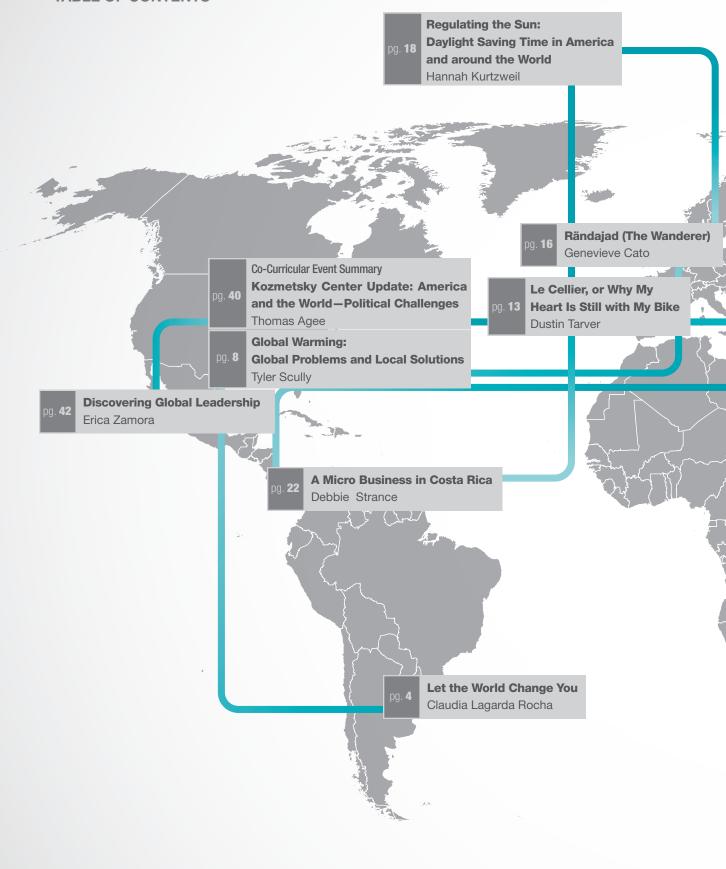


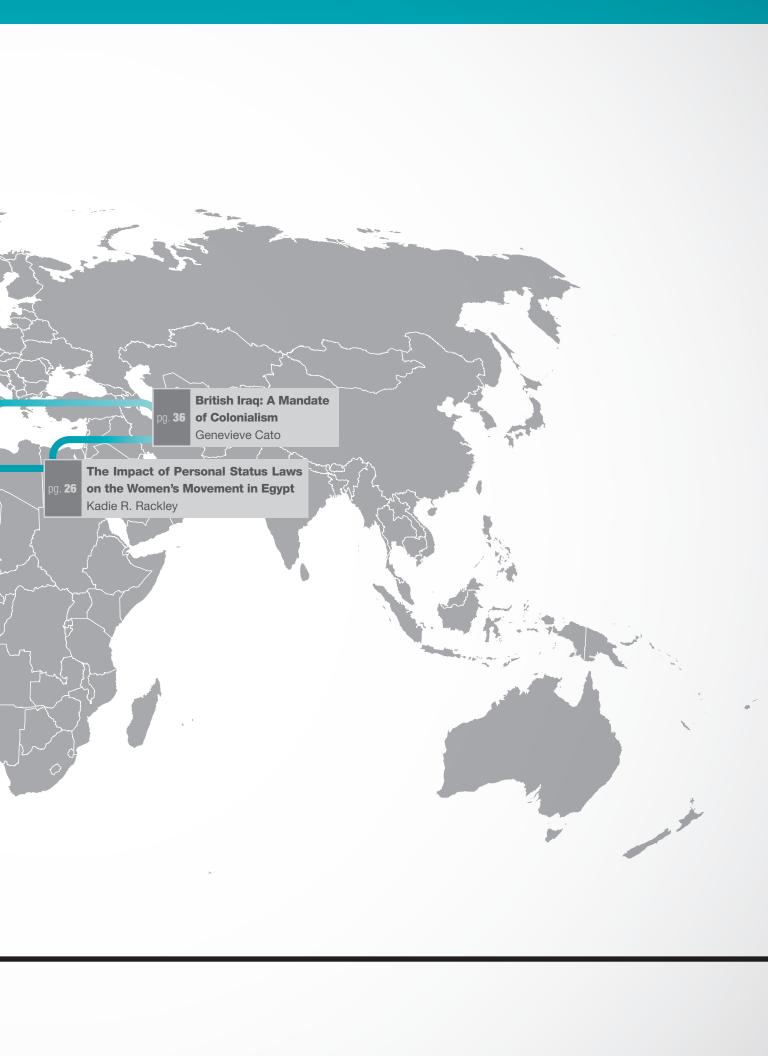
PANGAEA: GLOBAL CONNECTIONS

VOLUME 2 SPRING 2010



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Pangaea: Global Connections

St. Edward's University Student Views On Globalization Volume 2 Spring 2010

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Pangaea: Global Connections

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Welcome to the second volume of *Pangaea: Global Connections*, published by University Programs at St. Edward's University. This faculty-led student journal accepts submissions by faculty recommendation, and publishes outstanding student work on global issues.

Pangaea refers to the supercontinent that existed over 200 million years ago, before this giant landmass separated into the distinct continents we are familiar with today. Pangaea is a prehistoric reminder of global interdependence, and a symbol of greater awareness of our shared histories and futures.

EDITOR'S NOTE

DR. LAURA E.

HERNANDEZ-

EHRISMAN

SPRING 2010

The recent earthquake in Haiti is a reminder of these global connections. As news of the devastation spread, world listeners were reminded of Haiti's historic significance, as the first black post-colonial republic, and a catalyst for the demise of slavery. In the aftermath of the quake, thousands of individuals, governments and NGOs quickly mobilized to offer support. This worldwide effort is a testament to possibilities of global citizenship.

On the other hand, the Haitian disaster is also an example of the oceans of difference between the global North and South. The incredible loss of life, and physical damage, were partly the legacy of political and economic policies that widened global inequality. Rebuilding Haiti today, the poorest country in the Western hemisphere, will be a long and arduous process, full of debates about the problems and potential of globalization.

The student essays and articles in this journal are about bridging these global divides as well. As part of the academic curriculum at St. Edward's University, students are asked to demonstrate global understanding. The student works in this journal are just a small sample of the success of this initiative. Many of the pieces are reflections of experiences abroad, as students, tourists, and participants in community projects. The projects described here in Costa Rica and Cabo San Lucas demonstrate students' active and critical engagement with diverse communities. Other studies abroad are reflections on the significance of transnational symbols like Che Guevara and the Brandenburg Gate. And occasionally, students have to get lost in the French countryside to find human connection across cultural boundaries. Some pieces are about global processes like colonialism and climate change, and the lessons we can learn from these historic patterns. Other pieces remind us that each global process is also shaped by distinct national, regional and local histories. With movements like feminism and the standardization of time, communities often decide how to accommodate, resist, and transform global movements.

All of this illustrates that our global interconnectedness is embedded in centuries of human history. These student pieces are testimony to the importance of understanding the forces which pull us together and apart.

I

DEVELOPING GLOBAL UNDERSTANDING

IN UNDERGRADUATE STUDENTS

DEAN'S NOTE

DR. MARIANNE HOPPER

SPRING 2010

In the current environment, it is especially critical for St. Edward's University to expand its attention to how students grow in global understanding. Our age is characterized by the interconnection of peoples, cultures, technologies, markets, problems and politics on a world scale. This interconnectedness is creating a worldwide market for an exchange of higher education and a worldwide network of knowledge production and dissemination that increasingly requires engagement by institutions that want to remain at the forefront of the academic enterprise.

Thus, it is imperative that an education at St. Edward's prepare students with the knowledge, skills and orientations they will need to successfully understand and navigate the global society in which they are even more deeply embedded. St. Edward's University proclaims in its mission statement that it educate its students in an environment that includes the broader community. More specifically, the mission dedicates us to helping students to recognize their responsibility as members of the world community and apply their knowledge of the liberal arts and their specific disciplines, and their skills in moral reasoning and critical thinking, to the solution of social problems and the promotion of peace and social justice.

The established educational tools for such preparation and engagement—language studies, study abroad, international and area studies, collaborative research, and faculty exchange are already in place. In addition, to fulfill this promise of global understanding in our traditional undergraduates we redesigned our general education requirements so that we can make the following commitment: All traditional graduates of St. Edward's will have significantly increased their understanding of global issues. We do this by having all traditional undergraduates complete the following two courses in residence:

CULF 3330

History and Evolution of Global Processes: Global Economics, Global Politics, and Cultural Issues in a Global Society. This course focuses on the history of global economics, global politics, and cultural processes from the 16th to the 21st centuries. It explores the evolution of their interrelationships in an increasingly interdependent world. Students must demonstrate an understanding of these issues in order to successfully complete the course.

CULF 3331

Contemporary World Issues. This course focuses on significant contemporary world issues as they impact a particular non-U.S. area of the world. Successful completion of this course requires that students demonstrate knowledge of global processes including current global economics, global politics, and cultural issues as they influence and are changing at least one non-U.S. area in relation to the rest of the world.

Each of these courses requires experiential components. For instance, students have on- and/or off-campus curricular and co-curricular experiences that contribute to their understanding of contemporary world issues. Each course also requires a final project in which students demonstrate the global understanding they have achieved. Student contributions to this journal draw largely from their engagement with global topics explored through these and other courses at St. Edward's University. The articles in this volume demonstrate the success of our students' quest for academic excellence in global understanding.



n the spring of 2008 I traveled to Argentina on a study abroad program. My passion for the culture led me to return to the Southern Cone for a six-month stay in the fall of 2009 with aspirations of deepening the knowledge I acquired through my International Relations degree at St. Edward's University.

Argentina had completely enchanted me. Although I had grown up Latin America, I was fascinated by the contrast in the lifestyles between Mexico and Argentina, and enamored by the similarities they still managed to hold. For example, citizens from both countries speak Spanish, but vary in their slang. Argentineans are notorious for the slang word *che* (equivalent to "um" in English) and for interjecting it profusely in their discourse.

My second trip to Buenos Aires allowed me to understand the meaning of what I had initially dismissed as a vestige of speech or an empty habit with no particular significance. A lot of symbolism exists in the word che. When Argentineans address one another as che, a sense of familiarity is conveyed. It declares people to be part of the same group, exhibits the comfort they share with each other, and demonstrates their lack of a need for formality. Beyond this, I came to realize the power of adding *el* (the masculine article "the" in Spanish) in front of *che* and transforming it into *El Che*. I learned that it changes black into white, water into wine, and straw into gold. El Che in Argentina refers to Ernesto "Che" Guevara. And, as I would discover on my first afternoon back in his birth land, that means absolutely everything.

I arrived in Buenos Aires at the apartment of a friend that I had met while studying abroad there in 2008. As much as I wanted to take a nap to recover from the eleven hour flight, it was almost 4:00 p.m., and in Argentina that indisputably means it is time to drop everything and drink *yerba mate...*

The sun is shining as María Sol Rego, or Sol as she is commonly known, sits along the Río de la Plata in her native Buenos Aires. She is my friend's neighbor and although I had never met her before, she invited us both to accompany her during

"THE THINGS I DID SEE WERE THE KIDS IN THE BARRIOS HUNGRY AND DEALING DRUGS, I SAW THEIR PARENTS STEALING, I SAW MY COUNTRY NEEDING HELP, NEEDING CHANGE AND THAT IN TURN REALLY CHANGED ME."

the break in her day. She looks down at her mate (pronounced mah-tey), which is the traditional Argentine herbal drink, and laughs at herself, "drinking mate and philosophizing over El Che while looking at the Río de la Plata...; Qué Argentina soy! (I'm so Argentinean!)"

It is not entirely what Sol is doing; she also has a few of her school books from a class she had earlier at the Facultad de Derecho de la Universidad de Buenos Aires [University of Buenos Aires' law school] where she attends.

For now, however, Sol is focused on El Che, and her vision of him.

"There's just so much more we could be and do, you know? For you and me, for the barrios, for Argentina, for everything," Sol states as we converse about all topics political. Mate in Argentina is magical. It seems to have a similar effect as an American woman at the salon getting her hair done—offer someone an Argentinean mate and they will speak their innermost memories and desires.

"The barrios, there are problems there," Sol explains. "A kid will grow up hungry and then steal because of that need and because his parents were always at work trying to bring home some bread. Of course, he eventually gets caught and these kids, they never get proper legal protection. It's not right, we're creating our own delinquents and never ask ourselves why." The economic crisis Argentina suffered in 2001 produced catastrophic results within the country. According to Tomás Raffo, an economist with the Argentine Workers Central (CTA) trade union's Institute of Studies and Training, "Argentina...is the only country in the world where poverty has grown faster than the population" (Alonso 1). Argentineans, who in 1970 had a population of 22 million with one million of those living in poverty, had to deal with a crisis that caused 18 million of its 38 million citizens to fall under the poverty line in 2003 (Alonso 1). Although in 2008, Argentina's poverty rate lowered to 24%, the country continues to battle the problems, such as the villas miserias (the city slums), rising crime levels, and the epidemic

5



of the drug *paco* (the leftovers of crack cocaine that costs less than US\$ 1.00 a dose) created after the economic crisis (Central Intelligence Agency).

Sol finds her inspiration for a future Argentina in Che Guevara's ideas about social responsibility and "the New Man". "There's a lot of work to be done for and in the barrios," Sol adds, "but I love my country. I love Argentina, and it is a future that we all have to work for together here."

The yerba mate goes dry and that in Argentinean understanding is similar to the seventh inning stretch in baseball. It means it is time for a pause and a chance to gather one's thoughts. While Sol throws out the used mate and refills her cup, her hair falls forward allowing me a glimpse at a tattoo between her shoulder blades. She happily explains the symbolism behind it as people often do in reference to their own tattoos. Suddenly, she pauses and laughs as she remembers, "oddly enough that we're on the subject, but the artist that did mine had the most amazingly beautiful tattoo of El Che on his forearm." It was so amazingly beautiful that she had him paint a mural of it in a place she believed would have a lot of significance. "All the students at the Facultad de Derecho know the bridge I chose; they've all walked across it hundreds of times," Sol says. When Sol mentioned the location of the bridge, I could automatically recall having seen the mural on numerous occasions.

