

QUARTERLY

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Student Voices and Vices: The Effect of the Vietnam War on Hope College

By Lauren Carpenter

This semester, I was curious how contentious conflict, like the Vietnam War, presented itself at Hope College. After witnessing radio silence on campus this past spring, while campuses like Columbia University were staging large-scale protests over the Israel-Palestine war, I was curious as to whether or not the campus-wide reaction to Vietnam was similar. After looking through countless articles from the *Hope College Anchor*, the *Hope College Milestone*, the *Holland City News*, *Opus*, and other miscellaneous archival material from the mid-century, I determined that though some students took a stand against the war, like the campus' reaction to this past year's Israel-Palestine conflict, the Vietnam War was a largely ignored topic by many Hope College students of the 1960s and 1970s.

The 1960s and 70s on Hope College's campus proved to be an era of change and development, as the student population grew and campus dynamics shifted. Nation-wide, the United States entered an era of social justice and changing norms, all in time with the U.S.'s involvement in the Vietnam War. The Vietnam War, which lasted from 1955 to 1975, was a period of great political turmoil, as the



The Anchor, April 24, 1972

two decades witnessed the assassination of President Kennedy, the resignation of President Nixon, the rise of the Cold War, and the tail end of the Red Scare. Across the country, the war became a contentious subject; many vehemently opposed Selective Service drafts and denied that the U.S. should be involved in foreign affairs, while many others adamantly backed U.S. involvement in the anti-communist proxy war. Given its divisive nature, the

From the Director of Archives and Special Collections



Sir Arthur G. Doughty, one of the archivists who established the National Archives of Canada, once said “of all our national assets, archives are the most precious; they are the gift of one generation to another....” When I read the articles in this issue of the *Archives and Special Collections*

Quarterly, this quote came to mind.

Student archival assistant Lauren Carpenter’s article recounts students’ perspectives on the Vietnam War, based on how those voices appear in the archival record. It’s a good example of how history is written from both original sources and the gaps left behind when everyday experiences are not captured. Doug Braat ’72’s article continues the stories of Motoichiro Ohgimi and Kumaji Kimura after their time at Hope College, from their studies in seminary to their return home to Japan and finally to the ongoing connection they inspired between Hope and Japan. The college continues to partner with several Japanese universities and cultural heritage institutions thanks in part to these students’ legacies. Lastly, this issue also includes a special collections feature and the first Collections Highlight column from our Collections Archivist, Charlotte Ulloa. It spotlights some of the materials gifted to our collection about the Dance department, whose history dates back over 50 years from the Dow Center to the new Heeringa Dance Wing (see the images on the back cover).

In many ways, I think what Doughty says is incredibly true. What we choose to create, to record, to archive, and to share with other generations does speak volumes about what we value – the archival record is a gift to our descendants.

We wish you and your loved ones well during this holiday season!

Sarah Lundy

Vietnam War divided the nation, and these factions were often formed of people of the same demographic. One of these common demographic-based factions was students, many of whom staged protests, sit-ins, and wore symbolic accessories like black armbands to voice their disapproval of the war. The 1969 Supreme Court case *Tinker v. Des*

Moines was brought to the national stage after high school students were barred from wearing black armbands in protest of the war, with the justices ruling that the protest was within the students’ right to free speech.¹

The first mention of the Vietnam War in Hope College’s digital archives comes in 1965, a decade after the U.S. involved itself in the conflict. In 1965, the college hosted a series of talks entitled the “Vietnam Sessions” in which speakers facilitated discussions about both the war and the country of Vietnam itself. After this year, the war became more prevalent in the Hope and local news circuit, though its mention was often reconveying national news. The editorials section of the *Anchor* bears witness to some of the first bouts of protest or pushback, as well as student rivalry. Successive articles from 1965 reveal some student perspectives. As future Distinguished Alumni Award winner John M. Mulder wrote “the war in Vietnam has reached such ferocity, brutality and breadth that rather than suspending discussion and debate on the purpose, legality or morality of the war, I believe the question ought to be raised again.” Conversely, fellow student Dick Shiels claimed that “people from an environment such as Hope know that not everybody takes time to demonstrate — or even agrees with the demonstrations.”² Then, in 1971, the Dorian Sorority cited “widespread conflict over the Vietnam War and civil rights issues” as their motivation to temporarily disband, though few details about this tension remain.³

Several years later, namely after the first draft in 1969, some Hope students began to organize small-scale protests, though these were attended by only a few passionate participants. On April 21, 1972, Hope students partook in a nationwide day of anti-war protests, alongside students from 169 other colleges and universities.⁴ This day of protest led to the temporary closure of the Army-Navy recruiting center in Holland, as students picketed with hand-painted signs and gathered signatures for a petition. Around this time, the *Anchor* also reported on large-scale national protests happening across the country, though it is often unclear how involved Hope students became in these events. Similarly, the *Holland City News* provides updates about local soldiers, like deaths and medals earned, but no students are mentioned in the context of the war, leading me to gather that no current students joined the armed forces, either willingly or by selective service. Whether this lack of involvement on Hope’s part was due to undergraduate and graduate students’ legal deferment from the draft, or whether students were simply apathetic to the cause, is unclear.



