

INSIDE

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GLOBAL CONNECTIONS

STUDENT VIEWS ON GLOBALIZATION
volume 3
spring 2011

PANGAEA : GLOBAL CONNECTIONS
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TABLE OF CONTENTS

	SOLIDARITY: A REPORT FROM MADISON <i>Catherine Degen</i>	2		SUMMER 2010: PHOTO IN FRANCE	34
	GLBT TOURISM <i>Emma Tardif</i>	5		TREATMENT OF MENTAL ILLNESS: THE CASE OF NIGERIA <i>Sr. Paula Ude</i>	44
	UNSTOPPABLE, ENDURING, FAULTLESS: A LOOK INTO THE GLOBAL IMPLICATIONS OF NIKE TEMPO TRACK SHORTS <i>Briana Cobos</i>	8		BOOKS NOT BOMBS: A CALL TO ACTION— WHY GIRLS MUST BE EDUCATED <i>Lily Primeaux</i>	52
	THE ONGOING CRISIS IN THE DRC <i>Ryan Wiggins</i>	13		SHOULD HIGHER EDUCATION'S GLOBAL CURRICULUM FOCUS ON THE DEVELOPMENT OF GLOBAL CITIZENS OR A GLOBAL WORKFORCE? <i>Julie Rowland</i>	56
	WATER FOR LIFE WORKSHOP: ACTION PLAN AND ANALYSIS FOR CHAD <i>Maddie Profilet</i>	18		STUDENT INTERN REFLECTIONS ON HUMAN TRAFFICKING AND MODERN SLAVERY	64
	THE HABER-BOSCH PROCESS: A FORGOTTEN STORY OF A WORLD-CHANGING DISCOVERY <i>Tobias Gros</i>	20		REDEFINING “IMPOSSIBLE” <i>Sarah E. Flohr</i>	66
	FINDING MY ROOTS IN A GLOBALIZED WORLD: THE SEARCH FOR TRADITION AND CULTURE IN EL SALVADOR <i>Edgar Umaña</i>	26		ECOTOURISM IN BELIZE <i>Victoria Rogers and Matthew Hatcher</i>	70
	EXPLANATIONS: GRAPHIC DESIGN CONCEPT MAPS	29		CONTRIBUTOR BIOS	75

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EDITOR'S NOTE

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SPRING 2011

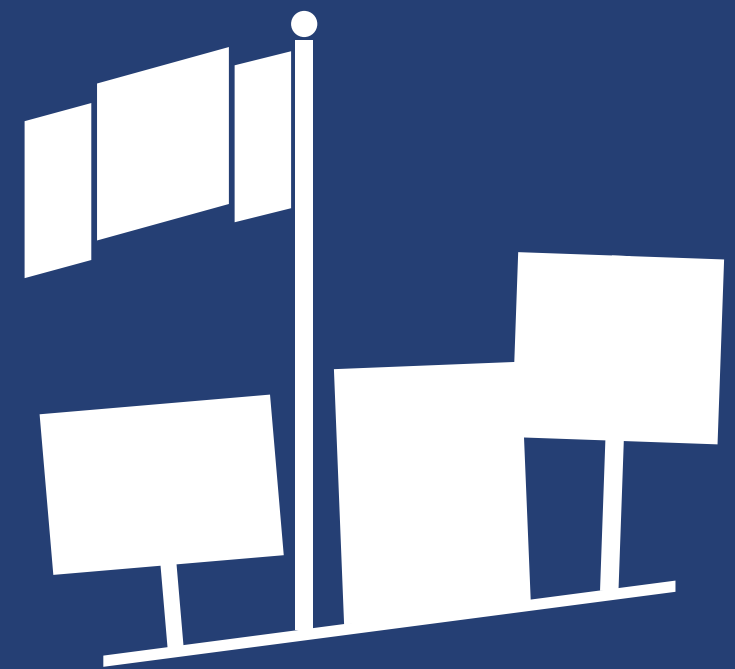
In your hands you hold the third volume of Pangaea: Global Connections, a journal of student writing on globalization published by University Programs at St. Edwards University. As I write this note, revolution continues to sweep the Middle East and North Africa. It began in Tunisia and has spread through Egypt, Libya, Bahrain, Yemen and Syria. Within weeks of the fall of the Mubarak regime in Egypt, conservative attacks on collective bargaining by the governor of Wisconsin began, invigorating the U.S. labor movement. For over a month, tens of thousands rallied in Madison in freezing temperatures.

Two days after workers started protesting in Wisconsin, I saw a photograph of a young man in Tahrir Square in Cairo in the midst of a sea of Egyptian flags holding a sign that said “Egypt supports Wisconsin Workers. One World, One Pain.” In Madison protesters refer to the Egyptians and their inspiration over and over. The words of Egyptian labor leader Kamal Abbas were taped to the walls of the occupied Capitol building in Wisconsin: “Victory always belongs to the people who stand firm and demand their just rights.” This is not to say that the protests are the same, that the citizens of Wisconsin are risking their very lives as Egyptians did, or to claim that governor Scott Walker is equivalent to Mubarak. Instead I mean to point to the ways movements and peoples draw strength and inspiration from one another. I teach my students that globaliza- tion is not just material. Commodities, bodies, and capitol travel, but so do ideologies and beliefs. As we’ve seen over and over again, fundamentalism is an ideology that travels. But, as the recent examples in North Africa and the Middle East demonstrate, human rights and revolution also travel.

The articles in this volume demonstrate some of the many ways St. Edward's students are grappling with and thinking about globalization. They range from personal reflections on the impact of global capitalism and how it changes the meaning of home to attempts to visually represent the spread of global epidemics. I’m particularly pleased to include Cat Degen’s account of her time protesting in Madison as an illustration of our students’ commitment to social justice. She reminds me that it’s not enough to study or theorize about human rights, we must act as well.

SOLIDARITY: A REPORT FROM MADISON

CATHERINE DEGEN



I GREW UP protesting and rallying, carrying a picket sign and shouting chants to get the crowd engaged. Even if the situation we were protesting wasn't remedied or the person we were protesting against wasn't dissuaded from a certain action or decision, there was always a feeling of accomplishment. We were there, on the front lines, making our voices heard and affecting change. Sometimes the protests were only 30 of us, storming the University of Wisconsin Chancellor's office with noisemakers and balloons to impress upon him and his office that we were not going to allow him to have a peaceful day while the university continued to sell and license its logo for apparel made with sweatshop labor. Other times the protests I attended were huge, like the March for Women's Lives in Washington D. C. in 2004. Taking the bus from Madison to D.C. with my best friend Diana, we marched with hundreds of thousands of women, men, and children; the sea of pink shirts was electric and powerful. As we stood in the National Mall with the Washington Monument in the background listening to Hillary Clinton speak and then the Indigo Girls play, I had such pride in my fellow Americans for standing up to a President who was in favor of taking away a woman's right to choice.

My recent trip home in February to protest the newly elected governor and to rally with my friends, family and tens of thousands of fellow Wisconsinites against his proposed anti-union legislation was different. I heard about what

was developing in my home state from my mother who is a union representative for the Madison Teachers Union in prior weeks. I was convinced that although they had elected a Republican governor who had strong ties to conservative corporations, the people of Wisconsin would persevere and he would back down. I was wrong. He proffered a bill that essentially eliminated the collective bargaining rights of all public employees in the state. In order to keep the legislation from passing, fourteen Wisconsin Democratic senators, who have come to be known as the "Fab 14," left the state, and passage of the legislation was stalled due to lack of a quorum. I began to tear up as I read about the senators leaving; they were so brave, willing to risk being brought back to the capitol by force if caught, to make sure that the voices of Wisconsin workers would be heard. I had to be there, in my hometown, to support the people the way that these senators were.

I bought a plane ticket, and was in Madison the next day where they had already been protesting for five days. My father picked me up at the airport and took me straight to my mother's office, ground zero for sign making and phone banking. The atmosphere was tense, and not entirely optimistic, but they were grateful to have me all the way from Texas. I walked up to the Capitol from her office, picket sign in hand and ready to chant. The crowd was amazing, even at 3 o'clock on a Friday before people were off work for the day. As it neared dusk, the sidewalks and streets around the

capitol continued to swell with people. I stationed myself at the Madison Teachers' Union table where people were taking picket signs faster than we could assemble them. I called some friends who I knew would be there, and we met up to hear the Reverend Jesse Jackson speak. Finally, I walked into the Capitol so I could see for the first time the core of what I had been hearing about all week. The first thing that hit me as we walked in to the south wing was the smell, not unlike a locker room, and that there were people everywhere. I thought it had been crowded on the street, but that was nothing by comparison. After that night's rally, people went to the capitol either to sleep for the night or to support those who were sleeping there. Every corner had sleeping bags rolled up and backpacks stowed; some had toothbrushes sticking out of a pocket or a phone charger. We made our way around the ground floor rotunda and then ventured up to the third floor where we could get a view from above. It was breathtaking. Thousands of people chanting and talking, strategizing about the next day and whether or not the "Fab 14" would be forced to come back to the Capitol to vote.

The next day I was back on the Capitol Square first thing in the morning. My friend Lauren does some freelance radio work, so she and I walked around the square talking to individuals about their experiences and recording interviews. We had planned to sleep in the Capitol that night, but then were told that they may be kicking everyone out and closing the

doors. We went up to the third floor to talk to some of the protest leaders who had set up camp in an empty conference room in the east wing. That was the command post for all the happenings in the Capitol and you could tell it had seen a lot of action in the last week. Large portable tables had been set up in the hallway for coffee machines, donated food and drinks, paper supplies, and extra blankets. Inside there were a dozen people at laptops and on cell phones, seated around a large oval table. Everyone there was in their twenties, mostly students from the University and members of the Teaching Assistants Association or the Student Labor Action Coalition, a group that I worked with back when I lived in Madison. They told us that as long as there were people signed up to testify in front of state representatives the Capitol would remain open. We signed up for a 10:45 slot that night and went home to get our sleeping bags and supplies for an overnight in the Capitol.

Testifying took about two hours; we waited in a big room with twenty-five others while people spoke into a microphone in front of two Democratic Representatives who were wearing orange T-shirts that displayed their support of the protestors. When my turn came I spoke on my experience with public education in Wisconsin and how living in Texas and working with girls in the public schools had shown me how privileged I was to grow up in a state that valued education so highly, and in turn valued their teachers. I explained

that although I would always be proud to be from Wisconsin, I was disgusted with the recent legislation aimed at cutting collective bargaining rights for public employees and that it made me think twice about moving back to Madison to raise a family one day. When we were done we made our way over to the temporary campsite we had set up on the second floor near the women's bathroom, and on our way picked up some macaroni and cheese pizza from a local pizza joint that had been paid for by a guy in Egypt who wanted to show support for his sisters and brothers in Madison who were fighting in the same spirit of democracy. During my week in Madison I had pizza, fruit, coffee, bread, and cheese provided by local businesses and paid for by people in 4 different countries and 6 different states. I don't always have a positive view of globalization and its effects on labor in the United States, but in this instance it brought tears to my eyes. The solidarity that crossed oceans and continents was so inspiring.

This protesting was not radical, it was liberals and moderates and even some conservatives coming together over basic workers' rights. I joined people of all ages, races, and genders, making our voices heard and showing support for workers all over the world

We did not sleep much that night, maybe two hours at the most. Marble is cold and hard, even with a sleeping bag and blankets. It is also loud and echoes every time someone makes a noise in the main rotundas. People were walking by our little campsite all night, and around 2:30 am the police began taking down the hundreds of posters and fliers that had been taped to the walls and balconies all over the building. They filled dozens of large trash bags with our homemade signs before we could get a leader from our side and a leader from theirs to work out an agreement. We spent the next hour or so unpacking the garbage bags, smoothing out crumpled signs, and re-taping them to the walls of the capitol with approved blue tape. At that point it was nearing 5 a.m. so we went back

to our backpacks and blankets and tried to sleep for a few hours before venturing out into the snow the next morning for coffee.

The next five days were filled with protesting; I was at the Capitol and the Madison Teachers Union office making signs, distributing signs, marching with workers from all over the state every day. I had the opportunity to march around the square and through the Capitol on the arm of Reverend Jesse Jackson and our Congresswoman, Tammy Baldwin. I attended a free concert given by a member of the band Rage Against the Machine, and listened as the president of the United Steelworkers and the president of the local firefighters union addressed the crowd.

Wisconsin has long tradition of supporting workers' rights. We were the first state in the nation to establish collective bargaining for public employees in 1959. Standing up for workers' rights was bipartisan, supported by both Republicans and Democrats; it's an issue that historically knows no party. Perhaps it is because of this history that these demonstrations were different than any other protests I had participated in before. It felt personal in a way that none of the other protesting had. I feel very strongly about a woman's right to choose, but I, myself, have never had to make the difficult decision of what to do about an unplanned pregnancy. I have read about the working conditions in sweatshops, but I have never had to spend a 16-hour day in a hot room hunched over a sewing machine. These demonstrations involved people I grew up with losing their healthcare, losing their pensions, losing their homes, losing their jobs. This protesting was a fight for my mother's job as a union rep, and for the dozens of friends and family members I have who are teachers. This protesting brought together people from all socio-economic classes and occupations, Democrats and Republicans, men and women. Never have so many different types of people, who would normally agree on very little and probably not run in the same social circles surrounded me. Madison has a reputation for being pretty radical and progressive when it comes to politics and society, which is true for the most part; but this protesting was not radical, it was liberals and moderates and even some conservatives coming together over basic workers' rights. I joined people of all ages, races, and genders, making our voices heard and showing support not only for the workers of Wisconsin, but for workers all over the world who fight every day for their rights. We made history every day I was there, and the people of Wisconsin continue to do so everyday that they voice their opposition to legislation that weakens the middle class. Never have I been so proud to be from Wisconsin where they live and breathe solidarity.

ORIGINALLY
WRITTEN FOR

DR. ALEXANDRA BARRON
SPRING 2011

GLBT TOURISM

EMMA TARDIF

LIMINALITY, WEALTH, AND SOCIAL INEQUALITY are themes found across the plethora of tourism experiences in modern society. Gay, Lesbian, Bisexual, and Transgender (GLBT) tourism is no exception, though it is distinct. The developing field of tourism research explores how GLBT tourism has grown, along with what potential effects GLBT tourism has on tourists and native populations. It is important to acknowledge that sharing one characteristic, sexual orientation, does not mean all GLBT persons have the same behavior or preferences. However, being gay or lesbian does bring certain challenges and trends that make this group distinct among the larger category of tourists. The following essay will discuss the role of wealth, liminality, and social inequality, as they exist within GLBT tourism by looking at three of the world's most popular GLBT destinations: the country of Nepal; Chicago, Illinois and Sao Paulo, Brazil.

In "Secular Ritual: A General Theory of Tourism", Nelson Graburn argues that tourists go through stages while traveling (29). During the period of preparation a person is in their normal or mundane life; then is a period of liminality when the person is immersed in their trip, and finally a period of gradually returning to one's normal life. It is the middle stage when one experiences something fabulously new and different, which makes the tourist's journey worthwhile (30). People travel for every reason from wanting to play to wanting religious enlightenment, but ultimately every tourist is looking to experience something out of the normal, something liminal. Graburn uses the term "liminality" to refer to a special period when a person is "bracketed off"

from ordinary time and place. They are separated from the rituals of their normal life, but are also not integrated with the norms of the place they are visiting. Thus, they are in a distinct liminal state which can foster intense feelings of excitement and bonding with fellow travelers (31). For GLBT tourists, liminality is linked to other concerns as well. Pritchard et al. writes that in addition to wanting to experience a different culture, acceptance and safety are an essential part of the liminal experience GLBT tourists are seeking (274). Historically, failing to adhere to gender and heterosexual norms has been unacceptable and often brutalized in public spaces. This means, gay and lesbian persons could not feel safe showing affection openly with their partners or sometimes even dress or speak the way they wish because of legal sanctions or social pressure. Conversely, gay-friendly tourist destinations offer what Pritchard et al. call "gay space", where gay/lesbian people can feel comfortable and safe (274). In this way, gay and lesbian tourists are seeking a dual-liminal experience of both wanting a different cultural setting and wanting to be socially embraced.

Pictures of Sao Paulo, Brazil's annual gay pride parade and festival, the largest in the world, offers a prime example of this dual-liminality. In addition to seeing Brazil's most populated metropolis with its world famous beaches, men and women can feel free to dress as the opposite gender, passionately kiss their same sex partners openly, and display symbols of gay pride (gaypridebrazil). Boys Town Chicago offers a similarly accepting atmosphere with gay bars, gay sex shops, and clinics that specialize in the sexual health of gay/lesbian people. In

Sao Paulo may be an example of where one very popular, gay-friendly destination works to hide the history and presence of an overall socially conservative country that is hostile towards the GLBT lifestyle.

this way same sex couples can feel free to express their sexual identity without the fear of reproach they would have other places. For example, a man in Boys Town may feel free to hit on another man in a bar, where he would not feel comfortable doing so elsewhere. Finally, Nepal is opening itself as a gay tourist destination. Many cultures still hold very stringent laws against homosexual behavior, thus limiting the variety of places abroad gay and lesbian couples may feel safe traveling to. Nepal allows GLBT persons of the United States and Europe, the countries which make up the bulk of their vacation travelers, to experience a different culture and scenery, while also feeling socially accepted. Moreover, as home to eight of the ten highest mountains in the world, including Mount Everest, Nepal can be seen as opening up adventure travel to gay and lesbian individuals (globalgayz). Sao Paulo, Chicago, and Nepal are thus prime examples of the liminality in place and comfort that GLBT tourists seek.

Wealth is another essential theme in tourism. Tourist destinations are designed by countries to bring in wealth, which is an important aspect of the growth in gay tourism and its effects on the tourism industry. In 2007 gay/lesbian tourism provided the U.S. 54.1 billion in revenue, roughly 10 percent of the overall travel industry (Murray 59). Tourists themselves are often wealthy, by virtue of having the time and financial resources to travel. Pritchard et al. explains that the gay/lesbian population of developed countries, especially the United States tend to consist of, "upscale, well-educated professionals," who may have more free time and be willing to spend more income on discretionary items (275). For this reason companies and even governments have been more willing to invest in GLBT events and festivals. Absolute Vodka, Continental Airlines and AT&T, for example, sponsored the

IV Gay Games in New York. Also, more countries and city governments are opening themselves to gay tourism in order to profit from its industry.

Brazil has been a country historically considered hostile to gays and lesbians. In fact it was listed in 1997 as one of the most hostile countries toward gay and lesbian visitors (Pritchard et al. 278). However, after 14 years of the Sao Paulo gay pride parade, the country's largest cities are now seen as popular gay destinations. It is reasonable to believe that the revenue brought in by the approximately 4 million attendees of the festival, and the money they spend on lodging, food, and recreation are some of the main impetuses for the newer leniency of the businesses and government of Brazil.

Similarly, Chicago, the home of the first gay pride parade in the U.S., hosts over 45 million tourists a year (choosechicago). The vast array of websites devoted to tourism and specifically gay tourism, like chicagopriderg.org, and gaychicago.about.com, speak to the money that can and is being made by GLBT tourism. Chicago also appears to be increasing the number of gay and lesbian festivals/attractions, like the Gay Games, which in 2006 brought in 11,000 tourists.

As recently as 2001, Nepal began its big push to reap the financial benefits of GLBT tourism. Nepalese legislator and GLBT rights activist, Sunil Babu Pant, started the PINK travel agency and explains that Nepal is looking to increase the amount of gay tourists who participate in mountaineering (globalgayz.com). And considering that one popular tourist website estimates it costs between 70,000 to 100,000 dollars to climb Mount Everest, much of which goes to paying for guides, Nepal and travel agencies stand to financially benefit from gaining the perhaps untapped gay market (whatitcosts.com). Finally, social scientists estimate

that increasing gay tourism, especially festivals and parades, will increase not only the number of gay tourists but also the number of heterosexual tourists. Lo and Mason explain that many attendees to gay pride celebrations, such as Mardi Gras in Sydney, Australia, are heterosexuals looking to have their own liminal experience. Surveys showed heterosexual tourists wanted to see the alternative displays of sexuality, as well as test their own boundaries and clarify their own views (103-106). There were also heterosexual groups who came to protest. This research points to the idea that by creating opportunities for GLBT tourism, locations stand to not only see more money from gay/lesbian tourists, but more money from the heterosexual community as well.

Unfortunately tourist wealth also brings certain contradictions. GLBT tourism can be seen as an advancement of human rights, as it allows a group that has across history and culture been persecuted as social deviants. As mentioned in the section on liminality, gay tourism is seen as allowing gay and lesbian travelers a sense of acceptance and safety not typical of general society. On the other hand, some suggest that gay and lesbian tourism perpetuates, if not creates certain forms of oppression. Research done by Murray on Barbados, for example, points to critiques of gay tourism as a source of social equality (51). Murray explains that the special position of tourists, namely their spending power, means they are often treated differently from local gay populations (53). Governments can even use gay friendly tourist businesses to appear progressive and more-or-less hide their bigoted politics. Also, GLBT tourism can reinforce economic or racial inequalities. For example, gay tourists may be more likely to purchase what are called packaged tours, where a travel agency plans a trip including lodging and recreational activities. The profits of these package tours largely go back to the transnational corporations that sponsor them, which means that the local population receives little of the wealth the tourists invest.

Little specific information exists about what social inequalities may be a part of gay tourism in Sao Paulo, Chicago, or Nepal. However, looking at the destinations one can suggest certain social issues. For example, Sao Paulo may be an example of where one very popular, gay-friendly destination works to hide the history and presence of an overall socially conservative country that is hostile towards the GLBT lifestyle. Some tourists to Boys Town, Chicago may feel it is marketed primarily for gay men as opposed to lesbian women. It may be much easier to find bars, restaurants, and hotels advertised to men than women. This perhaps points to the greater social acceptance of the gay male lifestyle and the struggles of lesbians to find acceptance, even within gay-friendly communities. Finally, Nepal's appeal to gain gay/lesbian mountaineers does little to address potential social and economic inequalities between native and tourist populations.

Promoting gay adventure tourism will continue to bring in wealthy, predominantly western (from the United States or Western Europe) persons who rely heavily on the service of the native people, such as Sherpas who help the climbers of Mount Everest. This helps to maintain the unequal power structure between tourists and natives. Moreover, advertising gay tourism without consulting or educating a local population that is intolerant to GLBT persons is creating a situation ripe with potential conflict and could even be seen as a form of cultural imperialism.

As is evident from the research presented here, issues of social justice, wealth, and liminality are the crux of tourism studies, and GLBT tourism is something of its new frontier. It will be important to social science that more studies, specifically qualitative studies that can capture a more complete account of the tourism experience, are conducted. It is in these studies as well as the critical analysis and discussion of them we will be able to capture the full implication of travel. After all, tourism is more than postcards, photo albums, and compulsive family time; it is a powerful force transferring and transforming culture.

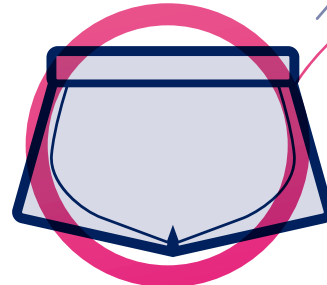
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UNSTOPPABLE, ENDURING, FAULTLESS.

A LOOK INTO THE GLOBAL IMPLICATIONS
OF **NIKE TEMPO TRACK SHORTS**

BRIANA COBOS



"YOU NEED TO GET into shape because you are pre-diabetic." My doctor's words rang through my head while I searched for the perfect shorts to start my new workout routine at Academy. As I passed through the aisles, I stumbled upon the Nike Tempo Track Shorts. I had seen many of my friends wear the shorts while they practiced for their sports or during our gym class. They always had mentioned good reviews about them. As I held the shorts in my hand, I thought it would not hurt to give them a try. I headed towards the cashier line and paid twenty-eight dollars for the shorts.

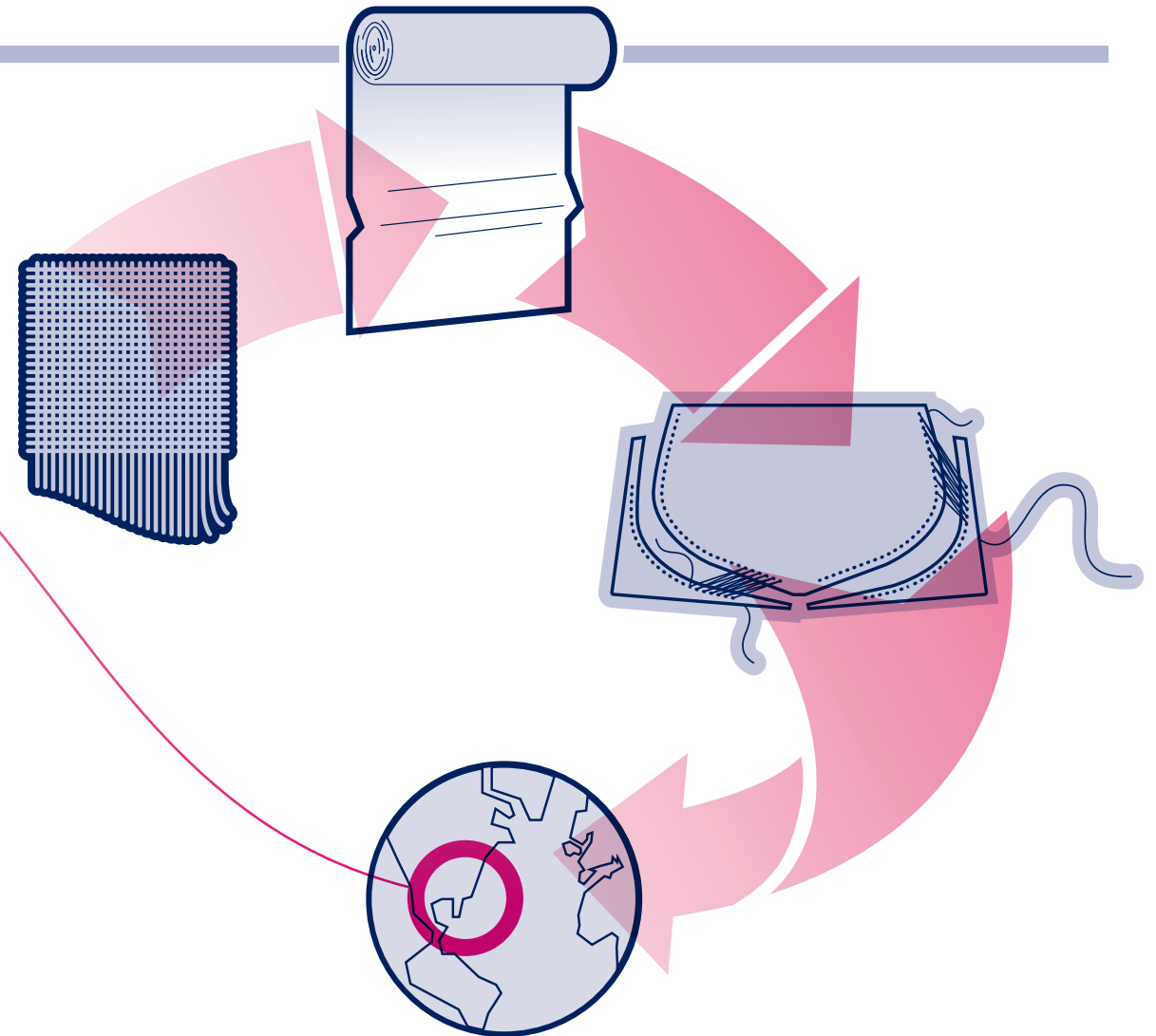
Throughout my workout routine, the shorts turned out to be perfect. They stayed dry throughout my workout and felt comfortable as well. The shorts even provided a pocket for my iPod and keys. After my first attempt of trying out these shorts, I began forming a favorable relationship with the shorts and started buying additional Nike Tempo Shorts for my workout routine.

Since 2007, when I started using the Nike Tempo Track Shorts, I have not attempted to change to a different brand.

By consuming this product, I would identify myself as a Hispanic-striving-to-be-fit-Austinite. Austin is associated with being fit, which can be demonstrated by people exercising around Lady Bird Lake and many fitness clubs around the city. Nike targets the athletic population of America and this is who I strive to be—fit.

Therefore, I decided to conduct my research on the Nike Tempo Track Shorts to attain more information about these shorts. Some questions I pondered include: "Are Nike Tempo Track Shorts considered a symbol of social status?", "Are the manufacturing processes of these shorts justifiable?", and "Does my decision to buy this product significantly affect people globally?"

Within my paper, I will address an analysis of the manufacture map of the Nike Tempo Track Shorts, an analysis of Nike's advertisements and an analysis of the shorts' global connections. These will be discussed in order to understand my global connections as a consumer of the Nike Tempo Track Shorts.



PRODUCT MAPPING

After being manufactured in Malaysia, my product is air lifted to Beaverton, Oregon where the main Nike Headquarters is located. Once arriving in the U.S., it is distributed around the United States. From Oregon it is then shipped to Texas, in Houston or Dallas, and then shipped to the Nike Austin Headquarters. After arriving to the main Austin headquarters it is then distributed to the surrounding Nike based stores, including the Academy store located on 5400 Brodie Lane # 100 Sunset Valley, TX 78745 which is where I bought the Nike Tempo Shorts (Katz).

