded by the students), the manner of information pertaining to how the U.S. government and society as a whole has treated Native people was idealistic and frankly falsified.

Despite accusations of apparent indoctrination of foreign students into the U.S academic and social scene with the Ambassadors for Friendship program, given the context of the Cold War 1960s and the move towards globalization, it was still noteworthy for its goals. Furthermore, at Macalester, it certainly created an atmosphere of internationally-minded academics and social-focus that had a lasting impact. For example, a renegade 'Ambassadors for Friendship' trip of U.S. students visiting Central America in 1963 took place as a reaction to U.S. students wanting to expand their cultural education.

Through creating real domestic-international connections in a non-academic setting, the AFF program contributed to, if not created, the strong sense of international identity ingrained within Macalester's academic and social body.



Study Abroad **(Michelle Armstrong-Spielberg)**

Study abroad programs have existed since the 1920s, but were not widespread until after World War II. Since then, the United States government has encouraged students to study abroad as a form of diplomacy and a way to promote a good image of the US. Macalester's own study abroad program developed during Charles Turck's tenure as president. The Mexican Caravan, started by Professor Roy Moore in 1946 as an alternative to summer abroad programs like SWAP and SPAN, was the first. Over the summer, Macalester students travelled from St. Paul to Mexico City to improve their Spanish and learn about "Hispano-American" culture. Four years later, Macalester developed the Latin America Area Program, which was advertised as an academic supplement to the Mexican Caravan.

Those were the sole Macalester-only programs. For most of the 1950s and 1960s, Macalester outsourced study abroad programs through International Study Scholarships and the United Presbyterian Church's Junior Year Abroad program. Those programs had a more missionary objective – working in developing countries and/or spreading Christianity. Study abroad became increasingly popular throughout the 1960s, and Macalester had to figure out how to manage the growing demand among its student body. In 1969, the college formally created its own study abroad program to maintain high academic standards, improve accessibility to these programs, and develop global citizens. Streamlining the study abroad process in this way allowed students' financial aid to transfer to their program abroad and allowed Macalester to have more control over the "quality and continuity" of its high academic standards.

To minimize the logistic complexities of developing its own study abroad program, Macalester initially joined four other colleges to form the Upper Midwest Association for Intercultural Education, which organized winter term study abroad programs in places such as Paris, Munich, Madrid, and the Soviet Union. In the beginning, students mostly went sightseeing and learned about the culture of the country. Two years later, however, the programs and locations offered expanded and were more like standard courses. Throughout the 1970s, the programs Macalester itself offered were during the winter and summer terms. By the 1980s, however, Macalester's study abroad program had developed into a core tenet of the curriculum that the college actively advertised. Among the graduating class of 1987, 35-40% of graduating seniors had spent at least one semester outside of the US. The college continued to rapidly increase its study abroad program, especially in the 1990s, and today boasts 95 programs available in 51 different countries.

The World Press Institute during the 1960s and 1970s (Jennifer Arnold)

In 1960, Mr. Harry W. Morgan came to Macalester College to work as the special assistant to college president for foreign student activities, where he then founded the World Press Institute a year later. Mr. Morgan envisioned the World Press Institute as a year long fellowship program, a way to open the door to America to young professional journalists from every corner of the earth and, through a unique program of study, work and travel, endeavors to provide them with a significant and penetrating analysis of the people, social processes and policies of the United States.



Photo: WPI Fellows. n.d. Source: Macalester College Archives

A privately sponsored program, WPI garnered support from corporations such as American Motors Corporation, General Mills, Inc., Hilton Hotels Corporation, Pan American Airways, Reader's Digest Foundation, and U.S. Junior Chamber of Commerce. Twelve fellows were selected by Mr. Sterling W. Fisher, Chairman of the WPI Board, or by Mr. Harry W. Morgan, WPI Executive director, in conjunction with the national selection committees composed of distinguished editors and publishers from each respective fellow's home country.