The Anchor, May 15, 1972

Ultimately, the Vietnam War left a lasting impact on campus and there were opportunities for civil discourse or arranged speakers about the topic, but Hope College students themselves were rarely picketing or protesting. Furthermore, the current archival collections of Hope College publications and local news show no record of active students joining the armed forces over the two decades of conflict. Yet, there is room for error in my investigation. Though I attempted to complete a comprehensive search of the archives, it is impossible to determine the true atmosphere and sentiments of students during the Vietnam War without primary accounts. Drawing from my own experience in 2024, I do not find it hard to believe that the war would have taken a back seat in the consciousness of Hope students, while

other campuses hosted large-scale peace protests. From the archival record, like primary-source articles from the *Anchor*, one can draw conclusions about the tone on campus, but this is not foolproof; furthermore, student polarization and activism would have likely been swept under the radar, ignored by those collecting records of on-campus history. This conflict involved generations of Hope students over two decades and defined national politics, but how exactly Hope students responded to the epoch is nearly impossible to gauge. In reading between the lines, it seems as though Hope fell into a gray area in which the conflict was largely ignored in practice, though in the minds of many.



About the author *Lauren Carpenter is from Grand Rapids, Michigan and is currently a junior at Hope College. She is triple majoring in History, Art History, and English and is a member of the Hope College cheerleading team, Vox Populi, Phi Alpha Theta History Honors Society, the English Club, and the Alethean Sorority. In her spare time, Lauren loves to read, listen to music, and spend time with friends. After graduation, she hopes to attend graduate school.*

Endnotes:

¹ "Tinker vs. Des Moines School Dist.," 393 U.S. 503 (1969), <https://www.oyez.org/cases/1968/21>.

² *Hope College Anchor*, December 3, 1965, https://digitalcommons.hope.edu/anchor_1965/28/.

³ "Kappa Beta Phi," Hope College Student Life, accessed October 25, 2024, <https://hope.edu/offices/student-life/greek-life/organizations/kappa-beta-phi.html>.

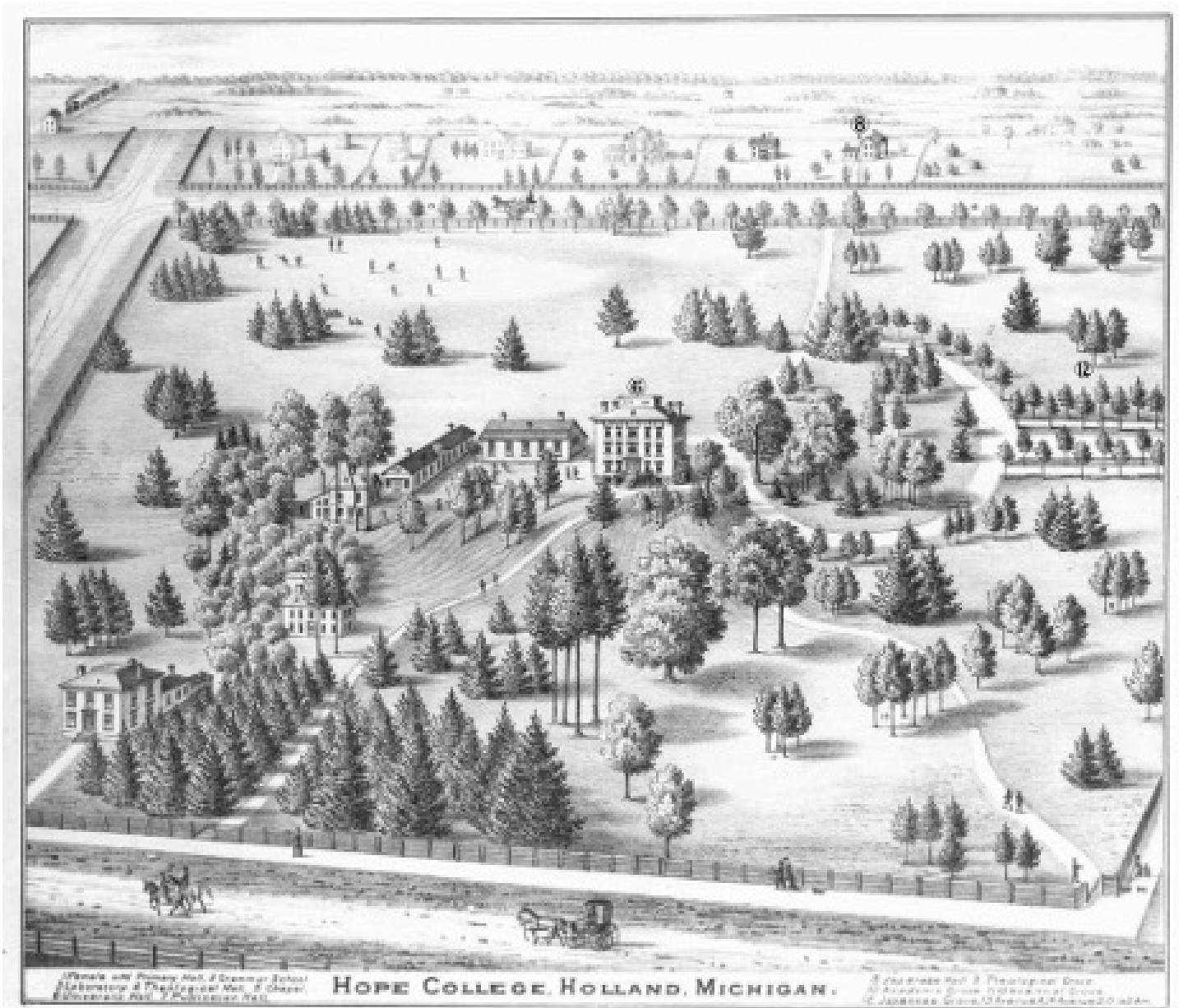
⁴ *Hope College Anchor*, April 24, 1972, https://digitalcommons.hope.edu/anchor_1972/12/.