By looking at these routes, I realized that my shorts have visited many places before they arrived in Austin, Texas. After discovering that my shorts were made in Malaysia, I also realized that I have no knowledge about the culture or the economy of Malaysia. This sparked my curiosity as to how my shorts are integrated into the Malaysian culture and economy. It has also sparked my curiosity as to how my shorts came into the global market. This will be addressed further later in my analysis.

HISTORY OF NIKE TEMPO TRACK SHORTS

Throughout history, clothing has marked each era with its personal touch. In the year 2010, the Tempo Track Shorts have been a part of the Fitness Era. This era has represented some big historic changes. In past centuries, many individuals' time consisted of working on farms, in factories and raising children. Now, in the 21st century, many individuals' time involves working in industrial corporations, raising a family and encompassing leisure time into their schedules. Therefore, the Nike Tempo Track shorts signify a shift where women are not fulfilling traditional roles. Instead they are able to encompass time to exercise, spend time with family and friends and work outside the home.

This type of lifestyle would be found in a middle-class family. Within a middle-class family, women and men work separate jobs and the children are taken care of by outside help. In conclusion, the Nike Tempo Track shorts have been part of the stratification of classes within America in the 21st century.

Yet these trends began a century earlier. The rise of women in sports changed fashion styles for women. Before the twentieth century, the common fashion for women had been dresses and skirts, and women who played sports, such as tennis, were expected to wear blouses and skirts. But during the early twentieth century, an Athletic Fashion Reformation took place. In 1910, the game of golf began to allow women to wear pleats.

By the 1920s wearing trousers had become the norm. In the 1930s skiing started to become a popular sport and trousers were increasing in production. Manufacturers started using latex yarn to allow the trousers to stretch while women skied. By the 1980s a fitness craze spread across America influenced by three companies: Nike, Reebok and Adidas. Many companies began integrating women into their target markets. This caused the Sports Fashion era to begin. With the bombardment of advertisements from these companies, many people desired to become fit and stylish (Weston).

Nike's empire started with a friendship between Bill Bowerman and Phil Knight. Bill Bowerman was the track coach for the University of Oregon in 1957 when he first met Phil Knight. Knight was a student at the university who ran for Bowerman's track team. While a student, Knight and Bowerman began a friendship. This friendship marked the beginning of the creation of, what is today, the sports empire of the world (Strasser and Becklund).

After graduating from the University of Oregon, Knight attended Stanford Graduate School of Business. In 1962, he graduated with a Masters in Business Administration and decided to travel the world. On his stop in Kobe, Japan, he came in contact with the founder of the Onitsuka Shoe Company. Knight was impressed with the company's ability to produce high quality shoes at a low cost. During his trip in Kobe, Knight attained the rights to distribute Onitsuka Company's product (Tiger running shoes) in the United States. When Knight returned to the United States, he received the sample shoes from Onitsuka Company and sent the prototypes to his former coach, Bill Bowerman (Strasser and Becklund).

While Knight was at Stanford University and traveling the world, Bill Bowerman was establishing his coaching career. Bowerman "not only trained his athletes, he cobbled their shoes, [and] rebuilt the very track they ran on..." (Strasser and Becklund). This included the asphalt the athletes ran on and the shoes they ran with. In 1960, Bowerman started his own business called Play-Safe, which laid a new mixture of asphalt and old rubber tire in high schools running tracks around Oregon. While

running his business, he also focused on making more efficient running shoes.

In 1962, Bowerman was experiencing a downturn in his business and had just about given up on his fascination with shoes. However, when Bowerman received Knight's prototypes, Bowerman asked Knight if they could form a partnership. They agreed that Bowerman would "test the shoes, of-

fer design ideas, and endorse the shoes with coaches he knew" while Knight would handle the financial aspects of the business. This marked the birth of Blue Ribbon Sports. In 1978, Knight and Bowerman changed their company's name from Blue Ribbon Sports to Nike in honor of the Greek goddess of victory (Strasser and Becklund).

Beginning in the 1970s and the 1980s, women's aerobics were becoming popular and women were becoming the target market for athletic shoes. Reebok, Nike's rival, invented an aerobic shoe focused toward women consumers. Reebok's sales were increasing. Nike did not wish to imitate Reebok's aerobic shoes but instead decided to lead in a different area of women's exercise. By 1983, Nike's sales in women's shoes were down. Nike's management decided to focus on women's apparel and began endorsing many famous female athletes.

In 1984, Nike endorsed Joan Benoit, who was to compete in the Summer Olympics, to wear Nike products. After competing in the Olympics, she became the first Women's Olympic Marathon Champion. This increased sales in women's apparel which ultimately began the women's exercise apparel empire (Strasser and Becklund). In February 1992, Nike began a print and television advertising pitch for its female consumers. The sales of Nike women's apparel lines increased by 68 percent in 1992. During 1992, Nike also invented new apparel lines containing a material called Dri-F.I.T. (Functional Innovative Technology). This material was designed for comfort and the ability to endure intense workouts ("Time"). At the same point in time, in order to decrease the cost of manufacturing and increase sales and revenue, Nike also began outsourcing their factories to employ cheap labor in Asian countries such as South Korea, China, and Malaysia.

In April of 2006, Nike introduced their new line of women's running shorts called Nike Tempo Track shorts. These shorts were first introduced in Nike's "Get Real Campaign" focusing on women's different body types ("Nike Gets Real"). These shorts were made for enduring marathons with their 100 percent Dri-F.I.T. fabric and were also made to shape women's thighs. Since first appearing in 2006, these shorts have become the most commonly worn shorts by U.S. women marathon contestants.

After being introduced in 2006, this sparked a target

*I would identify myself as a **Hispanic-striving-to-be-fit-Austinite***



market of marathon runners. Many people within this target market are from Generation Y. People born within this generation (1977 to 1995) are competitive and self-driven. The shorts are advertised to appeal to these traits. Therefore, Generation Y is likely to buy the Nike Tempo Track shorts.

ADVERTISING ANALYSIS

As presented above, this is an official ad of the Nike Tempo Track Shorts. This ad implies that with the Nike Tempo Track Shorts, women will be able to obtain toned thighs. Once they have toned thighs, women will be considered strong, confident, and self-driven. This is implied when the ad mentions "because they are strong," "and toned and muscular," and "I'll bounce a grandchild on my thunder thighs." Also, the color of grey thighs implies that all women of different colors are able to use these shorts. Having the letters and background contain colors allows readers to focus on the message of the advertisement and not the color of the product.

The advertisement was found on a website called Adland. This website contains blogs that contains discussions about advertising and collects ads from the media as well. The Nike ad was collected from a blogger who discussed the message of the advertisement ("Nike Gets Real").

This advertisement was most likely produced by Weiden + Kennedy Company, a major advertisement producer for Nike since 1982 ("Nike"). Since its introduction to the public, this advertisement was intended for the public to relate and interact with the advertisement and the product.

As mentioned in the product's history, the advertisements for Tempo Track Shorts are targeted toward Generation Y females. This generation is the first generation in human history to be publically open to different ethnic groups and enjoy making personal statements with their image. The color of the legs implies diversity while publically advertising these shorts make a personal statement.

As a consumer of the Nike Tempo Track Shorts and as a Hispanic-middle class-young woman-striving-to-be-fit- Austinite, I can relate to this advertisement by thinking about the future of my health. I would enjoy bouncing my grandchildren on my "thunder thighs" and running in a marathon. By reading this advertisement it has changed my perception of the shorts. I believe with the comfort of the shorts, I will be able to successfully train myself to be fit and healthy.

CRITICAL ANALYSIS OF MANUFACTURING PRACTICES

Globalization can be defined as a process of social and economic integration, through more complex networks of communication and trade. Nike's Tempo Track Shorts are a global product that was first an idea in the United States and was then manufactured in Malaysia. It is then shipped back to the United States where it is distributed around the world.

Since Nike's increase in its target market population and the integration of female apparel and shoes, Nike has outsourced its manufacturing to many subcontract factories in many Asian countries in order to take advantage of the low cost of labor. Malaysia is located in Southeast Asia and

I realize that my decision to buy the Nike Tempo Track Shorts significantly affects people globally, especially the people of Malaysia.

consists of 13 states and has a population of over 28 million. This population is rapidly growing, and 62% of Malaysian citizens live in poverty. Many of the factories subcontract with employment agents to bring workers from other surrounding cities and countries to make the shorts. Malaysia is also one of the top ten countries to partake in human trafficking ("The World Factbook").

While researching information regarding my product, I came into contact with Nike's unethical practices of manufacturing the Nike Tempo Track Shorts in Malaysia. In 2008, a news reporter discovered that one out of the ten Nike subcontracted factories in Malaysia was partaking in human trafficking to attain free labor. The workers were forced to work in squalid conditions for low wages, and their passports were withheld. Many of these workers were tricked into this practice because of their home country's shortage of labor and poor employment opportunities. Often they paid job agents to find them a job, but instead they were sold into slavery. Once they were sold to the factory, upon arriving, they were forced to give up their passports until the workers could pay a \$375 worker fee. Most cannot pay this fee while receiving two dollars a day wage. Therefore, they are required to live in the factory and are fenced into one room every day until they can pay the fee ("Worker Rights").

After being reported and making national news, this factory was closed and the workers were freed. But this does not account for the other nine Nike factories in Malaysia. As a consumer of Nike, this report has changed my perception of its products. I realize that my decision to buy the Nike Tempo Track Shorts significantly affects people globally, especially the people of Malaysia. By consuming its products, we are partaking in advancing the progress of human trafficking. This is not a moral decision. A consumer could help change this unethical practice by informing Nike's other consumers of its unethical practices and advocating fair trade and the end to human trafficking.

CONCLUSIONS

With my questions answered and additional information revealed, this project has changed my perception of this product and my perceptions of corporations in general. I believe that corporations do not take into consideration their unethical practices unless they are revealed by the public and the bad

press hurts the corporation's reputation. With this information in mind, my relationship has changed with the shorts and with the Nike Corporation as well. The advertisement labels the shorts as "Unstoppable, Enduring and Faultless." However, my research has shown that this is far from true. Thus my consumer practices of buying products from Nike may further change in the future. I have also learned that it is beneficial to research corporations and companies before I begin working for them or consuming their products in the future, so I lessen my participation in global problems. I can also become more aware and help advocate the end to practices such as human trafficking.

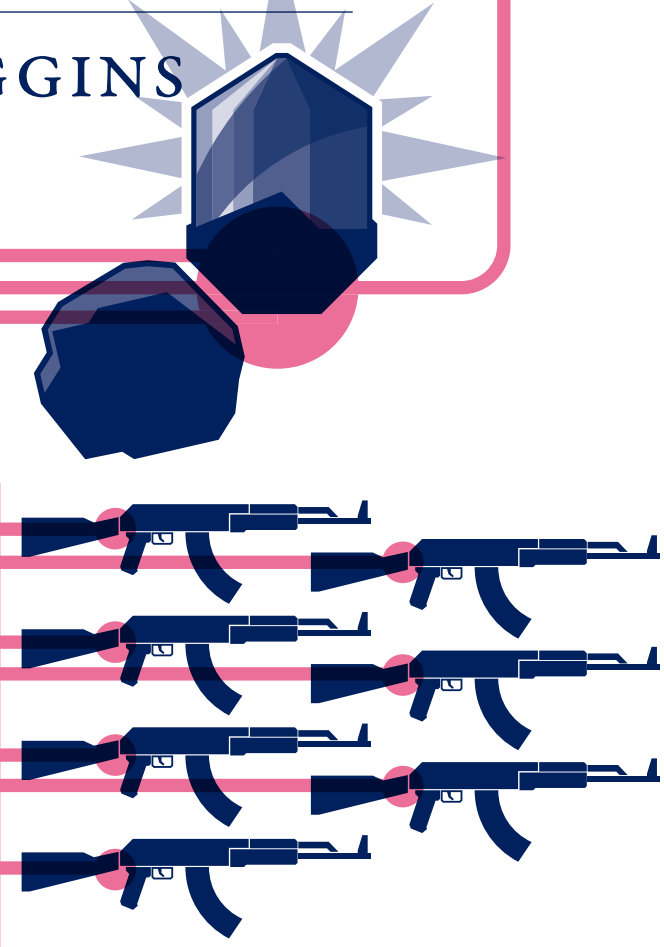
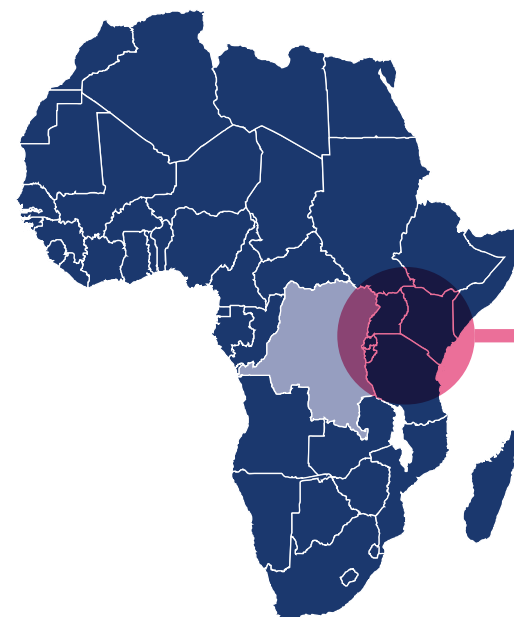
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ORIGINALLY
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CULF 3330 | FALL 2010

THE ONGOING CRISIS IN THE DRC

RYAN WIGGINS



ONE MORNING, just as the sun was rising in the Eastern Congo province of North Kivu, Honorata Barinjibanwa, a young 18-year old girl, was gathering grain for breakfast. As she turned to head back to her village, she heard the low rumble of SUVs flying across the dirt road that led into her village. In the back of the vehicles were twenty men wearing shiny tracksuits and Los Angeles Lakers jerseys armed with machetes and automatic rifles. For the next three hours, the rebels massacred all men, boys, and elder women, while kidnapping the girls who would be raped and abused for months. The date was April 18th, 2009, five years after peace was officially declared in the Democratic Republic of Congo.

While horrific, Honorata's story is one incident in a much larger crisis. Current conflict in Congo is a direct result of international policy. As an example of ethnic conflict

spilling over into nearby countries, many of Congo's problems began externally. Action must be taken to prevent the current genocide, which has both indirectly and directly resulted in over 5.4 million deaths. While billions of dollars and tens of thousands of peacekeeping forces have been poured into the region, the issues that Congo faces are systemic and unfortunately spiraling out of control.

Conflict in the Democratic Republic of Congo stems from a few key issues. Most importantly, Congo is home to a vast array of minerals. With some of the largest deposits of diamonds, gold, copper, zinc, and cobalt in the world, Congo has bountiful potential wealth. This, combined with historical governmental instability, has resulted in Congo becoming a hotbed for conflict. From neighboring countries attempting to gain access to the natural resources to ethnic groups using

“birth right” claims to land, the conflict in the Democratic Republic of Congo has left civilians as the victims. Access to vital needs like water and basic medical care are several hours of painful walking over the brutal Congo landscape. The question is not whether or not something should be done to ameliorate Congo’s crisis, but rather what can be done to overcome the seemingly insurmountable task of repairing a broken country.

The problems in Central Africa started during European colonialism. While Great Britain, France, and Belgium were staking massive claims in the largely uncharted African continent, trading boundaries were drawn on a first-come basis with little respect for native tribal lands. Specifically, Belgium colonized a portion of land that King Leopold II later called the Congo Free State (Nzongola-Ntalaja). For thirty years, he ruled mercilessly, displacing and killing civilians, while taking the natural resources and selling them abroad with no compensation to the colony. Notably, he promoted cutting off limbs of slaves for not producing enough goods, a technique that rebels would later use to terrorize innocent citizens (“Torture: a Weapon of War against Unarmed Civilians”). By 1895, the world had heard of the atrocities and Leopold was forced to surrender the country. For the next fifty years, the Congo Free State was left in the control of the Belgian parliament.

By 1960, a new generation of educated natives began to protest the government that systemically favored whites. Through civil disobedience and strikes, they eventually gained independence. However, within months of electing a leader, he was disposed in favor of European and United States’ supported Mobutu Sese Soku who was seen as an ally against the U.S.S.R. in the Cold War (Janssen). The partnership gave the West unmatched access to Congo’s resources while giving the Mobutu regime nearly half a billion dollars in military supplies, fueling a brutal regime. By the time Mobutu was overthrown in 1997, his country was in such disarray that collapse nearly was inevitable.

It is important to note the role of ethnicity in the current conflict. As colonization began to subside, the boundaries of each country were drawn at a European meeting known as the Berlin Conference. Colonies were divided into countries according to geographical features, like the Congo and Niger rivers. These borders separated tribal ethnic groups, often the same groups that were defined in name by King Leopold by himself. In the eastern portion of the Congo Free State, he gave one particular tribe rights, the ‘Tutsi’, while discriminating against another, the ‘Hutu’ (Nzongola-Ntalaja). This small act, one based on physical attributes as insignificant as the size of one’s nasal bridge, has reaped mass destruction upon Africa that continues today. While the Tutsi and Hutu

are not the only ethnicities affected by Leopold’s rule, these tribes would later prove to be one of the largest sources of conflict.

As Mobutu’s regime dwindled in the early 1990s, eastern neighbor Rwanda was experiencing mass genocide by both the Hutu and Tutsi populations (Janssen). Seeking allies against the Tutsi-led government, Hutu rebels fled to eastern Congo, combining with armed forces to launch a retaliation campaign against Tutsis in Congo. Rwanda and Uganda quickly deployed armies under the guise of defense of their respective ethnic groups, while ultimately attempting to control mineral resources. This gave Congolese citizens the opportunity to dispose of Mobutu with revolutionary leader Laurent-Desire Kabila taking his place.

For thirty years, Congo’s resources had been siphoned into Mobutu’s pockets. The country’s \$12 billion dollar debt now rested on the shoulders of the citizens. Kabila failed to stabilize the renamed Democratic Republic of Congo. His former allies, the Rwandan rebels, launched a campaign against the weakened Congo military (“Torture: A Weapon Of War Against Unarmed Civilians”). Neighboring countries attempted to exert influence as Angola, Zimbabwe, and Namibia sent troops into Congo to help defend against the Rwandan, Ugandan, and Burundian rebels. Kabila’s own bodyguard assassinated him only four years into his rule.

His son, Joseph Kabila, assumed the role of his father and immediately began peace talks with Rwanda and Uganda. With the assistance of the United Nations’ peacekeeping forces, dubbed MONUC, the process to end conflict began (Butcher). Within two years, all foreign forces had withdrawn from Congo borders and lasting peace agreements were established. Democracy was soon established and with the first democratic election in the Democratic Republic Congo’s history, Joseph Kabila officially assumed the role of president-elect (Edgerton).

Conflict, however, never stopped. With rebel groups still existing in small factions, incidents of terrorism inflicted upon civilians continue to this day. Offshoots of Congolese military, Hutu and Tutsi rebel groups battle for control of the mineral rich Kivu province in Eastern Congo (“Torture: A Weapon Of War Against Unarmed Civilians”). Condemned for war crimes by the United Nations, these groups have evaded capture and elimination, often crossing the border where they cannot be chased by peacekeeping forces. Peace agreements with rebels have been negotiated but have failed to contain the violence. Ultimately, the cost of the conflict is not only monetary, but humanitarian, with over 5.4 million people dead from ethnic clash in the Democratic Republic of Congo.

The solution to Congo’s numerous tribulations is multifaceted. While the road to recovery and eventual success will

be arduous, it is of the utmost importance to carefully and thoughtfully resolve these situations in order to prevent a reoccurrence. To understand how to repair the situation, we must first examine the current issues. The three main areas of contention include remaining rebels within Congo borders, the needs of the civilians affected by conflict, and the governments’ ability to administrate.

Despite United Nations’ peacekeeping efforts, rebels are still terrorizing villages. With the pending pullout of over 20,000 peacekeeping troops scheduled for June of 2010, the situation is precarious. The Democratic Republic of Congo’s government is not yet ready to enforce order on its own

(Butcher). Specifically, power handovers in the northwest region of the country have resulted in massive failures by Congolese troops to secure sites such as the Mbandaka airport where 20 civilians were killed in a conflict (“Militia Leader’s Case Sent To Military Court”). Similarly, MONUC has been unable to effectively keep the peace due to restrictions on its rules of engagement. Kabila, however, wishes to have the force leave the country in time for elections in early 2011 (Edgerton).

The flaws with MONUC are multiple. Their explicit goal, as dictated by U.N. Resolutions 1279 and 1291, is to observe and report on the compliance of warring factions on the peace agreements (Butcher). They are being asked to corral an unwieldy, diverse population of ethnicities with rebel groups embedded. They are disconnected from the plight of the ethnicities, and therefore, cannot control the outbursts and subsequent retaliation attacks. The focus of MONUC should not only be prevention by patrolling and responding to incidents, but also to assist the resistance to rebel forces within the groups themselves. As a peacekeeping force, MONUC should focus their efforts on training Congolese forces with rebuilding attempts through nation building and strategic planning to thwart rebel terrorism. Most importantly, MONUC should work to secure Congo’s porous borders that allow rebel groups to travel freely throughout Central Africa.

Resolution would require enormous effort. Effectively, the United Nations’ peacekeeping force would temporarily

become the executive force in Congo. Large commitments of time, money, and human involvement would be necessary. Countries like the United States and China, who gain from the cheap minerals that a weak and unstable Congo provides, would strongly object to a United Nations’ executive force. However, Africa’s instability is a liability to the

entire world. Rebel groups, particularly Joseph Kony’s Lord’s Resistance Army, have used Congo as staging ground for conflict in Uganda and Southern Sudan (“Torture: A Weapon Of War Against Unarmed Civilians”). By establishing the Democratic Republic of Congo as a stable regional power, it provides a springboard for the

neighboring countries that still struggle with conflict. It is important for a unilaterally committed United Nations to dictate this effort in order to allow Congo to remain as free of influence as possible.

The ultimate weakness of MONUC is that the largest and most influential countries in the world have failed to contribute their military strength to fight the acts of genocide taking place. The members of the United Nations’ Security Council, which includes the United States, Russia, the United Kingdom, France, and China, are the key component to Congo’s success. Combined, these five countries only account for 450 troops in the 20,000 person peacekeeping force. While not directly advantageous to them, their inaction resulting in 5.4 million deaths is inexcusable. Swift action in the early stages of conflict could have averted the senseless killings. By alleviating the strife the Democratic Republic of Congo faces, these larger countries would eventually have better and fairer access to the raw minerals available, without condoning human rights violations.

Conflict in Congo has resulted in disproportionate suffering for millions of civilians. Over 1.3 million individuals are currently displaced in refugee camps (Gettleman). While millions of dollars in aid is supplied each year to provide for these citizens, it is essentially just putting a band-aid on a gaping wound. To repair the evils in Congo, the needs of the people must be addressed, as they, each and every citizen of Congo, are the ultimate key to future success. To do so,

For thirty years, Congo’s resources had been siphoned into Mobutu’s pockets. The country’s 12 billion dollar debt now rested on the shoulders of the citizens.

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*For some, looting, pillaging, and corruption are
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basic necessities like access to clean water and basic medical supplies are crucial.

The first step to recovery is development of a permanent residence for refugees. Whether housing is resolved by rebuilding their villages or through efforts to modernize and relocate these citizens to more densely populated areas where established housing is available is unclear. The ultimate goal is to assure proximity to the three basic needs of every human being: food, water, and shelter. While some may argue against a shift from a village lifestyle to a more domesticated environment, existing conflict has rendered certain areas of Congo unlivable. Consequently, new measures must be taken in the best interests of all individuals involved, even if that includes a difficult transition.

Second, the infrastructure of Congo must be rebuilt. Following the independence from Belgian colonialism, roads and schools were built in an effort to strengthen the fledgling country (Nzongola-Ntalaja). Under Mobutu, these projects succumbed to corruption, as most allocated funds were deposited into personal coffers (Janssen). Using Congo's vast mineral wealth, the capital for projects could be sustained through exchanges with aid-awarding countries. Currently, such provisions have been arranged with China (Siddiqi). However, it is important that such agreements remain neutral to prevent the developed countries from taking advantage of Congo's inability to rebuild itself.

As might be expected, in the midst of conflict, families were torn apart. One particularly devastating tactic was the use of child soldiers. Over 30,000 children served in the Congo military and rebel groups, often against their will

("Torture: A Weapon Of War Against Unarmed Civilians"). Exposed to violence and propaganda from an early age, these children were disconnected from their former lives. As conflict dwindles, the child soldiers' place in society is an uncertain, yet important decision that must be made. Rarely is it possible for these children to rejoin their families after the atrocities they were forced to commit. While painful, their plight can be used as a force beneficial to the rebuilding of Congo. By using the former rebels, children and adults, as compensated manual labor to restore the infrastructure, they would provide a positive, critical service to Congo.

Cyclical poverty and bleak economic outlook prevents Congolese citizens from actively participating in the growth of the country. For some, looting, pillaging, and corruption are necessary evils that provide a source of income. This can be eliminated by providing alternative opportunities for citizens to earn money through increased foreign investment in capital projects and entrepreneurship. While this plan does rely on the trust of Congo citizens, it could be a successful program when the government is established enough to organize and fully support opportunities.

Ultimately, the Democratic Republic of Congo's success depends on the development of an education system. As a long-term investment, education is shown to reap exponential returns for each dollar spent. With only about 40% of school-aged children currently enrolled in public education, large disparities in overall potential growth exist, providing a depressing outlook for the future of Congo (Siddiqi). By encouraging education, the country can and will eventually prosper.

However all efforts to rebuild the Democratic Republic of Congo will fail until the government can adequately govern itself. For decades, Congo has been stripped of its natural wealth in minerals. Every year, foreign corporations collect massive profits with little tax burden. Little money or any tangible benefits ever reach Congolese citizens. The first step for Congo should be to completely nationalize mineral resource production and mining, eliminating the ability of other countries to gain unfettered access to its land.

While Congo currently does not have the ability to run its mining and production, other countries would be able to assist with equipment and training, in exchange for reduced prices. Congo would gain wealth from its own goods, while other countries would benefit through purchase of goods at prices that are fair to both parties. Basic economics dictate that the world needs Congo's minerals: specifically cobalt, essential for the production of computers and electronics, in addition to copper, and oil (Nest et al). Similarly, foreign countries should be able to invest in factories in and around Congo to reduce shipping costs. The result provides jobs, production of goods, and eventually economic growth.

The Congolese government's responsibilities extend beyond the economic sector. The difficulty with governing one of the most diverse and largest geographically spread population is the inability to encompass and relate to different cultures and ethnicities. For this reason, Congo must undertake a massive nationalism campaign in an effort to unite the country. The hearts and minds of Congolese citizens must be one. By becoming one nation, comprised of different cultures, but united under one common identity, the people of Congo can no longer be marginalized by the rest of the world.

One effort that would be beneficial is a Truth and Reconciliation Commission, similar to those in Sierra Leone and South Africa (Siddiqi). This would allow for an accurate historical understanding of what has happened and where the government failed in the past. The key to Congo's success is governmental transparency, honesty, and flexibility. The people must be able to trust the government and the government must be able to provide for the people. This also means that Congo must adequately prosecute the perpetrators of corruption and crime.

Finally, Congo must make an effort to become independent of foreign aid. Currently, the Democratic Republic of Congo is \$11 billion in debt to the World Bank and International Monetary Fund. Recent initiatives of debt forgiveness have reduced this by nearly \$3 billion, but the remaining total is still nearly 30% of Congo's current yearly gross domestic product (Nest and Wallace). Under the shadow of debt,

Congo will continue to struggle. Other nations of the world must assist Congo with debt, through debt relief or assistance with financial planning, in the interest of regional stability and worldwide economic growth. With financial independence, the Democratic Republic of Congo can eliminate the need for United Nations' support.

While the problems facing the Democratic Republic of Congo are monumental, they are not insurmountable. For centuries, Africa has been drained of resources by other countries. Little assistance was offered in return. As a result, thousands die on a daily basis from malnutrition, illness and political instability. Aiding Africa is not popular and is unfortunately extremely risky, but it is a humanitarian crisis that must be addressed. While short-term benefits are limited, a stronger Africa, based around a strong and independent Congo, creates opportunity for economic growth worldwide. The future of Congo lies in the immediate response to this conflict. Nations that refused to intervene or prevent genocide must now accept responsibility and atone with adequate aid and rebuilding assistance. Alone, Congo will become a failed state, but with unilateral support from the United Nations and specifically the countries in the UN Security Council, the opportunity for a bright and peaceful future exists.

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ORIGINALLY
WRITTEN FOR

DR. JENNIFER DORNAN-FISH
GLST 4343 | FALL 2010

ACTION PLAN AND ANALYSIS FOR CHAD

MADELEINE PROFILET

ACCORDING TO the United Nations, Lake Chad has shrunk 90 percent since 1963. Lake Chad is the main source of water for the countries that border it, Chad, Cameroon, Nigeria, and Niger. The lake is drying up because of drought, evaporation, and over-grazing. In 20 more years, the lake will be completely dry (“Shrinking” 1). In this CULF Workshop, my group was assigned to find a solution to Chad’s water problems. In the process of finding this solution, another issue came to light as well. There has been a huge increase in population due to violence in Sudan. Refugees are fleeing to camps in Chad, creating more water demands. People are literally killing for water in Chad. We became aware of a growing human rights concerns, as women and children are walking huge distances simply to find water. Our group’s challenge lay in the question of how to reduce reliance on Lake Chad and what to do about the Sudanese refugees.