Buenos Aires is a city with roughly 13 million inhabitants and Sol has existed amongst them since she was born in the barrio of Morón 23 years ago. Any tourist coming to the city after 2008, however, has more than likely taken a picture with her mural. Even I, who did not attend the Facultad de Derecho, had walked across the bridge countless times because it connects

the park where the school sits with the rest of the Recoleta, the wealthiest neighborhood in the city where the nicest shopping districts and plazas are. The mural "El Che" that Sol painted was scenery in the city that I somehow always managed to notice when I walked by it. I remembered it clearly because of the juxtaposition it created with its surroundings. Although it is public and charges no tuition fees, the Facultad de Derecho and its Hellenistic-inspired architecture blend beautifully into the Recoleta. The bridge is constantly crowded during the day with swarms of tourists and walkers admiring the view of the parks to one side and the political activism occurring outside the school on the opposing side. From the first time that I saw "El Che" painted on the ground in this context, I grasped the powerful symbolism of referencing the geographic transition between two clashing ideals.

At 4:00 a.m. on a weeknight in February of 2008, Sol along with her tattoo artist and a few members of her political organization painted the mural of "El Che". It was not a simple whim. "El Che" encompasses the core beliefs of Movimiento Universitario Sur (University Youth Movement), or SUR, the student-run political organization she is active in. SUR is a leftwing student organization that utilizes grassroots techniques, protests, and mobilizations to restore the social structure the students believe to have been damaged during Argentina's use of Neoliberal economic policies during the 1990's. "SUR," was thus appropriately painted below "El Che" with the colors of the Argentine flag.

"The mural, the moment, the message were all so beautiful for me." As a law student, Sol is an eloquent speaker, but her emotions still manage to overtake her speech and allow any

"... IT'S A MURAL THAT I DIDN'T THINK MANY PEOPLE WOULD PAY ATTENTION TO THAT IMPACTS PEOPLE." SOL SMILES, "... BUT I GUESS IT'S THAT PASSION PEOPLE SEE AND RECOGNIZE, THE TYPE OF PASSION YOU GET WHEN YOU LET THE WORLD CHANGE YOU."

listener to grasp the scope of her feelings for El Che. "I painted it and then I went to Rosario [Che's birth town] a few months later for the 80th anniversary of his birth. That feeling was completely indescribable," she says.

From the short time I spent in Buenos Aires, I recalled the different stories my Argentinean classmates used to tell me about their personal backgrounds and understood how Sol's perspective was not uncommon. While the economic policies initiated by President Carlos Menem in 1989 did raise the standard of living and create prosperity in Argentina, unemployment also rose significantly and affected the lives of many Argentineans like Sol. "They say that the 1990's were full of 'champagne and pizza' for Argentina because the peso was 1:1 to the dollar, but for me, those were without a doubt the worst years of my life. My mother didn't have a job for five years," Sol says, "our middle class structure was breaking."

El Che is remembered for a number of famous quotes and ideas. "Let the world change you" is a belief that Sol carries because of and through El Che. "I wouldn't be able to tell you, I never stand there to see how people react to and feel about the mural," Sol admits. "The things I did see were the kids in the barrios hungry and dealing drugs, I saw their parents stealing, I saw my country needing help, needing change and that in turn really changed me."

There is another pause in speaking—issues with the mate again. But this time the hot water in the thermos has run out signaling that the break is over. The sun is also setting, disappearing beyond the Río de la Plata. Sol takes her cue to begin packing up. As the sun reflects off the water and onto her face she stops what she is doing and sighs, "you know, supposedly this river was given its name because of this exact moment right now. The first Spanish sailors to have sailed this river 500 years ago believed that there was silver in the water because of the way the sun reflected off of it. They thought this land was magical, and kept chasing the mirage they saw."

"I see the problems in the barrios, but I also see this and it reminds me of the potential and hope of my country and I want to help. I want to change things." It is evident that Sol does not stand alone in this. The grassroots activities that the student movements such as SUR organize include workshops against drug addiction in the lower-income neighborhoods of Buenos Aires and protesting in the city against laws and taxes that hurt domestic farmers.

It is a long bus ride from the neighborhood of Puerto Madero, where Sol's favorite part of the Río de la Plata sits, to the Facultad de Derecho where she has another class that evening. The ride provides enough time for me to reflect on the impression the Argentinean youth involvement has had on me. It made me ponder the difference that could be made in the U.S. if American students held a similar commitment to civic engagement.

When we arrive at the bus stop, we inevitably have to walk over the bridge to get to the Facultad de Derecho. I am watching Sol every step along the avenue as we walk towards the bridge. A small smile begins to form on her face as she sees a group of Austrian tourists posing happily next to "El Che" and a professional looking man with a very professional looking camera contorting by the painting for the perfect angle. She laughs a little and lets out a charismatic shrug, "It's amazing. I go to law school, die in the process of trying to become a lawyer, and truly reach out and help how I can, but it's a mural that I didn't think many people would pay attention to that impacts people." Sol smiles, "I just wanted to express the deep passion I felt for my cause, but I guess it's that passion people see and recognize, the type of passion you get when you let the world change you."

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ORIGINALLY WRITTEN FOR Dr. Michelle Wibbelsman Study Abroad Reflection



great way to illustrate the intricacies of global warming is through an observation of Tim Flannery's book *The Weather Makers*, and his description of Earth as a living breathing organism, or Gaia. To understand how Gaia operates it is important to understand specifically how Flannery defines Gaia. Flannery builds upon James Lovelock's ideas and expands upon them. Flannery accepts Lovelock's notion that the Earth is "a single, planet-sized organism", and that the atmosphere is Gaia's "great organ of interconnection and temperature regulation" (Flannery 13). Like humans, the Earth and the atmosphere have been evolving over time, which has helped contribute to the change in temperature regulation. The amount of carbon dioxide in the atmosphere as much as 700 to 800 million years ago was very little compared to the amount we are faced with in 2008. Flannery discusses several reasons for this.

First, there was something strange about the carbon cycle 700 to 800 million years ago, because much of carbon matter was being buried beneath the surface and not being recycled. Secondly, as the continents shifted they opened up troughs in

the ocean floor that "rapidly filled with organic rich sediment" (Flannery 13). This led to storage of more CO2 and less of it in the air, which lead to a rapid cooling of the Earth and several subsequent ice ages. During the times of the deep freezes it was difficult for the Earth to be warmed. Although the sun was just as bright, the fresh snow reflected about 80-90 percent of the sun's light. Eventually living organisms began to develop "skeletons of carbonate". The carbon was being absorbed from the oceans and now the atmosphere began to see a significant increase in the amount of CO2. The planet began to warm and ice ages were rare from about 540 million years ago to the present (Flannery 15-16). So as living creatures began to evolve with skeletons made of carbonate, Gaia also evolved, adapting the temperature regulation of the atmosphere.

Another significant effect beginning around 6-8 million years ago was the evolution of and spread of grass. Its impact was significant because the grass was hypothetically replacing forests, and forests absorb and breathe in much more CO2 than grass. The planet has been, in theory, slowly warming. This is

8



50 YEARS.

However the CO₂ produced in these plants continues to linger and attribute to the warming of the planet for

CENTURIES

even after these plants are shut down.

real cause for concern because as the amount of carbon in the air is increasing, there is nowhere for it to go because the forests and oceans can only contain so much.

Flannery's discussion of the oceans of air, onion skins, and time machines also deserve attention. Understanding the phrase "oceans of air" requires understanding what exactly is in the air. The air in our atmosphere is more than just oxygen and CO2. The air is composed of 78% nitrogen, 20.9% oxygen and 0.9% argon (Flannery 21). Earth's atmosphere is composed of 4 different layers: the troposphere, stratosphere, mesosphere and thermosphere. The troposphere is the only part of our atmosphere in which the air is breathable, and even then only the lower portion of the troposphere is considered to have breathable air. Flannery notes that the troposphere's temperature gradient appears to be backwards with the hot air closer to the surface and the air cooling as you ascend (20). The next level is the stratosphere which consists of the most amount of ozone in our atmosphere and therefore bears the label of the ozone layer. The stratosphere is opposite of the troposphere in the sense that

here the temperatures rise as you ascend the stratosphere. This is because of the ozone gases. The gases trap the light from the sun's ultraviolet rays and convert it to heat. The next level is the mesosphere, and it is the coldest layer of the atmosphere. Following the mesosphere is the thermosphere. This layer is comprised of a thin layer of gas without much shield from the sun's heat. It is for this reason that temperatures reach north of 2000 degrees in some instances (Flannery 21).

Relating this material to the current issue of global warming is a matter of applying science to the facts we already know. The greenhouse gases in our atmosphere trap the heat from the long wavelengths of the sun's light that pass through the ozone layer and prevent the heat from escaping. Because the heat is unable to escape effectively once passing through the ozone layer, this accounts for some of the warming of our planet nearing the surface rather than as we ascend into the stratosphere. If you compound this problem with man-made issues of pollution and deforestation, both of which add to the amount of greenhouse gases in the atmosphere, one begins to develop an

understanding of just how it is possible for the Earth's surface to be warming. There is simply too much CO2 in the air that cannot be balanced out at the current rate it is being poured into the air. About a third of Earth's global emissions come from burning fossil fuels which translates directly to the amount of carbon in the atmosphere. The rest comes from methane, burning biomass, nitrogen-containing fertilizers and HFC's/CFC's (Flannery 31). Flannery gives us an important distinction to remember when discussing this issue. First, greenhouse gases are gases that trap heat near the Earth's surface. Secondly, the increase of greenhouse gases in the environment contributes to global warming because of all the extra heat these gases trap. Finally, global warming in turn places a strain on Earth's climate system and can thus result in climate change (Flannery 19).

Flannery's discussion of "time machines" in his chapter "Digging up the Dead," sheds light on how humans contribute to the problems associated with global warming. The "time machines" that the population of our planet relies on are oil, gas, and coal. They are called "time machines" because they are all that remains of organisms from millions of years ago that drew carbon from the atmosphere (Flannery 70). The burning of fossil fuels in 2002 released 23 billion tons of CO2 into the earth's atmosphere. Coal accounted for 41%, oil 39% and gas 20%. Although they all account for different percentages, some fossil fuels contain more carbon than others. According to Flannery burning just one ton of black coal can account for 4 tons of CO2 created and now released into the atmosphere. Oil is much less carbon rich than coal and releases less CO₂ per unit. The fossil fuel with the least amount of carbon contained is methane gas. The problem with the use of the "time machines" is that they have taken carbon that has been stored for millions of years underground and now released it into an atmosphere that is becoming saturated. This process creates a more unstable environment giving rise to the problems we face with the greenhouse gases contributing to global warming. According to Flannery the average life of a coal burning power plant is about 50 years, however the CO2 produced in these plants continues to linger and attribute to the warming of the planet for centuries even after these plants are shut down.

The addition of oil burning plants and automobiles adds to the concern of increased CO₂ emissions. Oil is continuing to pollute our atmosphere; however, we are so reliant on oil that it is almost impossible to stop its use all at once. The more logical solution would be a gradual but swift transition to renewable energy. The other concern with oil is that as of 1995 the planet's population is averaging a use of 24 billion barrels a year compared to only being able to discover 9.6 billion barrels a year. We are running out of our supply for oil, because the demand for it will only continue to grow as the population grows, placing even more emphasis on the discovery of renewable energy. Out of all of our fossil fuels, natural gas, which is comprised of

primarily methane, burns the cleanest and we have sufficient reserves. Many believe that much like the 20th century was best known for its independence on oil, now the 21st century will be known for its increased usage of natural gas. Flannery's observations and historical lessons are eye-opening, and there is no denying that the greenhouse gases do contribute to global warming considering that nine out of ten of our planets warmest years have occurred since 1990 (Flannery 79).

In addition to discussing the science behind global warming it is necessary to illustrate the ways in which globalization also plays a role in contributing to global warming. It is important to understand that globalization helped contribute to global warming because of capitalism at a worldwide level. Wealthy countries use developing countries for their cheap labor and more lenient factory emissions standards. Also, wealthy countries pressure developing countries to adopt industrialized practices as opposed to the practices native to that country that are not centered on factory operations (Kelleher & Klien 292-296). However, the factories' relatively lower operating costs come with a substantial cost to the environment. This of course contributes heavily to global warming. The problem is that many of the developing countries are not very educated as to the effects the factories are having on the environment (Kelleher & Klien 290-298). Often developing nations view the placement of factories in their land as beneficial because it creates jobs.

Having analyzed the effects of globalization on global warming, and provided an overview of the science associated with global warming, I will begin to formulate possible policy solutions to combat the growing problem at three different levels: the global level, the national state and local level, and at an individual level. Reviewing the current research, and the City of Austin guidelines, the rest of this article illustrates the ways in which global warming can be fought in regards to industrialization of countries, operational ideology of countries, population behavior, environmental law, and cultural changes.

At the global level Kelleher and Klein suggest three separate ways to help alleviate some of the concerns with global warming. For the purposes of this paper I came to the conclusion that at worldwide level the most appropriate strategy to combat global warming is the "Shared Tech Fix" (Kelleher & Klien 129-131). In this strategy the inequalities that exist among social classes and local cultures are examined. Often, market driven fixes end up hurting some local communities because they have become indebted to world banks and industrial corporations, because they cannot afford the technology produced. In this strategy, the roles of both national governments and NGO's are encouraged because they could become entitities that help distribute the developed technology equally. NGO's would be able to grant money to those who cannot afford the new technology instead of loaning them the money (Kelleher & Klien

129-131). This strategy requires a blended approach in which the government and the market work in very close cooperation with each other to insure suitable solutions can be formulated. An example of how this strategy would work is the establishment of a global government entity that could be relied upon to create laws in which car producers and manufacturers would be subject to regulations. These regulations would be standardized at a global level conforming to the requirement that the cars be designed to emit much less pollution. The market would benefit from the global government regulations because these laws will have essentially created a whole new market for car manufacturers. The benefit of having a global government entity is that there would be forms of regulation and standards that all countries would be held to. Whatever regulations are put in place by the global government, the global market would benefit greatly because new green markets would be generated from consumer demand.

The City of Austin's plan is a great example of how to structure a plan in which the goal is to reduce the city's impact on global warming that could be implemented nationally. The plan is very practical and functional because it sets standards at all levels within the city structure so that there is no discrepancy as to what is and what is not appropriate. I believe that in order to establish a program that is aimed at eliminating the negative impacts of city of global warming, a plan should be constructed very similar to the ACPP (Austin Climate Protection Plan). The most important part of a plan is setting realistic goals that can be completed within a given time frame. By completing these goals within this time frame, the city shows the community that not only is the plan a functional one, but that it can in fact be achieved by all of those who are willing to participate in the plan. Another important contingency that must be included in the national level and state level plans, that is modeled in the ACPP, is to establish an incentive based program in which those who achieve the incentives receive certain tax breaks or are awarded certain benefits.