Hope's First International Graduates: Class of 1879

By Douglas Braat '72

In the mid-1870s, there was a Japanese Hall, just outside the campus, where Kumaji Kimura, Tametsune Matsuda, and “Boonzo” (aka Bunzō) Hashiguchi lived along with three non-Japanese including Adrian Zwemer who originally built the house in 1857; Motoichirō Ohgimi continued to live in Van Vleck Hall and may have lived there for all of his eight years at Hope.¹ In the *Catalogue of 1878-79*, however,

Japanese Hall no longer appears: Kimura is shown as living in “7 College building” and Ohgimi in “3 College building;” Matsuda has moved to the home of a Mrs. Van O’Linda where he stayed until his graduation in 1883.² Hope’s first international student, Ryōzō Tsugawa, also from Japan, graduated from Hope’s Preparatory Department in 1874 and had returned to Japan.



*Hope College circa 1875. “University Hall” is at #6, Japanese Hall at #8, and Japanese Grove is at #12.
(The circled numbers have been added to the map by this author.)*

After graduating from Hope in 1879, Kimura and Ohgimi continued on to New Brunswick Theological Seminary in New Jersey, where they graduated in 1882 and were ordained by the Reformed Church in America. Kimura was ordained by the Classis of New Brunswick in June and Ohgimi by the Classis of Albany in September.³ They applied to the RCA's Board of Foreign Missions in New York, headed at the time by Rev. John Ferris, to return to Japan as missionaries, since they received education and ordination in the U.S. equivalent to American missionaries. However, Kimura relates in his diary entries during February 1882 that, while he met Ferris in New York on several occasions during his time in New Brunswick and commuting to a school in New York to study medicine, he could not receive approval to be sent as a missionary and therefore withdrew his application.⁴ In the RCA's "51st [1883] Annual Report of the Board of Foreign Missions," both Kimura and Ohgimi were listed as "Native Ordained Ministers" rather than as "Missionaries."⁵

Kimura's return to Japan included a stop of one week in Holland, which he also described in his diary. On his arrival date of July 14, 1882, by train from Grand Rapids, he wrote: "... I was delighted to see Holland once more... At the depot I met Prof. Beck. He took me to his home where I spent many pleasant days... I called [on] Mrs. V.L. [Van O'Linda?] & Dr. Phelps."⁶

During his week in Holland, as per a letter of certification from President Scott to Kimura in July 1882, he was also a recipient of an "A.M." (Master of Arts) degree.⁷ It was common practice at this time in the 19th century for colleges and universities to confer A.M. degrees on their graduates "in course" – during the course of their career three years after graduation. In Hope's case, this conferment seems to have been automatic, not requiring the graduate to apply for it. According to minutes of the Council of Hope College (now known as the Board of Trustees) dated April 26, 1882, A.M. degrees were "bestowed upon" all six members of the Class of 1879, including Ohgimi.⁸

On July 21, the day of Kimura's departure, President Scott also wrote him the following letter:

"My dear young Brother,

*As you depart this day for your native land, and to rejoin your friends, be assured that you carry with you the best wishes and the continued prayers of myself and my family. We have enjoyed your sojourn among us during all these years, and we shall cherish your memory, and ever follow your future with Christian and friendly interest. ..."*⁹

And in his diary entry for this day, Kimura wrote:

*"I called on many of my friends and said good-byes. ... At half past 3 p.m. I left Holland with Matsuda for Grand Haven. Many friends came to the depot to see me [off]. Dr. & Mrs. Phelps, V. L., Phelps' family, ... Prof. & Mrs. Scott & Maria, Prof. Beck, ... About 5 p.m. I came to Gr. H. ... Mr. Stuet [Otto Stuit, a classmate of Matsuda] & Matsuda came to the place where the Boat starts. ... The steamer left Gr. H. just 8 p.m."*¹⁰

Kimura arrived back in Japan aboard the *City of Peking* on August 20, 1882, while Ohgimi, who seems to have followed a different path back to Japan, arrived aboard the *City of Peking* on November 11, 1882.¹¹ They were both away for almost 12 years.