The article “Lake Chad Fisherman Pack Up Their Nets” looks at the problem fishermen are now facing. Because the lake is drying up, many fishermen can no longer rely on the lake, and must start farming instead. Muhammadu tells of how he used to “catch fish as big as man” on the lake, and now he can only catch tiny catfish (Murray 2). As the lake disappears, these men’s livelihoods are at stake. Fishermen from other countries bordering the lake are moving to Chad, as this is where most of the water can be found (2). This results

in harassment from the Chadian fishermen, as well as tax officials pestering them (3). The article lists “global warming and human activity” as the culprits (1). Rivers that empty into Lake Chad are also not bringing enough water. The Logone and Chari Rivers, which go into the lake, have either been dammed or receive less rainfall. Another river, the Komadougou-Yobe River, does not even flow unless it is the rainy season (2). My group did not even begin to discuss how many jobs had been lost due to the lake drying up.

After throwing around many ideas, ranging from a rain collection system, to making a deal with companies to build aqueducts in exchange for Chad’s oil, to digging up the wetlands around the lake, we came up with three things that must happen. First, we must reduce water use. This can be done through improved governance of the use of shared surface and groundwater resources and policies to prevent overexploitation. An alternative to the irrigation systems of cash crops must be found, as agriculture uses most of the lake’s water. Also, irrigation systems and the construction of dams on major tributary rivers must be regulated, so the water flow into Lake Chad stays constant. We also should reduce the number of crops that use a lot of water, such as cotton and rice. We proposed trading oil for cotton with developed countries, so we do not have to grow as many water-intensive crops. Next, the problem of over-grazing was addressed.

We proposed to split the vegetation around the lake into different grazing zones, then separate herds into smaller groups. Each group would then visit different grazing areas to keep the vegetation in good condition. Last, to deal with the Sudanese refugees, we decided to establish more refugee camps and to dig wells in the camps, so women and children will not have to walk miles to get a bucket of water.

I learned many things from this workshop. Going into it, I did not see a solution to Lake Chad drying up; the problem seemed completely unsolvable. Through group discussion, I realized the solution is outside of the box; it is not a simple one. Also, there is not just one easy way to fix the problem; many approaches must be taken in order to stay out of a humanitarian crisis. I also realize that the solutions we proposed are easier said than done. I am still left with many questions and problems to our action plan, such as how will the government regulate water better? I assume enforcing laws in an underdeveloped country is hard, so I do not think it will be easy to enforce water regulations. We also proposed different irrigation systems to reduce the reliance on water, but I do not know any alternatives. Even the irrigation systems in the United States are not modernized. It will also be too expensive for Chad to replace outdated systems. Another problem is how the herding animals will know their assigned grazing zone. These are animals; they do not follow human-imposed rules. I also do not think the nomadic people herding the animals, will necessarily follow these zones. They will not want to walk out of the way to their specified zone if there is grass right in front of them. It is illogical.

Besides the logistics, each policy proposal has certain consequences if enacted. Regulating irrigation systems and the building of dams affects the farmers and their societies in those regions by the rivers that flow into Lake Chad. Farmers need water so their crops will grow, which in turn feeds their villages. It is part of the “upstream versus downstream” debate. Since water passes through these farmlands and dammed areas first, they claim the water rights. The farmers do not want their lands to suffer so that Lake Chad can be full. Another set of consequences comes from getting rid of water-intensive crops. We proposed to trade other countries

The lake is drying up because of drought, evaporation, and over-grazing.

In 20 more years, the lake will be completely dry.

oil in return for crops, but this will threaten farmers’ livelihood. Chad relies heavily on agriculture as a means to make money, so if they decide to import crops, farmer’s jobs will disappear. There is also the possibility that the importation of crops is not successful; therefore, millions would go hungry. If this happens, Chad would not be self-sustaining; I think this is too big of a risk to take. Finally, in creating more refugee camps, the last re-

percussion I foresee is the possibility of even more Sudanese refugees fleeing to Chad and overwhelming the water supply. It is an extremely big predicament, as these refugees are escaping mass genocide. Is it ethical to limit the number of refugees allowed into the country, so water can be conserved? On the other hand, is it just for non-citizens, the Sudanese refugees, to consume the citizens’ of Chad’s water?

Water and life go hand-in-hand, as I see it. Leaving the workshop, I had believed that my group had come up with sufficient solutions to help the dwindling amount of water in Lake Chad. To reduce water use, we proposed regulations and alternatives to current practices. We also planned a way to help with the problem of over-grazing, as this causes the lake to disappear. Last, we decided to establish more refugee camps and dig more wells in these camps and throughout villages in Chad. Upon further thinking, these proposals each have problems and certain ramifications to them. This is a situation where the positives and negatives of each proposed idea must be weighed carefully. It will be interesting to see if the problem of the disappearing lake will be solved. If it is not solved, there will only be more problems to come for the people of Chad, Niger, Nigeria, and Cameroon; the Sudanese refugees; the nomads, and the animals living in this region.

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ORIGINALLY
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DR. CHRISTINE SAMPLE WILSON
CULF WORKSHOP | FALL 2009

THE HABER BOSCH PROCESS

A FORGOTTEN STORY OF A WORLD-CHANGING DISCOVERY

TOBIAS GROS

AT THE START of the twentieth century, a discovery was made that would usher in massive changes. It was a chemical process thought up in a lab by a German scientist of Jewish origin. Few people are aware of the influence this man and his invention have had. His discovery, however, would influence the outcomes of two world wars, contribute to the suffering of millions, and ultimately place enormous strains on the health of our planet. The same discovery, however, would prevent starvation in Europe of the early twentieth century, raise living standards in postwar America, and eventually sustain the growing populations of China and India with the emergence of the Green Revolution. The man responsible was Fritz Haber, and his invention has come to be known as the Haber Bosch Process.

The Haber Bosch Process is a means of producing ammonia. Ammonia in turn contains a form of nitrogen which is suitable for use in plant fertilizers and explosives. Although nitrogen is the most common gas in our atmosphere, the structure of its N_2 molecule makes it almost non-reactive. Haber's insight was to combine hydrogen and atmospheric

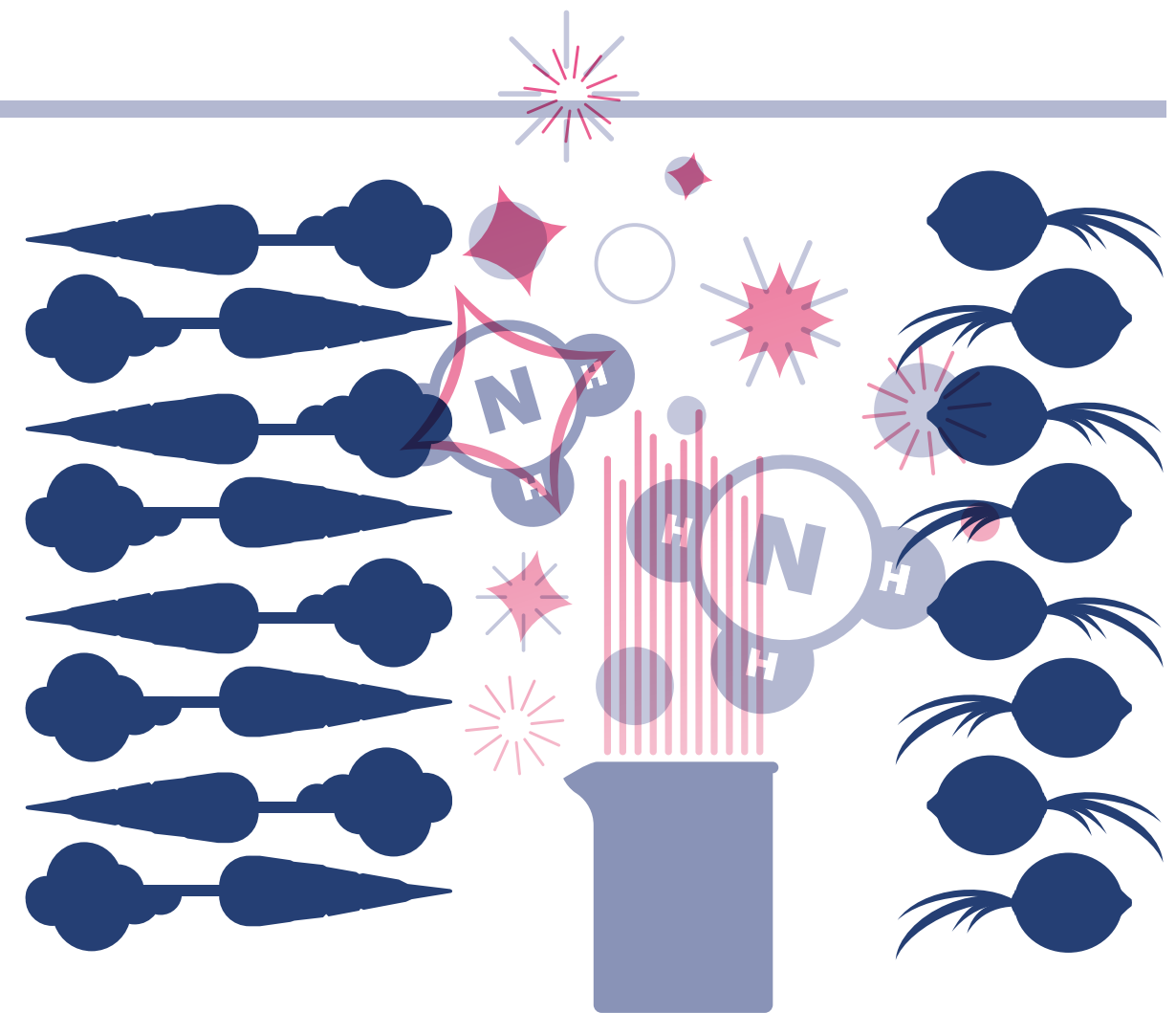
nitrogen under extreme pressure and then pass the hot gaseous mixture over a catalyst surface of iron or zinc oxide. Before the Haber Bosch Process was developed, usable or "fixed" nitrogen could only be found in naturally fertile soil or animal manure. Haber discovered the method for synthesizing ammonia in 1909 while working as a researcher at the University of Karlsruhe. Fellow chemist Carl Bosch is credited with commercializing the process, taking it from the lab room to the factory and thus enabling mass production. The Haber Bosch Process remains the most efficient and cost effective means of producing fixed nitrogen to this day.

In order to understand the importance of this invention one must consider the setting in which it was developed. Food supply was of a matter of great concern in Europe during the eighteenth and nineteenth centuries. Populations were increasing rapidly, mortality rates were falling, and it seemed as if population would soon outstrip food supply. Thinkers and governments were well aware of the problem. In his 1798 work, "An Essay on the Principle of Population," the British scholar Thomas Malthus wrote that "the increase of

population is necessarily limited by the means of subsistence." Indeed, roughly a half century later, Ireland experienced the Great Famine, also known as the Irish Potato Famine. No doubt food security was an ever looming threat during the nineteenth century and prior periods in Europe. At the start of the twentieth century German agriculture was in a tentative state as well since fertilizer specifically was in short supply. In her 2001 book, "Prometheans in the Lab," science writer Sharon McGrayne states that "the industrialization of Germany's farms was closely linked to its use of natural fertilizer, especially nitrogen compounds from marine bird manure imported from Peru, Chile, and Bolivia. Yet experts predicted that Europe would exhaust South America's Guano in thirty years" (McGrayne 64). Furthermore, Germany's faltering supply of nitrogen presented a threat beyond food scarcity. In addition to its use as a fertilizer, nitrogen is a key ingredient in the manufacturing of explosives. During the first decade of the twentieth century, tension between European powers ran high. In the event of a European war, Britain's navy would block the import of guano that Germany needed to make

nitrates for explosives. Hence, Germany had the dual incentive of food and national defense to secure nitrogen sources. Fritz Haber answered this call by inventing a means of fixing nitrogen synthetically.

If the threat of war had spurred the development of the Haber Bosch Process, its invention in 1909 was certainly timely: a mere five years after Germany acquired the ability to produce nitrogen, war broke out in Europe. The First World War was the first war to widely employ science and technology in modern mechanical weaponry. The Haber Bosch Process was part of this modern war machine and played an integral role in the war's unfolding. Without nitrates produced in Germany's new chemical factories, German tanks, airplanes, and submarines would never have been able to deliver the destructive force of military explosives. Indeed, synthetic ammonia produced by Haber's process furnished almost half of Germany's wartime nitric acid explosives (McGrayne 70). The Haber Bosch Process likely prevented the Germans from losing the First World War early on, and extended both the length and overall human cost of the war dramatically.



Haber's association with some of the most destructive aspects of World War I tainted his reputation and he was further impugned by his involvement in the development of poison gases used against Allied troops. Nevertheless, these darker issues would over time be dwarfed by the more positive impacts of the process on agriculture, economics, and societies the world over. The ultimate significance of the process lay in its uses as an industrial fertilizer and, though the link between nitrogen's use in war would never be completely severed, Haber was recognized for his contribution to science and agriculture with a Nobel Prize in Chemistry in 1918.

Fittingly, the matters of fertilizer, explosives, farming and war would interweave once again after the Second World War. The place for this to happen was no longer Europe, but across the Atlantic in the United States. Like Germany in 1914, the United States had been using the Haber Bosch Process to prepare substantial quantities of nitrogen for use in explosives. After the war, the U.S. retained large stocks of nitrates, and large capacities for further production. Yet with the war over, factories no longer needed to be in the business of manufacturing explosives, and the natural answer was to use this abundant chemical for agricultural purposes. In his 2006 book, "The Omnivore's Dilemma" Michael Pollan describes the postwar period as a key turning point in the industrialization of food [that] can be dated with some precision to the day in 1947 when the huge munitions plant at Muscle Shoals, Alabama, switched over to making chemical fertilizer.... The chemical fertilizer industry (along with pesticides, which are based on poison gas developed for the war) is the product of the government's effort to convert its war machine to peacetime purpose" (Pollan 41).

Indeed, the industrialization of farming and the associated increase in food production in the postwar period was linked closely to the availability of cheap fixed nitrogen after 1945, and the changes this brought about to global farming were monumental. Before the advent of synthetic fertilizer, soil needed to produce and store its own fertility as part of the natural nitrogen cycle. This was done traditionally by growing diverse species of plants, allowing animals to graze, and periodically rotating crops. With the introduction of synthetic fertilizer, soils no longer needed to be naturally fertile and there became no natural limit to the rate at which fertility could be replenished. This enabled farmers to grow both larger quantities of food but also did away with the need to maintain soil fertility using natural or traditional methods. Consequently, a single patch of land could be used year after year to grow the same crop; nitrogen rich fertilizer could be added indefinitely.

While nitrogen is not the only element of concern to plant health, its presence is key. As far back as 1840, the German biological chemist, Justus von Leibig, had reduced

the notion of soil fertility to three basic elements: nitrogen, phosphorous, and potassium—of which nitrogen had been the only ingredient typically in short supply. The Haber Bosch process changed this forever. Michael Pollan explains that with knowledge of these three chemicals and a stable supply of each, agriculture was "liberated from old biological constraints, the farm could now be managed on industrial principles, as a factory transforming inputs of raw material – chemical fertilizer – into outputs of corn. Fixing of nitrogen allowed the food chain to turn from the logic of biology and embrace the logic of industry" (Pollan 45).

This shift to industrialization fit the optimistic yet pragmatic atmosphere in America during the late 1940s. Several factors led to an increase in food production, all of which were important, but all became more effective with synthetic fertilizers. In one way or another, all these factors could once again be traced to America's involvement in World War II. For one, the war produced a great demand for food; the U.S. was pressed to provide food not only for Americans at home and soldiers overseas, but also for European citizens ravaged by war. World War II also led to a domestic labor shortage; farms lacked the manpower to keep up with production and the only way to compensate was to increase the level of mechanization. Many tractor companies such as Massey Harris had switched to making tanks and military trucks during the war; after the war, their production capacity and technical expertise were directed toward building new and improved farm equipment (Farming in the 40's). As it does today, the U.S. Government actively supported farming in the 1940s. In 1946, for example, Congress passed the Research and Marketing Act to fund studies on the marketing, transportation and distribution of farm products. The confluence of all these factors led to incredible gains in production. According to USGA data, growth increased three-fold between 1940 and 1996 compared to the previous two decades (Gardner).

The United States was not alone in benefitting from synthetic fertilizers. The introduction of synthetic fertilizers in China, for example, is thought to have prevented the starvation of countless Chinese citizens. Starting in 1958 and under the leadership of Mao Tse-Tung, the Chinese government implemented a national project known as "The Great Leap Forward." The goal of the program was to develop industry and agriculture simultaneously. While the program did increase steel and grain production, much of it was exported and did not benefit Chinese peasants directly. Estimates vary, but it is thought the Great Leap Forward resulted in the starvation of between 14 and 40 million Chinese people from 1958 to 1961 ("Mao Tse-Tung"). Despite China's attempt to modernize, China lacked the mechanization and synthetic fertilizer needed for a western style industrial approach to growing food. Some scholars believe that China's inability to



*Few people know of **Fritz Haber**. His discovery, however, would prevent starvation in early 20th century Europe, raise living standards in postwar America, and eventually sustain growing populations in China and India.*

reliably produce enough food for its people led to its opening up during the 1970s and 1980s. Michael Pollan states, "After [President Richard] Nixon's 1972 trip the first major order the Chinese government placed was for thirteen massive fertilizer factories. Without them China would probably have starved." By 1978, Chinese grain output had increased to 304,000 tons from 113,000 tons in 1949 (Agriculture).

Nitrogen fertilizers were also a key factor in an important clutch of agricultural innovations implemented in India and Mexico in 1943 known as the "Green Revolution" which saw western industrial farming techniques proliferate throughout developing countries. Initially this meant the adoption of irrigation infrastructure, pesticides, and nitrogen fertilizer. Eventually it would include mechanization of farming processes and the use of high yield hybridized grain varieties. Norman Borlaug launched the Green Revolution in Mexico at a time when Mexico was importing half its wheat supply, and by 1964, Mexico had become a net exporter of wheat at 500,000 tons (Burton). Borlaug would later turn his efforts to India where grain production would double between 1965 and 1972, and make India the world's third largest producer ("The Beginning..."). According to a 1994 paper released by the Royal Swedish Academy of Sciences, world grain production increased over 250% between 1950 and 1984. The paper attributed the success of the Green Revolution to an increased use of fossil energy for fertilizers, pesticides, and irrigation to raise crops as well as to improved seed. The paper cites the 100-fold increase in what it calls the "energy-intensiveness of agricultural production." It is precisely the increase in energy-intensiveness that Haber's process enables (Kindall)

Despite these incredible levels of food production, synthetic nitrogen fertilizers have had negative impacts as well. The environmental sustainability of modern industrial farming is becoming an issue of increasing concern around the world. Before the Haber Bosch Process made artificial fertilizers widely available, farming methods needed to be environmentally sustainable by necessity. If soil fertility was not maintained, production suffered; when the carrying capacity of land was overstepped, balance was restored by either an environmental or demographic crisis. Environmentalists argue that our intensive use of chemical fertilizers is unsustainable as well. While modern compound fertilizer does replace key chemical nutrients, it can be detrimental to biological processes such as microbial, plant, and insect life, which are associated with natural soil fertility. This can result in the break down, compacting, and erosion of the synthetically fertilized soil over time.

The fertilizer itself can also cause environmental damage as much of it is carried away by rain runoff. Although in somewhat diluted form, the fertilizer makes its way into rivers, lakes, and eventually oceans where it causes imbalances in local environments. Nitrogen contaminated water results in explosive growth of toxic algae, particularly along coastal areas. This in turn results in areas of hypoxic (oxygen starved-light deprived) water (Science Focus) commonly referred to as "dead zones" since the water cannot support conventional animal or plant life. Currently there is a 6000-7000 square mile dead zone in the Gulf of Mexico due to fertilizer runoff from the Mississippi River (Science Focus). Dead zones like these exist all over the world, but are most concentrated around North America, Europe, and China (Figure 2).

His same discovery would influence the outcomes of two world wars, contribute to the suffering of millions, and ultimately place enormous strains on the health of our planet.



The quality of foods grown using artificial fertilizers is also under question, and often criticized by advocates of organic and sustainable food movements which claim to offer superior methods of food production in terms of food quality and environmental impacts. Author Michael Pollan argues that reductionist science has been misused and misinterpreted by modern farmers. He notes that while it has been well established that plants require nitrogen, potassium and phosphorous to grow, they need other nutrients as well. An analogy could be made to our ever-changing understanding of human nutrition. It has long been known, for example, that we require protein, carbohydrates and fats to survive, only later did we become aware of our need for vitamins and minerals, and yet more recently chemicals like omega 3 fatty acids. Such nutrients have not always been understood and continue to present new questions. Some, therefore, argue that industrially-grown foods lack nutrients beneficial to human health. One study by researchers at Rutgers University found that “the amount of iron in the organic spinach was 97% more than the commercial spinach, and the manganese was 99% greater in the organic. Many essential trace elements were completely absent in the commercial produce whereas they were abundant, comparatively, in their organically grown counterparts” (“Organic Food vs. Commercial Food”). Despite the results of this individual study, there has been little scientific consensus on whether organic foods (which are grown without synthetic nitrogen fertilizer) are actually healthier than industrially-grown ones. Pesticides are a related issue since they are generally required for crops grown using synthetic nitrogen fertilizers.

The environmental and health concerns regarding foods grown using industrial methods including synthetic fertilizer have been serious. That said, one must weigh the alternatives carefully. Norman Borlaug, father of the Green Revolution, once said the following in response to criticism from the environmental movement:

Some of the environmental lobbyists of the Western nations are the salt of the earth, but many of them

are elitists. They’ve never experienced the physical sensation of hunger. They do their lobbying from comfortable office suites in Washington or Brussels. If they lived just one month amid the misery of the developing world, as I have for fifty years, they’d be crying out for tractors and fertilizer and irrigation canals and be outraged that fashionable elitists back home were trying to deny them these things. (Yousefzadeh).

Thus, when considering the alternative, environmental costs of synthetic fertilizers may be justified.

When one considers the technology available to us today, one can look back and point to crucial breakthroughs along the way. The early twentieth century was a time of great scientific and technological advancement. In 1903 the Wright Brothers achieved heavier-than-air flight and two years later, Albert Einstein revolutionized our understanding of physics with his Theory of Relativity. No doubt, these discoveries were of monumental significance and value. At first, Haber’s insights and work may not seem as noteworthy as that of the Wrights or Einstein. And Haber’s role in the development of poison gas for Germany during the First World War would forever sully his legacy. Still, when one considers the sheer impact of this man in the area of one the basic requirements of all people – food – his contribution cannot be overstated. In this sense, Fritz Haber is one of the least recognized yet most influential scientists of his era.

Whatever the comparative merits of contributions in science, Fritz Haber illustrates the double-edged quality of technology, invention, and discovery. Haber’s production of ammonia through synthetic means was neutral in its character, just as was Einstein’s new formulation of the structure of time and space, or the Wright Brothers’ successes in flight. I have discussed some of the darker aspects of Haber’s work, but these could also apply to Einstein, the Wrights, and to science more generally. Like Haber’s inestimable benefits to mankind, the potential of Einstein’s work to solve energy

problems is enormous. And we all benefit from air travel, of which the Wrights were pioneers. Like Haber, as well, the basic work of Einstein has the dark side of nuclear weapons, and the Wrights’ for the production of aircraft of devastating destructive power. As with most science, the discovery itself is neutral and without initial application. Subsequent developments, like the use of ammonia in explosives, might go roughly under the category of “unintended consequences” when the ultimate application of a discovery is left to others.

The synthesis of nitrogen through the Haber Bosch Process influenced the twentieth century greatly. Without it, economic and societal development across the globe would likely have never reached the levels we see today. Vaclav Smil assesses bluntly that two of every five humans on earth today would not be alive were it not for the Haber Bosch Process (“Enriching the Earth”). Global food production could not have kept pace with demand, and starvation would likely have checked population as it has done for millennia.

Ultimately it is impossible to predict just how the world would have developed in the absence of the German chemist, Fritz Haber. What is clear, however, is that the unfolding of the twentieth century and onwards would have been drastically different. The work of Borlaug in the 1940s built on the spirit of Haber and as does Monsanto’s genetic engineering of crop seeds since the 1980s. Without a doubt, the invention of the Haber Bosch Process in 1909 – for all its light and dark aspects – was one of the most significant and influential scientific breakthroughs in modern history.

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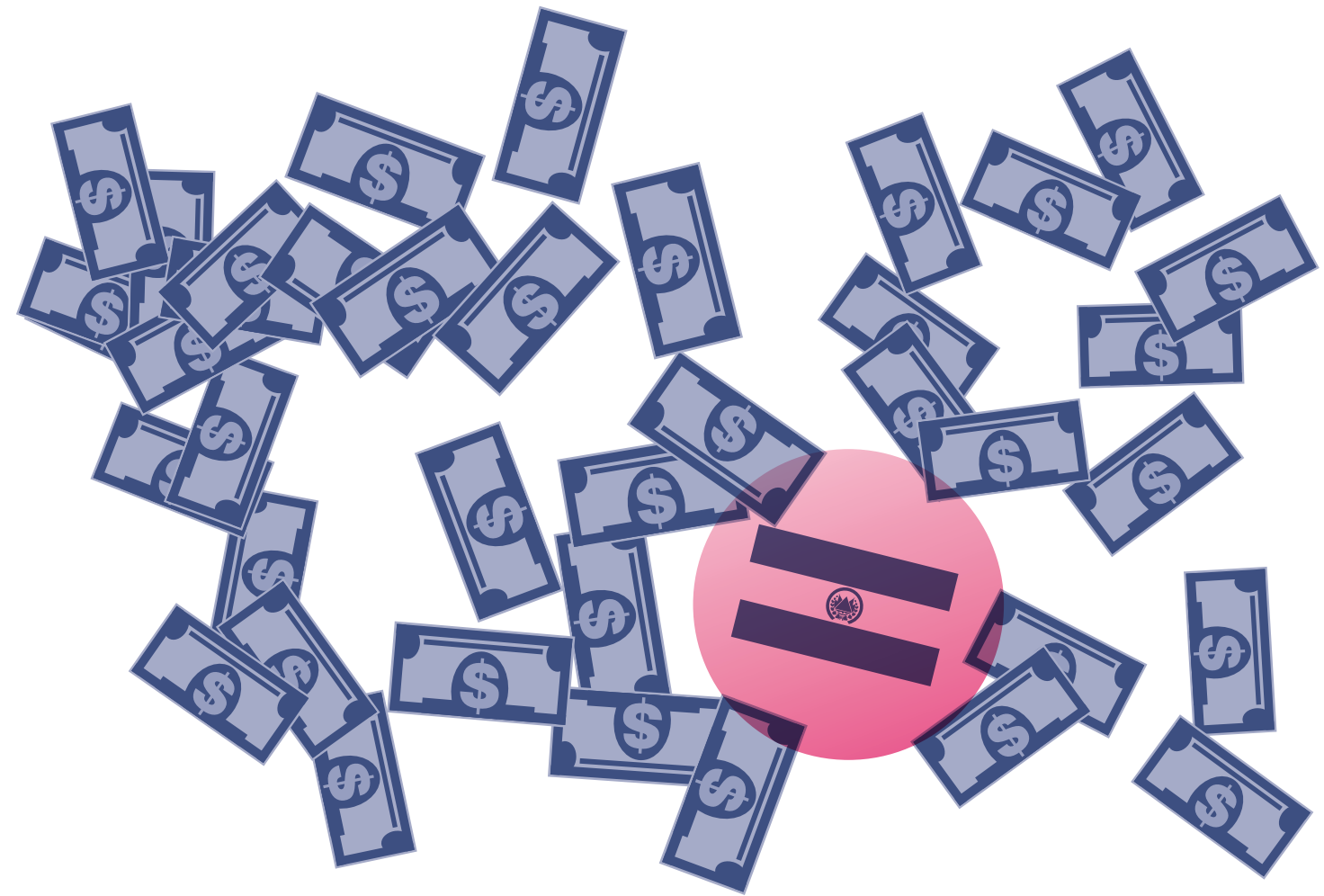
THE SEARCH FOR TRADITION AND CULTURE IN EL SALVADOR

EDGAR UMAÑA

THE GLOBALIZATION LIGHT BULB first came on in my head around the 6th grade, when my father, sister and I traveled to El Salvador to visit my family. I had been to my father's country many times when I was very young, but did not remember my cousins, aunts and uncles, grandparents or the country itself. I thought of El Salvador as a mysterious country very far away, but as it turned out it was more similar to what I was used to than I expected.

My lack of understanding about the shrinking world was evident prior to our trip. My father told me to pick out some things from Austin to bring for my cousins, and the first thing that I thought of was candy. I was sure that any kid my age would enjoy candy, especially from the United States, so I bought some standard brands like Reese's and Hershey's. Once we arrived at my family's house in Santa Nita I expected my cousins to take great interest in my gifts, but it was rather the opposite. They simply said "we have these already." Not only that, later I found out that my cousin had a Nintendo 64 with more video games than I did! My dad and I were very surprised and somewhat disappointed; it turned out that El Salvador was not as exotic as I had thought.