The plan is composed of five primary components: the Municipal plan, the Utility Plan, Homes and buildings, Community plan, and "Go Neutral" plan. The Municipal plan's goal is to "make all of the city of Austin's facilities, vehicles and operations carbon-neutral by 2020" (ACPP). The Utility plan is to "Expand conservation, energy efficiency, and renewable energy programs to reduce Austin Energy's carbon footprint; cap carbon dioxide emissions from existing power plants; and make any new electricity generation carbon-neutral" (ACPP). The Homes and buildings portion is to "Update building codes for new buildings to be the most energy-efficient in the nation, pursue energy efficiency upgrades for existing buildings, and enhance Austin Energy's Green Building program" (ACPP). The Community plan's goal is to "Engage Austin citizens, community groups, and businesses to reduce greenhouse gas emis-

sions throughout the community" (ACPP). Finally, the "Go Neutral" plan states that its primary concern is to "Provide tools and resources for citizens, businesses, organizations, and visitors to measure and reduce their carbon footprint" (ACPP).

At the national and state level there should be a heavy focus on achieving a system in which carbon emissions are heavily reduced. One of the focuses needs to be establishing an efficient public transportation system that does not have to rely heavily on fossil fuels as its form of energy. Most cities already have some form of public transportation, but many times it is far inferior to what it could potentially be. Much of the public transportation in this county is not very reliable and is still powered by some form of fossil fuel. Mass transportation could be a potential solution; however it would come at a cost. It is for this reason that many cities shy away from switching forms of public transportation. The reality is that although the cost may be high at first, it will pay for itself in the long run. Switching to railcars that run off of electricity is a practice beginning to be used by cities like Houston and Chicago. These cities have accepted the fact that the cost will be high to begin with, but it will reward itself down the line with the positive effects it will have in regards to curbing global warming. It is for the above reason that I believe local government and federal government must establish a plan of action in the form of plans similar to that of the city of Austin that feature incentives to go along with its requirements. The ACPP will benefit the city of Austin by reducing the amount of greenhouse gases that are present in the air. This in turn will improve the conditions of the environment in Austin and parts of its surrounding areas. The ultimate goal of the ACPP is targeted to be achieved in 2020. At this time the city of Austin's goal is to have 100 megawatts of solar energy available for use, obtain at least thirty percent of energy from renewable resources, to have a stored amount of 700 megawatts of energy demand savings and to have the city's vehicles, facilities and operations carbon-neutral (ACPP).

At the individual level the control lies within that person's desire to make a difference. Langholz and Kelly establish many reasons for individual participation in fighting global warming. The most significant reason is that it doesn't take much for an individual to make a positive contribution. At the same time the individual can save themselves a great deal of money. There are many things that an individual can do not only around their homes but also in the community that could help reduce individual carbon footprints. As an example of such ways an individual could participate in this strategy, I have included my own individual ideas that I have done to effectively reduce my CO2 output while at the same time reducing my energy bills. My current total average for my gas, electric and water bills are roughly \$70-\$80 every month. I have already taken some steps to make my apartment more energy efficient. For instance, my thermostat is never set below 77-78 degrees. I usually have all

THINGS YOU CAN DO

SOLUTIONS FOR TODAY

In the summer, set the thermostat above 77°.

- I Run fans and open windows.
- I Limit shower time to 2-5 minutes.
- I Unplug appliances when not in use.
- I Use public transit.

SOLUTIONS FOR TOMORROW:

- Buy energy efficient washers and A/C units
- I Promote electric train rail systems.

the fans running in my apartment, and when appropriate I open up my windows to allow cool air inside. Additionally, I now make sure I limit the amount of time I spend in the shower to between 2-5 minutes. This helps to reduce the amount of energy I need to heat my water and additionally has saved me anywhere from \$10-\$15 a month in some cases. In addition to some of the above mentioned examples, I have further helped to reduce my carbon footprint and reduce my energy bill by unplugging my appliances when they are not in use. This has helped to reduce my costs anywhere from 10-15 percent per month according to both the Langholz&Kelly book and the Nature conservation website.

There are several other things I would do if I owned the apartment instead of leased it. I would look into changing the washer/dryer unit as well as look into buying a more energy efficient water heater and a/c unit. When I do reach the point in my life where I own my own home, these will be some of the first steps I take to ensure not only a lower energy bill but also to reduce the amount of my carbon footprint.

In addition to doing things around the house to reduce my carbon footprint, I have taken the necessary steps to do so outside my home as well. More specifically, I have begun to drive less and find an alternative form of transportation to get me around town and where I need to be. This sounds good in theory, but is sometimes difficult in practice. If the transportation system in Austin were more reliable and time efficient it would be a great alternative to driving to school or around town for errands every day. Currently the arrival times for many of the buses around town can be anywhere from five to ten minutes behind schedule. Although this might not seem very drastic, it takes its toll over the course of a day. The city of Austin could benefit from having a mass transit system of public

transportation that is similar to those in the cities of Chicago, and downtown Houston. These two cities are mentioned specifically because they use electric train rail systems. The use of an electric rail system along some of the major travel areas would reduce the need of cars in many cases and therefore reduce the amount of greenhouse gases being emitted.

In conclusion the best case scenario would be that all of these efforts could function in conjunction with each other in order to achieve the goal of significantly reducing the amount of harmful emissions contributing to global warming. It should be noted that these plans will probably encounter some struggles along the way because of the amount of change that will be taking place individually, locally, and globally. However, it is important to persevere through these struggles in order for these plans to succeed.

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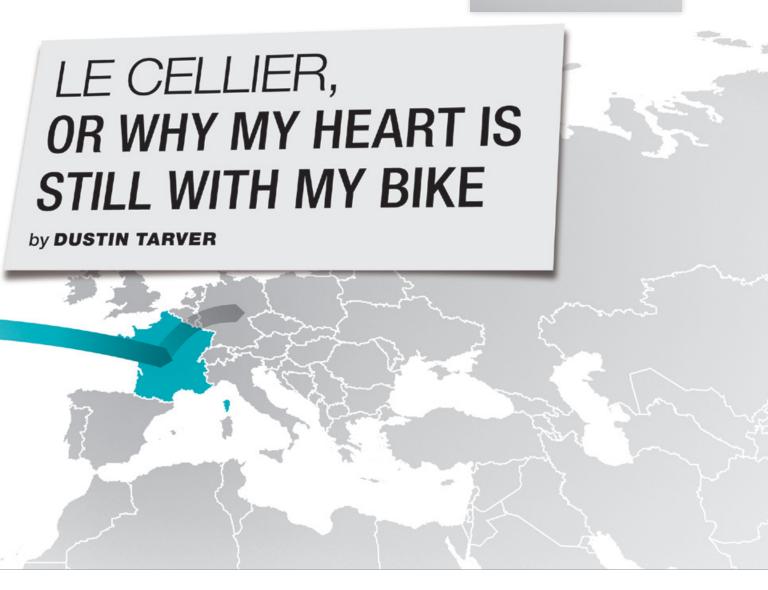
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ORIGINALLY WRITTEN FOR Dr. Scott Swearingen

CULF 3331: Globalization and Global Warming Fall 2008



fter six weeks in Angers, studying at St. Edward's French campus, I found myself compelled to go biking. We were leaving that Friday, and this would be my last chance to see France. Like any story worth telling, my tale starts in the middle. My journey to this point had been amazing. I had seen much of the French countryside and the small towns along the way. At a market in the town of Varades, I had a bit of an adventure involving the weighing of apples. I met a beautiful French woman at a château in Serrant, and had a run-in with some form of voyeur in ruins near Champtocé-sur-Loire. Escaping all this excitement, I had made it to my destination of Nantes with enough time to eat dinner and watch an English couple argue about a German car. It was about 8:30 when I left Nantes, and 9:30 when I realized that I was not going to make it to the Ancenis train station before dark.

I pulled my camera out of my pocket and scrolled through to find a picture I had taken off a bus stop earlier in the day, and I found that there was a train station nearby in the town of Le Cellier. It was about three miles south of where I was, toward the Loire. Given that there was only about an hour left of light, and my knees were beginning to ache from an old football injury, I didn't see any other alternative. Traveling toward Le Cellier, I came to the edge of a steep cliff with a circling roadway leading toward the bottom. I still saw no town, but I could see the Loire very clearly. I could also see the train tracks, which meant that the train station I was looking for must have been nearby.

I was never so familiar with hills as I was at that moment. You see, when you set off on a 90 mile bike trip, after 15 miles you consider it a challenge to climb a hill, something to be charged and defeated. When you come across a hill at 50 miles you look at it as a major inconvenience, something you will reluctantly deal with if there are no other actions possible. And at 90 miles every hill is a world war--something you survive, not conquer. I tell you this so that you may understand the considerations I had in mind at the time. If I went down that hill I was not coming back up that night. And so I made my way down.

I had to laugh at my situation when I reached the bottom and discovered that the train station in Le Cellier was nothing



more than a bench on a platform with no visible spot to buy a ticket or even keep my head out of the rain. Not only that, but if anything had ever happened in this town I had missed it. There was no life to be seen, not even a bar as I would have expected in any French village. To state the obvious: short of prayer I had no idea what I was going to do.

Off to my left, I noticed what appeared to be a duplex with an open door. Considering that I was not the prettiest dame in France, I was going to have to talk these folks into helping me. As I awkwardly approached the door like a curious stray ready to run at the first sign of danger, I could hear a television set and two voices inside:

"Bonjour" I said.

Two men around my same age, one thin with brown hair and the other one a little heavier with darker hair, came to the door somewhat confused.

"Bonjour..." the brown haired one said suspiciously.

I went on to tell them in my very bad French that my name was Dustin. I was from Texas and somehow, some way I needed a ticket and a train to Angers. After some difficulty, they managed to impart to me that not everyone in France speaks English and that the next train to Angers would not come for two days. After deliberating, they decided that in order to help me they needed a translator. So they attempted to call one of their friends who spoke English and, though

she sounded very nice, her grasp of the English language was lacking.

It was at this point that the brown haired one remembered a caravan that recently had come into the village, and he was certain that these folks would know English. He proceeded to give me a helmet and asked me to get on the back of his scooter so that he could take me into the village to find them. Going up the hill we reached Le Cellier, a quaint village, and there were a couple of things that caught my eye about it: the old medieval church that dominated the central square of the village and the bronze World War I memorial. The monument featured a young French trooper in battle gear holding his rifle in resilient pride. Even at a glance the memorial was something to take to heart as there must have been 100 names on it, and I couldn't imagine this town having 100 names in it now, much less almost 100 years ago.

Behind the church we found the caravan and knocked on the door. A heavy-set woman of about sixty answered. My companion asked her if she spoke English. To which she responded in German. My companion and I both looked at each other as it became apparent that this woman spoke no French. So trying my luck I asked her:

"Do you speak English? O Español?" Much to my surprise she responded "Sí." My mind began to think up scenarios in which I might come up in conversation—my favorite being the leaders of our program strategizing about what to tell my parents of my disappearance. I could imagine Benoit's telling them I had joined the French Foreign Legion and was beyond their reach, or that I had been abducted by gypsies.

So in my broken Spanish (at this point I realized that I was a jack of all languages but a master of none), I asked her if she knew of a hotel in the village or taxi that could take me to Angers. She responded by telling me that she had only been in town for a two days and she knew nothing of the train or its schedule. This whole "being in France" thing was turning into a real problem.

There was one more person he wanted to try and we made our way to the other side of the village (about 50 meters) hoping to catch her. She was probably in her mid forties and from what I gathered from my companion's conversations with her, she had been his teacher when he was in school. She was alone except for her son who appeared to be about six or seven and she, like everyone else I had recently met, did not speak English. Upon realizing this, my companion and she began to deliberate over what to do with me. It was about this time when I came to realize that I missed my mom, I missed my bed, I missed my ex girlfriend Michelle and hell, though I had never even been there, I missed San Francisco. At this point, any place seemed like a better option than here. Suddenly, I remembered that I had stuck a written copy of the telephone numbers of the program directors in my pocket, and I pulled it out and gave it to her to call. As she got the phone a sense of deliverance washed over me. I knew that when she got in touch with Benoit, the program director, or one of the others, that they would figure out some way to get me back to Angers and everything would be great. Benoit would be somewhat upset, to say the least, but I was overjoyed with the idea of having an angry Frenchman chew me out rather than spending the night in some field in the middle of nowhere in Western France.

Unfortunately no one answered. It had occurred to me that no one had seen me the day before, as I had been out riding alone until after dark, and had gone to bed early to prepare for this trip. My mind began to think up scenarios in which I might come up in conversation--my favorite being the leaders of our program strategizing about what to tell my parents of my disappearance. I could imagine Benoit's telling them I had joined the French Foreign Legion and was beyond their reach, or that

I had been abducted by gypsies. Such things would certainly worry my mother, to say the least.

It was at this time when all hope had faded that something happened that I did not expect. Turning to me the woman told me that she would get her husband to take me to Angers in his car. I was shocked and thought that this had to be some kind of trick she was playing. So I asked her in French:

"For how much?"

"For free" she replied.

"Why would you do this for me?" I said shocked

And then she said something I will cherish and carry with me for the rest of my days:

"Because I am a mother, that is why."

Overjoyed I hugged her as big as I could and my companion and I headed back down the hill to get my bike.

Besides a small scooter accident on the way back up the hill, I made it back to Angers without incident. I did have some difficulty in mustering the French to explain to her husband that I was not a fan of George Bush (not that I am, but he threatened to kick me out otherwise). Not to sound overly dramatic on such a sensitive subject as disasters, but they do seem to occur if, and only if, you are not expecting them. This one had turned out for the best though. In my conversations with this man, his wife and my scooter-riding companion, I found exactly what I had been searching for. Europe was a great experience. I had been from one side of France to the other and seen many cool things, but it was only at this point that I discovered that the reality here is very different from what I had previously thought. The French and everyone here in Europe, and I suspect in the rest of the world, are very passionate about the diverse experiences that make them who they are. The world is a place full of great people who would all love to meet you and tell you about their lives, you just have to go out and get it because it will never come to you. 📣

ORIGINALLY WRITTEN FOR

Dr. Mity Myhr

CULF 3331: Issues in Contemporary Europe

Study Abroad Reflection



ne of the most moving moments of my time abroad happened on accident. I meant to go to Norway and kayak through the fjords with three friends, but one plane got delayed and we ended up stuck in Germany. By chance, the cheapest tickets we could find took us to Berlin, and so we went. We went to Marx Engels Platz, the East Side Gallery, Potsdammer Platz, the Reichstag, and the Tiergarten like most tourists do. I noticed the significance of every monument, but all the while I felt so removed from what they meant. Tourists were on every corner taking happy smiling pictures. The sun was shining on me for the first time since I'd left the United States. It was difficult to feel anything but relaxed and happy. That's when we went to the Brandenburg Gate.