Fellows were flown in late-August to New York City briefly for an orientation, traveling to Macalester College where they became college students for one academic semester, partaking in a specially designed American Studies seminar. By mid-December, the journalists were free to tour various parts of the country before starting their internships in February at either an American newspaper, magazine, or television station. At the end, fellows could independently travel to areas of the US of their interest, conducting a deep investigation of a singular aspect of American society. Fellows returned to Macalester for the annual World Press Forum, WPI's alumni society, and the WPI graduation ceremony before going on Ambassadors for Friendship road trips for a month.

The majority of the fellows gave a favorable impressions of WPI quoting their time as one of the transformative periods of their journalism careers. Today, there are over 500 WPI fellow alums from nearly a 100 countries that have experienced the program. And through them, "influenced the way millions of readers, viewer and listeners worldwide think and feel about the United States," to which it still stands true today.

The United Nations (Mackenzie O'Brien)



Between the UN flag flying alongside the U.S. flag and the well publicized fact that former Secretary General of the United Nations Kofi Annan attended Macalester, Mac has many reasons to claim strong connections to the United Nations. Since the founding of the United Nations in 1945, beginning under the leadership of President Charles Turck, Macalester College has embraced the ideals of the United Nations in ways such as engaging with Kofi Annan's legacy and participating in Model UN.

Many of Macalester's connections to the United Nations began with Charles Turck, who served as college president from 1939-1958. While at Macalester, one of Turck's most notable displays of his commitment to internationalism was starting the campus tradition of flying the UN flag alongside the American flag in 1950, making Macalester one of the first colleges to do so. Turck often reaffirmed his commitment to internationalism and the ideals of the UN through columns in the Mac Weekly.

Another prominent Macalester figure associated with the UN is of course, Kofi Annan. In 1996, it became clear that Kofi Annan was likely to become the next Secretary General of the UN. Once he took the position, Macalester was quick to use the fact that the Secretary General was a Mac alum as means of bolstering their image. Annan returned to campus twice, once in 2006 and once in 2018, the latter visit being just months before his passing.

In the late 1940s, Macalester students began participating in Model UN assemblies, following a trend that swept across the U.S. and Canada in light of the end of World War II and the establishment of the United Nations. During Turck's tenure and into the mid 1960s, the college held campus wide Model United Nations assemblies. A panel of students and faculty organized the event, which was open for all Macalester students to attend. Somewhere between the 1960s and 1990s, Model UN evolved from a campus wide activity to a selective club.

Japanese American Students in 1940s (Jemma Kloss)



Photo: "Even Raggedy Ann and Andy are put to use holding yarn in the after-dinner knitting of med tech Emily Kadota, Chicago, Illinois, and Virginia Hermann, economics major from Marshall." 1947 Mac Yearbook

The beginning of Macalester's mission of internationalism is often credited to Charles J Turck, president of Macalester College from 1939 to 1958. But when Turck first arrived at Macalester, America as a whole was still deeply embroiled in post-WWI isolationism. Despite this, Turck saw his position at Macalester as an opportunity to "advance the cause of the international spirit without which the world was doomed." How did Macalester balance its ideals of internationalism during the intensely isolationist period surrounding World War II?

The Macalester Administration put a good deal of effort into promoting internationalist interests during the Second World War. Macalester participated in the National Japanese American Student Relocation Council, as one of 680 institutions east of the exclusion zone that admitted Japanese American students who had been forcibly relocated and incarcerated. Esther Torii Suzuki, namesake of the Lealtad-Suzuki Center, was the first students from concentration camps to be admitted to Macalester. The other students were Ellen Okagaki, Misao Furuta, Uta Shimotsuka, Emily Kadota, William Takano, George Takano, Henry Makino, George Suzuki, Tom Kuranishi, Simpachi Kanow, David Imagawa, Clifford Nakadegawa, Dorothy Ogota, and Eunice Torii. Esther Torii Suzuki is the only one of these students to give substantial interviews about her experience, which means that while we have an excellent idea of her time at Macalester, we do not know as much about the others.