The forces of globalization were particularly evident to me this past summer, when I flew into San Salvador, the capitol and largest city. My cousins greeted me at the airport and we decided to go eat. The landscape was still very foreign to me, despite having traveled there in 2007. We drove around the city and all the billboards seemed to be advertising foreign companies and their products, aside from a few billboards that encouraged personal empowerment and urged the people to improve the country and help create a new El Salvador. I saw many Pizza Hut, Nike, Pepsi, and Coca-Cola signs and even a number of Mexican phone company advertisements from companies such as Claro, Movistar and others. I realized that even in this distant land I could easily step into a fast-food restaurant and have a meal that would be nearly identical to one in Austin. As we kept driving, my cousins asked where I wanted to eat. I told them that I wanted something Salvadoran. They paused for a second, and then said, "There's nothing I can think of in the area." We stopped at a shopping center in the heart of the city and the American influence showed once again. To my left was a Cinemark theater, and to my right, a Chili's restaurant. I was dumbfounded. We eventually decided on a chain Mexican restaurant that had just popped up all over



El Salvador in the past year. It was beginning to seem like it was harder to find a Salvadoran dish than a foreign one and my vacation from everyday life in the United States to search for my heritage was becoming an increasingly challenging endeavor.

Globalization has made it more difficult to connect with my roots. My father grew up in El Salvador and made the long journey to the United States during the early 1980s to escape the brutal Civil War. I was born in Houston, Texas and moved to Austin where I have been living ever since. I am not ashamed to say that I am an American, but at the same time, I am proud of my Salvadoran heritage and I have taken lots of time to rediscover my father's side of the family and learn Spanish. Whenever somebody asks where I am from, I tell him or her that I am from Austin, but I also make sure to explain that I am part Salvadoran as well. It is crucial to know where you come from and emphasize your heritage. I find it necessary to hold onto my roots. In my search for the culture of my father's homeland, I find it harder now than ever to see the traditions of the El Salvador my father once knew. The streets of the large cities that once may have been filled with local eateries and family-owned businesses are now overrun by American chain restaurants, gas stations and even

Mexican telephone companies and restaurants. The country even began using American currency within the past decade, which not only shows El Salvador's dependence on the United States, but also its lack of sovereignty in a changing world. This not only affects my perspective on the country, but also my identity as it becomes harder to find what is truly Salvadoran and not a product of cultural imperialism and economic integration.

Yet despite the changes that globalization has brought, I also saw that the local culture of El Salvador remains resilient. As we drove out of the big city and onto the rural highways surrounded by mountainous terrain, I began to see the El Salvador that I had always envisioned. I saw the campesinos (farmers) herding cattle or tending to their crops, the school children walking alongside the highway in their uniforms, and land stretching back as far as the eye could see, unscathed by urbanization. There are still many things that are truly Salvadoran and have yet to be engulfed by globalization. This essence of El Salvador seems to be kept in the hearts of an older generation that witnessed the rapid change that made the 1970s El Salvador so different from the one today. At many pupuserias (restaurants that sell

I find it harder now than ever to see the traditions of the El Salvador my father once knew. The streets of the large cities that once may have been filled with local eateries and family-owned businesses are now overrun by American chain restaurants, gas stations and even Mexican telephone companies and restaurants.

pupusas, a celebrated national dish), you more often than not see older women cooking and running the business. It seems that many of these establishments have been around for a long time, and this older generation have been using these recipes for many years, keeping the tradition alive by teaching their children and grandchildren to cook the way they have been for decades. The best restaurants serving typical Salvadoran food were tucked away and somewhat hard to find, especially for a foreigner. In the search for my Salvadoran heritage, I have come to realize just how important my elders are. They are the ones who lived through the Civil War, saw this rapid transformation, and know El Salvador and its history best. My uncle David, for example, is in his late seventies and at times it seems difficult for him to understand the ways of the younger generation and of the new El Salvador, but he accepts it and continues to live his life in his small rural town the way he always has. Every time I visit I learn as much as I can from him and from others, with the hope that I might gain more knowledge about what it means to be a Salvadoran.

One of my last nights there I was hanging out with my cousins on their porch when I asked my cousin Oscar “so what is the leading industry here?” He thought about it for a second and told me, “Money sent back from the US”. So many Salvadorans have fled to the United States over the past 30 years that money sent to their families has surpassed

the once booming coffee and banana trade. I asked about the culture, if there were many Salvadoran companies I had somehow missed or television shows and musicians I hadn’t noticed. He shook his head, “Look at the shopping mall down the Highway, all the companies are American. All the people watch Soap Operas from Mexico. Look at all of the kids our age. They wear Abercrombie and American Eagle. We listen to bands from Mexico and the USA. Our economy is nothing, we might as well be a territory of the United States.” It was hard to swallow, but as a young man that has lived in El Salvador his whole life, I knew that he had a point. But despite all of this, my cousins remain proud to be from El Salvador. They told me that they would stay there for a long time, and love their country for what it is. The younger generation can still tell you where to eat a good Pupusa, or use the Salvadoran dialect that my father used growing up in the 1970’s, but now they are also joining the ongoing integration of the world, aiming to utilize the new tools and opportunities brought to them by globalization.

There is no way to stop globalization and perfectly preserve cultures and traditions. We all must learn to thrive and embrace the rapid interconnectedness that surrounds us. Unfortunately, economic forces have the power to dictate how a country develops and this can cause local cultures to suffer, which is increasingly evident in El Salvador, but it is far from eradicating them. There is still hope that local traditions can withstand globalization and adapt to it, allowing them to continue for many years to come.

After my recent travels, I now know that to understand the culture and traditions of my ancestors, I must be a part of them. Visiting for a couple of weeks every other year cannot possibly be enough time to embrace the everyday life of a Salvadoran. The truth is that I am an American born in the United States and without ever living in El Salvador for an extended period of time I cannot discover all aspects of my heritage. Despite the obstacles that globalization places on the discovery of my ancestry, all is not lost. Many steps have been taken by the Salvadoran government to improve the preservation of Mayan archaeological sites and the youth still keep the accent and slang of their mothers and fathers, while adding a new word here and there. El Salvador and the world are not going to take any steps backwards, but rather are rapidly integrating due to globalization. In the midst of all this rapid change, I can only try my best to hold onto who I am. One thing will always be certain; I come from El Salvador, and El Salvador will always be a part of me.

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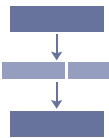
EXPLANATIONS

GRAPHIC DESIGN CONCEPT MAPS

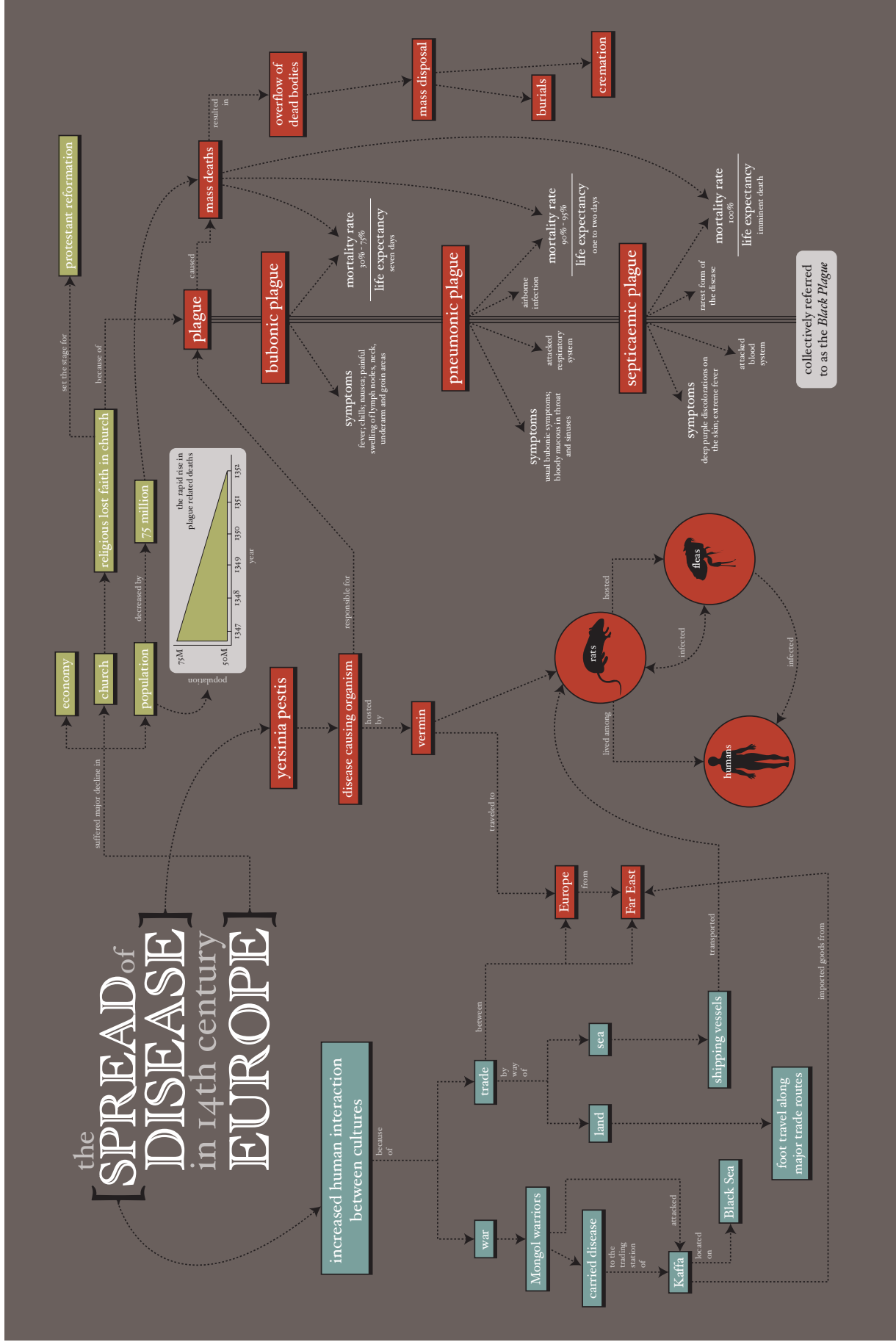
For graphic designers, information graphics can be a rich opportunity. They give the designer a space to dig into a topic, to marry form to content, to give a rich explanation, and to potentially enrich the viewer, helping them to visualize something in a new way.

The concept map is an information graphic that uses design elements – line, color, shape, etc. – and text to break down a topic and show the relationship of the different parts to one another and to the whole.

In Graphic Design’s Junior Studio, students create posters of concept maps to explain a chosen topic. The following examples were created in Spring 2011. They use the concept map, incorporating quantitative graphics, to explain world health problems.



ORIGINALLY
CREATED FOR DANIEL LIEVENS
GDES 3343 | SPRING 2011



The HIV Pandemic

Origins and Evolution:

- SIV (Simian Immunodeficiency Virus):** Found in chimpanzees, which are hunted for bushmeat.
- Zoonosis:** SIV is transmitted to humans through bushmeat consumption, occurring in Africa.
- HIV (Human Immunodeficiency Virus):** A retrovirus that undergoes mutations and natural selection, leading to the development of a vaccine.

Transmission and Impact:

- Transmission:** HIV is spread through sharing needles, unprotected sex, and blood transfusion.
- Immune System:** HIV destroys the immune system, which is protected by a vaccine.
- AIDS (Acquired Immunodeficiency Syndrome):** Results from drug cocktails and leads to body wasting, infections, and cancer.
- Outcomes:** Infections, body wasting, and cancer can lead to death. The possibility of not developing AIDS and dying from other causes is also noted.

Worldwide HIV & AIDS Statistics (2009):

Region	Estimated population of those living with HIV/AIDS in 2009 (in millions)
Sub-Saharan Africa	22.5
Eastern Europe and Central Asia	4.1
South and Central America	1.4
North America	1.4
Western Europe	1.4
South-East Asia	1.4
East Asia	1.4
South Asia	1.4
North Africa and Middle East	1.4
Europe	1.4
Central America	1.4
Caribbean	1.4
South America	1.4
North America	1.4
Europe	1.4
Asia	1.4
Africa	1.4
Oceania	1.4

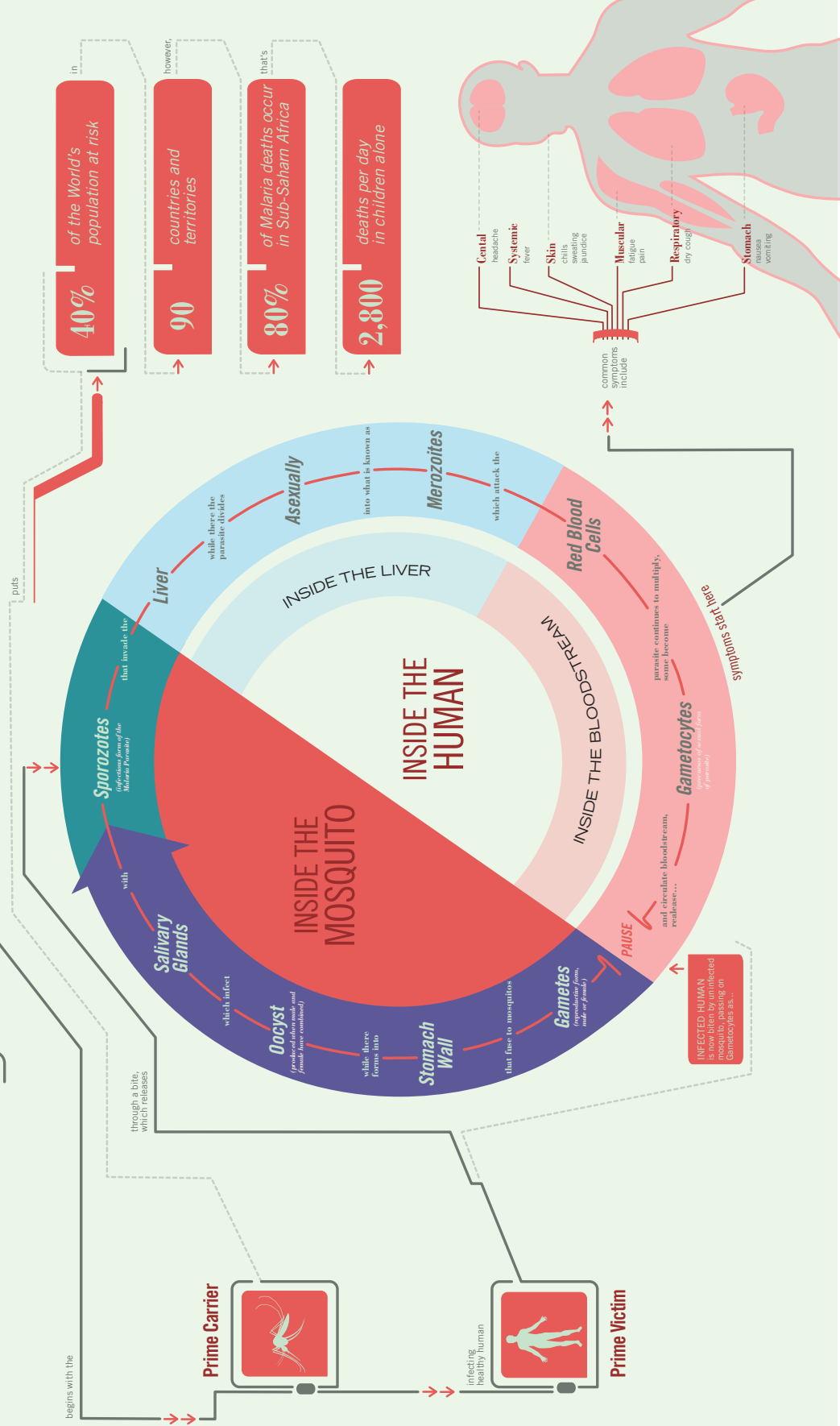
Source: "Worldwide HIV & AIDS Statistics" AVERT, 2011. Web. 16 Feb. 2011.

SAMANTHA WATSON

MALARIA CYCLE

The Mosquito Problem

Malaria is a mosquito-borne, climate-sensitive infectious disease caused by the parasite Plasmodium. It is transmitted through the bite of a female Anopheles mosquito and is responsible for over 250 million cases and nearly million deaths worldwide each year.



MARISSA CUEVAS-CAMPOS

FRESH WATER USE AND ITS SIGNIFICANCE

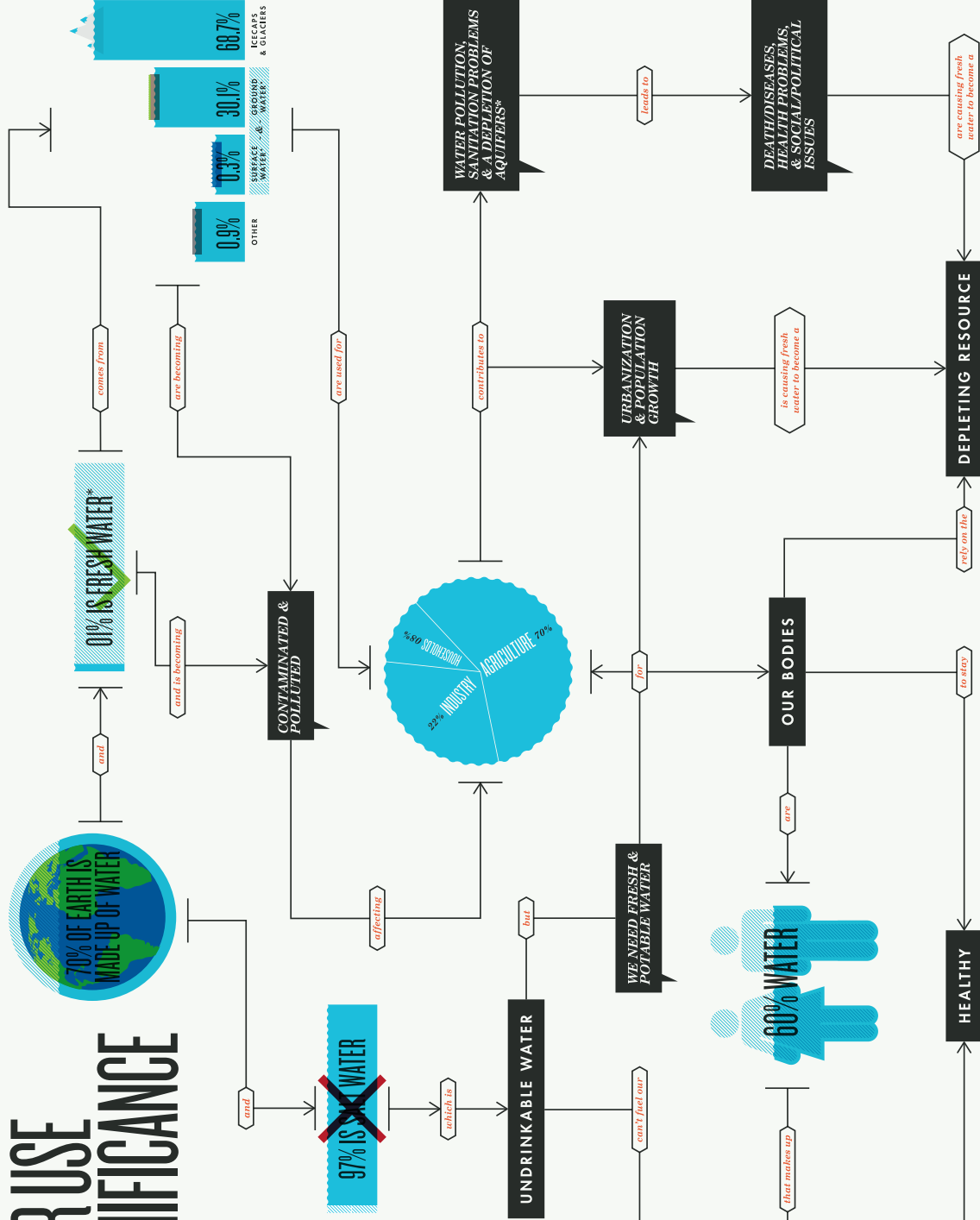
*DEFINITIONS

FRESH WATER the water on Earth that naturally occurs. It is found on the surface and in the ground. Fresh water is the only potable water on Earth.

SURFACE WATER water that collects on the surface. This can be water that accumulates on the ground, or in a stream, river, lake, wetland, or ocean.

GROUND WATER water located beneath the surface and is absorbed by soil pore spaces. Groundwater can come from rain, snow, sleet, and hail which eventually soaks into the ground.

AQUIFER a geological formation, or group of formations of permeable rock that can contain or transmit groundwater.



GREG THOMAS



JOSEPH VITONE

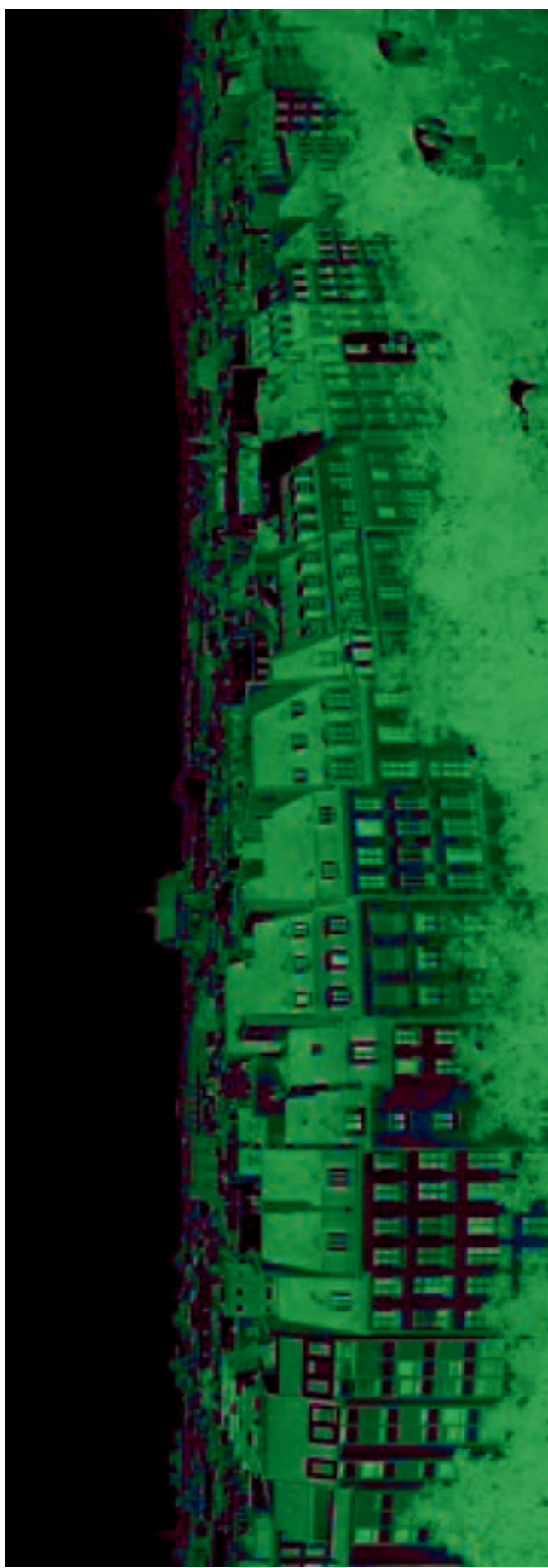
SUMMER 2010

ST. EDWARD'S UNIVERSITY students traveled with Professor Joe Vitone for a focused semester of work in France in Summer 2010, during which time they worked on photography projects and studied French. Locations included 10 days in Brittany, 3 weeks in the Loire Valley at



PHOTO IN FRANCE

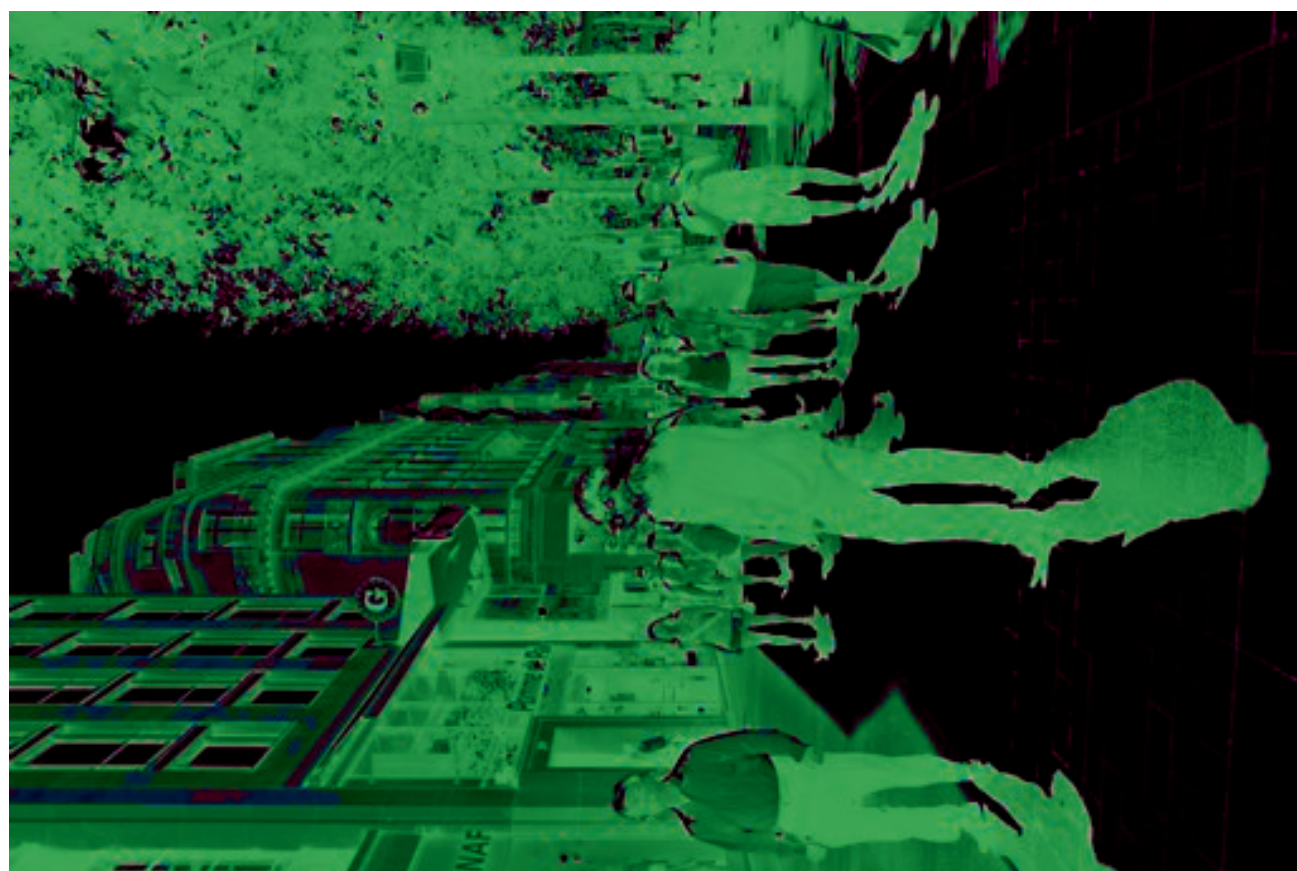
St. Edward's Facilities in Angers, and about 2 weeks in Paris. In Brittany the group worked with Professor Yannick Le Boulicaut of Université Catholique de l'Ouest and, in Paris, the group collaborated with Australian students from the Royal Melbourne Institute of Technology, led by Professor Alex Syndikas.



TRENT MAXWELL

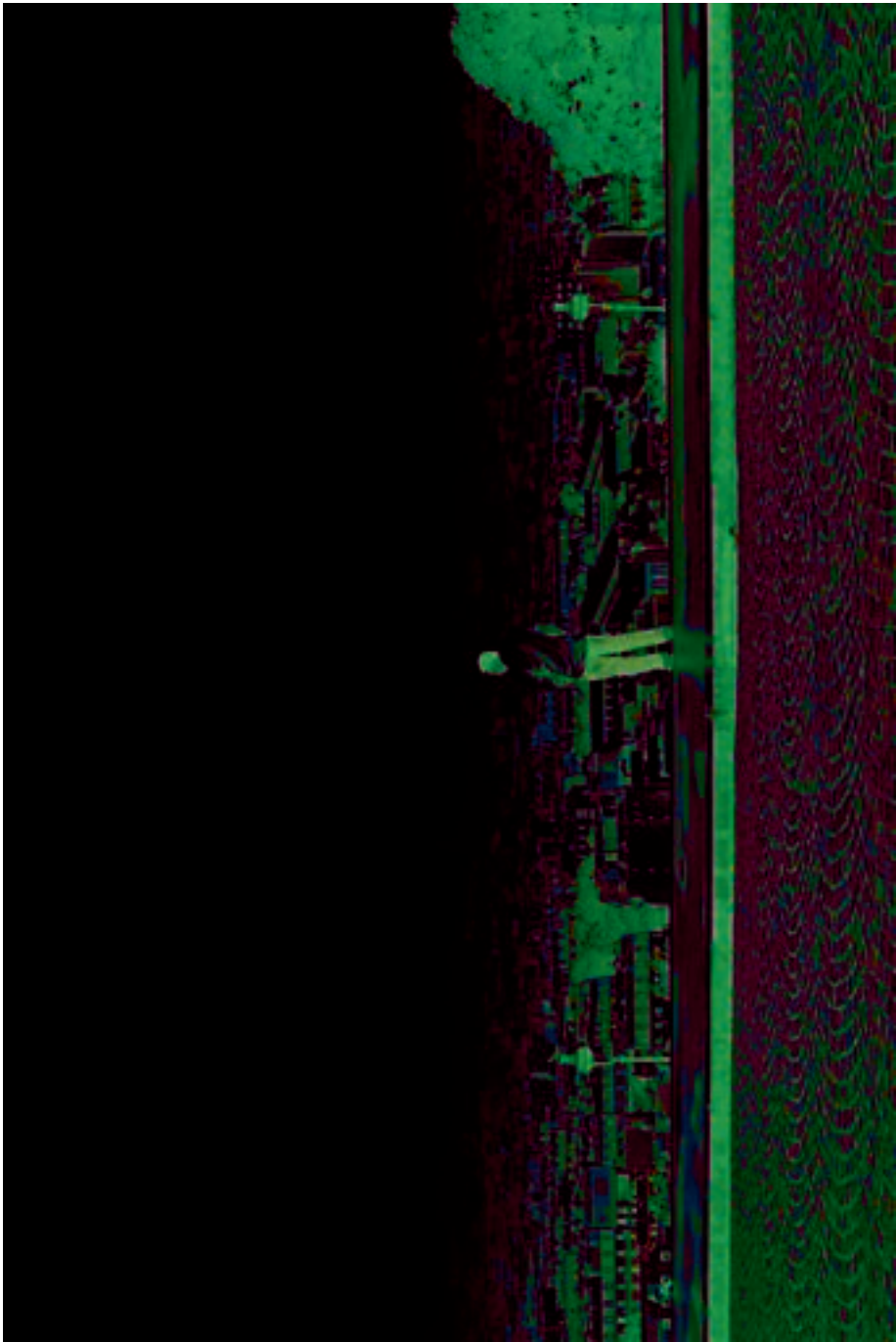
JOSEPH VITONE

Parisien smoking on the Champs-Élysées,
Paris, France, 2010



MADELINE GOOD

I believe that the world is a beautiful place and I want nothing more than to explore it. While in France, I eagerly wanted to study this new world, this new beauty, which I was now exposed to. Its culture, architecture, people, and food. But being thrown into such a new place can be overwhelming, which made studying my environment hard. Walking aimlessly for hours through cobblestone streets and drinking more than enough cappuccinos for one person, my eyes searched for pictures that weren't in front of me. Once I started to see the world that was in front of me, this is what I got.