The Gate has a long history dating back to when it was opened in 1791, as an official gate into the city of Berlin and the crowning glory of the Unter den Linden. Many historical figures, such as Napoleon and Hitler, have brought armies through that gate, but I knew the monument from its more recent history. After World War II, Berlin was divided into East and West just like the rest of the country. Passage from the East side to the West side was open until 1961, when the Berlin Wall was constructed and East and West Berlin were separated. The Brandenburg Gate was in between the Berlin Wall and the checkpoints of the East, and remained closed as a symbol of the division of the city and the country until the fall of the wall in 1989.





We walked up to the gate from the west side. There was a barrage of tourists taking pictures with actors dressed as Soviet and United States soldiers. Everything was loud and felt so hectic. We made our way through the throng to the gate itself, and it was here that I pulled apart from the group. I suddenly had this very strong awareness of how important and powerful it was that I could walk freely from one side to the other, and how easy it should always have been. I felt almost haunted by the past of the gate, even with all of the brightly colored, picture-taking tourists walking past. Standing completely still, I looked up to see the light grey underbelly of the gate. Long, thick pillars of concrete led down to the massive bases on the ground next to me. I felt completely dwarfed, both by the

physical size of the gate and by the gulf between what it used to be and what it had become. It was only a moment, but the significance made it longer. This deeper awareness remained in the back of my mind for the rest of the trip to Berlin and the rest of my time in Estonia, and brought a new level of depth to my observations as I traveled through the rest of the Baltics. Society can assign a new purpose to a place, but the history of what was will always remain. 🙉

ORIGINALLY WRITTEN FOR

Dr. Mity Myhr GLST 4350: Study Abroad Study Abroad Reflection

REGULATING THE SUN: DAYLIGHT SAVING TIME IN AMERICA AND AROUND THE WORLD

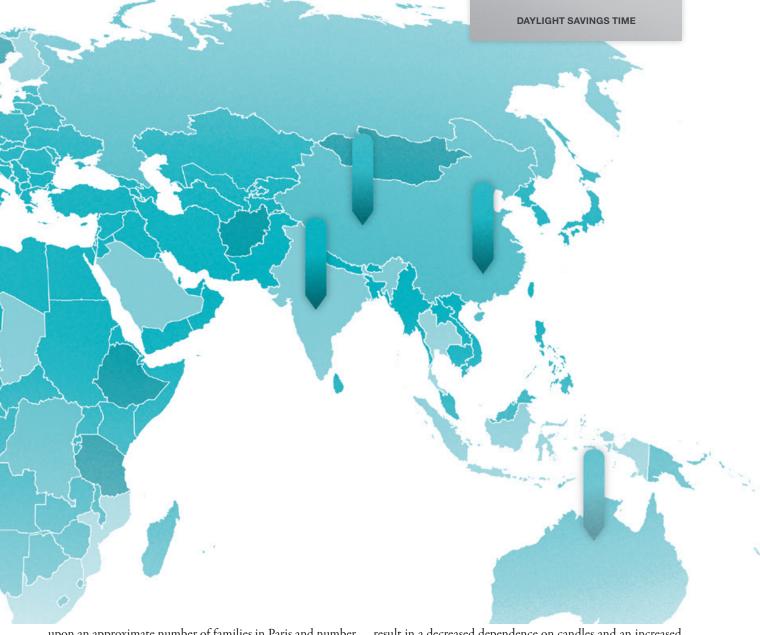
by HANNAH KURTZWEIL

aylight saving was introduced in the United States on March 19, 1918 and implemented even earlier in other countries around the world. Interestingly, it was Benjamin Franklin who first introduced the idea of daylight saving to Europe and America in his paper An Economical Proposal in 1784 and as a result he is sometimes called "the father of daylight saving time." A century after Franklin, a man by the name of William Willett wrote a pamphlet based upon the writings of Franklin. He devoted the rest of his life encouraging countries to adopt daylight saving in order to save money, increase goods and services, and to better synchronize national economies. Initially, the idea of daylight saving (DST) was not popular in the United States. However, between its tentative implementation during the First World War and its permanent establishment in law almost 50 years later, the United States has increased its productivity and efficient use of daylight in order to accomplish more, and supply an expanding and evolving world with goods and services in high demand.

When Benjamin Franklin first introduced the idea of

daylight saving in the 1780s, his main concerns were cost and conservation. Instead of burning candles to produce light, he suggested people make use of the sun in order to reduce costs associated with the rapid consumption of candles and raw materials. In Franklin's proposal "he expressed great surprise that so clever and thrifty a people as the French should choose to live so much by the smoky, unwholesome, and highly expensive light of candles, rather than by the light of the sun" (Keyes 187). His proposal had several parts, each focusing on the reduction of candle use and a judicious exploitation of sunlight. He first suggested a tax on windows with shutters since shutters prohibited the exploitation of light as a natural way to replace candles. The shutters served to keep sunlight out and made candle use a necessity.

Secondly, Franklin suggested that guards be placed in front of candle shops to regulate the number of candles people could purchase weekly. As an American envoy to France, Franklin calculated that rising with the sun and maximizing its use would save 96,075,000 *livres tournois* from March to September based



upon an approximate number of families in Paris and number of hours in which candlelight was imperative₁. In five and a half months, he calculated that Paris would have saved approximately 96 million pounds of silver, which would allow allocation of money to other areas of society. Placing restrictions on candles would therefore encourage people to find other means of illumination than candles.

Lastly, Franklin wanted people to get up with the sun to increase productivity. To do this, he suggested the ringing of church bells. Bells, together with the elimination of shutters that blocked the sun, would get people out of bed and increase their productivity. In addition to rising earlier, he recommended that people go to sleep shortly after the sun went down in order to reduce the hours where candle use was required. This would

I: The livre was introduced by Charlemagne while he was king of the Franks in the early Middle Ages (768-814). The livre was considered a unit of measurement and I unit roughly equaled I pound of silver. So just imagine 96 million pounds of silver could be saved just by daylight saving!

result in a decreased dependence on candles and an increased dependence on natural light, which would save families money (Franklin 986-7). "The sun," Franklin wrote, "gives light as soon as it rises and if people would only get up early they might save many candles." (Von Doren 189)

Though novel, there was no pressing need for daylight saving in the 1780s, and Franklin's proposals went nowhere for over a century. In the 19th century, however, the United States grew greatly in size, matured industrially, and built railroads that literally lashed the young nation together from coast to coast. When the first transcontinental railroad opened between Omaha and Sacramento in 1869, the scheduling of trains became a major concern for company officials and passengers since American towns organized time around the sun ("solar time"), and time varied from state to state, and even within states by the amount of their geographical longitude. The pressure to organize time across the country culminated in railroads dividing the lower forty-eight states into the four general zones known today as "Eastern," "Central," "Mountain," and "Pacific"

FRANKLIN WANTED PEOPLE TO GET UP WITH THE SUN TO INCREASE PRODUCTIVITY. TO DO THIS, HE SUGGESTED THE RINGING OF CHURCH BELLS. BELLS, TOGETHER WITH THE ELIMINATION OF SHUTTERS THAT BLOCKED THE SUN, WOULD GET PEOPLE OUT OF BED AND INCREASE THEIR PRODUCTIVITY.

between 1883 and 1884. By the start of the twentieth century, with time zones in place, the conditions were ripe for revisiting the issue of daylight saving.

It was about twenty years after the adoption of time zones by railroads that William Willett read Franklin's *Economical Proposal* and wrote a pamphlet called *Waste of Daylight* in 1907. Inspired by Franklin's ideas, Willett suggested the removal of time from the beginning of the day in the summer, moving this time to the *end* of the day to allow an extra hour of productive daylight time for the American economy (Duoma). The explosive growth of the American economy in the late 19th century led to a search for overseas markets, and it was American international trade that caused men like William Willett to explore Franklin's proposals for daylight saving, which seemed to have a new relevance not only in the United States but also around the world. The increasing economic rivalry between nations motivated each to find ways to increase productivity.

The trigger for first implementing daylight saving schemes was the First World War, and the twin concerns of fuel conservation and increasing electricity production. Germany and Austria in 1916 were the first countries to implement daylight saving in order to save energy – reducing the amount of time each day candles and gas lamps were necessary (Duoma). Later that same year, England adopted *British Summer Time* by which clocks moved one hour ahead of Greenwich Mean Time, providing the benefit of increased daylight for general production from March to October.

The United States was the last major country to enter the war and, perhaps not coincidentally, was also one of the last countries to adopt daylight saving which it did within a year of its entry. In March 1918, Congress committed not only to daylight saving as a war measure, but put into law the unofficial time zones implemented by the railroads in the 1880s₂. This legislation – which piggybacked daylight saving on top of time zones – represented a turning point in America's history, helping to standardize time not only within the United States, but also

with the rest of the world because the American economy was such an engine of the world economy. Influential or not, people in the United States were mostly against the time changes and after World War I ended, Congress repealed mandatory DST in 1919. After this time, American cities had the choice to opt for daylight saving for the summer months or not.

The issue of time change in the United States lay dormant until Franklin Roosevelt and the Second World War. In 1939, Roosevelt believed it urgent for the United States to shift to time zones again, and called the time change resulting from his law "war time" (Duoma). Once the war ended in 1945, Congress again made daylight saving optional for states to revert to standard time or continue to implement daylight saving. The idea of daylight saving as a war measure was common and powerful not only in the United States. For example, Britain used double daylight savings – pushing clocks ahead by two hours during the height of World War II.

The history of daylight saving in the United States has alternated between implementation in war, and repeal in peace. It therefore made time incredibly inconsistent and resulted in confusion for many Americans as well as other countries trying to interact with the United States. Congress finally ended the confusion by enacting a law implementing the use of daylight saving time with the suggestions originally outlined by Willet. Forty-nine years after Willett's pamphlet, Congress finally committed the United States to a nationwide system of daylight saving under the 1966 *Uniform Time Act* that today includes all states except Arizona and Hawaii.

When Franklin published his thoughts on using the power

2: Timeline for adoption of daylight saving: Germany & Austria, 30 April 1916 at 11:00 pm; Belgium, Denmark, France, Italy, Luxembourg, Netherlands, Norway, Portugal, Sweden, Turkey & Tasmania followed shortly after Germany & Austria in 1916; Great Britain followed suit three weeks later on 21 May 1916; Australia & Newfoundland in 1917; United States on 19 March 1918. For more information see Duoma.

of the sun to conserve resources and increase the productivity of Americans and Europeans in 1784, the country had just won its independence. Likely, Franklin and William Willett would be amazed that DST was implemented on such a scale as the contemporary United States that today includes Alaska and Hawaii. They would be gratified that the idea of daylight saving time that started in America would eventually spread, and benefit other countries around the world.

Despite Willett's wish, few countries fully employ daylight saving time today. In fact, of the 195 countries in the world, 157 do not observe it at all, and the great majority which *do* have daylight saving are in the northern hemisphere. Some have been recent adopters such as Mexico, which synchronized its time with its NAFTA partners Canada and the United States only in 1996. Many countries have temporarily experimented with the idea (e.g., Algeria, Iceland, Japan) or have partial implementation (e.g., Brazil, Australia).

Three large countries close in size to the United States have taken different approaches to daylight saving and time zones. Though enormous, China does not use daylight saving time nor does it have time zones. From 1986 to 1991, the People's Republic of China tried daylight saving across the country. It was deemed inefficient, however, because the majority of trading revolved around Beijing - also known as China Standard Time - and the country was still primarily agricultural. Like China, India is one large time block. India sees no reason to shift to DST since it has equal sun exposure for winter and summer months. Possibly contributing also to no DST or time zones in India is the importance of Hinduism, which deemphasizes punctuality and efficiency - integral to the American path to zones and DST in the 19th century (Harrison 210). Finally, Brazil is alone on the South American continent for its having daylight saving time. It has had summer time (October to February) since 1931 for the whole country, but since 1988 this time has been observed unevenly across Brazil's 26 states and four time zones. Only in 2008 did Brazil standardize its DST practice after years of variability.

Daylight saving is controversial and varies by country. Extending afternoon hours tends to benefit retailing, sports, and assorted activities that exploit sunlight after working hours but causes problems for farming and evening entertainment. As the American story makes clear, daylight saving was tied to the establishment of time zones, and its early goal was to reduce energy use – particularly in lighting. Today, changes of clocks can complicate medical devices, recordkeeping, billing, travel, and human sleep patterns.

Countries will likely reevaluate and change its DST periodically. For example, the United States adjusted its DST schedule by a week in 2007. And China is now reconsidering daylight saving to benefit its quickly industrializing economy. This issue of DST that started for Americans with Benjamin Franklin in

1784, will likely continue as a global issue with each country charting its own way.

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ORIGINALLY WRITTEN FOR Dr. Peter Austin

CULF 3330: History and Evolution of Global Processes Spring 2009

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uring the spring and summer semesters of 2009, MBA and MSPM students from the School of Management and Business worked on a social justice project in San Jose, Costa Rica. This project required students in the Global Foreign Seminar and the Global Business Capstone courses to assist a Costa Rican non-profit organization called Casa Luz ("House of Light"). Casa Luz is a shelter for adolescent mothers and their children who came seeking refuge from some of the worst crimes against women – violence, abuse by family members and forced prostitution. The ultimate goal of Casa Luz is to break this cycle of abuse and get the teenage mothers living productive lives with their children in safe, nurturing homes.

The overall objective of the students' project was to make recommendations to ensure the sustainability of the shelter. In addition to developing a viable fundraising process, their work included research, discovery, and suggestions for cottage industries – or micro businesses – which could be potential revenue streams for both the shelter and the mothers. An additional project constraint was the need to select a micro business that offered transferable job skills the mothers could take with them after they exit the shelter.

Many industries were considered for feasibility, including sewing, jewelry-making, creating handmade greeting cards and hydroponic gardening. However, just before the summer semester started, one of the co-founders of Casa Luz suggested the students explore the viability of a fruit canning operation, or what became known as the "jam and jelly business".

The initial business research on the jam and jelly business offered many positive outcomes. It had an extremely low cost of entry because it did not require highly technical skills or expensive equipment. The main ingredient – different types of

THERE WAS PRIDE AT OWNER-SHIP AND VISIBLE EXCITEMENT AMONT THE YOUNG MOTHERS IN THOSE SMALL BATCHES OF PRESERVES.

fruit – was abundant in Costa Rica, and Casa Luz already had a large, commercial kitchen on the premises with excess capacity. If the women could produce high quality jams and jellies, these types of products typically can sell for high profit margins in the marketplace, and the mothers would gain transferable job skills in food handling and production. Casa Luz would then promote their products as a way for tourists to help this worthy organization and take home a taste of the unique flavors they experienced in Costa Rica.