Macalester also had a professor from Japan teaching during this period: Dr. Kano Ikeda, born in Tokyo and specializing in medical technology. That Macalester hosted not only Japanese American students during a time of extreme prejudice but also a professor who immigrated from Japan shows a commitment to building international bridges.

But while Macalester's administration worked to display this internationalist commitment, it is more difficult to ascertain the degree to which Macalester's student body fully supported this commitment during the war years. When discussing the Japanese American students attending Mac in this period, the Mac Weekly and yearbooks treat them like any other Mac student. But at the same time, the Mac Weekly also published extremely xenophobic articles about Japan and "the Japanese people." Esther Torii Suzuki was told by the administration that they wanted her to live in the dorms because they were worried something would happen to her if she was off-campus. Unfortunately, the lived experience of the Japanese American students and their interactions with other Macalester students is a quiet place in the recorded history of Macalester. All of the information we have comes from Macalester-cultivated sources and the single experience of Esther Torii Suzuki, who cannot speak for all her peers. While it is difficult to tell how the Macalester student body balanced internationalism and isolationism during the 1940s, the administration at least was vocal in its support of forging positive international connections.

For more information on the incarceration of Japanese Americans during WWII, see *Democracy on Trial* by Page Smith, *Storied Lives: Japanese American Students and World War II* by Gary Y Okihiro, or densho.org.

Anti-War Sentiment at Macalester (Brooke Sapper)

Macalester students had a deeply personal take on protests. They felt involved in the events in Southeast Asia, in part due to the public nature of the war, but also to their sense of responsibility to take care of themselves and others. Many college administrators of the sixties and seventies were conservative, contrasting with the liberal leanings of the faculty and students. However, Macalester's administration during the Vietnam War was also fairly liberal. This meant that students did not need to be as aggressive in their protests as many colleges with conservative administrations did. Therefore, Macalester did not blend with other college's organizations, as they were designed to oppose the administration. This led to less enthusiasm due to a sense of solidarity within the campus.



Still, Macalester students felt personally involved with the war and felt that it was their job to protest it. They had a broader understanding of world events due to the internationalism focus and applied their personal knowledge and experiences to what they did. Of course, their protests had similarities to the national movements, but they often put added personal touches. Their protest of the war fostered a sense of community but often left out disenfranchised groups. In fact, the act of protesting was seen as a white, middle-class activity, and was looked upon with disdain. It was further backed up by the lack of students of color, who were often prevented - through visible and invisible barriers - from facilitating new forms of protest. The women attending were often caught between two worlds: that of their parents, destined to marry and have children, and that of the modern hippie, dropping out and smoking pot. This was a popular reason as to why so many young adults were disowned or lost contact with their parents during this time. The protests at Macalester helped give them the power to expand their horizons. The gender makeup of majors became increasingly diversified after the war. These women practiced in the protests by standing up for what they wanted (withdrawal from Vietnam), and it would come to help them later in life. The counterculture movement directly led to the development of the women's rights movement.

Macalester's international focus meant that students were passionate about protesting the Vietnam War, but did not help the fact that they lacked international participation and the involvement of socially disenfranchised groups. Students of color and international students lacked the resources to be active as much as white, middle-class students. Macalester was also less mobilized and active than colleges and universities that faced stronger opposition by the administration. In these terms, Macalester's status as a left-leaning college actually hurt the amount of effort that could have gone into protests and other demonstrations. You could wave off the racism and sexism as a product of the time, but then you wouldn't be remembering Macalester's very public liberal attitude.