Upon Kimura's return, he became pastor of Shitaya Church in Tokyo and with his wife Tōko, established Meiji Girls' School. He was involved with this until 1886 when Tōko suddenly died of cholera. In 1888, he became pastor of Daimachi Church, near the campus of the newly established Meiji Gakuin, where he baptized Tōson Shimazaki, a student of Meiji Gakuin who later became a well-known poet and novelist; Shimazaki also wrote the lyrics for Meiji Gakuin's school song that continues today.

In 1893, Kimura established Komoro Gijuku, a junior-high-level school in Komoro, north of Tokyo, which continued until 1906. At Kimura's invitation, Tōson Shimazaki was a teacher of English and Japanese there from 1899 to 1905, and Komoro is where Shimazaki's writing career began to take root. Kimura's time in Komoro seems to have been a high point in his life: He was not only involved with Komoro Gijuku and had remarried, which led to the creation of a girls' school at Komoro Gijuku in 1901,¹² but was also assisting local farmers in starting the production of peaches and strawberries and canning jam, a venture that was successful into the 1930s.¹³

When Ohgimi returned, he became a pastor of Kōjimachi Church in Tokyo, married in 1884, and was involved with the establishment of Meiji Gakuin in 1886 where he served as a faculty member and was on the Board of Trustees.¹⁴ From 1891 to 1896, he was the third principal – and first Japanese principal – of Steele Memorial Academy that was being managed and staffed by several Hope alumni in Nagasaki.¹⁵

It should be noted at this juncture that when Ohgimi, Kimura, Matsuda, and Tsugawa heard of President Phelps' death in February 1896, they gathered in Tokyo and held a memorial service for him. The earliest confirmed

appearance of the photo here was in the May 1, 1908 issue of *The Anchor* with an article by Frances Phelps '82 Otte, "Hope's Japanese Students," where she relates stories about her memories of the five Japanese in the photo. She does not mention how the photo came to her attention. Since she mentions having recently received a letter from Ohgimi and quotes several passages from that letter, including reminiscences of Dr. Phelps, it is possible the photo came to her from Ohgimi.¹⁶



Kimura seated at center, Ohgimi at right, Tsugawa at left, Matsuda standing; and Tsugawa's brother Nanomiya, in Holland a short time with Tsugawa, standing at right. A photo of Phelps is on the table.

In the fall of 1908, Ohgimi was back in Holland to campaign for funds in support of a school for the blind that he had started in Tokyo, and brought with him Makoto Yamamoto, age 20, who enrolled as a student in the Preparatory Department.¹⁷ Ohgimi was a guest of Hope's President Gerrit Kollen during his stay.¹⁸

Several years after Kimura's death in 1927, Tōson Shimazaki and others who had been involved with Komoro Gijuku dedicated a bronze relief of Kimura at the entrance to Kaiko-en Park, near where the school was first located.



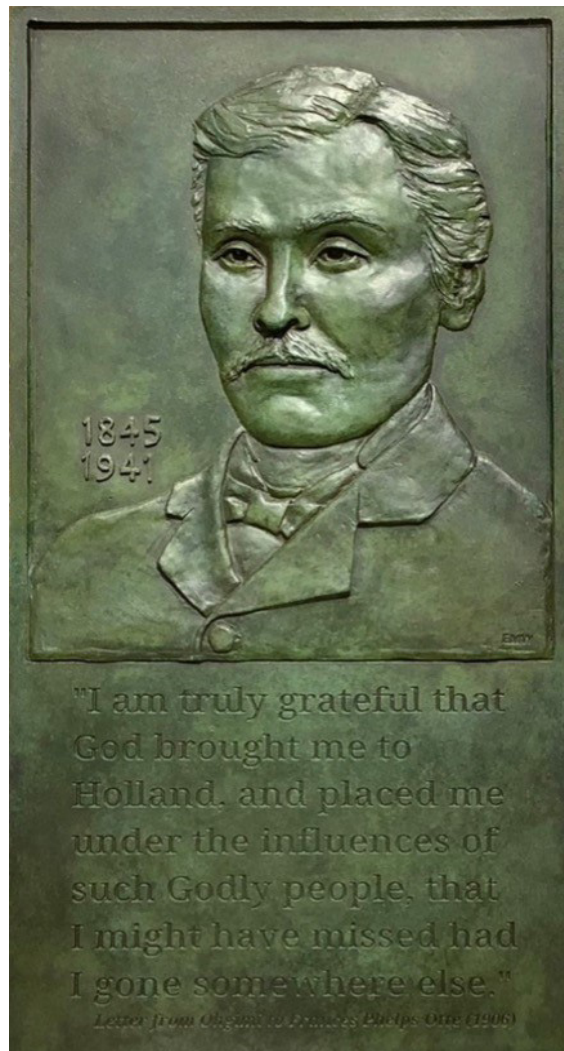
"As devoted students and supporters, we commemorate our father Kimura Kumaji and the erstwhile Komoro Gijuku he founded. Shimazaki Tōson, 1935." (Translation by D. Braat)