With an open mind to all the options, the graduate students interviewed the adolescent mothers about their career aspirations and their relative interest in the various micro business concepts. If there was no support by these potential employees, any micro business would be doomed. Most of the ideas generated little enthusiasm and some were met with complete disdain. However, the idea of making a food product to sell piqued

the curiosity of a handful of the teenage mothers because they claimed they liked being in the kitchen and cooking.

This business also meshed with another business owned by the co-founders of Casa Luz – an upscale boutique hotel. This hotel, near the San Jose city center, contained a high-end restaurant managed by their (the co-founders) daughter and son-in-law, both trained chefs. The restaurant was currently expanding its offerings of preserved fruit recipes for use on their menu and the restaurant managers envisioned these products could be made by the mothers at Casa Luz under their direction.

These elements combined to create the perfect recipe for success for the jam and jelly business. There was now professional expertise readily available for product development, cooking instruction, food handling certifications and licenses, access to raw materials and general business oversight. Best of all, the hotel could serve as a test market site for new flavors, and the



SUPPORT CASA LUZ

Our mission to support the young victims of abuse and sexual exploitation in Costa Rica is possible through donations made by individuals such as you.

In only a few years, Casa Luz and its staff have changed the lives of over 200 families. Please, join us in our efforts.

For more information about our organization and make a secure online donation please visit:

casaluz.org





THE ROAD TO CASA LUZ

Many adolescent girls throughout Costa Rica experience situations of physical and sexual abuse; often the perpetrators are members of their own family. PANI (The Patronato Nacional de la Infancia) is the child welfare authority in Costa Rica that offers counseling to these types of victims. Once their needs have been fully assessed, PANI will discuss options for their future, one of which, may be Casa Luz.

Casa Luz provides a safe haven for adolescent girls that have children of their own or are pregnant. Through the course of the program, we help the young mothers realize that they can have healthy lives, positive social interactions, and a nurturing relationship with their children. The ultimate goal is to help them actualize this behavior by teaching them the life skills needed to achieve a productive, independent future.







Helping Young
Families Build Their
Independence and
Live a Bright Future

BROCHURE: AMY KOZAK AND LUIS BARRIENTOS

most popular flavors would be mainstays on the menu, as well as available for purchase in the hotel gift shop.

To build a case for the jam and jelly business recommendation, the students suggested a cooking test run in the kitchen at Casa Luz with the mothers. To fully understand the requirements of making the preserves and to see the involvement and participation by the teenage mothers in the process, the ingredients and jars were procured and brought to the shelter.

In a casual announcement, the mothers were told the St. Edward's students would be making several batches of jellies and jams and they were invited to the kitchen to help. Several mothers immediately appeared and began washing and cutting fruit, prepping the pots, and measuring the fruit and sugar as directed. Over the course of the afternoon, multiple small batches of fruit preserves were made, and more mothers

drifted in and out of the kitchen to prepare the fruit, stir, mash, fill the jars, and make flavor labels. A few mothers came in and simply observed.

A standard routine at Casa Luz was a 3pm snack time for the mothers, children and staff. The preserves were completed and canned prior to the break, so it was decided the afternoon snack would feature crackers, cream cheese, and all of the preserves made that day by the mothers. There were fruit preserve combinations featuring mango, papaya, passion fruit, orange and a few other local, indigenous varieties. In the most symbolic gesture of the week, everyone gathered, broke bread together and enjoyed eating the fruits of their labor. The teenage mothers chatted among themselves discussing their role in making the preserves and one by one, many went back for second and third helpings of the preserves.



HUMBLE BEGINNINGS

Many tourists visit Costa Rica to experience

its natural beauty and flavorful culture- from

Fldon and Lori Cooke were no different

However, they took it one step further

when moving from Canada to

Costa Rica 20 years ago. They

beautiful hotel and restaurant

developed and now run a

In 2002, the Cooke's

ongoing epidemic of

and often forced into

were awakened to the

young Costa Rican women

prostitution. Eldon and Lori

soon established the non-profit

Asociacion Reacion En Cadena

Por Nuestra Ninez to address the

existing and growing needs of this issue.

Through this association, Casa Luz ("House

psychological support victims need in order to

of Light") provides a safe environment and

the necessary monetary, emotional, and

help stop the pervasive cycle of abuse

who are sexually abused

in San Jose

San Jose to its many rainforests and beaches.

Casa Luz is the Only Program in Costa Rica That:

- Continues individual support for mothers over the age of 18
- Offers psychological counseling both mothers and their children
- Allows children to begin/ continue their schooling with peers at the same level

ONE STEP AT TIME

During **PHASE I**, Casa Luz acts as a secure home for up to 15 young mothers and their children. This fully assisted living facility provides a loving family environment with a staff of

> support professions to nurture and aid in the physical, mental, and educational development of both the women and their children.

PHASE I SUPPORT INCLUDES:

- Social worker
- · Psychologist · Teacher
- · Special needs educator
- · Live-in house mothers
- · Nursery aide · Cook

In PHASE II, Casa Luz provides 16 two-family, semi-independent living units for mothers who have completed Phase I and demonstrate the recognizable growth and maturity.

Continued support is offered through day care, counseling, and other services that allow the young women to finish school or enter the workforce—further developing the skills needed for full independence.



THE FUTURE OF CASA LUZ

Plans for **PHASE III** at Casa Luz include a multi-purpose center with social, recreational, and classroom space for Casa Luz families and the surrounding community. Phase III will provide a safe space for women, children, and families to interact, learn, and enjoy their new lives.

A CASA LUZ SUCCESS STORY

"My experience at Casa Luz was very challenging, but very important in that it changed my life...l learned how to love myself as a person and was introduced to a spiritual lifestyle through God...Thanks to God and Casa Luz, I am a better person and a more responsible individual...I truly want to thank the Cookes, Casa Luz, and all its staff for their help and support" – Katherine (Former Resident)

There was pride of ownership and visible excitement among the young mothers in those small batches of preserves. There was joy of food, family and friendship, too. The teenage mothers were given the opportunity to explore a new opportunity in a safe environment and then could immediately see and taste the results of their work. The students, the mothers and the staff of Casa Luz all recognized this event was something special.

Upon returning to Texas, the student teams created a business overview for a jam and jelly cottage business as well as developed a separate fundraising program for Casa Luz. The resulting business plan and the fundraising program were then forwarded on to the co-owners with a strong recommendation to pursue this unique opportunity -- to not only provide funding for the shelter, but also to help build job skills and much needed self-esteem for the teenage mothers at the shelter.

To learn more about Casa Luz or to make a tax-deductible donation, please visit www.casaluz.org.

ORIGINALLY WRITTEN FOR

Dr. Keith Ward and Dr. Ram Matta MGMT 6313: Global Capstone BUSI 6399: Foreign Seminar in Global Business Summer 2009

THE IMPACT OF PERSONAL STATUS LAWS ON THE WOMEN'S MOVEMENT IN EGYPT

by KADIE R. RACKLEY

"The forces of change can take circuitous routes."
(Robin Wright, Dreams and Shadows: The Future of the Middle East)

gypt has become a curious place regarding the women's movement. Half of university students are female in ■ Egypt, and a significantly higher percentage of women are literate, between 51%-75%, compared to other Middle Eastern countries which are mostly 26% and below (Seager 80, 76). In addition, women in Egypt also gained the right to suffrage at least a decade before other Middle Eastern countries if not earlier (92). Yet despite these rising rates of education and the advances in suffrage, the percentage of women in government positions actually decreased between the late 1980s and 2000, and women now remain under 5% (95). Once considered the harbinger of women's movement in the Middle East, Egypt has seen women's political participation decrease to surprisingly low numbers. In my research, I examine two components that may help explain this trend: a constellation of key issues currently facing women in Egypt and generally in the global context, and the history and status of personal status law in Egypt. Personal status law encompasses laws pertaining to an individual's identity specifically with regards to marriage, family, divorce, and other domestic attributes. Although the data are at times

ambiguous, it seems that women in Egypt have become disillusioned with politics and have chosen to work outside formal political processes, especially since the thorny issue of personal status law lies outside the public sphere.

BACKGROUND OF THE WOMEN'S MOVEMENT IN EGYPT

In Egypt, the modern women's movement took root in the public sphere and in an international context. British political involvement began in 1875, and while some social classes and areas of capital benefited, only areas which would enhance the British market and foreign investors grew, whereas other areas of local industries were stifled to eliminate competition (Ahmed 170). Therefore, the local discourse of this period revolved around nationalism and ousting the British, which indirectly gave women the ability to actively participate socially and politically as citizens of Egypt. These events along with memoirs, women's publications in different journals, and the expansion of formal education paved the way for feminist consciousness to take root. Frequently in the history of the Egyptian women's movement nationalism legitimized women's actions that broke social conventions while expanding their practical experience (Badran 133).

From this point onward, feminism in Egypt can be divided

ONCE CONSIDERED THE HARBINGER OF WOMEN'S MOVEMENT IN THE MIDDLE EAST, EGYPT HAS SEEN WOMEN'S POLITICAL PARTICIPATION DECREASE TO SURPRISINGLY LOW NUMBERS.

into four overlapping phases. The first, radical liberal feminism, began around the peak of the Egyptian nationalist movement in the 1920s. In response to demands for women to return to the home once nationalist goals were achieved, feminists formed the Egyptian Feminist Union with the main agenda of re-integrating women into the public sphere through political activism (Badran 135). By the end of WWII, the second phase, populist feminism, focused on the serious economic problems of Egypt during the 1940s. These feminists were predominantly middle-class women who championed women's political rights through the National Feminist Party and who took direct action to liberate poor women through the Daughter of the Nile Union (138). In response to protests over the lack of female representation in Gamal Abdel Nasser's constitutional assembly of 1954, the Electoral Law of 1956 gave women the right to vote—although only upon request, a stipulation not required of males—as well as the right for women to stand for election, although elected women often give only a token presence in offices of power (Ahmed 205; Khalidi and Tucker 14). The third phase of feminism arose during the 1960s spurred by the second wave of Islamic fundamentalism in Egypt and with calls for women to return to the veil and to the home. Nawal al-Saadawi, medical doctor and feminist, became a key figure of this era with her book Women and Sex that addressed sexuality

in a more comprehensive scope and called attention to sexual exploitation and aggression in both public and private spheres. During the 1980s, the fourth and final historical phase of Egyptian feminism called "new resurgent" feminism emerged, making feminism once again a public, visible and organized movement through the Arab Women's Solidarity Association (AWSA) formed in 1985. AWSA located feminism within the ideal democratic Arab society until it was disbanded in 1991 due to its confrontational stances (Badran 142). However, feminism lived on through individual actions and committees tackling everyday concerns for women including legal literacy, health and income.

In sum, "Egyptian women as feminists have maintained a strong tradition of independence [from the state and political parties] unparalleled elsewhere in the Middle East" (Badran 129). Largely, Egyptian feminists have not had much choice regarding their self-sufficiency. Not only are these women fighting against deeply established cultural traditions, but they also are also having to struggle alone (130). In other countries such as Iran and Turkey, women's movements were aided by legal changes implemented by their governments. In contrast, the women of Egypt have had to undertake women's rights initiatives on their own, and in so doing have not only spearheaded the

movement within their country but also set an example for the region.

GLOBALIZATION BETWEEN THE WEST AND THE MIDDLE EAST

Due to differences in historical and cultural influences, the women's movement in the Middle East cannot fit into models developed in the West. Yet many westerners assume that the content of women's issues is universal in nature and the development of any women's movement should unfold similarly as in the West (Khalidi and Tucker 10). Precisely this assumption leads to misunderstandings between both cultures and outcries from Western feminists at some "atrocities" they feel exist in the Middle East. The globalization of the women's movement has not always led to clarity and mutual understanding. However, once these differences between the West and the Middle East are considered, the priorities of Middle Eastern feminists become more compelling.

THE PUBLIC SPHERE

For an example of differing priorities, in the Middle East political enfranchisement has not been a top priority of women's struggles unlike in the West. Instead, women fight for the right to organize without state interference and censorship. The reason for this priority lies in Egypt's history of long-term colonial rule by foreign powers. Due to this history, nationalist movements erupted throughout the region with strong motivation to extract foreign power and to become countries in their own rights. Women played active roles in many mass-based political nationalist movements, markedly so in Egypt, and in so doing moved into the political arena in the capacities of activists and organizers with talents of value. However, after the ends were achieved, women's issues received disappointingly little attention from other activists, the federal government, and society at large (Khalidi and Tucker 15). Thus, the issue of organization takes precedence over that of suffrage for Arab women.

Another example of differing priorities centers on employment; for Middle Eastern women, equal pay and family support are standard, so this issue is not in contention. In countries such as Egypt, Syria, and Lebanon pay scales appear standard, and women benefit from greater commitment to allowances for dependents, day-care facilities, and liberal leave policies for maternity (Khalidi and Tucker 16). Instead, women in the workforce are vulnerable to fluctuations in their regional economy. For example, while economic growth has slowed in oil-producing countries and caused decreases in demands for foreign professional labor, influxes of returning men searching for work and rising unemployment rates have caused a "back-to-the-home" movement (17). With a shrinking labor market, this development relegates women to be supplemental workers whose priority should remain within the home. Not only do women face

prejudice when applying for employment based on their gender, but they also experience even more alienation when economic stability waivers (Ahmed 190). So, for Middle Eastern women this issue lies not in equality of employment but rather their vulnerability to the volatility of economic changes.

In matters of socio-economic status, while certain advancements have been made, new restrictions have evolved as well. For instance, easier access to education at all levels as well as economic downturns and limited housing have led to a rise in the average age of marriage. In addition, women can find employment in fields of education and health care, in part due to the growing belief that in these areas women should work with other women and girls (Khalidi and Tucker 15). However, this has not led to more autonomy for women; instead, patriarchal controls have further constricted to try to maintain the slipping traditional male privileges (Graham-Brown 5). This control manifests itself in stricter interpretation and enforcement of personal status laws—which will be discussed more fully below—greater monitoring of women's behaviors and dress, sharper curtailment of new resources granted to women, and even through violence and abuse (6).

THE PRIVATE SPHERE

In the Middle East, women generally maintain traditional roles within a family and run the household. For this, they are accorded a great deal of respect, and this respect represents a completely different element within women's status other than rights. It seems that overall these two aspects are inversely related: many societies who legally grant women few rights instead grant them much respect, whereas societies in which women receive more rights and compete with men show women little respect (Hijab 45). Here arises a cultural difference between the West and the Middle East. Today it seems Arab women face the unenviable challenge of choosing between rights and respect. Women do not want to lose their support at home; "however, modernization efforts by the state have steadily eroded traditional support and mediation systems, and women are now increasingly reliant on state legislation and institutions to protect their rights" (46). Yet in the home and within the family, the most influential place for women, personal status law does not provide equal rights for women; in fact, in this area women's rights are restricted the most.

