

On Mennonite Memoir. . .

from pg. 6

North Americans, with an ideology of self-development and equal opportunity, have long been suspicious of "group think." Mennonites are also captives of their time and place. Modernity and postmodernity have thoroughly permeated our psyches, as the images of movies (once forbidden) and micro-waves bounced between cell towers invade our minds and bodies. Although speaking for the individual may seem like literary fiction to those aware of the invisible connections between networks of human beings, it is the dominant mode of literature. In a pluralistic society it is our group affiliations that tend to become private and separatist. In speaking for ourselves we leap over these boundaries to connect with other selves. In contemporary mem-

oir we speak for the self, because the self is what we all have in common.

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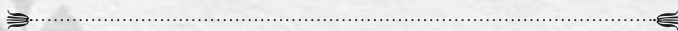
Ann Hostetler is editor of the Center for Mennonite Writing web site and co-editor of its journal. She was the editor of A Cappella: Mennonite Voices in Poetry (Univ. of Iowa Press 2003) and author of a collection of poems Empty Room with Light (DreamSeeker Books 2002). Her poems have appeared in journals, magazines, and poetry anthologies. She is professor of English at Goshen College in Goshen, Indiana.

The California Mennonite Historical Society

2012 Annual Meeting

Saturday, June 9

British Columbia Lounge at
Fresno Pacific University Biblical Seminary
4824 E. Butler Ave., Fresno, California



Valerie Rempel, Fresno Pacific University Seminary, will be speaking on Writing Mennonite Memoir. Full details of the meeting, including times and cost, will be forthcoming. The afternoon session (time to be announced) will be a viewing of the film *The Pacifist Who Went to War*.

For questions or reservations, call Kevin Enns-Rempel at 559-453-2225.

*The California Mennonite
Historical Society*

Membership

Current membership status may be determined by checking the mailing label on this issue of the Bulletin. A date in the upper right corner indicates the month and year in which your membership expires. A series of dashes indicates that you are not currently a member of the Society.

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