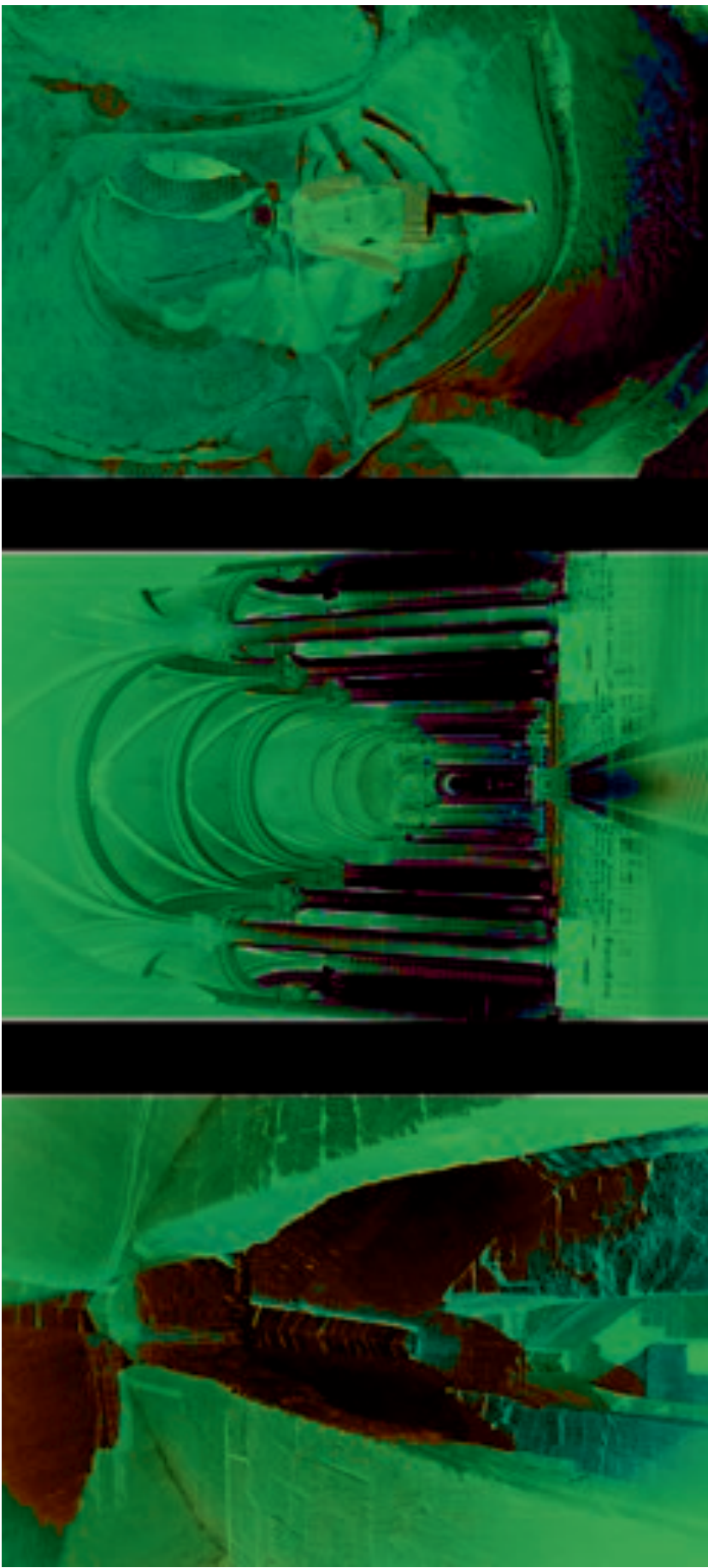
TAYLOR CRAIG

I am completely fascinated with humanity. How each and every person in the world is completely different and unique from one another intrigues me. We are all born into our bodies and it is impossible to escape our own skin, we are stuck with it forever. Photography has been a way for me to study the human body, especially the face and its features. I am captivated at how facial expressions can control an image and how simple body language can determine the message being revealed. While in France in the summer of 2010, I photographed the people of this culture that was completely unknown to me and documented the faces and bodies of strangers who instantly became my acquaintances. These images seek to portray an extremely real document of my human subjects and convey their personality, character, and lifestyle. They show the imperfections of the human, the awkwardness, and even the flaws.



INGRID HUSBY

While in France, I examined the relationship between images, emphasizing the geometric shapes found in nature and replicated in human design. After learning about the painters such as Monet and Renoir of the Impressionist era while in Paris, I began to focus on light and soft color, and the simple ways that objects and people make subtle statements.

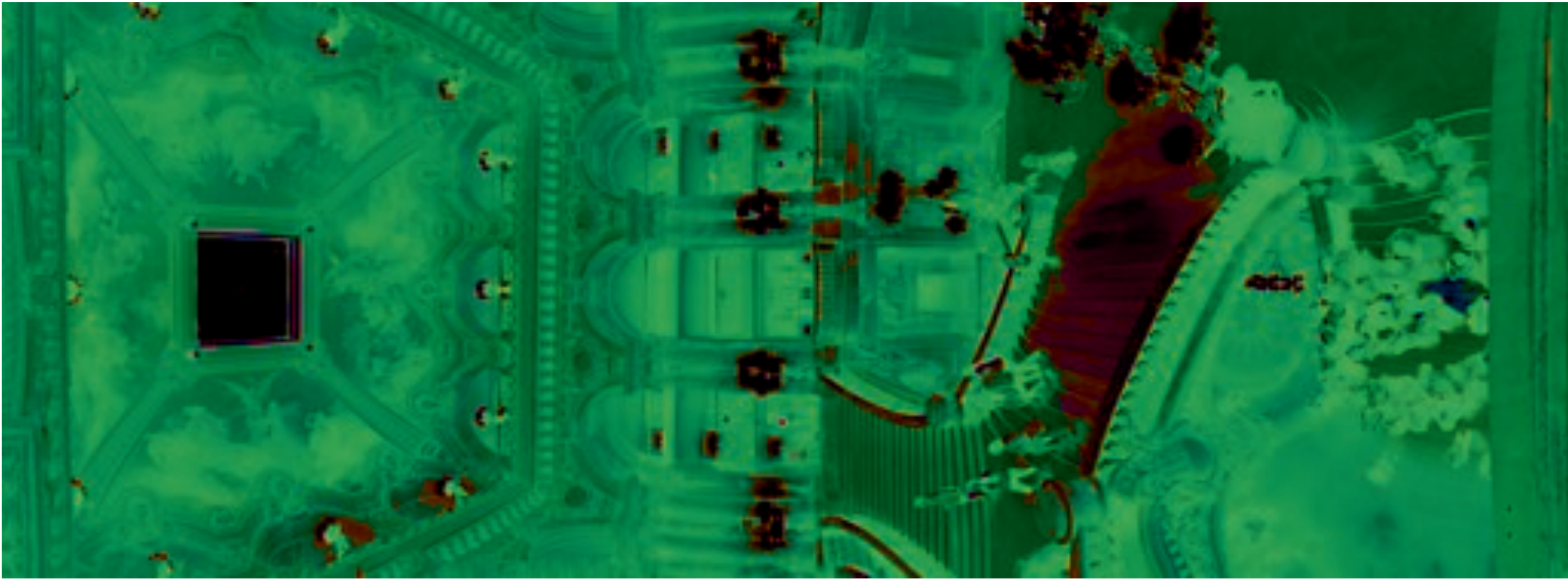


SOPHIE SCHWEITZER

The options of subjects to shoot in France are vast. Going into this program I was unsure about what my focus would be. There are so many interesting visuals in France and I found it challenging to decide which parts to focus on. I ended up focusing on the smaller details of France rather than the larger aspects. After looking through my work and hearing input from my professor and peers I found that I could make my photographs stronger by pairing multiple images together. It was really interesting to work with those images and to see how I could arrange them to make the overall image quality better. By doing this I also discovered that my work contains many linear aspects. After that discovery I began integrating lines into my work. Many of my diptychs are based on the linear structure of the photographs and how when paired together they become stronger. I also looked at the textures and colors within the photographs and by using these chose images that complimented each other. Overall my work is a combination of diptychs and a triptych that I believe show the details of the aspects of France that I was attracted to most.

MICHELLE VALLADAREZ

The vision of everything in my life seems to alter when I have Nikon by my side. This privilege I have to create an interesting still image by recording the sun's radiation on a light sensitive medium feels amazing. These images are a representation of my transformation as a photographer and as an individual I was motivated by the beauty of a fresh, foreign environment and sought to create dynamic representations of lights, patterns, and rich details. The beginning of my experience in France was a struggle. I had to rid my vision of everything I had known before. I recommitted myself to photography and retrained by eye. My images are a reflection of said transformation. Each one I consider to be a mark of change; they are visual representations of my growing pains.



TREATMENT OF MENTAL ILLNESS:

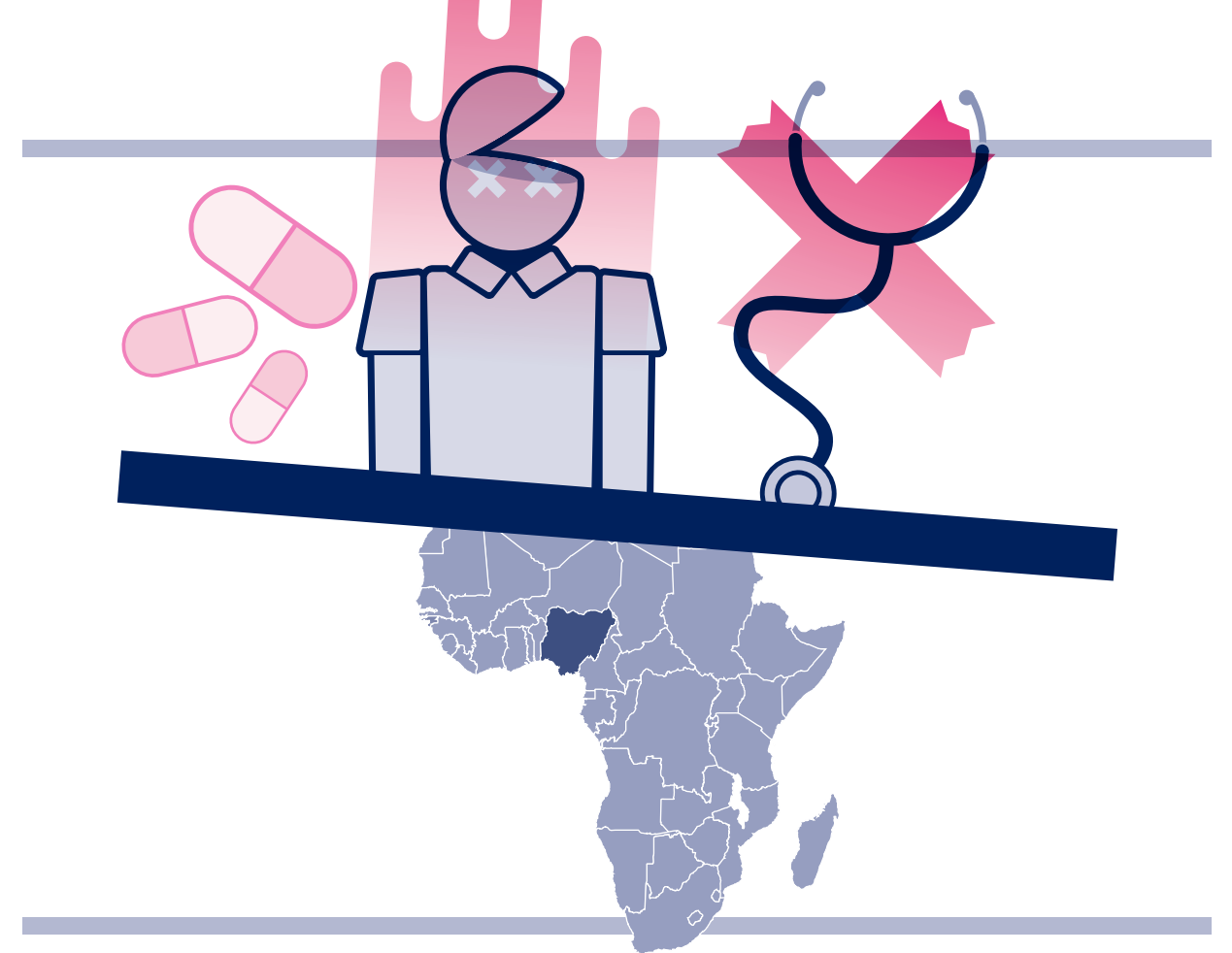
THE CASE of NIGERIA

SR. PAULA UDE

MENTAL ILLNESS has been a significant aspect of human history. Roy Porter noted in his book, *Madness: A Brief History*, that madness may be as old as mankind (10). The way mental illness has been perceived, understood, and treated varies from one generation to the next and from culture to culture. As different cultures have different views on many existential issues, likewise different cultures have different perceptions as to the causes of mental illness. Some of the Nigerian experts in mental health research, Gureje, Lasebikan, Ephraim-Olumanuga, Olley, and Kola, stipulated that there is evidence for significant cultural differences in the perception about the causes of mental illness (Gureje et al. 104). Another group of Nigerian scholars, Kabir and his colleagues, have also specified that “the recognition of mental disorder also depends on the careful evaluation of the norms, beliefs, and customs within the individual’s cultural environment” (Kabir et al. 1). In addition, the type of treatment people seek is influenced by their cultural perceptions and knowledge about mental illness and its causations.

In the case of African culture, particularly the Igbos of southeastern Nigeria, the prevalent view among these people is that nothing happens without a reason—any misfortune or calamity has a remote cause attached to it. They believe that the “sins” of fathers affect their sons and daughters as generational curses. With such beliefs in mind, they attribute

any form of sickness, illness, social, or economic problem to supernatural causes. For example, as quoted by Edgerton, one of the African psychiatric scholars, “all Africans see sorcery or witchcraft as the sole cause of psychosis as well as other misfortunes” (412). In addition, of the calamities outlined, mental illness seems to be one of the illnesses Nigerian people (southeasterners) see as rooted in supernatural and biological factors. Before the establishment of an asylum in 1903 by the Europeans, Nigerians largely attributed the causes of mental illness to supernatural factors, heredity and the movement of the sun, mood and planets (Eldrige). Experts in Nigerian mental health research, Adewuya and Makanjuola, noted that “there had been an increase in the perceived causation of mental illness by the public in recent times,” among the Nigerians (“Lay Beliefs” 336). However, their survey suggested that a large number of Nigerian people still hold the view that supernatural factors are one of the root causes of mental illness. A study conducted in southwest Nigeria, by Adewuya and another expert in mental health research, Ogunade, explained that some health professionals still have the view that supernatural factor contribute to the reasons why people get mental illness. As they have indicated in their research, 50 percent of medical doctors interviewed believed evil spirits, witches and sorcery cause mental illness (“Doctor’s Attitude” 933). Consequently, these Nigerians’



(southeasterners) causal beliefs about mental illness influence their seeking help. Among them, the preferred treatments for mental illness are spiritual and traditional healers and herbal medicine (Adewuya & Makanjuola, “Preferred Treatment”; Kabir et al.).

Studies have shown that many of these Nigerian people who seek spiritual, traditional and herbal cures do so as a result of the ineffectiveness of the Nigerian mental healthcare system in meeting the needs of mentally ill people and their relatives—the high cost of medications, inadequate or outdated medical facilities and insufficient mental health professionals in the psychiatric hospitals (Eaton and Tilley-Gyado; Eaton, 14). Additionally, the reasons why these people seek these treatment options are because of the confidence in the cure they get at the place of spiritual and traditional herbal treatment centers. What is more, ignorance of the existence of mental health facilities and services and the belief that patients treated with medical methods relapse frequently also influence them to seek treatment methods other than medical care (Aniebue and Ekuweme, 19; Odejide, et al. 203).

The reasons why Africans, specifically the Nigerian southeasterners seek more spiritual, traditional, and herbal cures to mental illness instead of recourse to orthodox medicinal help led to my research investigation. I conducted research at the Neuropsychiatric Hospital in Enugu State. This psychiatric

hospital is one of two psychiatric hospitals existing in the southeastern region of Nigeria and one of eight in the nation that were established in 1970 by the government. This institution is a specialist hospital established to care for the victims of the Nigerian civil war. The hospital currently serves a predominantly Catholic-Christian Igbo population. The study participants included nurses, doctors, social workers, patients and their relatives. My research focuses on the treatment of mental illness in southeastern Nigeria—examining how belief systems affect medical treatment of mental illness. It also examines the role of poverty on the medical treatment of mental illness, notwithstanding the causal beliefs of the mental illness.

STATEMENT OF THE PROBLEM

Owing to the fact that many southeastern Nigerians have the belief that mental illness is rooted in supernatural factors, it is not uncommon for them to prefer to be treated by spiritualists, traditional healers, and herbalists instead of seeking mainline psychiatric professionals. One of the studies undertaken by Adewuya and Makanjuola indicates that among people who have the notion that supernatural factor contribute to mental illness, the majority of them preferred spiritual (41%) and traditional (30%) treatment (“Lay Beliefs” 339). Many mentally ill patients and their relatives chose to seek

these alternatives not only because of their causal belief but also because medical service is highly expensive and had also failed to meet their needs (Eaton and Tilley-Gyado). Many mentally ill patients and relatives cannot afford medical help, and so poverty and the lack of effectiveness of psychiatric facilities and services also contributes to their desire to seek alternative treatments.

Late in 2008, I was privileged to visit one mental hospital in southeastern Nigeria, and I was appalled at what took place during that visit. I observed that the hospital management was still employing the method of treatment used during the colonial period to attend to their patients. Their patients were chained to their hospital beds; some were shackled and chained to trees under the scorching heat of the sun. On further investigation, I was reliably informed that the condition of these patients gets even worse during the rainy season when some of them are left unsheltered under the rain due to lack of basic facilities at the hospital. I had an even worse experience when I went to visit two of my relatives who were admitted to the local psychiatric treatment center in a nearby village to my hometown. On entering the clinic, I observed that some of the inmates there had cuts, untreated wounds, and injuries sustained at the clinic. These are not isolated cases but typical of daily occurrences at some of the hospitals and clinics throughout the entire nation.

Perhaps what bothered me the most were other people's perceptions of the mentally ill. Many people seemed to think that the mentally ill patients were being punished by God either for what they did themselves or someone in the family did in the past knowingly or unknowingly. For example, in the case of two of my relatives, the reasoning of many of the villagers that I spoke to later was that it is impossible for them to understand how two persons from the same family could be victims of a mental illness simultaneously without a cause. To them, something has gone wrong somewhere. According to the villagers, the boys are victims of the repercussion for their father's villainy. In other words, the popular belief is that the boys' father is a very wicked man. In a way, this explains why some families with mentally ill persons would prefer to consult with herbalists and spiritual healers instead of seeking mainline orthodox medication to treat their mental illnesses.

To add to this, during this period I also observed that these southeasterners' preferred treatment is not only influenced by their belief system on causes of mental illness, but because of economic problems (such as financial constraint and poverty), lack of effectiveness of psychiatric facilities and services, and high cost of psychotic medications. That is to say, some could have preferred medical treatment to traditional or herbal treatment had it been that they could afford the cost of medical treatment or if there was free healthcare service available for them.

THE NATURE AND PREVALENCE OF MENTAL ILLNESS

The available data suggests that mental disorders are prevalent in every society. For example, the findings of recent research suggest that the prevalence rate is approximately 25 percent of the population living in the United States (Harvard). The National Institute of Mental Illness also stresses the escalation of mental health problems, pointing out that 57.7 million American people suffer from mental disorders. Many research studies note that mental illness is amongst the most common of health problems, and six out of ten adults will experience some form of mental ill health at some point in their life. Approximately one in five of the world's youth, 15 years old or younger suffer from mild to severe mental disorders. As stated by Amoran et al., "a large number of these children remain undetected and untreated" (19). In Nigeria, twenty-eight and a half percent of those attending a primary care setting in an urban area were found to have psychiatric morbidity (Amoran, Lawoyin, and Oni). However, no study shows or estimates the percentage of people living with mental illness in Nigeria. This is as result of less research on the culture and mental disorders not only in Nigeria alone but other African countries as well (Edgerton 408).

DEFINITION OF MENTAL ILLNESS AND TYPES OF MENTAL ILLNESS

It is very difficult to define mental illness. This is because every culture perceives what is "normal" or "abnormal" differently. Mental illness is defined by culture and this comes to shape the profession of psychiatry and to define what we mean by "madness" (Gewertz). However, recently many mental health professionals have shed light on mental illness by reaching a consensus on a definition. Some experts in mental health issues have defined mental illness as a "collective term that refers to all the different types of mental conditions, including those that affect one's mood, thinking and behavior" ("Mental Illness"). The National Alliance on Mental Illness (NAMI) also defined mental illness as medical conditions that disrupt a person's thinking, feeling, mood, ability to relate to others and daily functioning ("What is Mental Illness"). The American Psychology Association (APA) differentiates mental illness from physical illness and categorizes different forms of mental disorders. These include anxiety disorders, mood disorders, and personality crises. Nieto, one of the Mental Health scholars in the International Journal of Psychosocial Rehabilitation, and his colleagues noted that mental illness has a broad range of descriptions (Nieto, Gittelman, Abad). This includes both mental and emotional conditions such as schizophrenia, mental retardation, organic brain damage, and a host of others.

PERCEPTIONS ON THE CAUSES OF MENTAL ILLNESS

From the time of pre-civilization until now, mental illness has been in existence as part of human history. Looking back to the time of Ancient Greeks, mental illness was also viewed to stem from supernatural factors. As cited by Thompson, Homer believed that God had taken away a mentally ill person's mind and there was no cure. During this period, many of the philosophers had problems differentiating mental illness from physical illness. The general practice was the belief that all diseases have physical causes though they might be manifested in different ways ("History of Mental Illness and Early Treatment..."). Socrates

believed that mental illness was a gift from God. Since it was heaven-sent, he believed that mental illness is a blessing and should not be cured but rather should be embraced (NJ Governor's Council on Mental Health Stigma). On the other hand, Aristotle believed that mental illness was caused by melancholia. For this reason, he proposed that the best cure for mental illness was music. Hippocrates saw both melancholia and natural medicine as contributing factors to mental illness and he believed that abstaining from various types of food, like natural vegetables, and exercise could be used as treatment. Psychic function of the brain was viewed by Galen as the foremost cause of mental illness. He saw confrontation, humor, and exercise as the best treatment.

Along with this was the belief that faith and religion were the tools for effective remedies. Aeschylus thought that mental illness was caused by demon possession and he believed that exorcism should be used to get mental illness treated ("History of Mental Illness and Treatment..."). Another example where people's perceptions about the causes of mental illness sway their mode of treatment is the influence of monotheism (Judaic and Islamic beliefs). Thompson emphasized that during the period of 2000 BC people saw mental illness as the result of the "visible [manifestation] of sin, conflict in one's personal relationship with God, and of subsequent possession by demons" (6 -7). Thus, in order to treat this, they expected the mentally ill person to undergo a process of repentance and penance which included a range of acts from prayer and fasting to public self-flagellation (whipping or any form of harsh physical punishment).

As different cultures have different views on many existential issues, likewise different cultures have different perceptions as to the causes of mental illness. Some Native Ameri-

cans, for example, saw the causes of mental illness as rooted in the supernatural, and treated it with ritual atonement ("History of Mental Illness and Treatment..."). Some Asians, particularly the Japanese, the Chinese, and Koreans, viewed mental illness as a sickness caused by lack of harmony of emotions or evil. As a result, they saw medical treatment as the

last resort. In Australia and Japan, studies show that while infection, allergies, and genetics were the predominant causes of mental illness reported in Australia, nervousness and perceived constitutional weakness were more often reported in Japan (cited by Gureje et al. 104). This study also indicated that while the

Hong Kong youths believe that social factors were the likely causes of schizophrenia, the English youths were more likely to report genetic factors as a cause (104).

Like other research scholars, a number of Nigerian scholars have done a series of studies on the Nigerians' beliefs on the contributing factors to mental illness. Originally, mental illness was recognized in Nigeria back during the British colonial era, 1916. Gureje and colleagues in their review of literature indicated that "there is evidence for significant national (perhaps, cultural) difference in the belief about the causation of mental illness" (104). The experts, Adewuya and Makanjuola, stipulate that in Nigeria "there had been an increase in the perceived causation of mental illness by the public in recent times" ("Lay Beliefs" 336). Their recent survey suggested that the people of Nigeria, especially the south-westerners, westerners, and northerners investigated, held the view that supernatural factors are the root cause of mental illness. A study conducted in 2007 by two scholars, Adewuya and Ogunade, indicate that 50 percent of medical doctors interviewed saw "evil spirits, witches and sorcery among the causations of mental illness" ("Doctors' Attitude" 933). These scholars also found in their survey that "supernatural factors and misuse of psychoactive substances and alcohol were perceived causes of mental illness in sub-saharan Africa" (340). This is supported by a recent study carried out in northern Nigerian by Karbir et al. (2004). The respondents to Karbir et al.'s survey identified drugs (34.3%) as the number one risk factor for mental illness, followed by God's will (18.8%), magic or spirit possession (18.0%), and accidents/trauma (11.7%). "High incidence of adolescents and adults suffering from psychiatric disorder [are believed to be due to] drug-abuse, hemp smoking, criminality among adolescents, infidelity in

Their patients were chained to their hospital beds; some were shackled and chained to trees under the scorching heat of the sun.

*Survey respondents identified **drugs** as the number one risk factor for mental illness, followed by **God's will**, **magic or spirit possession**, and **accidents/trauma**.*

marriage, jilting among young people, movement of astral bodies (moon-madness), witchcraft, and other socio-cultural problems arising from ethnic conflict” (Nwosu 58-59). In a recent study by Ewhrudjakpor (22), 304 out of 483 respondents (62.49%) in Africa saw hard drugs (such as marijuana, cocaine, and heroin) as the risk factor to mental illness, while 143 out of 483 respondents (29.61%) saw supernatural factor as the contributing factor to mental illness. Only 7.45 percent believed that heredity causes mental illness.