Anti-Apartheid Activism at Macalester

(Emma Heuchert)



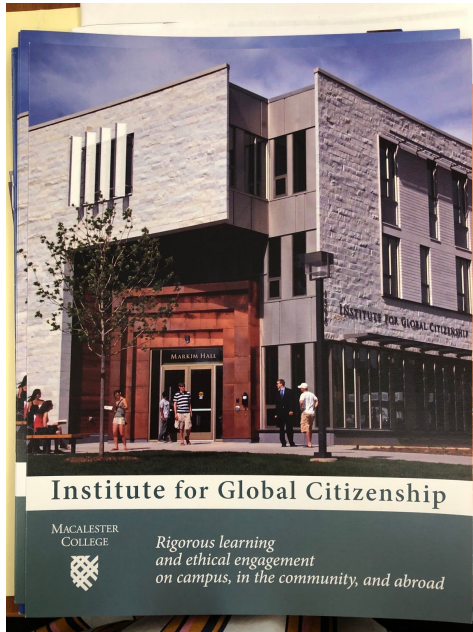
Macalester has a long history of activism and engagement with important political issues — including global topics such as apartheid, a political and social system of institutionalised racial segregation that was implemented in South Africa by the white minority. Apartheid officially began in 1948, but began to draw international attention in the 1960s, particularly after atrocities such as the Sharpeville Massacre, when police opened fire on a crowd of protestors. Students at Macalester also began talking about apartheid at this time, writing articles in the Mac Weekly about the events taking place in South Africa and what Macalester students could do in response, and inviting students to attend talks and events happening in the Twin Cities around the issue.

At the end of the 1960s, the issue of divestment began to arise. Divestment refers to the use of a concentrated economic boycott to pressure a government or company into changing its policies. Macalester had financial ties to several companies that did business in South Africa, and by the 1970s, students were vocally advocating for the Board of Trustees to re-form the proxy committee as well as create guidelines and a timeline for divestment. This was not an issue that could be resolved overnight, however, and over the next several years Mac students continued to push for divestment in numerous ways, including writing articles for the Mac Weekly and later in Focal Point, a “student advocacy-community involvement” newsletter. The Macalester Anti-Apartheid Coalition was founded in 1978, and helped connect students to local protests against companies still investing in South Africa, as well as helping to sponsor events surrounding the issue of apartheid. Over the next several years, the campus was frequently home to debates, forums, film screenings, informational talks, and even a play about apartheid.

As an institution, Macalester’s actions regarding divestment were mixed. The Board of Trustees adopted regulations that would examine whether the companies Macalester invested in were also doing business in South Africa, looking to the Sullivan Principles for guidance. However, these principles did not require Mac to divest entirely, but rather to make discretionary decisions based on guidelines decided on by the school and a proxy committee. While most everyone involved was against apartheid, the goal was to make decisions that would keep Mac financially stable as well as distance the school from the morally reprehensible acts of the South African government. Even so, the school did not always follow the rules they set for themselves, making new investments in the late 1980s that violated their previously established policies. Discussions around divestment continued really only ended when apartheid began to be dismantled in the early 1990s.

But despite a mixed outcome from the school, the activism surrounding the anti-apartheid movement is an important part of Macalester history. Not only did the students involved affect real change on campus, they were also part of a national and global movement that played a not-insignificant part in helping to end apartheid.

Institute for Global Citizenship (Melanie Campana-Gladstone and Amy Pascoe)



In 1945, Macalester College President Charles Turck wrote that each Macalester student and graduate should be a “citizen of the world.” Sixty years later, Macalester’s long-lasting commitment to this global dream and to internationalism was reflected in the inauguration of the Institute for Global Citizenship (IGC). Both the physical building and the home to diverse programming have become integral to campus life over the past fifteen years since the Institute’s founding in 2006. According to Professor Ahmed Samatar, the first Dean of the IGC, the institute was founded to support Macalester’s two-part institutional mission: “on the one hand, to encourage students to cultivate their growth through rigorous study and critical self-reflection; on the other, to educate students for a condition of freedom, civic purposefulness, and a vocation of leadership.” These same values are reflected most strongly in the school’s current pillars of academic excellence and civic engagement.