Shimazaki wrote the inscription, dated 1935. An unveiling ceremony took place there the following year, in 1936.¹⁹

In October 2013, during a visit to Meiji Gakuin University by Hope College delegates Alfredo Gonzales (Associate Provost and Dean for International and Multicultural Education) and Fumihito Andy Nakajima (then professor of Japanese), Meiji Gakuin President Hiroyoshi Udonon invited them to visit Komoro City but did not inform them of the Kimura bronze relief they were to receive during the visit. They then all traveled to Komoro, about three hours north of Tokyo, to visit the former Komoro Gijuku and meet with city officials. At a ceremony in the Komoro City Council Chamber, Dean Gonzales presented Komoro City's then-Mayor Takehiko Yanagida with several small gifts on behalf of Hope College. In return, Mayor Yanagida presented a bronze replica of this Kimura relief to Dean Gonzales who accepted it with gratitude on behalf of Hope College.²⁰

When the Kimura relief arrived at Hope, however, the College acknowledged that Kimura did not attend Hope alone; Ohgimi was also there. Throughout their lives, their paths were intertwined, being together off and on during the years prior to their departure from Japan, during all their time at Hope and the seminary, and leading similar lives contributing to education and the ministry upon their return to Japan. Ohgimi was even with Kimura at the end, delivering the benediction for him at his funeral in 1927.²¹

Hope's Center for Global Engagement wanted to include a relief of Ohgimi with the Kimura relief on display at Van Vleck Hall, so they worked with Hope alumni and former students in Japan to help them raise funds and produce a relief for Ohgimi. Important funds were also contributed by alumni in the U.S. These efforts bore fruit in April 2024 with an unveiling ceremony that featured reliefs for both Kimura and Ohgimi. Now they are together again at Van Vleck Hall, the way they started life at Hope 153 years ago.



On Ohgimi's relief: "I am truly grateful that God brought me to Holland, and placed me under the influences of such Godly people, that I might have missed had I gone somewhere else."
Letter from Ohgimi to Frances Phelps Otte (1906)."



Mayor Toshihiro Koizumi of Komoro unveils the Kimura relief (left) while Hope College President Matthew Scogin (right) unveils Ohgimi's relief, April 27, 2024. Van Vleck Hall is in the background. (Photo by D. Braat)

(Author's note: This second article, which follows the first article in the Summer 2024 issue of the Quarterly, completes my story on this subject. Many thanks to Hideo Yamazaki '76 for valuable suggestions concerning content and flow and to others acknowledged in the endnotes while I was writing the second article. Much appreciation also goes to staff at Hope College's Archives and Special Collections who devoted considerable time in follow-up searches to help fill some gaps in the story for both articles. As before, Japanese names in the text appear with the given name preceding the family name.)



About the author Doug first researched Hope's early students from Japan after returning from his junior year on a GLCA program in Tokyo in 1971. He is now retired and living in Hokkaido, Japan where he has more time to explore the history of Hope's early Japanese students in resources he has collected over the years. He also wishes he lived closer to the Hope College Archives!

Endnotes:

¹ *Map of Hope College, Holland, Michigan*, n.d., 42 x 35 cm, in Hope College Map Collection, Archives and Special Collections, Hope College, Holland, MI. There were some other “groves” on this map in addition to Japanese Grove. “University Hall” is of course Van Vleck Hall, renamed in 1883. Japanese Hall was called Zwemer House before being renamed. For records of student residences, cf. *Circular of Hope College for 1876-77* (covering data for 1875-76), 23, 41.

² *Catalogue of Hope College* (Hope College, 1878-79), 9, 11. The name “Van Vleck Hall” is given here for convenience only. When the circulars/catalogues refer to this building, they simply give the students’ room numbers or a room number plus “College building”.

³ *Kimura Kumaji Nikki, Kōtei Zōho* (Diary of Kumaji Kimura, Edited and expanded edition) (Institute for Comparative Studies of Culture, Tokyo Women’s Christian University, 2008), 49; Ōta Aito, Akiyama Shigeo, Okami Akira, and Terada Noboru, *Ōgimi Motoichirō to sono Jidai* (Motoichirō Ohgimi and his Times) (Tokyo, Japan: Shinkyō Publishing, 1994), 209. Kimura notes in his diary that he was ordained on June 4, 1882. Ohgimi’s ordination in Albany is cited from *Ōgimi Motoichirō to sono Jidai*.

⁴ *Kimura Kumaji Nikki*, 39–51. Kimura’s entries from January 1881 to November 1882 are in English. Kimura often expressed homesickness for both Japan and Holland during his long stay away from those places.