To make sense of the private sphere, consider the contrast with the public sphere. Feminism in Egypt has experienced most successes within the public sphere regarding employment, education, suffrage and political activism. These successes are largely due to the weakening grip of patriarchy as a result of both continual feminist protests as well as the rising of the modern state itself with new but different patriarchal structures (Badran 144). Although the new nation-state espouses a dialogue of modernity, it concurrently reinforces male superiority

HERE ARISES A CULTURAL DIFFERENCE BETWEEN THE WEST AND THE MIDDLE EAST. TODAY IT SEEMS ARAB WOMEN FACE THE UNENVIABLE CHALLENGE OF CHOOSING BETWEEN RIGHTS AND RESPECT.

in spite of the mobilization of women, just through different means (Sonbol 277). In short, successes in Egyptian feminism have emerged on the state's timetable. Therefore, since matters of the private sphere have no particular value to the patriarchy of the state, domineering patriarchal control in the home has not only prevailed but strengthened as evidenced by oppressive personal status laws (Badran 144).

PERSONAL STATUS LAW IN EGYPT

As far as women's rights in the public sphere, the constitutions of the Arab nations, including Egypt, provide for nondiscrimination called for in international law. Most laws developed within this context that have jurisdiction within the public sphere seem to follow these standards to some degree. However, within the private sphere, family laws are not held to the same standard, largely because they developed within an Islamic, not legal, framework (Hijab 46). Egyptian personal status and family laws provide equivalence rather than equality, and usually contradict provisions of the constitution and international laws. For example, a Middle Eastern country may uphold equal opportunity of employment via their constitution, but that same country may also have a family law allowing a husband to demand that his wife cannot work without his consent. Although Egypt is one of the Middle Eastern countries that ratified the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)—a commitment from the government to bring national laws into agreement with the convention—certain reservations have been stipulated to specific articles. One such reservation the Egyptian government requested for Article 16 states that laws regarding marriage and family are based on shari'a provisions and "out of respect for the sanctity deriving from firm religious beliefs which govern marital relations in Egypt...may not be called into question" (Hijab 46-47).2 Thus, while women should be entitled to full equality due to the ratification of the convention, women are still restricted within the applications. "In effect, the fact that family law has evolved within an Islamic framework means that Arab women can be equal outside the home but not within it" (Hijab 47).

Islamic family law, which includes personal status law, combines the legacy of the shari'a and the imperatives of modern

legislation (Mueller 227). Personal status law plays a key role in defining social relations in Arab communities, which involves daily influence on family affairs and the responsibilities related to family dynamics, childcare, marriage, divorce and its consequences. No one is more affected by this law than women. Naturally these laws differ amongst countries by rules employed, juristic opinions and textual interpretations. In Egypt, the personal status law is presented as rules extracted from the shari'a and is the only jurisdiction to have not been touched by attempts at secularization (Fawzy 18).

The earliest calls for personal status law reform began in the late nineteenth century, such as Rafa al-Tahtawi's argument to raise the age of marriage to twenty-five and Imam Shaykh Mohammed Abdu's call to allow women to chose their husbands just as men chose their wives (Fawzy 30). Both critics knew women's poor situation was not caused by Islam but by reactionary customs and cultural traditions inherited through generations. Essentially, the debate regarding male superiority within personal status laws lies in the interpretation of the concept qiwama in the Quran. The common interpretation emphasizes guardianship regarding, control over and protection of women by men. Alternatively, others provide different interpretations of the concept, such as Nasr Abu Zeid's insistence that the verse is not a legal prescription but a description of women's status before Islam and must be changed to achieve original equality of women (Fawzy 30-31).

In reality, the term "personal status" was foreign to the Muslim jurists who first founded the shari'a. Instead, the rulings of the shari'a fall into two categories: one relates to acts of faith whereas the other regards the acts of humans. It was not until 1934 that the Egyptian Court of Cassation officially established a definition of personal status as "all that which differentiates one person from another in terms of natural or family characteristics and which have a legal effect in his social life," which include gender, marital status, age classification, and mental stability (Fawzy 32). In 1949, other issues were listed as personal status, such as a person's legal capacity, matters of engagement, marriage, the dower and dowry, paternity, maintenance of relatives and in-laws, divorce, guardianship and issues of inheritance. Matters regarding rape and other sex crimes are not included here due to their placement under criminal law (Sonbol 279).

Revisions and additions have been made since the first case of personal status law was issued on May 27, 1897. Perhaps the best known attempt to amend personal status law took place in 1979, when Egypt's National Assembly approved amendments to Egypt's personal status law, the first revisions in over fifty years (Hussein 229). These amendments clarified ambiguity within the religious framework that had not previously been legally stipulated. Previously, and even largely today, these rights are considered to be given from God, and should not be restricted or changed. Surprisingly, Anwar El Sadat, president at the time, was able to convince three of the most influential conservative Islamic leaders to support these changes, but many still felt disgruntled (230). For example, changes to polygamy included that the husband must notify both current wife and prospective wife of his current marital status and plans, and the first wife is allowed to file for divorce within a year of this notification. Previously, men did not have to inform either woman and the first wife had few options once she knew (231-32).

Regarding divorce and child custody, five distinct changes occurred. First, the husband must register for divorce at the Registrar's Office and must immediately notify his wife or face a penalty; previously husbands did not have to inform their wives of impending divorce. Second, the divorced wife is entitled to an alimony equivalent to one year's maintenance with an additional compensation that can be increased due to extensive damage or long duration; previously only the alimony was entitled. Third, the husband must guarantee a home for his wife either by finding one or moving out if she has custody of the children; previously no such stipulation was enforced. Fourth, the wife automatically gains custody of the children under the age of twelve for girls and ten for boys but can be extended until marriage for daughters and fifteen years for sons; previously the ages were only nine and seven for girls and boys. Fifth, a deadline of nine months has been set for "court mediation," or attempts to reconcile the marriage, for divorces filed by either spouse; previously women could only obtain divorce based on specific grounds that were not regulated (231).

These revisions, also known as "Jihan's law" since Sadat's wife was a major proponent, provoked backlash from men; the very reference to these amendments as "Jihan's law" signifies the societal rejection (Fawzy 36). Some of the strongest opposition came from the judiciary with one judge going so far as to refuse to implement these laws and postponing all cases that entailed any of these amendments (37). In fact, new revisions made to law number 100 from 1985 rescinded or restricted some of the liberal sanctions in the 1979 revisions. These revisions include that the wife has to establish the material or mental injury caused if she files for divorce as opposed to the legal assumption of these damages prior, the provision for supplying a dwelling applies for children of a divorce but not necessarily the wife, the changing of the deadline for women to file for divorce from

when notified of polygamy to when the husband filed for the marriage, and the specifying that women will lose their right to maintenance if they disobey their husband by leaving the home without permission or by corrupting her employment to neglect the family (Fawzy 38). This last revision is especially problematic because it does not specify the grounds of disobedience or abuse of employment, leaving interpretation to male judges, cultural context, and the woman's status (39).

Not only do restricting amendments confine the rights of women, but so do the obstacles faced regarding the actual practice of the personal status law. Many times judges portray the stereotypical picture of women as emotional and more liable to sin by nature in order to discredit their claims and to justify loopholes within the law (Sonbol 278). For example, women filing for divorce face extreme difficulty in providing proof of damages deemed admissible by judges, and many times the court proceedings can last for years. Regarding maintenance, many times verdicts reached by the court are not enforced, or the husband may pay a small amount to the wife during the proceedings that halts the process altogether (Fawzy 39-40). Also, regarding the marital home for the divorced wife and children, housing shortages and differences of interpretation have led to many women and children being cast out to fend for themselves, especially when the house is legally registered in the husband's name (43).

Recently, law number 1 from 2000 proposed changes to personal status law, the most noteworthy being that of judicial khul'. This amendment gives the wife the right to file for divorce without having to prove injury by waiving her financial rights and by returning her dower. All she must affirm is an unbearable marriage, and once issued, khul' is not open to appeal, and any efforts to reconcile the marriage are limited to three months (67-68). Supposedly this amendment makes divorce unilateral for both genders. Yet again, many women officially have these rights, but due to interpretations of judges and loopholes, many women find difficulty in fully utilizing this right.

In conclusion, the history of the women's movement in Egypt is unique. Due to specific aspects of the country's history and cultural influences, the Egyptian women's movement cannot be compared to any in the West. Ergo, issues facing Egyptian women differ from those that face Western women, resulting in a difference in priorities for Egyptian women's rights activists. Specifically, the oppression from personal status law is the greatest challenge facing the women of Egypt since it lies outside the public sphere, the sphere where much of the women's rights progress has been made. Although no concrete answer accounts for the low political participation of women in Egypt after the 1980s, my research supports the view that these women have become disillusioned with the government, largely due to their unfulfilled hopes of federal assistance in the matter of personal status law and, as a result, have had to resort to more

creative means outside the formal political processes. However, there may be another phase of Egyptian feminism on the rise. Recently there have been instances of resurgence in political activism in Egypt with the Kefaya, or "Enough" movement, the demonstration regarding the May 25th referendum, the development of the Egyptian Mother's Association, and Shayfeencom, "We're watching you," a website to file complaints against the government (Wright 67-72). These movements give hope to revitalizing a women's movement so vibrant and strong in history and reputation. These efforts began due to colossal corruption within the Egyptian national government; these movements spurred political activism in a population who has been politically stagnant in recent years; these efforts grew from women who say, "Enough." Encouragingly, these women may well accomplish their goals of holding the government accountable. Ideally, these women will spur another phase of feminism that will address head-on the inequalities of personal status law. Realistically, we will have to wait and see. 📣

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END NOTES

I The United Nations' CEDAW is this most far-reaching international instrument that attempts to bring equality for both men and women worldwide. One of the privileges reserved by countries who ratify this convention is the right to create reservations, or in essence exemptions, to certain articles within the convention (Hijab 46).

2 The actual reservation to Article 16: "Concerning the equality of men and women in all matters relating to marriage and family relations during marriage and upon its dissolution. This must be without prejudice to the Islamic *shari'a* provisions whereby women are accorded rights equivalent to those of their spouses so as to ensure a just balance between them. This is out of respect for the sanctity deriving from firm religious beliefs which govern marital relations in Egypt and which may not be called in question." (Hijab 47).

ORIGINALLY WRITTEN FOR

Dr. Richard Bautch HONS 3331: The Middle East Spring 2009



2010-2011 Theme: Social Equality in a Globalized World

What is social equality and where do we stand?

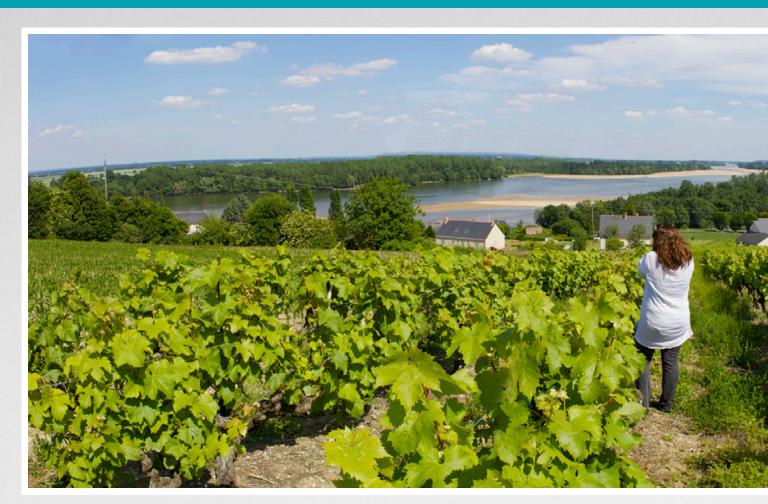
Social equality, both within one country and among nations, is among the greatest challenges of our times. Despite its urgency and importance, our understanding of the forces and consequences of social inequality is limited. Resources are scarce, and the increasing complexity added by the globalized world in which we live, make necessary more efforts to advance this understanding and tackle the challenges of equitable global development.

The Kozmetsky Center will explore this question through a year –long series of events addressing some of the major dimensions of social equality: Education, Health and Health Care, Human Rights, the Millennium Development Goals, International Development, Volunteerism, Sustainable Development and Poverty.

International key-note speakers, experts and community organizations will address this question in a series of events that will facilitate our Journey and enhance taking action.

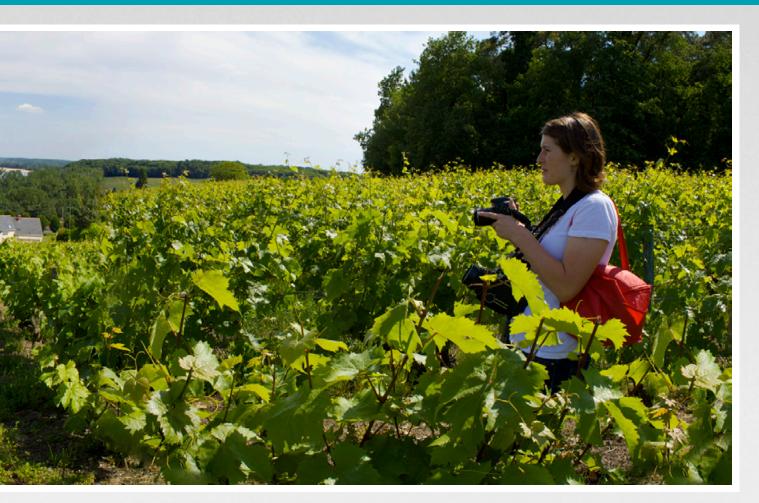
The Kozmetsky Center was established through a gift from George and Ronya Kozmetsky







In the Summer of 2009, St. Edward's students took classes at St. Edward's new campus in Angers, France, in partnership with the Université Catholique de l'Ouest and the Institut Bois-Robert. Thanks to this new program, St. Edward's faculty and students now have the opportunity to study abroad, while taking the same classes and paying the same tuition as in Austin. During this semester, Professor of Photocommunications Joe Vitone took his students on several excursions around northwestern France. These are a few of his panoramas from their trips.





TOP: Vineyard overlooking the Loire River

BOTTOM: Sailing off the coast of Brittany

BRITISH IRAQ: A MANDATE OF COLONIALISM

by GENEVIEVE CATO

oday, one of the primary American foreign policy concerns is the conflict in Iraq. What was meant to be a quick transition from dictatorship to democracy has turned into one of the nation's longest running military conflicts. The battle, originally between coalition forces and the Iraqi government, changed quickly to have a new dimension: the growing sectarian violence between Sunni and Shia citizens. This, and an engrained distrust of Western forces promising democracy, have drawn out this conflict and created controversy in the international system. Revisiting the history of Western intervention can shed light on the inner workings of the conflict, and can also teach the leaders of today how best to act in this ancient country.