In President Brian Rosenberg’s words, the IGC was founded in order to support the school’s “well-regarded reputation as a civic-minded and internationalist institution.” Similarly, when Kofi Annan spoke at the inauguration of the IGC in 2006, he emphasized the international focus of Macalester’s education: “the Institute is the latest expression of the global outlook that has always been a part of Macalester’s very heart and soul.”

Finding a Home for Multiculturalism within the IGC:

In 2004 the planning committee for the IGC proposed a mission statement for the institute that would:

encourage, promote and support rigorous learning that prepares students for lives as effective and ethical ‘global citizen-leaders’; innovative scholarship that enriches the public and academic discourse on important questions of global significance; and meaningful service that enhances such learning and/or scholarship while enriching the communities within which Macalester is embedded.

While this mission clearly highlights the school’s global focus, conversation on campus turned to the lack of explicit engagement with multiculturalism, another key pillar of a Macalester education. Part of this campus debate appeared in Mac Weekly articles, some of which are on display in the exhibit.

One professor noted that he was confused as to why three of the four pillars of Macalester College, civic engagement, internationalism, and academic excellence are represented by the center, yet the fourth pillar, multiculturalism, was not. In 2005, the dean of multiculturalism publicly admitted her worries concerning the representation of multiculturalism within the initial plans for the IGC. Students also expressed concern. In 2004 there were reports that a group of students had been meeting once a week to discuss their worries about the center. They shared the concerns surrounding the marginalization of multiculturalism. The students believed that this reflected a larger problem within Macalester as a whole.

This concern did not go unheard. As the IGC formation process continued, the planning committee held multiple planning workshops in order to give the entire Macalester community a voice in the creation of this center. In 2016 Provost Karine Moe reinvisioned the administrative structure of the IGC, fusing two positions: the Dean for the Study of Race and Ethnicity, and the Dean of the IGC. According to Provost Moe, “We know that the interrogation of internationalism and multiculturalism are inextricably linked, and I believed it was time to move our administrative structure to reflect that. I consulted with many stakeholders on campus, and was met with strong enthusiasm for this change.” While the struggle to strike a balance between the pillars of multiculturalism and internationalism continues today, the new dean of the Institute for Global Citizenship, Donna Maeda, has made important strides to address this issue as Macalester works towards its goal of creating an inclusive, equitable, and diverse campus.

Collections from the Macalester College Archives, DeWitt Wallace Library, Macalester College

- Scottish Traditions (1960s-1990s) Clan History folder, Financial Data Collection
- Pipe Band 1950s and 1960s Clippings and Programs folder, Financial Data Collection
- Founders Day Collection
- SWAP 1968 folder, Student Work Abroad Program (SWAP) 1963-1969 Collection
- Ambassadors for Friendship folder, International Program Collection, Box 2
- Ambassadors for Friendship Photo File
- International Center 1967-1969 folder, International Program Collection, Box 2
- International Center 1970-1979 folder, International Program Collection, Box 2
- International Center 1980-1990 folder, International Program Collection, Box 2
- Mexican Caravan folder, International Program Collection, Box 2
- World Press Institute 1961-1962 folder, World Press Institute (WPI) Box 1
- World Press Institute 1962-1963 folder, World Press Institute (WPI) Box 1
- World Press Institute 1966-1967 folder, World Press Institute (WPI) Box 1
- Class of 1945 Photo File
- *The Mac* 1947 yearbook
- President's Office: Turck, Charles Joseph Collection, Boxes 1 and 2
- Vietnam Committees at Macalester folder, Vietnam Collection
- Vietnam Photo File
- Divestment folder, Issues and Activism Collection
- Multicultural Affairs Collection, Box 1
- *Focal Point* Sept 1977-March 1984 Collection
- *Focal Point* Feb 1986-Spring 1995 Collection
- Symposium - South African Policy folder, Program Collection, Box 3
- Institute for Global Citizenship (IGC) Collection