⁵ Reformed Church in America, “51st Annual Report of the Board of World Missions” (Albany, NY: Reformed Church in America, 1883), 48, https://digitalcommons.hope.edu/world_annual_report/26/. An explanation from the Board for Kimura and Ohgimi’s current non-missionary status, described as “for many reasons,” appears on page 8.

⁶ *Kimura Kumaji Nikki*, 52–53. Since Matsuda was still at Hope at this time, boarding at the home of Mrs. Van O’Linda, it is probable that Kimura met her then too, and possibly knew her already when Matsuda moved there around 1877.

⁷ Charles Scott to Kumaji Kimura, July 1882, Komoro Gijuku Memorial Museum, Komoro City, Japan.

⁸ Council of Hope College, Spring Session of April 26, 1882, 290–91, in H88-0246 Board of Trustees Records, Archives and Special Collections, Hope College, Holland, MI.

⁹ Charles Scott to Kumaji Kimura, July 21, 1882, Komoro Gijuku Memorial Museum, Komoro City, Japan. This letter and the one in endnote 7 are both on display at the museum. An explanation in Japanese of the letters’ content next to the display labels them as copies of the original letters.

¹⁰ *Kimura Kumaji Nikki*, 53.

¹¹ *Japan Weekly Mail*, August 26, 1882, 1066, and November 11, 1882, 1166, respectively. Accessed March 12, 2024, <https://dn720001.ca.archive.org/0/items/jwm-bound-1882/1882.pdf>. These arrival dates, name of vessel, and corresponding passenger names are recorded in the “Shipping Intelligence” section of these issues.

¹² Komoro Gijuku Society, February 28, 2023, 43. Accessed September 15, 2024, <https://ja.localwiki.org/media/pages/files/sfii5c75a6n5r4kh.pdf>.

¹³ Kobayashi Osamu, *Shiokawa Ichirō Hyōden* (Critical Biography of Ichirō Shiokawa) (Nagano, Japan: Ryūhō Shobō, 1996). Kimura’s involvement with this aspect of agriculture in Komoro, a story not well known, is described in Kobayashi’s book. Shiokawa and his son (with the same given name after his father’s death) were local farmers who led the effort to grow peaches and strawberries and then can the jam made from them. Kimura frequently mentions the Shiokawas in his diary from September 1895 to August 1923. Thanks to Mayor Toshihiro Koizumi of Komoro for alerting me to this additional contribution by Kimura to his city, and to Kazuko Toneri, Meiji Gakuin University Class of 1978, for initiating the contact with Mayor Koizumi during our visit in July 2024.

¹⁴ *Ōgimi Motoichirō to sono Jidai*, 366–67; *Meiji Gakuin 90 Nenshi* (90-Year History of Meiji Gakuin) (Tokyo, Japan: Meiji Gakuin, 1967), 76–77. In the latter source, Ohgimi is listed as a member of the “Board of Trustees” in “Plan of Organization of Meiji Gakuin.”

¹⁵ Laman, Gordon D. *Pioneers to Partners: The Reformed Church in America and Christian Mission with the Japanese* (Reformed Church Press, 2021), 232–235, 338–339; Reformed Church in America, “60th Annual Report of the Board of World Missions” (Albany, NY: Reformed Church in America, 1890), 70, https://digitalcommons.hope.edu/world_annual_report/35. The first principal, from 1887 to 1888, was Rev. Albert Oltmans, Class of 1883, and the second, from c. 1889 to 1891, was Mr. H.V.S. Peeke, Class of 1887.

¹⁶ Photograph of Japanese Who Had Studied at Hope College, 1896, *Hope College Anchor*, May 1, 1908, https://digitalcommons.hope.edu/anchor_1908/5/.

¹⁷ *Holland City News*, November 12, 1908, 1, https://digitalcommons.hope.edu/hcn_1908/46/; *Holland City News*, August 25, 1910, 1, https://digitalcommons.hope.edu/hcn_1910/34/. According to an article in the August 25, 1910 issue, “Mak,” as he was nicknamed by his friends, was at Hope for two years and then returned to Japan.

¹⁸ *Holland City News*, September 24, 1908, 5, https://digitalcommons.hope.edu/hcn_1908/39/. This author first learned of Ohgimi’s 1908 visit to Holland while perusing resources in the Archives’ digital repository, Hope College Digital Commons.

¹⁹ Komoro Gijuku Society, February 28, 2023. Accessed March 3, 2024, <https://ja.localwiki.org/media/pages/files/sfii5c75a6n5r4kh.pdf>. Page 4 shows this photo of the relief; page 8 contains scenes of the unveiling ceremony.

²⁰ A photo of the gathering in Komoro is in Nyenhuis, Jacob E. et alii, *Hope College at 150* (Van Raalte Press, 2019), 600. Thanks to Alfredo Gonzales for this account of the visit to Komoro City.

²¹ *Ōgimi Motoichirō to sono Jidai*, 373.