After World War I, the previous power structures of the Central Powers lay in pieces. The victorious Allies were left to sort out the fates of the people left behind. Profound ignorance and misunderstanding led to the creation of states and governing systems steeped in ethnic tension, and rarely were efforts made to learn the culture and identity of the people in these territories. Wilson's Fourteen Points aimed to end war and colonization through the creation of the League of Nations and the Mandate, but imperial powers such as Great Britain only

understood the world in terms of colonial control. When these powerful states were given the mandate over newly independent territory, the line between instruction and compulsion blurred easily.

At the end of the First World War, all of the countries affected were invited to Paris to take part in a conference that would decide the future of these states. This would come to be called the Paris Peace Conference, because it aimed to maintain peace in the aftermath of the Great War. President Wilson brought a plan to prevent future war through unification and to promote self-determination by ending colonialism (Howell 306). He envisioned an international body, made up of the representatives of states, which would govern relations between the countries and discourage future conflict. Among the powers of this League of Nations was the issuance of mandates. The League of Nations Mandate aimed to bring about the independence of the territories of the Central Powers after WWI under the guidance of an Allied power responsible to the League of Nations for leading the territory to self-sufficiency and independence (Tripp 41).

Recently independent territories, freed by the collapse of the Turkish and German empires, held special concern. The PROFOUND IGNORANCE AND MISUNDERSTANDING
LED TO THE CREATION OF STATES AND GOVERNING
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Allies sought to maintain Wilson's proposed ideals with a focus on self-determined governance through leadership instead of direct control. One such region was Mesopotamia, or Iraq, a Middle Eastern territory that had been under Ottoman rule. Unfortunately for the people living in those areas, the Middle-Eastern experts present had not had any first-hand experience with Iraq or its people. The realities of ethnic differences in the region were completely unknown to them. They were unaware of a Shia majority, and went so far as to deny its existence. Though Kurdish representatives attended the Conference to make their case for sovereignty, the lack of awareness about the Kurdish population in northern Mesopotamia led to a complete lack of recognition of their presence (Howell 311).

The colonial powers of Russia, France, and Britain foresaw the fall of the Ottoman Empire, and sought to protect their own interests through the creation of the Sykes-Picot Agreement, which detailed the allocation of territory from the former empire. Britain had been fighting the Ottoman Empire since 1914 with a military presence in Iraq. First, they took Basra as a protective measure. By 1918 they had captured Baghdad and Mosul as well (Tripp 31). This invasion by the British prompted war with the Ottoman state, which led to the fall of the Empire

(Tripp 32). The people of Iraq had backed the British against the Turks in the conflict and thought that they would be independent when the empire fell. When the Iraqis found out about the Sykes-Picot agreement that split the territory between Russia, France, and England, they began to question whether their independence had even been a factor (Howell 306). The San Remo Conference of 1920 officially decided which states would receive which territories, with Great Britain receiving responsibility for Iraq.

The League of Nations Mandate issued to Britain created a state out of three former Ottoman provinces: Basra, Baghdad, and Mosul. These lands had different traditions and identities, and their forced integration had lasting effects on Iraq (Tripp 30). The ideal government in the mind of the average Iraqi at this juncture was an Arab one supported by the power of the British (Howell, 320). The British government tried to rule Iraq based on their experiences in India: appointing tribal Sheikhs to lead each individual tribe and giving them civil, criminal, and economic governing power over the people in their area (Tripp 37). Economic changes accompanied the political ones. The main beneficiaries of the new consumerist system were Indian and British citizens, and those Iraqis that integrated were

UNDER THE BRITISH MANDATE, THE IRAQI PEOPLE WERE TREATED AS CITIZENS UNABLE TO PROPERLY LEAD THEIR STATE, EVEN THOUGH THEY HAD ALREADY BEEN DOING SO AS PROVINCIAL LEADERS UNDER THE OTTOMAN EMPIRE FOR CENTURIES.

not aided in the assimilation process by the colonial government (Polk 92-3).

Though tensions had always existed among strong tribal and religious identities in the former Ottoman territories, these differences and animosities were magnified by the influence of the British government. Many of the old leaders from the three former territories, Basra, Baghdad, and Mosul, were offended by the idea of the necessity of the League of Nations Mandates. They saw them as proof that the Western powers did not see Arabs as fit to govern their own states (Tripp 41). The British based their assumption that their rule of the territory was a necessity on conclusions drawn about what they saw as the three ethnic groups in Iraq: the Kurds, the Peasants, and the "Town Arabs" (Polk 73).

One of the most well known current conflicts in modernday Iraq is that between the Shia and Sunni Muslims. It is important to note that at this time the Sunni and Shia sects were united in their opposition to British control and organized mass nationalist protests across the country (Tripp 41). When they were fighting against the British together, it was not a religious but a nationalist movement. Once the Sunnis sided with the British, the Shia were left alone to oppose the colonial power. In this way, a religious sect came to be associated with a nationalist movement. From there, these opposing groups became more centralized institutions in Iraq and they maintain those characteristics today. (Polk 92-3) The British government harbored no malevolent intentions, only ignorance of the ethnic realities in Iraq. Winston Churchill, the colonial secretary, had no understanding of the differences between Sunni and Shiite customs (Polk 80-1). Shiites made up over half of the population of Iraq, and the Kurds another twenty percent, but the British government chose the Sunnis, representing the smallest Iraqi population of the three, to be integrated into the ruling of the country (Tripp 31). When the new governing body was

created, old officials from the Ottoman order were brought into the new council. Shiite officials were included in this group, but they were the minority. Sunni officials held the majority of senior positions (Tripp 45). After the Mandate was issued to Britain, Sir Percy Cox had the responsibility of creating a governing system for the territory. Because of the amount of time elapsed between the fall of the empire and the issuance of the Mandate, many areas of Iraq had fallen into anarchic tribal warfare. The Shiite leaders had offered to end the violence if Cox chose gave them political power in Iraq, but he ignored them (Polk 78-9). The political system was not the only place where the Sunni minority was given disproportionate power. The Iraqi military, as created by Cox, also had a majority of Sunni leaders and militants (Polk 84).

Both the continuance of the Turkish tradition of putting the Sunni minority in power and the arguments held up by the Shiite community about majority influence were unsettling. The idea that numbers meant power was troubling to old Sunni "notables," because they were the minority in the population. To these groups, the original cooperation between the Sunnis and Shiites was also troubling, because this, too, threatened the Sunni hold on power (Tripp 41). The authority given to the old Sunni "notables" and the tribal Sheikhs by the British caused them to work against the nationalist revolts of the people in favor of the British colonial system that guaranteed their power, which brought class struggle into the formerly ethnic conflict. The opposition put forth by these land owning Iraqis allowed the British forces to stop the rebellions of 1920 and maintain their colonial order (Tripp 44).

When the Kurds began to threaten the precarious Iraqi stability, Percy Cox released the former leader Sheikh Mahmud from detention and placed him in power in the Northern region. Cox needed to have a ruler who demanded respect and control from the Kurds (Polk 54). Mahmud then took advan-

tage of his new power and freedom and attempted to lead the Kurds to independence. The British government seized upon this incident as proof that British governance was essential to the stability of Iraq. If this territory was lost, the Shiite majority would grow, and this frightened the ruling Sunni minority. The British exploited these fears, both of the loss of territory and of the Shiite majority, in order to maintain their power over the Iraqi people (Polk 55).

The Kurds, who had been lobbying for independence since the end of the war at the Paris Peace Conference, lost their hope of autonomy after the Russian revolution. At the time of the Sykes-Picot agreement, the British had considered giving Mosul, the northern territory, to the French in order to create a border between them and the Russians. When the Russian revolution occurred and the state ceased to be a threat, they recognized that the necessity of the French border was eclipsed by the importance and value of the oil deposits in the region. The League of Nations was going to allow the Kurds in Mosul to have their own state, Kurdistan, but Britain said that they should be under British control until they could prove that they were ready to be independent. Winston Churchill also voiced concern for the independence of the Kurds, fearing that if they remained under Arab rule they would experience great discrimination. Subsequent history has shown that, indeed, they did (Polk 81-2).

Britain was supposed to guide these territories to independence. In December 1922, they issued the Anglo-Iraqi declaration to address the Kurdish issue. This established an agreement on the governance of Kurdistan as a precursor to its independence. The British knew that this would never happen, because of all of the different factions represented in the Kurdish population (Tripp 54-5). The only thing that the rivaling Kurds could agree upon was their opposition to outside interference (Howell 312). Until the borders between the new Turkey and Iraq were defined, however, any real discussion of a Kurdish state could not truly proceed. The Treaty of Lausanne in 1923 finally settled the boundaries of the Turkish state, but did not mention an independent Kurdistan or the Mosul area (Polk 81-3).

Though the ideals behind the League of Nations Mandates were honorable, the countries they were given to did not always embody them. Under the British Mandate, the Iraqi people were treated as citizens unable to properly lead their state, even though they had already been doing so as provincial leaders under the Ottoman Empire for centuries. The influence of the previous leaders on the development of an independent government was never recognized. Britain, like the United States today, also failed to discern or appreciate the realities of the territory. If the true intent of the U.S. was to create a democracy, unlike Britain, which aimed only to create another realm for the empire, more attention to history and demographics could

only have served both powers well. Whether it was ignorance or disinterest that caused them to fail, the policies of the British led directly to the ethnic tension and civil unrest in present-day Iraq, and to the present failure of U.S. policies as they follow in the steps of the former empire.

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ORIGINALLY WRITTEN FOR

Dr. Mity Myhr HIST 2329: The Modern World Fall 2008

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CO-CURRICULAR EVENT SUMMARY KOZMETSKY CENTER UPDATE: AMERICA AND THE WORLD— POLITICAL CHALLENGES By THOMAS AGEE

n Sunday, October 19th, the Kozmetsky Center for Excellence in Global Finance hosted a panel on the subject of the political challenges facing the Americas and the broader world. The panel was composed mainly of university deans and professors, as well as a couple of researchers and scholars. The guests spoke about America's current reputation in the Latin American community and how the presidential election may affect how the U.S. is viewed in the region, the political effects of the current world economic financial crisis, and the current political trends in South and Central America. Panelists also spoke extensively on the sociopolitical issues of poverty, inequality, human rights, and free trade.

First, William LeoGrande of American University spoke about the fact that the majority of both Latin American leaders and citizens have a negative view of the U.S. as a result of the war in Iraq, the Bush doctrine of unilateral preemptive attack, dishonesty about weapons of mass destruction, the Abu Ghraib and Guantanamo Bay torture and rendition scandals, and the U.S.'s contempt for multilateralism. In the 1990s, Latin American countries accepted the neoliberal economic policies of the IMF and World Bank, including austerity measures, reduced social spending by government, and the acceptance of free trade. These measures failed to produce greater equality so the electorate rose up in support of a new model and the result today is the "New Left" Latin American leaders, ranging from populists to social democrats. The wave of leftist governments is a popular response to the economic and social problems of the region. The political challenge for the next U.S. president will be to create a partnership and policy that speaks to Latin America, a region ignored politically by the U.S. after 9/11. The U.S. has a stake in the hemispheric problems of disease, migration issues, transnational gangs, environmental degradation, and dwindling water resources and thus must make a greater effort for cooperative solutions with Latin America.

Joseph Eldridge, also of American University, spoke about the human rights issues in Latin America. He mentioned the often-overlooked fact that the U.S. supported the right-wing military dictatorships of the region thirty years ago in an effort to contain communism. Latin America needs to acknowledge the past regarding torture and disappearances and the U.S. needs to understand that the rendition and torture of terrorist suspects in the war on terror has struck a negative chord in Latin America because the people there lived that reality under the many military dictatorships that controlled their region. Thus, the negative view of the U.S. by Latin Americans might make more sense in that context. Eldridge says there has been a shift from a focus in the 1980s on political and civil rights in Latin America to an emphasis on violations of economic and cultural rights today. Not having potable drinking water or basic healthcare is truly a violation of human rights. Eldridge says the human rights agenda has been ignored by the U.S. lately and must gain more attention under the new U.S. administration, rather than a continued focus on defense spending in the region.

Another speaker, Dr. Patricia Fagen from Georgetown University, also addressed the humanitarian problems of Latin America. She listed poverty as the main issue since income distribution is worse in Latin America than in any other world region, and over 200 million live on less than two dollars per day. She followed with social exclusion of the indigenous, food insecurity, challenges related to internal conflicts, the increased forced migrations of populations due to climate change or free trade policies, the consequences of restrictive immigration policies, gender inequality, and the spread of diseases like HIV and malaria. Humanitarian intervention was also mentioned as a policy concept- is there a right for developed countries to intervene in developing countries where leaders mistreat their people?

Ariel Armony, a scholar from Colby College and a native of Argentina, addressed the expectations of Latin Americans for the coming U.S. administration. First he emphasized that the candidates do matter to Latin Americans, with intellectuals,

political leaders, and ordinary citizens heavily favoring Senator Obama. Most see the possibility of change under Obama, not McCain. Second, Latin Americans see no major changes to the U.S.'s Latin American policy, regardless of the election outcome. The region expects to keep practical relations with the U.S. and accept a continued marginal role. Third, any possible changes in the U.S.'s policy in the region would probably result from domestic policy. Issues like immigration reform might be addressed, but only because of domestic pressures, not out of concern for Latin America. Fourth, Armony pointed out that as U.S. interest in Latin America has declined in recent years, these countries have been able to diversify their economies and compete internationally without the U.S. controlling matters, as well as to successfully implement political initiatives designed for and by the people of Latin America. As a result, the region has come to the conclusion that it doesn't want the U.S. to ignore it, but it also doesn't want the U.S. to discipline its leaders or meddle in economic/political affairs. Leaders in Latin America are said to seek more mature relations with the U.S. based on mutual respect and understanding and they want the U.S. to run its economy with more effective controls to avoid further damaging Latin American economies suffering from the financial crisis and a drop in remittances by expatriates.

This event related well to the material learned in our CULF course regarding the globalization of political ideas. For example, we read about the spread of the Enlightenment ideals of natural rights and political equality for all. Almost all of the panelists mentioned that a political challenge for Latin America is lingering inequality and the social exclusion of indigenous groups. Activists rely on the argument that just as minorities in industrialized nations enjoy equality, so too should indigenous groups in Latin America simply because they are humans with natural rights that the state should not deny. A few of the panelists spoke about the rise of the new leftist leaders in Latin America as a response to the failure of the neoliberal economic policies implemented by the IMF, World Bank, and

western, industrialized nations. One can connect the emergence of these leaders to the spread of democratic ideals and the social contract, first advocated by Locke and Enlightenment thinkers. The people of Latin America replaced military governments for harming the welfare of the people. Also emphasized in the panel event was the human rights agenda for Latin America because things like access to resources (clean water, farmland) and basic health care have become "natural rights" in modern times. Thus, one can see the spread of economic natural rights as a new trend in globalization, as was the case with the spread of civil liberties and freedoms in prior phases of political and ideological globalization.