ATTITUDES TOWARD PEOPLE WITH MENTAL ILLNESS

As long as there are different cultures, there will be varied attitudes toward those suffering from mental illness. For instance, people who were insane in American society before the 19th century suffered serious humiliation. In 2009 Mental Health America, one of the national mental health associations that help people with mental illness, vividly captured this when it stated among other things that:

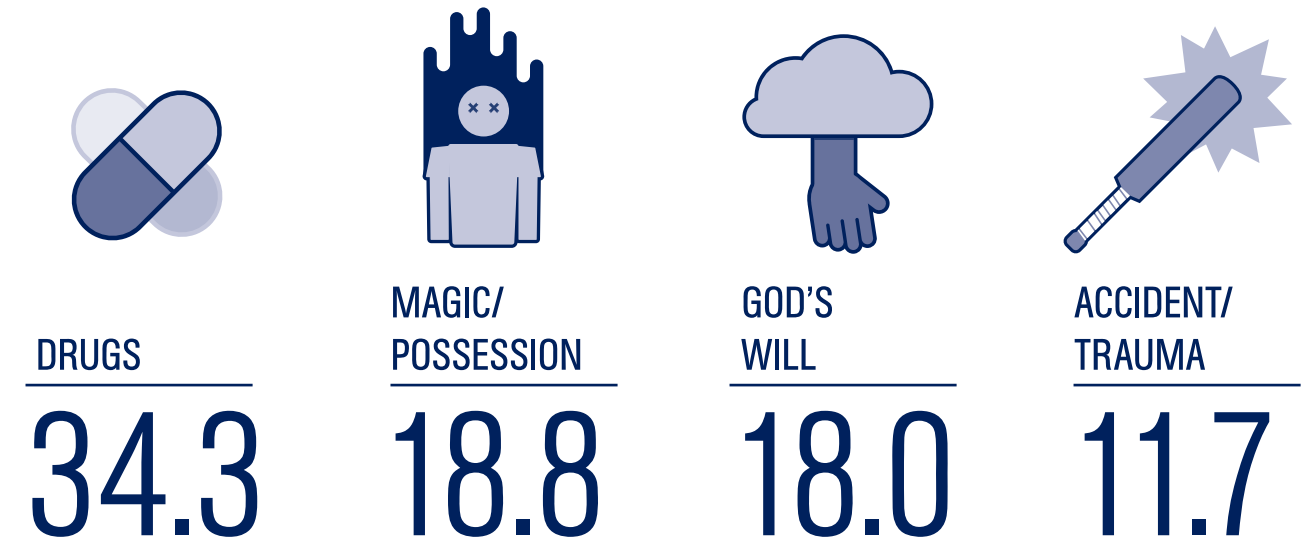
In the 17th and 18th centuries, individuals with mental illnesses underwent great suffering at the hands of American society. Viewed as demon possessed or characterized as senseless animals, they were subjected to deplorable treatment. Physical and mental abuse were commonplace and the widespread use of physical restraints, straight-jackets and heavy arm and leg chains deprived patients of their dignity and freedom.

In Asia, particularly in Japan, right from the early centuries up to the present time, the mentally ill people were

and are still battling with stigmatization and isolation from the general public. This is based on the notion that mental illness is an “incurable sickness and a product of supernatural contamination” (Lehavot).

The African ways of relating to the mentally ill people are not really different from the above attitudes. In Nigeria, back in 1928, people with mental illness were chained or shackled to an iron ring and locked up in single dark congested cells (Oyebode 322). The only significant difference is that some African societies still have these attitudes towards the mental ill, even today. As explained by Ewhrudjakpor, African societies have a peculiar attitude towards mentally ill persons and this is evident in the rejection, scornful disposition, and negative perceptions about mentally ill individuals (19).

Recently, a large number of Nigerians still find it difficult to get married to a person with mental illness or who is a member of the family that has someone who is mentally ill. The participants in Gureje and colleagues’ research indicated that they cannot marry members of a family with mentally ill persons, get upset about working with someone with mental problems, cannot establish group relationship with survival of mental illness; and would not like to share a room with mentally ill people (104). Health workers’ attitudes toward mentally ill people is particularly on the negative side as they view the mentally ill persons as having lost their memory and being unable to apply reason in their actions. Notwithstanding their impressive medical knowledge, they (health



workers) still harbor deeply rooted cultural beliefs to dislike the mentally ill people (Ewhrudjakpor 19). Although education and secondary socialization are believed to influence attitudes, health professionals often share biases and uninformed beliefs and attitudes of the public towards mentally ill persons.

PREFERRED TREATMENT FOR MENTAL ILLNESS

As indicated by Adewuya and Makanjuola “there may be cross-cultural variations in the pathway between causal belief and help seeking” (“Preferred Treatment” 339). This implies that medical care in Nigeria would be viewed as ineffectual since many still believe supernatural factors to be the causation of mental illness. Thus, many would prefer traditional and spiritual healers, and sorcerers for treatment. In this research, the preferred treatment option was spiritual healers endorsed by 41 percent of respondents, 30 percent endorsed traditional healers, and 29 percent endorsed hospitals and orthodox medicine. This is in agreement with a research conducted in northern Nigeria which indicated that the majority still do not in prefer orthodox medicine to spiritual (exorcism) and traditional herbal medicine (Karbir et al). Other research suggested traditional and spiritual healers for mental illness treatment (“Lay Beliefs” 337). Due to the perceived factor (supernatural factors) of the causes of mental illness, some researchers on herbal medicine in Nigeria still believe that the cure for mental illness is through the use of herbal medicine. An herbalist researcher, Nwosu pointed out that

there are successful rates among the mentally ill for returning to normal life after being treated by herbalists (59). During his study, he found some herbal medicine used by the traditional herbalists to treat psychosomatic disorders (schizophrenia), and other mental conditions. Mentally ill patients along with other patients with chronic illness consider drug use as burdensome and so recourse to religion as a coping measure, especially among older adults (Agunbiade et al. 40). Among the 156 of Agunbiade et al.’s respondents surveyed and interviewed, 38.5 percent of them agreed that they had used traditional medicine shortly before visiting hospitals (51).

MENTAL HEALTH PROMOTION IN NIGERIA

Mental health promotion often refers to positive mental health, rather than mental ill health. Positive mental health is the desired outcome of health promotion interventions (Shekhar Saxena et al). In 2002, the World Health Organization defined mental health promotion as the enhancement of the capacity of individuals, families, groups or communities to strengthen or support positive emotional, cognitive, and related experience. Focusing on this definition, the Nigerian mental health institution seems to fail in meeting the requirements of good mental health institutions. Over the past years, and even at present, mentally ill persons and relatives in Nigeria are exhibiting little or no faith in the services rendered by the Nigerian mental health institutions. Their recourse to medical solutions has turned out to be ineffective. Nigerian

Nigeria, with the population of over 20 million has no more than 130 psychiatric specialists.

mental health institutions have failed in meeting the needs of the people with mental illness (Eaton 14). Some relatives living with mental health patients, for example, are feeling reluctant in seeking medical care or admitting their loved ones have mental illness because of the high cost of the psychotic medications, ineffectiveness of some of the medication, and stigma and stress from taking care of their loved ones after they are discharged from psychiatric hospitals.

Julian Eaton and Terfa Tilley-Gyado pointed out some of the reasons why the Nigerian psychiatry system lags behind other countries in meeting the needs of mentally ill persons and their relatives. These include human and financial resources and lack of legislation (Eaton, Tilley-Gyado). Many researchers and experts in mental health, for instance, rightly pointed out that Nigeria with the population of over 20 million has no more than 130 psychiatric specialists. The number of psychiatrists serving in Britain alone is more than those working in Nigeria (Odejide and Morakinyo; Eaton and Tilley-Gyado). As explained by these experts in the field of mental health, an insufficient number of psychiatrists in the mental health institutions in Nigeria leads to a situation where the majority of the work done in mental health units is by psychiatric nurses and general practitioners without postgraduate training. Additionally, less money is allocated to the mental health system than the physical health system. Less than three percent of the gross domestic product (GPA) is spent on health, and less than one percent goes to mental health (Eaton and Tilley-Gyado). Although the mental health act was passed and adopted by the Nigerian Senate in 2003, it has not passed

the House of Representatives, and has not been passed into law yet. As Eaton and Tilley-Gyado put it, Nigeria's mental health legislative process has not responded effectively to the need for radical legislative reform of the governmental sector. In other words, most of the Nigerian mental health institutions are still operating and abiding by legislation that was established by the Lunacy Act 1958.

Therefore, improvement of the mental health system in Nigeria is essential to enhance the conditions of mentally ill persons. This research study reveals financial constraints as a result of poverty as playing a huge role in the treatment of mental illness in Nigeria, especially in the southeastern region where this study was conducted. In other words, the patients and their recourse to supernatural and herbal help is not mainly because of their ardent belief in the spiritual cause of mental illness, but because they cannot afford the cost of the medical treatment. Almost all of the client participants noted that they would prefer medical treatment if they had the money to purchase the required medications, or if they were provided with free or low cost medications. In addition, there is no medical insurance (to help the family pay off bills); there are no transitional homes or good rehabilitation centers (where families can access further help; and neither is there any community outreach (where mental health professionals could reach patients in their individual homes or communities to provide services for them). This research indicated that there are only few but non-functioning rehabilitation centers, however, they are situated in the cities and only used for persons with chronic conditions such as leprosy. This study equally reveals the

need for urgent attention in improving and promoting the mental health system because it is lagging behind in meeting the needs of mentally ill patients and their families. Having effective and efficient psychiatric hospitals in Nigeria, particularly in the southeastern region would influence mentally ill patients' families' choice of seeking medical help. In other words, having a well established mental healthcare system would encourage patients and their relatives to use the orthodox medical option.

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ORIGINALLY
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DR. VALERIE EPISCOPO
SUMMER 2010

BOOKS *not* BOMBS

*A call to action—why girls **must** be educated*

LILY PRIMEAUX

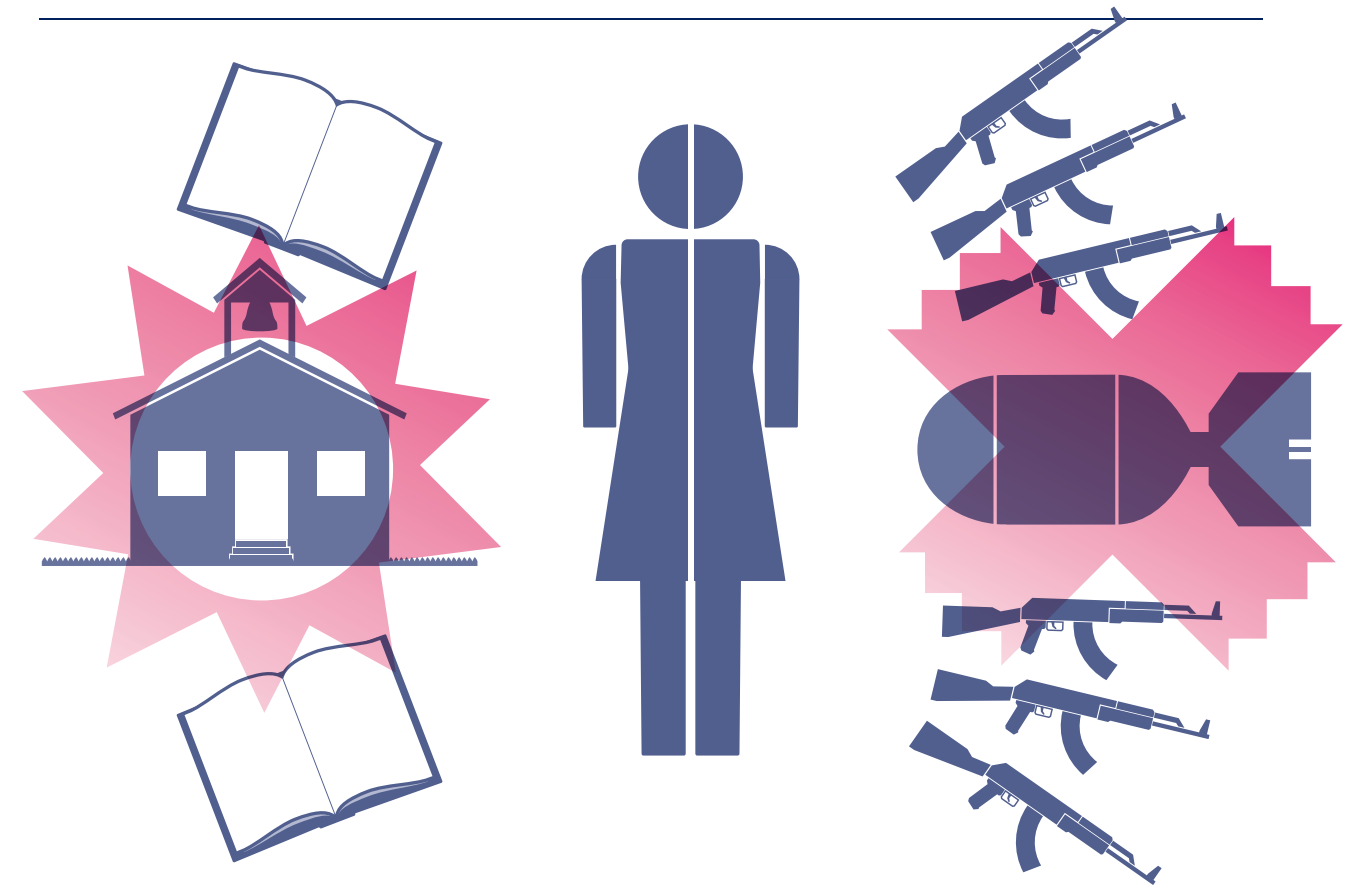
A PRETTY, SELF-ASSURED young woman burst into the room, stepped through the circle of thirty tea-sipping men sitting cross-legged on cushions, and approached the man who had built Korphe a school. Taking a seat boldly in front of Mortenson, Jahan interrupted the rollicking meeting of her village's elders.

"Dr. Greg," she said in Balti, her voice unwavering. "You made our village a promise once and you fulfilled it when you built our school. But you made me another promise the day the school was completed," she said. Do you remember it?"... "I told you my dream was to become a doctor one day and you said you would help. Well, that day is here. You must keep your promise to me." (Mortenson and Relin 299).

Greg Mortenson recounts this scene as an example that his work is paying off in *Three Cups of Tea*, his best-selling account of how he helped build over fifty-five schools in Central Asia. Mortenson and his non-governmental organization the Central Asia Institute (CAI) promote education and literacy in countries like Pakistan and Afghanistan, places where men usually reign, women are often silenced, and a legitimate education for either sex is difficult to come by. During his first school-building adventures, Mortenson noticed that the most successful communities he encountered were the ones in which women thrived, and such communities were disturbingly few and far between. Mortenson soon realized that

education is the most effective way to combat the rampant perpetuation of female inequality in central Asia, especially when girls are the ones receiving it (Ronnow). Consequently, the primary – and necessary – focus of the CAI today is to improve and encourage the education of young women in this area.

Women are often disregarded in the tradition-oriented, patriarchal societies that exist in many developing countries, particularly in countries where fundamentalist religious factions are ubiquitous. In such countries, women are often viewed as less valuable, less capable, and less deserving than men. The notion that these gender disparities exist because of any one religion – namely, Islam – is ill-conceived. Islam, a centuries-old faith, is the dominant religion of northern Africa and central Asia. It has one of the largest followings of any modern religion, and yet it is widely demonized by the western world. However, attempting to blame Islam for the complex problem of women's repression is wholly misguided when, in reality, its "core tenants ... are justice, tolerance, and charity" (Mortenson and Relin 257). According to journalists Nicolas Kristof and Sheryl WuDunn, Christian citizens in central Asian countries often hold fast to the same misconceptions that Westerners mistakenly associate with Muslims. Kristof and WuDunn found that "even religious minorities



and irreligious people are often deeply repressive towards women" in these areas (150). In Pakistan, for instance, they found "a young woman from the Christian minority who insisted on choosing her own husband; infuriated at this breach of family honor, her brothers bickered over whether they should kill her or just sell her to a brothel" (150). Such hatred and disrespect of human life is not in harmony with the heart of any religion. The distorted, stigmatizing ideas about women that have maintained such a strong hold over the mass-mentality of many Central Asian peoples are so deeply established because of misogynistic cultural expectations, not religious mandates. So is it cultural imperialism to intervene? Some would argue yes, but others like Kristof and WuDunn claim:

It [is] also the right thing to do. If we believe firmly in certain values, such as the equality of all human beings regardless of color or gender, then we should not be afraid to stand up for them; it would be feckless to defer to slavery, torture, foot-binding, honor killings, or genital cutting just because we believe in respecting other faiths or cultures... We need not accept that discrimination is an intractable element of any society. (207)

Ignorant negligence of the female population is completely unjustifiable. Education is important for everyone for that

very reason, but it is especially important for the women so that they learn to value themselves and take an active role in the movement against oppression. Education is an essential stepping stone on the path of enlightened progress for women.

Poverty is disturbingly common in underdeveloped Central Asian countries, and this directly correlates to the lack of female participation in economic ventures: "Countries that repress women tend to be backward economically, adding to the frustrations that nurture terrorism. Farsighted Muslim leaders worry that gender inequality blocks them from tapping their nations' greatest unexploited resource—the half of the population that is female" (Kristof and WuDunn 159). But how can a woman be involved if she is refused the right to an education? Educating women enables them to engage readily in the economy, which has a force-multiplying domino effect: educated women can get good jobs, maybe even start up their own businesses; they can become self-sufficient and provide for their families. This makes the community as a whole less impoverished and a less impoverished community has fewer frustrated members. Hopeful boys are less likely to seek violent outlets; they are less eager to embrace madrasa-style teachings, which leads to fewer terrorists, and ultimately makes for a more peaceful world. Pakistani General Bashir Baz says:

“You have to attack the source of your enemy’s strength. In America’s case that’s not Osama [bin Laden] or Saddam [Hussein] or anyone else. The enemy is ignorance. The only way to defeat it is to build relationships with these people, to draw them into the modern world with education and business. Otherwise the fight will go on forever.” (qtd. in Mortenson and Relin 310)

The CAI’s special concern for girls is directly related to the thwarting of terrorist activity in central Asian areas. However, many people fail to recognize the immediate relationship between girls’ education and terrorism and, therefore, argue that providing alternative schools for boys would be a more meaningful enterprise. This is a valid argument, but only in the short-term. Better-educated boys are less inclined to flock to violent, fundamentalist organizations like Al Qaeda, this is true (Wright). But the real issue at hand is multifaceted, and the regulation of boys’ education is an innocuous solution. “Anti-woman” mentality, treacherous war zones, low-quality educational system; these three cultural/geographical characteristics coincide quite frequently, almost analogously.

The public school systems of Pakistan and Afghanistan have been abominably unsuccessful, and the private, widely-attended religious schools called madrassas’ curricula are often dubious. The anti-Western mentality that prevails throughout much of central Asia is perpetuated by madrassas, many of which “exist only to teach militant jihad” (Mortenson and Relin 243). Jihad can be defined as the “religious war of Muslims against unbelievers in Islam, inculcated as a duty by the Koran and traditions.” A 2001 World Bank study found that at least “15 to 20 percent of madrassa students were receiving military training, along with a curriculum that emphasized jihad and hatred of the West at the expense of subjects like math, science, and literature” (Mortenson and Relin 244). Gruesome poems in madrassa textbooks written for children as young as five and six years old call for the destruction of enemies in the name of Allah (Davis 58). Impressionable young boys are quick to adopt these dangerous sentiments as their own because they see no other way out. During his studies, Rashid noted that madrassa students “admired war because it was the only occupation they could possibly adapt to. Their simple belief in a messianic, puritan Islam which had been drummed into them by simple village mullahs was the only prop they could hold on to and which gave their lives some meaning” (Mortenson and Relin 244).

Central Asian boys don’t just deserve access to comprehensive, secular, academically-based education; they need it. The hazards of madrassa education are no longer a secret; that said, the creation of alternative boys’ schools has become a multinational government prerogative. Yes, education does tend to get pushed to the back-burner where

governmentally-instigated global action is concerned, but at least it’s on the world’s radar screen. Nonetheless, educating boys is not a fix-all. The fact is, every boy in the whole world could receive a “perfect” education, and still many of the world’s problems would remain. Simply educating the boys is a short-sighted solution to an enduring problem—the CAI knows this, and that’s why they specifically target the girls. You can’t solve a problem if you’re overlooking half the equation.

Recent theory suggests that women are more inclined to be “transformational leaders” than men (Riggio). Thus, when women are able to take on leadership roles within their societies, the authoritarian systems that reign supreme may finally be revolutionized for the long-term (Kristof and Wu-Dunn). Educated women take their knowledge straight to the community. In a recent editorial in *The Washington Post*, Kathleen Parker noted that “investing in women would profit the human race through a multiplier effect. Not only would education lead to more employees for business and increased revenues, but more prosperous women would lead to better educated, healthier families, followed by more prosperous communities and nations.” Indeed recent studies by institutions as varied as the World Bank, the IMF, and Goldman-Sachs have supported the notion that development money given to initiatives focused on women and girls is one of the most effective ways to promote economic development.

America often tries to play the superhero, eager to jump in and solve the world’s problems. But wouldn’t it be better if we worked towards prevention instead of acting as damage control? Wouldn’t it be better if the individuals in struggling countries could tackle their own problems, without so much extrinsic intervention? The changes initiated by local women, who better understand the background behind their countries’ issues, are more likely to be permanent than the ones forcibly imposed by less-knowledgeable outsiders. In addition, recent studies have shown that when women are educated, the economy booms, maternal health is improved, and infant mortality rates plummet. Furthermore, HIV/AIDS strikes in less epidemic proportions because, first of all, the girls know how to protect themselves and, secondly, they are less likely to prostitute their bodies in the first place because they are able to engage in practical, industrious, and generally beneficial economic ventures instead. The positive results are countless (Kristof and WuDunn).

Building schools isn’t the only way to make an impact; sometimes the smallest interventions make all the difference. For instance, one of the easiest ways to keep girls in school is to “subsidize schools uniforms. That keeps them in school longer, which means that they delay marriage and pregnancy until they are better able to deliver babies” (Kristoff and WuDunn103). Another cost-effective way to

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increase school attendance is to deworm students. Each year, “worms kill 130,000 people... typically through anemia or intestinal obstruction, and the anemia particularly affects menstruating girls... The average American spends fifty dollars a year to deworm a dog; in Africa, you can deworm a child for fifty cents” and doing so can “decrease absenteeism by a quarter” (171). Yet another easy way to sustain girls’ education is to iodize salt: “31 percent of households in the developing world do not get sufficient iodine from water or food... Fetuses need iodine in the first trimester to develop proper brains, and... studies show that this is particularly true of female fetuses... A capsule of iodized oil can be given every two years to all women who may become pregnant—at a cost of fifty cents per capsule” (172). A Tanzanian study that monitored women who were given these iodine capsules over a period of years found that “daughters of those women... performed markedly better in school and were significantly less likely to be held back a grade” (173). Fifty cents. It seems too good to be true—and yet it is. Clearly our resources aren’t being invested properly. A resounding call to action is in order.

During Mortenson’s latest trip to Pakistan, Jahan – the young woman who appealed to him about medical tuition – spoke briefly about her ever-expanding goals:

“Before I met you, Dr. Greg, I had no idea what education was. But now I think it is like water. It is important for everything in life... When I was a little sort of girl and I would see a gentleman or a lady with good, clean clothes I would run away and hide my face, But after I graduated from the Korphe School, I felt a big change in my life. I felt I was clear and clean and could go before anybody and discuss anything. And now... I feel that anything is possible. I don’t want to be just a health worker. I want to be such a woman that I can start a hospital and be an executive and look over all the

health problems of all the women in the Braldu. I want to become a very famous woman of this area... I want to be a... ‘Superlady!’” (qtd. in Mortenson and Relin 313)

There are approximately 14.5 million women in Afghanistan and 92 million women in Pakistan alone (CIA). Imagine how many beautiful, brilliant girls are silenced, overlooked, and abused. But they are out there, millions of them, waiting for the opportunity to shine. To educate them is to empower them.

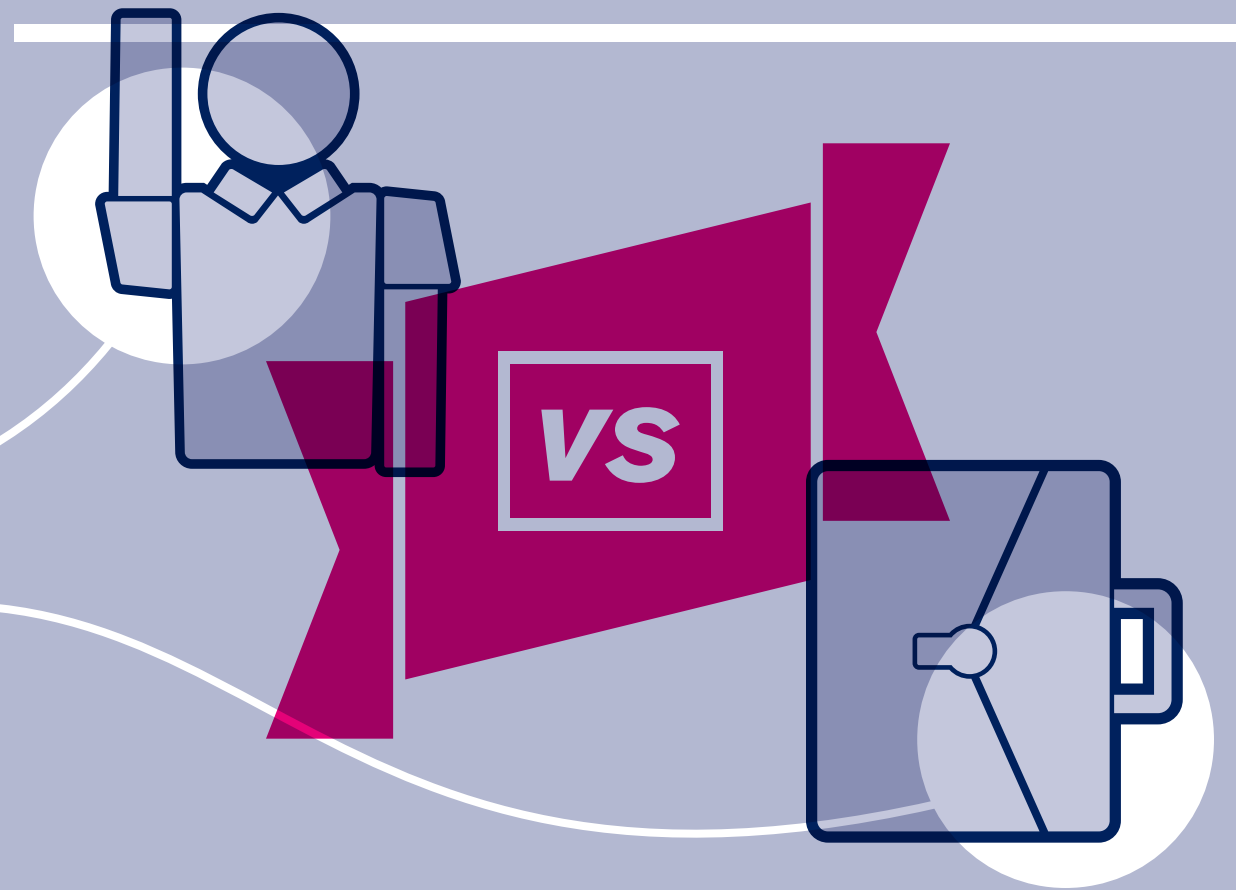
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SHOULD HIGHER EDUCATION'S GLOBAL CURRICULUM FOCUS ON THE DEVELOPMENT OF GLOBAL CITIZENS OR A GLOBAL WORKFORCE? JULIE ROWLAND



"If the university does not take seriously and rigorously its role as a guardian of wider civic freedoms, as interrogator of more and more complex ethical problems, as servant and preserver of deeper democratic practices, then some other regime or ménage of regimes will do it for us, in spite of us, and without us." —Toni Morrison (qtd. in Giroux 456)

ON FEBRUARY 20, 2010, St. Edward's University president Dr. George E. Martin addressed alumni, students, and parents on the progress of the university over the past decade and on its ambitious future. Dr. Martin then used the second half of his address for a discussion of the international education initiative of the University. Through students' testimonies and the words of participating staff, the power and necessity of an education that reaches beyond America came to light. When the president resumed the microphone to close the presentation, he explained how the mission statement of the small, Catholic university demanded a commitment to what the Holy Cross mission statement terms "social justice." St. Edward's is rare in this respect; in a rapidly globalizing world, this private university has a clear foundation that dictates the direction of its global curriculum.

Many higher education institutions across the globe continue to wrestle with the concept of "international education" and how it manifests itself in their curriculum. In 2000, the American Council on Education (ACE) "declared that

although the majority of higher education officials believe that mastery of international concepts and skills is an important component of an effective college education and that internationalization as an institutional concept was worthy of campus-wide integration, most graduates were still ill prepared to face the global marketplace of employment and ideas" (Hunter et al. 272). A cursory examination of the scholarship addressing these issues over the past several decades reveals a still seething debate over the basic definitions of "globalization," "international education," and "global citizenship." Yet the sheer enormity of the debate to define globally focused education is a hopeful indicator that governments, businesspeople, and educators across the globe have become increasingly aware of the way globalization has dramatically changed the international scene. Consequently, it is necessary for the academic community to clearly and concretely define these terms as education evolves and to fully understand their community's inherent values and missions. Only when we fully understand our goals can we set to work to achieve them.

Globalization can be examined as both a cultural and economic phenomenon, and the debate over how to educate, as a result, tends to divide itself between those who emphasize its cultural effects and those who would stress its economic effects. The former group often has a social goal, to promote equality and justice, and it encourages

students to view themselves as citizens of the world. However, implicit in this argument is a socialist-like economic and political slant which often leads to charges of indoctrination and unbalanced presentation of material (Schukar). A report in 1986 by the Department of Education in Denver on early global citizenship education curriculum led to accusations that educators' "world view is utopian and pacifistic" and that they "strive to replace conventional morality – based on Judeo-Christian principles – with an eclectic, mystical ethos of their own concoction" (Schukar 53). In general, this group is comprised of socially liberal academics, especially in the humanities, while their opponents are generally those from the business realm. The latter group of economically-focused individuals believes that the purpose of higher education is to prepare students to enter into a global marketplace. Global competency, then, is necessary only inasmuch as it serves the country's capitalist economy, and this group often focuses its global curriculum on the advancement of competitive subjects, such as science and technology. However, implicit in this process is a lack of emphasis on the social goals of equality and justice and, instead, an effort to spread western culture and ideals to promote a global, capitalist economy. The question that arises from an examination of these two ends of the global education spectrum is: Should higher education's global

curriculum focus on the development of global citizens or a global workforce?