Choosing the subject for our first Collections Highlight was surprisingly difficult, as two large milestones are being celebrated here on campus. While the Center for Diversity and Inclusion (CDI) celebrates “forty years of belonging and growing together” (see page 11 for additional details), Dance also reaches fifty years as an academic department this year. With the opening of the new building wing, the decision to highlight Dance seemed appropriate.

Collections Highlights are not only intended to introduce our readers to specific groups of materials, but they also offer an opportunity to discuss concepts archivists often consider. This first highlight attempts to show how a record we collect may be created for a purpose different from the one that it serves as an archival object. After you read it, I invite you to think about how the records you create in your daily life may live a new life in the archives.

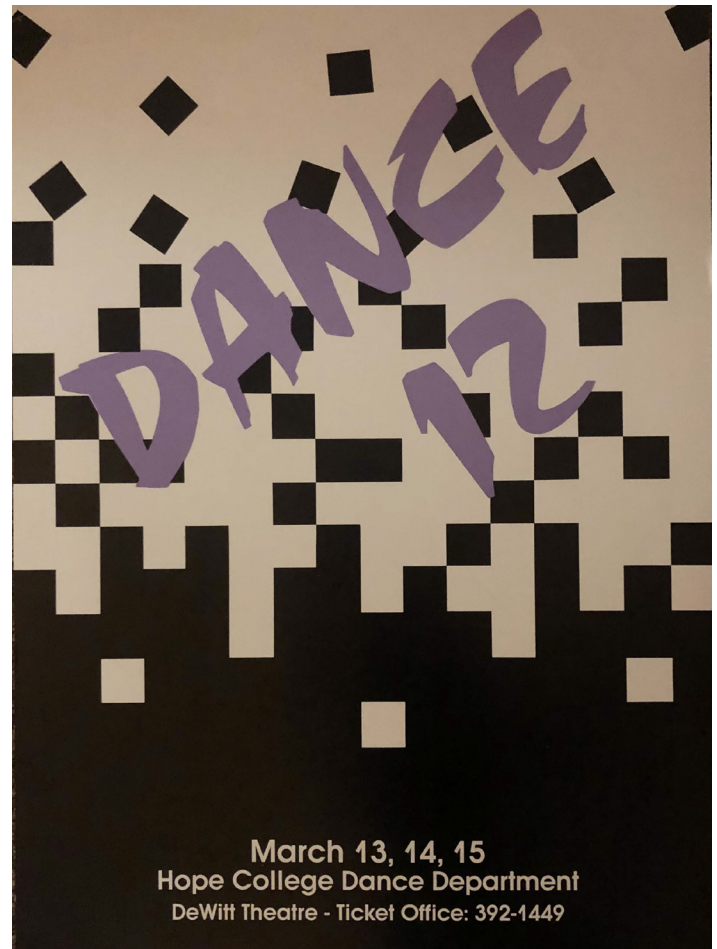
Collection Highlight: Celebrating 50 Years of Dance at Hope

By Charlotte Ulloa

Walk down Columbia Ave and you will be sure to notice the newest addition to Hope’s campus. The Jim and Eileen Heeringa Dance Wing, an update to the DeWitt Cultural Center, was dedicated on October 26th, as Hope College’s Dance Department continues to celebrate its 50th anniversary. To honor this milestone, we would like to highlight the Dance Department’s physical and digital collection held here in Archives and Special Collections.

In 1965, Dance at Hope began as a single class offered by faculty member Maxine DeBruyn through the Physical Education Department. In less than a decade, DeBruyn grew the program into a department, which then gained accreditation from the National Association of Schools of Dance by 1982. As the department continues to gain national attention and prestige, the records and evidence of its history are transferred to the archives to be preserved and made available to Hope’s greater community.

As with other academic departments, many of the records in Dance’s collection were created and used as a product of regular departmental activities. This includes agendas and minutes from departmental meetings, reports and reviews for accreditation purposes, correspondence between faculty, as well as materials describing the curriculum and courses for students. Today, these records are still useful, as they can give a glimpse into the department’s previous endeavors. For example, the set of student handbooks ranging from 1998 to



Poster from Dance 12, 1986



"Stories We Tell are Sometimes _____," Dance 40, 2014

2019 draw a picture of how the major/minor requirements changed over time.

Dance's collection also includes materials from countless performances and events such as the annual department dance concert and student-choreographed concerts as well as some from affiliated dance companies and student dance clubs. These materials are organized into series by their format, including news and press records, posters, programs, images, and videos. Like records created as a part of departmental activities, the newspaper clippings, posters and programs were created for a specific purpose—

advertising and sharing information during the events. Now that that purpose has been served, they act as evidence of when and where performances took place, what the event may have included and who was involved.

The most entertaining to view, the images and videos of performances were created to document the event and still serve that purpose in the archives. The multiple formats reflect how long the Dance Department has produced high-quality performances. Images appear as slides, negatives, printed photographs, files saved on CDs and digital photographs. These are mostly of dancers in motion, like the one shown here.