Besides the negative political aspect of neoliberalism mentioned by the guests, the policies did not bring improved living conditions for many Latin Americans because the money generated by them was used to pay foreign debt. Thus, one can see that the globalist claim that the neoliberal/free trade aspect of globalization brings benefits to all, as outlined in Steger's book, has not proven true. Depletion of water resources by transnational corporations, the deterioration of the environment from industrialization, and the forced migration of many in search of better job opportunities were just three of the specific criticisms leveled against the neoliberal free trade policies for Latin America. Additionally, the speakers mentioned that Latin America is suffering from the current world financial crisis because fewer remittances are being sent to supplement the low incomes of many Latin Americans and the demand for primary products by the industrialized nations is slowing. Thus, one can see the extreme interconnectedness of the world economy and the devastating consequences that can spread or intensify because of the social forces of globalization. 📣

ORIGINALLY WRITTEN FOR

Dr. Richard Skinner

CULF 3330: History and Evolution of Global Processes

Fall 2008

DISCOVERING GLOBAL LEADERSHIP



Cabo San Lucas, Mexico—

he vacation spot of Hollywood. Located on the peninsula of Baja California Sur, its remote location makes it a desirable spot for anyone who wants to "get away" from the stress of everyday life. At first glance, it seems perfect: beaches, restaurants, gorgeous buildings and houses, nightlife, and a more than a hint of American life; it is one of the most tourist-friendly areas of Mexico. But what about the people that make this area run? How did the area get to be more "Americanized" than other part of Mexico? What sort of social issues face this seemingly perfect area? And what is in store for Los Cabos in the future? The leadership program CaboLead, sponsored by Hilltop Leadership Development, aims to prepare students to find the answers to these questions.

Cabo San Lucas and San Jose del Cabo, also known as "Los Cabos," are located at the southernmost tip of the Baja California peninsula—directly below the state of California. It is

an area that thrives on the business of tourists from all over the world—the home of many vacation resorts, golf courses, and other attractions. The economy of the area is almost solely dependent on tourism. Most locals work in the tourist industry, which can be both beneficial and problematic. Tourist jobs include all the work required to keep the many resorts running: restaurant waiters, translators, janitors, recreational staff and other service workers. Tourism creates these jobs in the area, which is good for the economy, but also contributes to some of Cabo's problems. One of these problems is that there are many recreational options for visitors, but a lack of recreational activity available for the local residents—specifically the youth. The government likes to bring in new resorts, golf courses, and hotels because they bring in people and create jobs; however, tourism now dominates the culture of the area. Sometimes Los Cabos does not seem to be a part of Mexico. Wal-Marts, McDonalds, and Blockbusters line the busy streets. This consumer landscape SOMETIMES LOS CABOS DOES NOT SEEM
TO BE A PART OF MEXICO. WAL-MARTS,
MCDONALDS, AND BLOCKBUSTERS LINE
THE BUSY STREETS. THIS CONSUMER
LANDSCAPE VERY CLEARLY SHOWS THE
IMPACT OF TOURISM, AND GLOBALIZATION

very clearly shows the impact of tourism, and globalization.

Brian Perry, Associate Director of Student Life at St. Edward's, came up with the idea for CaboLead and pursued it. Perry knew there was a need on campus to have a global leadership program to support the global initiative of St. Edward's. While getting to know people who were involved in Los Cabos, he found that the area was a great example of how globalization is affecting the world today, and that the challenges faced by the people and government of here were challenges that needed to be studied. Perry said, "The thinking was that we needed something that would peak students' interests. We wanted something that could appeal to everyone, but still have a global perspective. " After much research and planning, his vision was realized in 2008, when the Student Leadership Team went as a group to pilot the program. The nine students studied and researched the region for six weeks before visiting the area in order to see the effects of globalization firsthand. Jorge Almeida, the cur-

rent Executive Director of the Student Leadership Team, was a sophomore when he went on the pilot study tour. He said, "piloting the program really gave us a sense of responsibility—a feeling that the outcome of this program and its success depended heavily on our experience and on our opinions. It was also very fun to be the first ones to go through a program of this sort and all of us really felt privileged for getting the opportunity." The students went to a variety of speakers and on different excursions that aimed to transform the problems they researched into something more tangible. The days were packed full of different speakers, activities, and restaurants in order to see what had the most value for students. Upon returning to St. Edward's, the students completed an in-depth evaluation that helped distinguish what speakers, activities, and logistical details needed to be improved or changed for when the program would be presented to the student body.

Part of my duty on the Student Leadership Team as the

IT WAS MY JOB TO MAKE SURE CABOLEAD WAS MARKETED AS A UNIQUE PROGRAM THAT COMBINES CLASSROOM LEARNING, INTERACTIVE TEACHING, AND EXPERIENTIAL LEARNING WITH LEADERSHIP CONCEPTS AND TOPICS.

DC/CaboLead Coordinator was to help execute the marketing and application process of CaboLead in its first year for the student body. I also helped coordinate the actual study tour of Los Cabos—including booking speakers, lodging, excursions, and meals. It was my job to make sure CaboLead was marketed as a unique program that combines classroom learning, interactive teaching, and experiential learning with leadership concepts and topics. Interested students completed a rigorous application, selection, and interview process before being selected to participate. The Fall 2008 selection process involved over forty-five students and attracted the best student leaders of the university.

Once selected, students immediately jumped into researching the area. The course started with the students reading a report on the challenges and opportunities of Los Cabos. It discussed different aspects of problems faced by the area, and was a great start to getting to know the area and the challenges its leaders face. For example, the report touches on environmental problems like the lack of clean water, and also discusses the impracticality of the law that only lets civil officers and employees serve three-year terms. Because government projects take a long time to complete, many civil officers start projects, only to be replaced and unable to finish them. This is not conducive to solving the areas key concerns. Another problem cited in the report is that there is no real tradition of sport or traditional Mexican arts and crafts because the area focuses so much on tourism instead of its own culture. The group of ten students was split up into pairs, and each pair took turns researching and teaching the course through hour-long presentations. The topics of the presentations ranged from history, society and culture to environment and vegetation. For example, one group presented on a history of Mexico and its government and talked about the problem of corruption. Another group researched the culture of Cabo and the past Hollywood stars that gave it the high-profile guests it continues to attract today. Also, articles and readings related to current events in Cabo

were posted and discussed weekly to start relating the research to what was actually happening in the area now. Lauren Stilz, a participant in the 2009 program said that the "students teaching students' philosophy made it a really relaxed atmosphere and gave people the opportunity to bond with one another while learning at the same time." The weekly sessions and assignments along with the presentations were the requirements for students to obtain the one hour of course credit that was available through CaboLead.

After all the studying was done, students prepared for their actual visit to Cabo with a visit from Helena Escalante from Texas' Secretary of State Office. A St. Edward's alumnus, Helena was the Director of the Texas Border and Mexican Affairs Division. She briefed the students on differences between Mexican and American culture as well as what to expect when we got there. She spoke about how Cabo runs on a much more relaxed time frame than we do and gave us some pointers about how to act. The pointers were helpful and gave me a little more insight to how I should communicate when finishing up the planning of the trip. Helena gave us a great preparatory meeting.

At five o'clock on a chilly January morning, the group of students and advisors left Austin for sunny Cabo San Lucas. Once there, meetings and excursions were nonstop and the true learning process began. The first dinner in Cabo was with Jerry Nelson, the owner of the hotel where we were staying. His compound was next door to the hotel, and he graciously welcomed us into his home. His home on the beach with an unbelievable view of the ocean showed us just how wealthy and successful he was as businessman. We got the grand tour of the whole compound—including the main house as well as the smaller extensions. At the catered dinner, we heard his story of how he became so successful. Nelson is most noted for his part in co-founding the company Ticketmaster. He became interested in the Cabo San Lucas area after a friend purchased beachfront property in 1990 and has seen the area evolve since then. He hosts a yearly conference for college students involved in his

college fraternity which brings in experts from different fields to share their stories and advice for success. Learning about Nelson's involvement in successful businesses, his philanthropic work, and his interest in the Los Cabos area made his dinner the perfect start to what would be a jam-packed five days.

The rest of the trip was spent immersing ourselves in the many aspects of Cabo San Lucas. We met with leaders involved in the tourism industry, a local artist, architect, a community center, and even a government official. One of the most memorable speakers was Jacinto Avalos, a local architect that works with multi-million dollar projects on a daily basis. He had a remarkable story about staying true to his values in so many corrupt situations. He did not go into too much detail about what these situations were, but encouraged us to stay true to ourselves and realize that our values are important in defining who we will become. We had the tremendous opportunity to visit a fantastic church that he designed and built—free of charge to a less fortunate part of the Cabo San Lucas area. El Templo Cristo Redentor is unlike a traditional Catholic cathedral. It is modern, sleek, and beautiful standing out in the middle of a poorer area of Los Cabos. This juxtaposition of the beautiful among the disparaged makes the church a point of interest for even those who do not attend the church on a regular basis. The circular shape of the church symbolizes endless hope, and the building has a uniquely ridged ceiling that helps with rain but also symbolizes rays of sunlight that stand for eternal light. There is also a unique crown of thorns that sits under one of the skylights in the church. It is one of the most beautiful churches I have ever seen. It was a high point for many on the trip.

Along with speakers, students were also able to participate in excursions and activities. The activities ranged from a high ropes course to a dinner cruise, and from a hike to visit 10,000-year-old cave paintings to swimming with dolphins. The excursions added an element of fun and adventure while uncovering even more aspects of the area. The ropes course and hike to the cave paintings helped the group bond and encouraged discovery of personal leadership styles, as well as the difficulties we all faced when pushing ourselves out of our comfort zones on the high ropes course. It helped us realize the reward that can be found in taking risks and challenging yourself. The dinner cruise and dolphin swim showed the tourism "show" that Cabo puts on every day. The dinner cruise also let us see the Pacific side of the Baja Peninsula as well as some the of the natural rock formations just off the coast of Cabo including "El Arco," the most famous landform in the area.

The last of the activities in Los Cabos was the group service project at the San Juan Diego Center. The center serves local children and their mothers by providing breakfast and lunch, various classes, and most of all, a safe place for the children to be. It also provides classes to the single mothers on how to find jobs, English, and parenting. The center is an invaluable asset

to the youth and future leaders of Cabo, and it was our pleasure to help them clean up before a big visit from potential donors. We were also able to help by buying a load of school supplies for the children with money we raised at Festival of Lights in December and at a bake sale. Those working at the center were truly appreciative of the help, and it really humbled the group as a whole.

While these activities were transforming, educational, and fun all at the same time, the true learning and growing came from journaling and reflections done every day during the trip. Journals were turned in every morning about thoughts from the day before. They were discussed during most meals, and time was set aside at certain points to bring all the experiences into perspective. The reflections helped students integrate their knowledge gained through other globalization classes, the research they had done about the area, and the questions they had, and to propose potential solutions for the problems faced by Cabo. The reflections included questions about the group, personal discovery, and our thoughts about the area. We spent the last morning in Cabo addressing the questions of what was in store for the future of Cabo. Through a series of questions, Brian Perry challenged us to place ourselves in the shoes of the government, the tourism industry, and the locals and think about how things should change in order for Cabo to fix the problems we had read about at the beginning of the sessions. Predictions were made as to what would happen if nothing was done or if only some problems were fixed—and we realized what tough decisions the leaders in the area have to make. We were pushed to answer the harsh questions that the government is faced with every day. When we returned, there was also another session that was held in order for us to further process our experience into constructive and applicable knowledge. The students then began to prepare a presentation about everything that we learned in the sessions as well as the study tour of Cabo. The presentation included personal testaments to the value of the program for students; the presentation was open to the faculty, staff, and student body at our university.

CaboLead is an invaluable program that our school offers, and I feel privileged to have been able to work behind-thescenes with it. It was amazing to see people truly learning about globalization and leadership while having a great time doing so. The final presentation showed just how much the group had bonded and further enforced the notion that we were—from then on—prepared to face society's tough questions. It was a notion that all of us would someday—in some way—be an important part of the world's leadership.

ORIGINALLY WRITTEN FOR

Dr. Laura Hernandez-Ehrisman Student Organization Profile: CaboLead

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AMY KOZAK is pursuing her MBA with a global concentration, anticipating graduation in 2010. She is currently interning in product marketing for Steck-Vaughn, an educational publisher, where she is able to apply both her design experience and her MBA coursework.

HANNAH KURTZWEIL will be graduating in 2011 with a Major in Biology. She plans to attend graduate school to become a pharmacist. She is actively involved in student government and is loving every minute of the experience.

CLAUDIA LAGARDA ROCHA grew up in Latin America, and felt the common frustration about the political situation of the region. After pursuing higher education from St Edward's University, she understood the need the express the opinions and desires of individual people all around the world and bridge together the gap and misunderstandings created among us. Writing about the experiences of various people in Latin America is her way of taking social responsibility and attempting to make her region of the world become a better place politically, economically, and culturally.

KADIE RACKLEY is from La Grange, Texas and is a senior Psychology major at St. Edward's University as well as a student enrolled in the University Honors Program. Currently she works as a teaching assistant within the psychology department and participates in several student organizations such as the Residence Hall Association, Student Service Council, and Psychology Society. Kadie's future goals include attending graduate school to earn her PhD in Educational Psychology.

TYLER SCULLY was born in New Orleans, Louisiana, and grew up in Houston, Texas. He graduated Magna Cum Laude from St. Edward's in the Fall of 2008 with a degree in Psychology, and is now attending the South Texas College of Law.

DEBBIE STRANCE graduated with an MBA in global business in August 2009. While in the program, she traveled with St. Edward's on five international trips to learn business practices and work on consulting projects in Germany, the Czech Republic and Costa Rica. A native Austinite, Debbie also earned her Bachelor's degree from St. Edward's and is a marketing professional.

DUSTIN TARVER was raised in Tarkington Texas and is a senior and history major at St. Edward's University. His hobbies are writing, running, traveling anywhere and everywhere, adventure and riding his horse. He plans to pursue a Masters degree in international studies after graduation.

ERICA ZAMORA is a Communication major with a concentration in Public Relations and Advertising. She has been involved with the wonderful Hilltop Leadership Development since Fall 2007, including serving as the DC/CaboLead Coordinator in 2008-2009, a Leading E.D.G.E. Facilitator, and currently as the Director of Hilltop Leaders. Her other involvement includes serving as a Student Orientation Leader, the current Student Chair for the Multicultural Awareness Conference of Leadership (sponsored by Student Life), and the current President of the Asian American Association.



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