The future of the planet, of course, lies in the hands of its young people, and so the university students of today are the greatest stakeholders in this debate. Their education will influence the decisions they make in the marketplace and, for those who continue in the academic sphere, the decisions they make regarding the future of education. While much has been written regarding higher education in countries across the globe, this paper will limit its focus to those English-speaking countries with roots in Western Europe. Namely, the United States and Canada, but also the United Kingdom and Australia, will be examined because their histories and, thus, trends in education tend to follow similar paths. These countries are also significant because of their similar governments and economies which, along with strong voices from East Asia, have had the most impact in the process of globalization and, by extension, have a greater interest in responding to it through education. While state and national governments are vital in the funding and policies of compulsory, K-12 education, higher education institutions have a greater autonomy in their curriculum. In the United States, for example, 55% of university funding comes from the private sector, and about half of that number derives from student tuition and fees, lending a strong voice to the student-consumer (Duderstadt

St. Edward's is rare in this respect; in a rapidly globalizing world, this private university has a clear foundation that dictates the direction of its global curriculum.

9). Therefore, it is the student body in conjunction with the scholarship of academics, the input of higher education associations such as the American Association of Colleges and Universities (AAC&U), and the work of nongovernmental and global organizations such as Oxfam and UNESCO that most impact this debate. However, an important caveat to note is that higher education is increasingly viewed as a product to be bought for an improved quality of life through greater job opportunity. Because of this commodification of education, businesses, especially international corporations, also have a great stake in the global curriculum of higher education. In the words of the President Emeritus of the University of Michigan, the effect of the commodification trend is that it “shifts the value proposition from that of government responsibility for supporting the educational needs of a society to university responsibility for addressing the economic needs of government” (Duderstadt 7).

Clearly, this philosophy correlates with educators who seek to create a global workforce, and so this paper will refer to this side of the global education debate as the neoliberal approach. Shulz and Jorgensen, in a review of the controversy's current literature, identify three approaches to global education: the neoliberal, the “radical,” and the “transformationalist.” While the “radical” approach seeks to “shift away from increased globalization toward more strengthened local and national institutions,” the transformationalist approach is representative of the opposing side of the global education debate (Shultz and Jorgensen 24). Transformationalists view a sense of global community and responsibility to all people as their highest values, and the purpose of education then is to produce global citizens who will make future decisions based on this sense of responsibility to a globalized world (Shultz and Jorgensen 24). These terms, while suitable for this paper, are relatively recent and debatable. Indeed, defining

the multiple approaches to global education is a large part of its complex history.

In the United States, the 1980's saw the most significant boom in implementation, government attention, and community criticism. As a result of “a steady stream of reports by national educational and political policy makers,” such as the Council on Learning in 1981 and the Presidential Commission in 1979, the United States became aware of the “parochial character” of its educational system (Martin 135). Increased awareness of a need for greater “global competence” manifested itself in a push for study abroad and exchange programs (Hunter et al. 273). A 1988 report by the Council on International Education Exchange became the definitive document for studies abroad, the experiential aspect of global education (Hunter et al. 273). As study abroad programs popularized and their purposes became the subject of debate, stateside curriculum also came to the forefront of the American consciousness. Between 1986 and 1991, public outcry in Colorado, Minnesota, and Iowa arose over the use of global education materials in public K-12 schools. In these three cases, public universities and state departments of education were involved in the creation of materials and curriculum for public K-12 schools, and these materials and curriculum were accused of unbalanced presentations of controversial issues. The resulting reports, Schukar explains, must “be viewed as an expression of both a legitimate concern about global education and as a piece of a more comprehensive political agenda” (Schukar 54). Phyllis Schaflly, for example, accused global education of undermining patriotism and “brainwashing teachers to use techniques of indoctrination.” The 1986 Cunningham report, entitled “Blowing the Whistle on Global Education,” found global educators to be “redistributionists” whose curriculum “distills into a hard left policy agenda” (Schukar 52-53). Naturally, publicly funded schools preferred to distance

themselves from these programs rather than swim against a conservative tidal wave. While some programs were revised, others were abandoned for fear of community reprisal.

Currently, there is no national agenda or program specifically designed to systematize global education in the United States, Canada, or the United Kingdom. In 2002, the American Council on Education and “33 other American-based higher education groups” pushed for a federal agenda without success (Hunter et al. 273). While the United States' universities “are undertaking hundreds of initiatives and partnerships to deliver cross-border education courses and programs,” these opportunities for study abroad may be useless without the direction of home curriculum (Altbach 32). Furthermore, “US cross-border activity increasingly involves private and publicly traded companies,” all of whom have an interest in perpetuating their ideal, capitalist environment (Altbach 32). Calls from both educators and businesspeople and their often competing views have led to the development of the current debate. As previously mentioned, private universities like St. Edward's, as well as public universities like the University of North Carolina at Chapel Hill and the Universities of British Columbia and Alberta are currently in the process of applying global awareness to their mission statements in order to prepare students for a globalized world (Smith, Shulz). Thus, progress over the past quarter of a decade, while slow and often thwarted by political agendas, has been made in the sphere of higher education, and these colleges and universities will continue to be the controversial site of change in the future. In the following discussion of the debate, this paper will proceed under the assumption that global education, in general, is a positive development, and our challenge is simply to find the best approach.

NEOLIBERAL ARGUMENTS

Proponents of the neoliberal approach, those who seek to educate a global worker before a global citizen, often do not self-identify as such. In today's political and social atmosphere, boastful capitalism is less popular than in its Victorian prime. The benefits of international cooperation are now a widespread part of the global conversation, such that valuing the idea of global citizenship, in some form or another, is obligatory in the business world. While few neoliberally-inclined voices would deny the necessity of understanding other cultures and perspectives, or of the critical thinking skills involved, this side of the debate can be identified by what they prefer to emphasize instead. The neoliberal seeks to instill qualities in students that will give them the practical advantage in a global marketplace. This translates into an emphasis on science and technology before the humanities, as well as on a multicultural education as it will be needed in business interactions. Furthermore, the propagation of

western values, especially individualism and consumerism, necessary for capitalism's function translates into an emphasis on nationalism and patriotism before a commitment to the global community with whom it competes.

The neoliberal global education proponent views economic participation as the key component of good citizenship and with good cause. The industrious entrepreneur, working for his or her own self-interest, has contributed to the development of the world's most powerful and wealthy nations. While the actual purpose of education is a subject immense enough for lifelong debate, it is ubiquitously agreed that education's general purpose is to prepare the individual for the future. In this case, the assumption is that students' future goal is to participate to the best of their ability within the global economy. The global economy is defined, from an English-speaking perspective, by the hegemonic, capitalist forces. Therefore, a student's future participation and success are dependent upon preparation for the consumer capitalist economy.

In a thorough report on the economic components of the emerging neoliberal trend, Olssen and Peters explain how education is also increasingly viewed as an “input-output system,” with “an imagined line of causation from competition to consumer sovereignty to better efficiency and quality... in higher education” (Olssen 326). This system emphasizes accountability for teachers and students and has been endlessly critiqued for its narrow emphasis on utilitarian skills like basic mathematics, science, and literacy. Yet, as developing countries become ever more competitive in the global marketplace, the argument for an efficient system that produces capable employees becomes stronger. To keep up with the competition, the neoliberals argue, education must focus the majority of its energy on the skills that produce competitive workers.

This is a very popular point of view. The United Kingdom's economic policy has begun to dictate to its educational one and to emulate the “state-directed Asian Tiger economies,” the developing Southeast Asian countries with impressive economic growth over the past several decades (Wilkinson 84). As Wilkinson points out, this trend subordinates education to the needs of the economy, and historically it appears that economic progress has always been the West's idea of an ultimate public good. Because wealth “trickles down,” education maintains its public servitude by creating greater wealth. To the neoliberal, societal progression, nationally and globally, is rooted in a well-functioning marketplace.

Key to a vital marketplace is the science and technology skills that will keep students in capitalist economies, like the United States, ahead of the rising tide of skilled workers around the world. In a 2005 statement before the

Committee on Science in the U.S. House of Representatives, Norman R. Augustine called for an increase in the number and skills of K-12 teachers of math and science. For higher education, he noted a need to establish “25,000 competitive science, mathematics, engineering, and technology undergraduate scholarships and 5,000 graduate fellowships” (Augustine 9). Augustine’s report concludes that, in order for the next generations to maintain the current U.S. standard of living, “there is only one answer: We must get out and compete” (Augustine 11). His and other similar reports translated into the U.S. Congress’s passage of the America COMPETES Act (Creating Opportunities to Meaningfully Promote Excellence in Technology, Education, and Science) and includes “immigration policies that attract the best and brightest scientific minds from around the world” (Duderstadt 14). Time magazine’s February 2003 issue overtly calls attention to the increasing need with its cover featuring an image of a student in a laboratory who has just experienced a failed experiment, resulting in an explosion. The cover story is titled “Is America Flunking Science?” and details how increasingly advanced research in countries like China and South Korea not only competes in the marketplace but at the university level (Lemonick 2). Illustratively, in 2003, U.S. universities awarded 59% of engineering doctorates to foreign students (Augustine 6). While the United States’ universities continue to draw greater numbers of international students and its economy reaps the benefits, competing countries have begun to combat the brain-drain effect with their own science and technology programs. Improvement in local science, technology, and mathematics skills should then improve economic performance on multiple levels: through tuition, research, and market output.

The emphasis on these subjects in the neoliberal curriculum is often criticized for its resulting minimization of the arts and humanities, which are “perceived as useless frills that we can prune away to make sure our nation remains competitive” (Nussbaum 13). However, second language acquisition is highly valued on both sides as a means of engaging with the globalized world. Language, like multicultural knowledge, gives students a greater ability to interact within different countries, and so emphasis on these skills in the curriculum appears to be a point of concurrence. It is in the pedagogy, or means of transmission of knowledge, and its evaluation that the neoliberals differ from the transformationalists. While neoliberals would identify a form of imperialism implicit in the transformationalist’s view of global citizenship, the same argument is made by the transformationalists, and more vociferously, against the neoliberal form of descriptive multicultural pedagogy.

“Intellectual tourism” is a dominant approach in neoliberal pedagogy and is defined as “brief excursions into ‘other

people’s lived cultures” (Roman 272). This approach is gaining popularity in western universities for the ease with which it is incorporated into curricula. It may successfully prepare the global businessperson in that he or she becomes familiarized to a point that embarrassing situations of “culture shock” are prevented. In that the neoliberal’s purpose is to prepare one for the future economy, education need only devote time and resources away from the more important subjects – science and technology, mathematics and basic literacy – to the point that it achieves this goal. However, as Roman argues, this form of pedagogy may actually reinforce the differences between the Western student and the non-Western “other,” especially if the focus remains solely on developed, and therefore economically participatory, nations. Furthermore, critics call attention to the way in which the “intellectual tourist” experience often reduces other cultures to a form of capital or a commodity.

Because the popularity of neoliberal pedagogy in wealthy nations has led to nation-wide reductions in humanities-based curriculum, the critical thinking skills inherent in the humanities have also diminished. Transformationalists argue that this decrease creates an environment in which multicultural understanding becomes merely a means to an end. When different cultures, and thus different frames of reference, are not critically examined, they become a part of the descriptive, testable curriculum favored by the neoliberals. Other cultures become objectified like “fossils in a museum case,” to be studied as part of a fading past, rather than “living, alternative ways of world-making” (Haigh 337). In a concrete context, this means that while a student with internet access in the United States may have the physical and linguistic ability to chat online with a student in India, the American student still lacks the ability to completely empathize with and respect the other. Without critical examination of his or her own Western frame of reference, the American cannot achieve what, in all probability, the Indian student has already begun to confront. Economic globalization’s cultural arm, with the musculature of mass media, has brought Western ideas to the Indian neighbor and forced him or her to confront multiple frames of reference. Moreover, according to Jackson, “by not questioning globalization, all universities are by default serving the interests of the powers that be, which in today’s world are corporate business interests” (Jackson 328). While this may be satisfactory for the neoliberal, the transformationalist would argue that the American student should face these cultural issues in the open and critical environment of the university classroom and that, while they may not be economically essential, they are necessary to the creation of a fully global citizen.

In order to call oneself a citizen of the world, one must consider the world not as a marketplace but as a community to which one is responsible.

TRANSFORMATIONALIST ARGUMENTS

The transformationalist viewpoint is often criticized for the promotion of cultural relativism, which, according to the Oxford English Dictionary, refers to the “theory that there are no objective standards by which to evaluate a culture.” A report by the Fordham Foundation criticizes global citizenship education by making the claim that:

by discouraging students who might wish to criticize negative aspects of other cultures, teachers seek to suppress what is likely an irrepressible natural human tendency to make moral judgments. Such pressure and hectoring probably fosters cynicism and indifference in students, not a true spirit of tolerance (Landorf).

Such commentary is popular among the neoliberal critics who adhere to the idea that multicultural education, however descriptive, is inextricable from a discussion of the variety of ethical perspectives in the world. Yet the transformationalist argument calls not only for discussion of but also an accompanying empathy for the variety of cultures examined.

For the proponent of education for global citizenship, international curricula must extend beyond testable material rooted in a single, usually Western, point of view. In order to call oneself a citizen of the world, one must consider the world not as a marketplace but as a community to which one is responsible. In an article calling for human rights as the basis for global education, Hilary Landorf notes that “educational psychologist [Howard] Gardner (2006) has classified respect for differences among human beings and fulfillment of responsibility toward others among the five cognitive abilities needed to live successfully in the twenty-first century” (Landorf 64). What Gardner terms “respect for differences” Martha Nussbaum furthers by calling for the cultivation of a “moral imagination” (see also F. Rizvi) which does not occur automatically through intercultural experiences or descriptive curriculum but “must be promoted by an education that refines the ability to think about what the inner life of another may be like” (Nussbaum 12). She encourages the use

of the humanities as an entertaining and pleasurable way to promote an inner dialogue that will automatically question the hegemonic point of view.

The sort of empathy promoted by Landorf, Gardner, and Nussbaum essentially takes multicultural knowledge from being a commodity – perfectly acceptable if a student’s goal is to become a form of human capital – to being an integral part of one’s personality. Arguably it is not the role of any level of education to promote personal characteristics, yet the transformationalists would argue that civic education that promotes patriotism and nation-based identity is currently performing the same function. To allow for personal growth and cultivation of critical thinking skills in global citizenship, Roman calls for curriculum to examine “how particular histories and genealogies register (or fail to register) within global networks of power, whose interests count, and on whose ethical scale” accounts of history are measured (Roman 283). To avoid what Davies and Reid term a “quasi global history,” or “a study of national history in a global context,” Roman stresses the importance of studying global relationships, interconnectivity, and “common differences” as a means of bringing the abstract idea of global citizenship to a concrete approach for individual students (Davies 81, Roman 284).

The effect of producing empathetic students with “moral imaginations” and a holistic perspective of the world is that it possibly undermines the Western ideal of individualism and the universality of capitalism and Western-style democracy. Many neoliberals equate the social equality promoted by transformationalists with an endorsement of economic equality, or a form of socialism. However, Nussbaum counters that education based on market success generates students with “a greedy obtuseness and a technically trained docility that threaten the very life of democracy itself” (Nussbaum 13). Furthermore, Bates argues, curriculum for the purpose of increasing a student’s global marketability is undesirable because “the consequence is not the enhancement of the individual or the social which is presumably the objective

In order for
thereto be an “us,”
there must also
be a “them.”

of democratic societies but rather their elimination” (Bates 102). Citing sociologist Alain Touraine, Bates delves into the way in which the increasingly international market economy reduces individuals to “mosaics of behavioural [sic] patterns” such that they no longer constitute parts of a cohesive and stable society. In effect, Bates posits that economic advances without simultaneous social advances will have disastrous effects, and so educators, who have a “traditional responsibility for socialization and the development of personal identity,” must bring global citizenship education to the forefront (Bates 103). Advocating the abandonment of notions of a single right way to live, Bates calls for the expansion of a historically American ideal to simply include other nations; that is, “the freedom to build a personal life which respects an equal freedom for others to do likewise” (Bates 105).

While the neoliberal curriculum seeks to link education with the prevalent economy, the transformationalist curriculum seeks to link education with emerging cultural trends. As Nussbaum’s term “moral imagination” suggests, global citizenship is not as simple as expanding Western ideals outward or transplanting American democracy and capitalism into other countries. While the neoliberal argument implies the superiority of the Western viewpoint, the transformationalist argument attempts to map a completely new cultural terrain. It very well may be that in the future this new mode of living and thinking, with its roots in human rights, translates economically into socialism. However, currently the transformationalist push in global curriculum has not yet reconciled with its economic counterpart. It does, however, require a shift in Westerners’ perception of the world and an acceptance of a certain amount of ambiguity, as there is not yet a form of global government from which to expect a global code of ethics.

Some theorists attest to a positive cultural trend that may smooth the way toward a global view as prescribed by the transformationalists. In his book *The Way We’ll Be: The Zogby Report on the Transformation of the American Dream*, John Zogby discusses trends among “First Globals,” Americans between the ages of 18 and 29. First Globals are

more likely than previous generations to be more “concerned with the United States being an honest broker in world affairs than with being a superpower,” and they place a higher value on “the environment and human rights” (LeBeau 1). Zogby’s work correlates with a 2003 study in which students in Japan and Canada were interviewed. Over 90% of interviewees agreed with the statement that “during this century it will be more important to understand the responsibilities of being an active and responsible member of the world community than being a member of a particular country” (Richardson 61). However, despite the positive implications of a society already warmed to the idea of global citizenship, academics must address the concrete and teachable aspects of the “moral imagination.” As Richardson suggests, the concept of a nation is in many ways a mental construct, and so the concept of a global community is even more abstract. Many scholars comment on the exclusionary nature of citizenship; in order for there to be an “us,” there must also be a “them.” When the “other” vanishes, we must find new ways of defining ourselves as citizens. A transformationalist curriculum must seek to “reorient the civic imagination,” and it is in higher education, with its greater fiscal autonomy, that they suggest this must begin (Richardson).

While the transformationalists propose ideological change and many researchers affirm emerging cultural trends, the transformationalist approach remains largely theoretical. Currently, fair trade businesses and study abroad programs are increasing in popularity, yet it is too soon to tell whether these kinds of trends will last and future students will demand from their university curriculum what they support elsewhere.

SUMMARY OF DEBATE AND PERSONAL PERSPECTIVE

Fundamentally, the debate over global curriculum in higher education is a part of a much greater, long-standing debate, especially in the United States, between rights and liberties. Transformationalists believe that all people have the right to be fairly represented and understood so that the world’s population may be treated the way we as Americans expect to be

treated. Neoliberals believe freedom exists within a capitalist market in which all have the liberty to participate to the best of their ability. Capitalism and democracy co-exist in a careful balance, but based on the evidence in this paper, it appears that the scale is tipping toward global, neoliberal capitalism. In pursuit of the greater good, I believe that the university must continue to provide a counter-balance to capitalist forces by cultivating global citizenship and responsibility to others. Without significant changes to the neoliberal approach, this balance cannot occur if universities continue to evolve into corporations themselves, generating products in the form of human capital. This not only reduces global curriculum and the “Other” – not to mention other areas of study, especially the humanities – to a profitable product but also reduces the individual student to a mere vessel of descriptive knowledge. Education in this way cannot hope to foster students with the ability to generate new solutions to emerging issues that will affect us all.

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ORIGINALLY
WRITTEN FOR
DR. CATHERINE RAINWATER
SPRING 4360 | SPRING 2010

STUDENT INTERN REFLECTIONS ON HUMAN TRAFFICKING AND MODERN SLAVERY

Students enrolled in CULF 3330 and 3331 participate in co-curricular workshops designed to bring the classroom material to life. In the workshops students apply what they are studying about world history and global issues to such urgent matters as human trafficking.

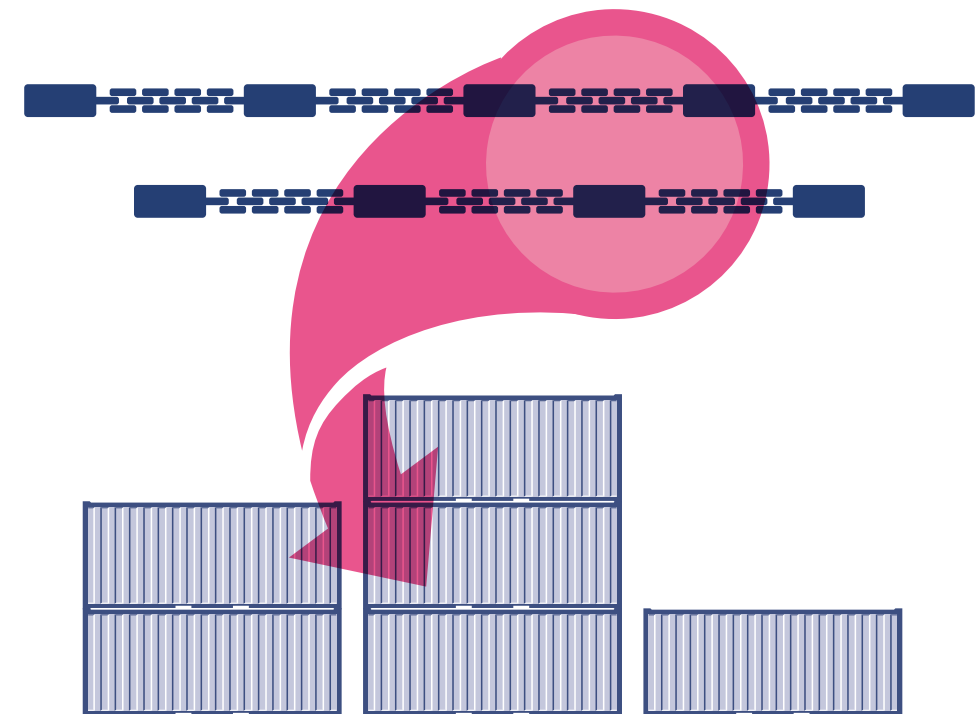
SONIA PARRA

“Several times I cried, disgusted and disappointed that so many people are trafficked and abused in the world today. Having the speakers come in gave me a bit of hope though. It made me believe that there are good people in the world who want to help and make a difference. Working in this workshop and the free trade/fair trade workshop has also made me more aware of current social issues and has led me to become a more active person in my community. I do want to help when I get the chance. I buy fair trade items wherever possible and have made sure that those closest to me (family and friends) are aware of forced labor and human trafficking and that they too try to pay more attention to where products come from. I think that this experience has made me a more socially responsible person, and I am grateful that I had the opportunity of being a part of the workshops this past year.”

KATIE OWENS

“Some of my peers were so moved by what they saw in the workshop that they could not stop talking about it. They were actively engaged in trying to find solutions to end human trafficking and restore the victims’ lives. This was the most fulfilling part of the internship, knowing that I had ignited a flame within someone to try to end social injustice.”

“Starting this internship, I knew I would make a difference, I just wasn’t sure how. I made a difference enlightening my peers on a subject that everybody should care about. Perhaps none of my students will go on to become human rights activists and combat human trafficking, but they might. Participating in this workshop reaffirmed my decision to go to law school and advocate for change. I can only hope that I have done the same for others.”



COLLIN PHILLIPS

“Often times, the most important lessons are the least enjoyable. Human trafficking is a difficult and emotional subject matter, but it is a major issue in our world today—one from which university students should not shy away. This semester’s global understanding workshop has done an excellent job of promoting the St. Edward’s mission statement and equipping students with the tools to help stop human trafficking.

Getting college students to enjoy a mandatory three-hour workshop on a topic as dismal as human trafficking is no easy task, but most students indicated in their after-workshop evaluations that the experience was valuable and time worthy. Such positive feedback was encouraging (although somewhat unexpected), and it reflects highly on the student body at St. Edward’s University.

Workshops like this semester’s global understanding workshop should aim to achieve three goals. They should inform, engage, and inspire change. Students who attended the workshop were given information in the form

of numbers and stories, and they were encouraged by the workshop interns to think critically about that information. Each workshop hosted guest speakers from the Austin community who work directly to combat human trafficking. For me, the speakers were the most significant section of the workshop. .. By informing and engaging students, changed was inspired. Whether students tell one friend or fifty friends about the workshop, positive change has occurred.

I am proud of the work done by the global understanding workshop interns and the instructing professors. As a group, we took on one of our time’s most pressing issues. Human trafficking, the world’s fastest growing criminal industry, happens in plain view across the globe. By educating students about the problem, St. Edward’s has made a statement: we will not sit passively by in a world scarred by slavery.”

REDEFINING “IMPOSSIBLE”

SARAH E. FLOHR

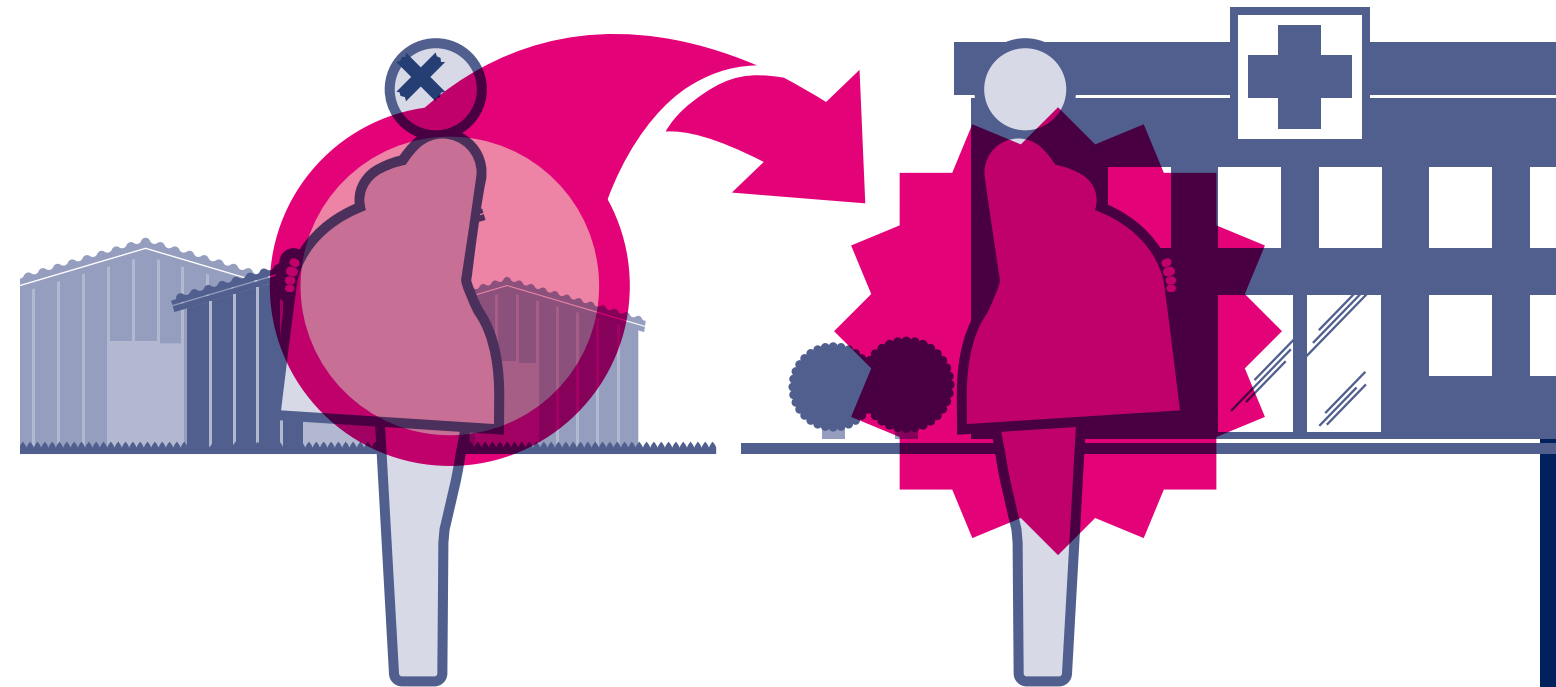
THE MILLENNIUM DEVELOPMENTAL GOALS consist of concrete plans and priorities tailored to individual countries in order to target factors of global poverty. These eight goals were adopted by 189 nations in the year 2000 and set to be achieved by 2015. With expectations of cutting poverty in half, world leaders will meet in New York at the UN Summit in September of 2010 to accelerate the progress of each goal. One goal with a highly anticipated progress report is the fifth goal of improving maternal health. This includes reducing the maternal mortality ratio by three quarters and providing universal access to reproductive health (UNICEF). This essay discusses the barriers to maternal health and what must be improved to achieve these goals by 2015.

According to the 2005 World Health Report, over 3 million women in the developing world suffer from illness brought about by pregnancy and childbirth, while 529,000 die each year (WHO 10). Though it may seem to some that maternal mortality is too complex to combat, it is definitely not impossible. The international community has overcome equally challenging health issues in the past. One renowned maternal health advocate and philanthropist is Liya Kebede. Kebede founded the Liya Kebede Foundation, whose mission is to reduce maternal, newborn and child mortality in her birth place, Ethiopia, and around the world. She is also the Goodwill Ambassador for the World Health Organization's maternal and child healthcare program. In her opinion piece, "Redefining 'Impossible' When It Comes to

Maternal Mortality," Kebede underlines the need for health infrastructure, national commitment, focused efforts and sufficient funding. With the right priorities and initiatives, even the world's poorest economies can make significant improvements in maternal health (Kebede).