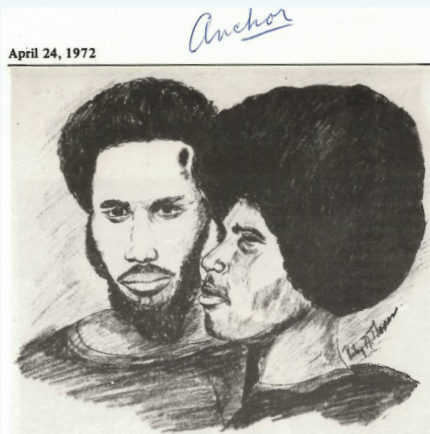
Dance videos are perhaps the most used records in this collection. For this reason, we hold many digitally so we can easily share them with faculty, current students and alumni who may need evidence of their involvement

for personal or professional reasons. Requests can be emailed to archives@hope.edu.

We hope this brief highlight of our Dance Department collection has piqued your interest in these materials and the department's history. You can explore this and all our holdings further by using the Collections Search on our website or visiting us in person. Please also support Dance at Hope by attending—or streaming when available—their performances and events.

Special Collections Feature: Center for Diversity and Inclusion Celebrates 40 Years

This fall, Hope's Center for Diversity and Inclusion partnered with Van Wylen Library to create a historical display and digital timeline that celebrate Hope's journey toward belonging and growing together. The project features photographs, articles and other records from the Archives and Special Collections.



Black-oriented brochure to assist recruitment

It's geared for black students. It's compiled by black students.

AND IT ATTEMPTS to present Hope College in black and white to prospective black students the way black students see it.

"Hope... way we see it," the recently completed black admissions brochure for use in recruiting black students, is probably best summed up in its title and the simple sentence inside the cover: "We, the black students, made this brochure for you."

THE BROCHURE describes, through photography and narrative, some of the aspects of life for a black student at Hope College in Holland, Michigan, with all its advantages and disadvantages. Black people need education, the brochure states, because with it they can change society to make it more meaningful to them. A Hope education in particular, it says, gives black students the opportunity to experience the white

community; it prepares them for the society in which they must live after college.

ALL ASPECTS of the black student's college life are dealt with in the brochure: academic, athletic, social. Hope's four-course black studies program is described straightforwardly. However, the brochure adds, "If you want to add to your black studies experience, you can pursue it in other colleges and your credits will be accepted by Hope."

Again, the brochure has no qualms about depicting the Holland community succinctly and honestly. "The Holland community has a lot of hang-ups which reflect on Hope College," the brochure states. "The community of Holland is conservative, predominantly white and middle-class."

Hope's advantages outweigh its disadvantages, though, the brochure concludes: "Check it out... We need you to make our unity complete."

"The Hope experience will include encounters with the cultural diversity that is characteristic of our nation and world. Hope will increasingly reflect the presence and influence of students, faculty and staff from diverse racial and cultural backgrounds"
— Hope College Vision Statement

Straight. Gay.

Diversity includes everyone.

G.L.O.B.E. @ Hope has held a presence on campus for over 25 years. If you are Gay, Lesbian, Bisexual, Transgendered or Questioning, become a part of a tradition.

For more information, contact: globehope@hotmail.com

2000—G.L.O.B.E., a student-led LGBTQ+ student group, advertised in the *Anchor* before the college-sanctioned groups were allowed.



2021—Hope's Advocates for Invisible Conditions (HAIC) founded.

April 24, 1972—Admissions brochure "Hope...way we see it" published in an effort to recruit more prospective students of color.

Hope reaches for more minorities

□ Task force also wants to bring more multi-cultural perspectives to campus

By **BARTON DEITERS**
Staff writer 9/14/98
SENTINEL

Hope College is perceived by many as an almost lily white institution, but the college is working to broaden its perspective.

Under the leadership of retiring President John Jacobson, the college is embarking on a multi-year plan to attract and retain minorities among staff and students.

"We really want a Hope education to be a real option for a minority student just as it is for a majority person," said Jacobson.

The college's conundrum, he said, is that its low minority representation by itself makes it hard to attract more minority students. "When minorities come on campus, they don't see a lot of minorities," he said.

With 149 minority students, Hope's minority enrollment stands at 5.1 percent. That compares with 3.7 percent at Calvin College, 10.24 percent at Grand Valley State University and 9.8 percent

at Western Michigan University.

Jacobson and a task force of students, staff and community members came up with a plan to get the word out about Hope to churches and Christian schools with high minority populations.

The college also plans to introduce multicultural perspectives within the curriculum and to turn an existing building into a multicultural center by next fall. The multicultural center will be overseen by Charles Green, who will leave his post as director of the Carl Frost Center for Social Studies Research. His replacement has not been named.

Please see HOPE, A5



Scan this QR code or visit
link.hope.edu/timeline
to see it for yourself!

September 14, 1998—President Jacobson led a task force to attract minority students.



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*The Dow Center, Dance's other
home on campus, c. 1981*



*The Dedication of the Jim and
Eileen Heeringa Dance Wing,
October 26, 2024*