The World Health Report describes why the obstacles to maternal health continue to persist, provides recommendations aimed at overcoming them, and estimates the corresponding costs needed to provide universal care. It also describes how training midwives, obtaining standard medication, securing reliable transportation, and keeping young girls in school longer is crucial for the improvement of maternal health (WHO 1). By creating access to a continuum of care as well as to education as a source of empowerment for women, maternal mortality and other causes of poverty can be overcome in our time (Kabeer).

The evidence for the possibility of an end to maternal mortality can be portrayed through diseases now eradicated, cures now created, and innovations that have made a once unimaginable difference in the world. For example, smallpox threatened fifty million people sixty years ago, and it killed a quarter of victims. It was the world's deadliest disease that no one thought could be controlled. However in 1967, a global initiative to eradicate the disease began. Though it cost \$130 million dollars and commitments from every government worldwide, smallpox was eradicated within ten years. In the long run, the initiative saved \$17 billion dollars and millions



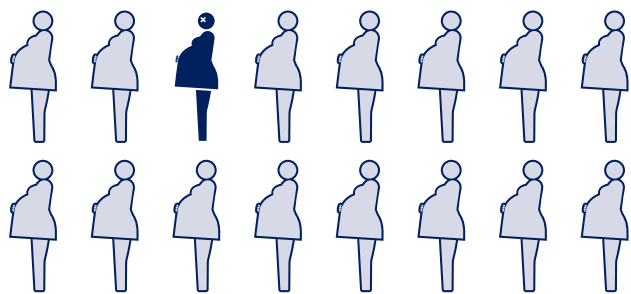
of lives. Another example of a major success is polio, which has been reduced by 99% since 1988 (Kebede). It has gone from being endemic in more than 125 countries to currently remaining in only Nigeria, India, Pakistan, Afghanistan, and Egypt (Sachs 260). These achievements indicate that if governments can work together to help the developing countries, the Millennium Development Goal of reducing maternal mortality by 75% by 2015 is possible (Seear 136).

Dying in childbirth was an accepted norm in the developed countries one hundred years ago. However, today a woman in a developing country has a 1 in 16 chance of dying in pregnancy or childbirth, compared to a 1 in 4,000 risk in a developed country—the largest difference between poor and rich countries of any health indicator (UNICEF). This disparity suggests that increased national wealth is what enabled developed countries to overcome maternal mortality. While this is partially true, there is evidence to show that significant improvements in maternal health can occur independently of economic growth.

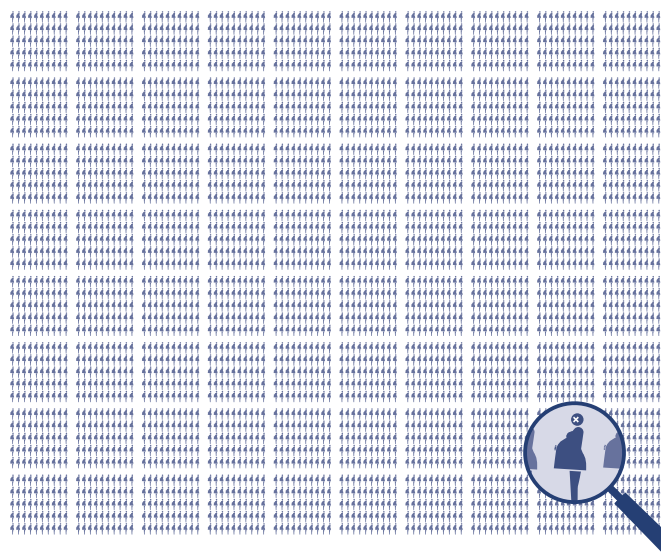
For example, Ethiopia is among the least developed countries and has one of the highest maternal mortality rates in the world. Nevertheless, the Ethiopian government has trained young women to provide immunizations and ante-natal check-ups, allowing more women to survive difficult pregnancies (Kebede). An even more revealing example exists in the small island of Sri Lanka. A third of the Sri Lanka population lives in poverty, devastated by natural disaster and

civil conflict. However, it has reduced maternal mortality by almost 50 percent every decade since its independence in 1948, and it currently has a rate comparable to developed countries. This reduction was made possible by investments in health infrastructure. Sri Lanka has developed health centers that provide free care and trained midwives, as well as offers access to family planning, and educates communities and empowers them to secure their health (Kebede).

The empowerment of women remains one of the primary goals related to reducing maternal mortality. Millennium Development Goal 3 aims to promote gender equality and empower women by closing the gender gap in education at all levels, increasing women's share of wage employment in the non-agricultural sector, and increasing the proportion of seats held by women in national parliaments. A recent study in rural Zimbabwe found that the main factors that reduced maternal mortality were education and paid work. Women with low levels of education were less likely to visit ante-natal facilities, and 50% of women with primary education sought post-natal care. Furthermore, educated women are more likely to know about family planning (Kabeer). This example suggests that one of the first steps to improvement is for young girls to stay in school long enough to understand the life-threatening complications of pregnancy and childbirth. Young girls can then be taught the importance of breastfeeding as well as standard procedures for helping a woman deal with the unpredictable and potentially fatal



*A woman in a developing country has a **1 in 16** chance of dying in pregnancy or childbirth, compared to a **1 in 4,000** risk in a developed country.*



difficulties of pregnancy. Furthermore, because mothers are the primary caregivers of children in most developing countries, children who lose their mothers are ten times more likely to die within two years of their mothers' death. Therefore, not only maternal mortality, but also child mortality can be reduced through closing the gender gap in education (UNICEF). Families and communities together can make change possible by first enhancing the position of women in society through education.

The low social status of women in some African societies is another factor that empowerment can help transform. Sadly, many African women traditionally do not have the choice of getting pregnant or even deciding who will be the father. To some men, more children bring a higher status,

making it difficult for women to have any decisions as a mother, much less as members of society. Some women even undergo infibulation, a form of genital mutilation where the external genitalia are stitched. These women are more likely to suffer during childbirth (Kimani). All of these issues can be solved and eradicated if the rights of women are made a priority in developing countries. With education, women may have a greater role in decision-making and may question male dominance. For example, in Zimbabwe, educated women are more likely to bargain with their husbands about spending, a discussion that is almost unheard of for uneducated women. Studies in India and rural Bangladesh also found that educated women were less likely to suffer from domestic violence. Education and the opportunity to work can help women's role in society move beyond reproduction, and can empower women to have a chance of "attracting" a suitable husband who will respect her body and health.

The fifth Millennium Development Goal not only includes reducing maternal mortality, but also increasing the number of pregnancies attended by competent personnel. In reality, these two targets are inseparable (Seear 136). Access to a continuum of universal care (extending from pregnancy through childbirth, the neonatal period, and childhood) remains the most critical element of reduction. If governments can sustain commitment and build effective health systems with professional skilled workers or midwives, women can have access to care when they need it. Prenatal care, including regular monitoring, disease testing, and nutrient supplements, would also greatly benefit the health of mother and child. For example, 50 million women with malaria become pregnant each year, and 10,000 of these women die, as well as 200,000 of their children, but these deaths could be avoided if women had access to certain drugs (Olumese). The health systems should also offer contraceptives, as well as safe abortion services if abortion is legal (WHO 11). Abortion is illegal in most African countries unless done in order to save a woman's life, so the procedure is commonly performed in unsafe conditions (Kimani). Because of this, more than 18 million induced abortions are performed by pregnant women themselves or unskilled workers. Overall, 100,000 maternal deaths could be avoided each year if women used effective contraceptives (WHO 11).

For healthcare services to be made available, financial barriers to access must be eliminated. The cost of such care is estimated to be \$39 billion additional to current expenditure (WHO 12). This means that the countries that currently have the least coverage and most constraints would have to increase public health expenditure from 7% in 2006 to 43% in 2015. First, increased spending would assist the building of services, including staffing requirements of at least 334,000 additional midwives, 140,000 health professionals,

and 27,000 doctors (WHO Overview). Furthermore, financial protection systems must be implemented as access improves. Finally, increased funds must be channeled through national health insurance so that the funding of the workforce can be protected. In order for these three challenges to be targeted, both countries and the international community must take part in sustained political commitment to mobilize resources, build the institutional capacity to manage them, and ensure that improving maternal health remains the primary purpose (WHO 8).

One necessary factor for improving maternal health that was not mentioned in a variety of resources is building clinics in areas that are equidistant to the majority of villages. A future article should describe the modes of transportation on which the impoverished depend, and suggest how infrastructure improvements such as paved roads can improve emergency transport. The transportation services that women depend on to reach health clinics and hospitals are very unreliable. Common transportation consists of a bicycle with a lounge-style chair attached to the back. The harsh road conditions also cause maintenance problems for the bikes, usually worn tires, which may not be replaced for a long period of time. There are some emergency automobiles available, but most women are unable to pay for this clinical assistance alone. Because of this, half of all women are unable to seek medical assistance when needed (Kimani). The accessibility of medical facilities, combined with adequate and affordable transportation, would provide a positive path for reducing maternal mortality.

It is also important to understand the specific conditions women are threatened with during pregnancy and childbirth so that clinics can provide necessary medications. Hemorrhage, the excessive loss of blood from the circulatory system, is the main cause of death during childbirth. Furthermore, other indirect causes, such as HIV/AIDS, malaria, malnutrition, or tuberculosis, put women at a higher risk of complications. Their weakened immune systems make it even more difficult to survive having a child. Obstructed labor (when the fetus cannot move through the pelvis), hypertension or eclampsia (high blood pressure), infection and sepsis (a bacterial inflammatory response), and complications due to unsafe abortion are the other catalysts of maternal mortality (UNICEF). Fortunately, there are several medications available in developed countries that control blood loss; that control blood pressure; that decrease the risk of anemia in mothers with malaria; and that help prevent the transmission of HIV/AIDS from mother to fetus. With sufficient funds, these drugs could be made available to clinics throughout impoverished nations.

Unfortunately, goals like these for maternal health have been set in the past and never carried out with any diligence.

Many argue that since the Millennium Goals were set, there has been more talk than action. For example, the percentage of births attended by skilled personnel in Sub-Saharan Africa only rose from 40% to 41% from 1990 to 2003 (Seear 134). In future research, it would be interesting to study the progress of the maternal mortality reduction initiative, including what plans have succeeded since the Millennium Goals were set, as well as what plans have failed and if they have been revised in order for the deadline of 2015 to remain reasonable.

Though the Millennium Development Goals may be progressing slowly, past successes prove that the reduction of maternal mortality is far from impossible. Because knowledge is the forerunner and catalyst to a more stable Africa, where pregnancy and childbirth do not lead to death, but rather the beauty and miracle of life, education and the empowerment of women must remain a vital priority. Furthermore, access to a continuum of care must be provided near villages, and funding commitments from developed nations must persist in order for an effective healthcare infrastructure to be established. Mothers represent the well-being of a society, as well as potential for the future, and their health is a vital component of achieving economic development. With improvements in maternal health, and success in the other development goals, it is possible to end global poverty in our time.

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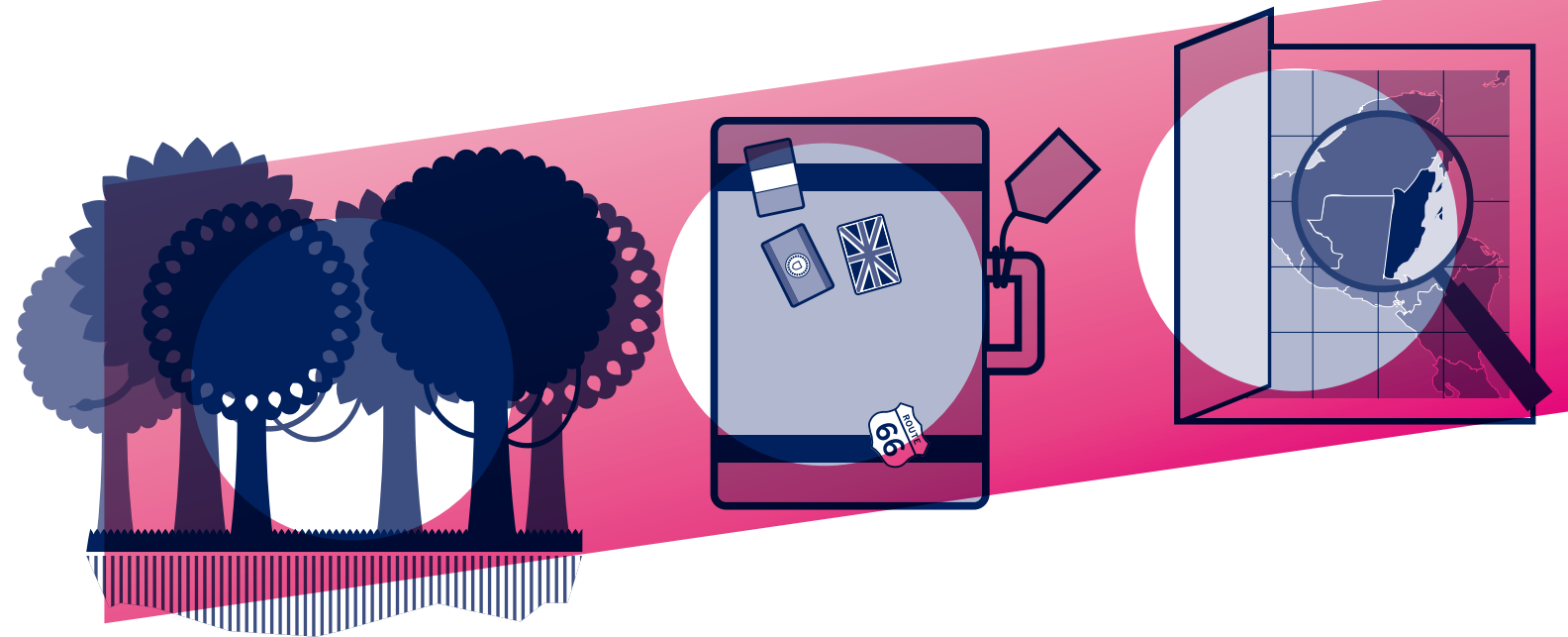
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ECOTOURISM IN BELIZE

VICTORIA ROGERS
AND
MATTHEW HATCHER



THE COUNTRY OF BELIZE is a vast playground of natural resources and biodiversity. With acres of pristine rainforest and beaches, a coastal plain that is covered by a mango swamp and the second largest coral reef system in the world, the country attracts thousands of tourists every year. Many of these tourists come from cruise ships, but an increasing number of these tourists are “ecotourists” who seek to both immerse themselves in natural surroundings, and to contribute to environmental conservation efforts. Typically, these travelers seek to lessen their cultural impact as well. With ecotourism growing at 20-34% per year since the 1990s, it is no wonder that Belize has been one of the greatest beneficiaries of this huge growth (Davis).

There are many economic and environmental issues that surround ecotourism in Belize. At first glance ecotourism seems to present an opportunity where the environment, the tourist and the native Belizean all win. However, ecotourism may have problems that few have uncovered or wish to acknowledge. An eco hotel or lodge reduces waste and looks to impact the environment as little as possible, while satisfying the need of the tourist and giving employment to local

communities at good wages. However, what happens when an eco hotel isn’t that eco friendly or when the hotel is owned by a foreign investor? This paper will be examining the real effects that ecotourism has on the local Belizean economies and environment, and whether ecotourism really is a positive solution to reducing the impacts tourism can have on the environment and local communities.

One of the ways that tourism can impact a country such as Belize is that it can alter the way the coastal community values and uses marine ecosystems. For instance, with the increase in tourism over the past two decades, there has been a fundamental shift from an economy that depends on what the sea produces, to an economy that depends on the tourism, which centers on ocean and rainforest activities. This shift can be problematic for the environment, which stands to be exploited by the trade, and also for the members of the community who have to make the adjustment to the change. The increase in ecotourism has caused a spike in conservation measures, because the Belizean government, among others, has realized that tourism can have a negative impact on the environment. However, increased conservation measures

have the potential to negatively affect the community because they can “create conflict and resentment related to conservation measures among local people who feel they are losing control of natural resources that are rightfully theirs to use as they please” (Diedrich).

That being said, these conservation measures also have the potential to promote local awareness, which seems to be the case currently in Belize. There is evidence of widespread support for conservation measures. This seems to be due to the “benefits associated with maintaining attractive and healthy natural resources” (Diedrich). The government has invested in partnerships and training with citizens who provide activities and services for tourists so that they may better understand how to protect natural resources. The government of Belize has also implemented the Tour Guide Training Program, which seeks to create a partnership with fishermen and others in the local community who cater to tourists. The program teaches them how to implement eco friendly tours, as well as protect environmentally sensitive areas. They are also encouraged to teach tourists about conservation. While many fishermen choose to stick to their normal routine rather than

work with tourists, those who do “said it has improved their quality of life” (Diedrich). Furthermore, “many also choose to fish in the slow season for tourism and work as tour guides for the rest of the year, which suggests a complimentary relationship between tourism and fishing” (Diedrich). This partnership seems like a functional focus for the government’s efforts, and one that can spread out into the community.

Another one of the ways that the government has sought to create a partnership to protect the environment is through their involvement in the MEA, the Mesoamerican Ecotourism Alliance. The MEA is a program of the RARE Center for Tropical Conservation, a U.S. based not-for-profit organization that has worked in the region for three decades, and guides MEA conservationists in the development of business plans, competitive products, and effective marketing strategies (Hardman 1). The goal of this partnership is to connect ecotourism to conservation and the development of this idea in local communities. One of the ways that the partners hope to achieve this is through the membership requirements, which ask that “all members must submit yearly audits to prove that tourism profits are being used for conservation

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standards of living and community development...*

*Tourism can also lead to a rise in crime
and a shift to a more commodity-focused lifestyle,
which may be damaging*

measures” (Hardman 2). The program also seeks to reach out to tourists and holds tours of numerous Mesoamerican countries, focusing on the biodiversity of these areas. It would seem that the MEA partnership can cover all the necessary bases in order to encourage conservation, but there is still the issue of what tourism can do to the community itself.

Increased tourism can have socio-cultural impacts on communities, which may be structural, such as shifting livelihoods and population increases from immigration, or less tangible in the form of changes in morals and traditions. Like environmental factors, these changes have the potential to be both positive and negative. Tourism can increase job opportunities, standards of living and community development (Diedrich). That being said, in a recent study, issues were raised “regarding how people desire to participate in ecotourism development—as employees or entrepreneurs” as well as the need for an arena for members of the community to participate in the planning and assessment of ecotourism (Medina 292). Tourism can also lead to a rise in crime and a shift to a more commodity-focused lifestyle, which may be damaging.

Many developing countries rely on tourism to reduce poverty in rural areas, but the promise of economic benefits, such as those from large developments that cater to foreign tourists, can often put future negative consequences out of mind. Often, these economic benefits fail to be controlled and are not equally distributed in the community. For example, in countries where local communities do not have the capacity to accommodate the growth associated with rapid increases in the demand of tourism, it is common for foreign investors to take over the responsibility of providing the necessary accommodation and services, which draws tourism revenue

out of the country and away from the people who should be benefitting from it (Diedrich). Moreno notes “Economic integration has also become common in the tourism industry as a whole, meaning that joint (and often international) ownership of travel agents, tour operators, hotels, transportation companies, and suppliers is increasing.” (Moreno 218) It is this phenomenon that Moreno suggests tend to exclude socioeconomic involvement, something that is key in the efficient workings of ecotourism.

Moreno believes that for ecotourism to be successful and valid, ecotourism is dependent upon local socioeconomic involvement as defined by the criterion of ecotourism by the World Conservation Union (Moreno 220). The main argument here is that the benefits of ecotourism are not realized if foreign investors are the primary owners of these eco-attractions. On top of this, local communities must also be able to exert some kind of control on these resources that are attracting the tourists in the first place. Without local ownership of these enterprises and the ability of local communities to control parts of the rainforests, caves, reefs and other such areas the economic benefits to Belizeans will soon dissipate.

In the case of Ambergris Caye in Belize, the largest island off of the Belizean coast, ecotourism development has had substantial impacts on the local community. A master plan was developed by the United Nations Development Program for the area in the late 1980s and aimed at “providing opportunities for further expansion of tourism in keeping with the general character, environment, and the unspoiled nature of the island” (Moreno 219). However, with this plan came strict regulation and zoning areas for the island. This master plan for development and increased regulation led to a surge of foreign investment into the area and soon local Be-

lizeans were priced out of the market for both residential and commercial plots. Not only does this limit where a Belizean can live but it also puts limits on free enterprise in the area. Similar development plans have been seen over various parts of Belize. A 1992 survey of hotel owners in San Pedro, Belize suggested that more than 75% of hotel owners were foreign owned, up from 25% in 1965.

Moreno identifies several implications of this trend. One major problem is that a new generation of locals depend upon foreign employers for income. As foreign owned hotels employ more Belizeans than Belizean owned hotels, this limits locals to low paying tourism sector jobs when they could have been opening their own businesses. On top of this Moreno highlights that 70% of those who claimed to have non-tourism jobs still felt that their employment was dependent upon the tourism industry. Such reliance upon one sector for employment is notoriously dangerous for a developing country, and the problem compounds when foreign investors own most of the businesses in economies such as Belize’s. There is also a situation where the rate of Belizean land ownership is falling, while there is no limit on how many foreign investors can buy land in the area. Due to high costs of even small plots of land and rising development costs, most residents in San Pedro cannot afford to hold land on the island. Moreno reports that a small beachfront lot in 2002 could cost up to 250,000 United States Dollars. (235)

This is just one example of the problems of ecotourism in a country like Belize. Economically however there are some advantages to master plans such as the one in Ambergris Caye. Despite the problems noted above, employment in the tourism industry is mostly good for the residents. It has also helped to increase entrepreneurial industries like boat and room rental, even internet cafes (Moreno). A Belizean is able to earn more in this industry then they would being tied to the land for their livelihood, as many have been before the growth of ecotourism. In the long run, however, it is inevitably dangerous to be reliant upon foreign employers who have no tie to the local economy. Also, the Belizean government allowing foreign investors to dominate the market of eco-hotels is not promoting development of long-term wealth for its citizens.

Another potentially positive aspect of ecotourism is that most ecotourists who are drawn there do not expect sprawling, luxurious accommodations, as “most studies suggest that ecotourists prefer modest, less luxurious accommodations” (Kwan 701). Furthermore, “those who stayed in less expensive accommodations stayed longer in the country” (Kwan 702), which suggests that it would be in the best interests of the Belizean community to refrain from sprawling developments that require foreign assistance. This will benefit their communities and protect their environment

if they continue to develop responsibly, with the ecotourist in mind. However, in Belize there is currently no standard set for a hotel defining itself as an eco-hotel or eco-lodge. This ties closely to a phenomenon appearing worldwide in ecotourism called greenwashing. Greenpeace defines greenwashing as “the cynical use of environmental themes to whitewash corporate misbehavior” (Greenwashing). Greenwashing may be seen in many parts of Belize. Because there is no official documentation needed to prove that a hotel or lodge is eco-friendly anyone is open to advertise that they are eco-friendly. In many cases it is large corporations that are trying to develop and implement these programs so they can use them to their advantage. Medina argues that transnational corporations in these countries will likely dominate the process and lead to programs that privilege the interests of the global north and disregard the needs of the developing global south (Medina).

A good example of this is the Hamanasi resort that was named the number one eco-friendly hotel in the world by Trip Advisor, a travel advice agency. According to Trip Advisor, “The fact that the resort advocated reusing towels, limited sheet changing and using the surrounding natural beauty made us feel that we were contributing to the preservation of Belize” (TripAdvisor). Reusing towels is hardly an award winning effort to minimize impacts to the environment, yet there is no agency to enforce this blatant greenwashing that simply fools travelers into thinking they are traveling eco-friendly in Belize.

Luckily however this is somewhat of a rare occurrence in Belize, and is not as big a problem as in other countries such as Costa Rica, where greenwashing is much more prevalent. Belize is actually one of the global leaders in avoiding greenwashing and transnational corporation domination, suggesting that Belize may be able to sustain development in this type of tourism. According to Medina’s article, 90% of Belizean lodgings are small enterprises with fewer than 20 rooms and a majority ownership by long term foreign residents. This benefits the environment in many ways. First, ownership by long term residents, whether they are native Belizeans or not, means that they are much more in tune with the needs of the surrounding environment. There are also the benefits of these owners being members of local agencies and best practice groups. One example of this is the Belizean EcoTourism Association (BETA). In agencies such as BETA, codes of conduct and best practice principles are outlined for members. BETA’s code of ethics advocates reducing solid waste and climatic contaminants, reducing energy and water use and maintaining and supporting flora and fauna habitats in conjunction with educating its visitors on how to preserve the surrounding environment (Code).

Currently, the indication is that the growth of the tourism industry in Belize is on track to stimulate the economy, as well as protect the environment. In fact, according to The Belize Coastal Tourism Project, most Belizeans are focused on a positive relationship between tourism, their community and the environment. Most have a positive outlook on the future development of cruise tourism, but “expressed a strong preference for attracting ecologically and culturally minded tourists, rather than cruise ship tourists” (Diedrich 2). Furthermore, the study found that, as of 2007, the benefits were outweighing the costs, and that “the Belizean people and government already have a clear and intelligent understanding of what they want and need to get out of tourism and the impacts that such tourism may have on their country” (Diedrich 2).

Hopefully the actions of the government and its partnerships with the community have put in place a system that will prevent harmful developments that will negatively affect both the local communities and the natural surroundings. The fact that Belize tends to draw environmentally conscious people as tourists is also encouraging. Studies have found that this group of tourists appreciate lodging and services that seek to reduce the impact on the environment and places that have conservation education programs.

Nevertheless, the fact that Belize remains an “undiscovered paradise” makes it vulnerable to future development and degradation. Also, cruise tourism still poses a threat, as tourists from the cruise ships spend much less time in the country, but have the potential to have a higher negative impact, especially without the opportunity to participate in conservation education opportunities. With this in mind, these writers would like to venture back to the original question of whether ecotourism in Belize is economically and environmentally sustainable. Despite the fact that large development plans have many pitfalls to the local economy, small scale development does seem to offer positive economic benefits. Ecotourism can continue to have a positive impact on the Belizean economy, so long as transnational involvement and foreign investors do not dominate the market. It has become clear that small enterprise lodging offers economic benefits that extend far past the jobs created for locals. These businesses also promote the purchase and use of local services and goods. This includes using local seamstresses for uniforms and curtains, hiring local tour operators for guest tours, local carpenters to build furniture and buildings and even buying locally produced foods (Medina). All of this has a massive trickle-down effect that positively stimulates the local economy.

Ecotourism in Belize can be environmentally sustainable, despite cases of greenwashing. Belize is also leading the way with organized best practice groups such as BETA,

where rules are set which help give hotel owners incentives to conduct their operations in a way which reduce impacts to the environment. Being a member of a group like this gives credibility to a business, so adhering to these codes of conduct is in their best interest. Unfortunately there is still no formal organization that sets minimum standards for these lodges, but Belize is at the forefront of the development of such organizations.

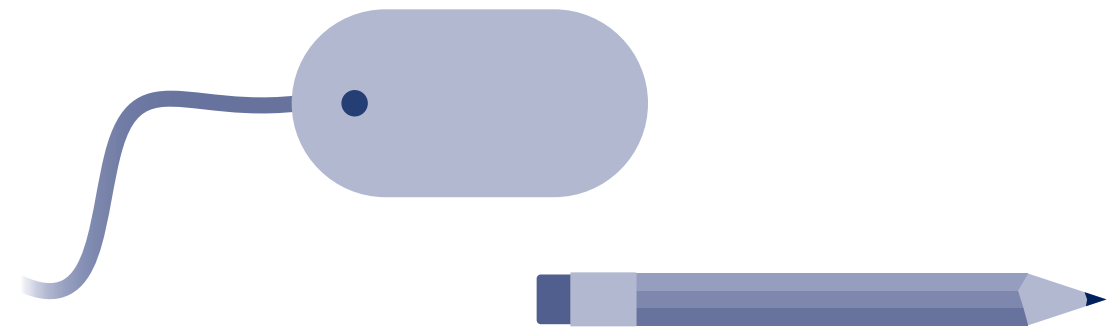
All things considered, it seems that the future looks quite good for Belize and its unique ecotourism opportunities. Belize and its citizens have shown themselves to be innovative and proactive in creating an industry that supports its local communities as much as it supports the environment. Through both government planning and the positive involvement of local business owners, Belize has created an industry that seems to have learned lessons from the failings of other ecotourism hotspots.

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BRIANA COBOS is from Austin, Texas and is majoring in Psychology and minoring in Business Administration at St. Edward's University. She enjoyed writing this piece for her CULF 3330 class because it brought her attention to how her consumer practices affect many other societies, economies and countries on a global level. Her future plans are to attend graduate school to achieve a Ph.D. in Psychology.

MARISSA CUEVAS-CAMPOS is currently a Senior at St. Edward's University. For her academic life, she's had the chance to study in a prestigious institution, which has significantly enhanced her creativity, initiative, and understanding. In her personal life she has been privileged to volunteer in rural Mexico as well as work with the First Lady of Panama with indigenous tribes. Drawing from these first hand experiences allowed her to create two maps for her concept map: one that addressed the biological level of Malaria, and one that addressed the human level of this deadly disease.

CATHERINE DEGEN was born and raised in Madison WI where she attended public schools. She graduated from St. Edward's University in December of 2011 with a degree in Women's Studies. She is moving to Chicago in the fall where she hopes to find employment that will let her carry on her activism professionally. Cat will continue to work for the recall of Wisconsin's governor and the reinstatement of collective bargaining rights for all public workers.

EMILY DIXON is a senior at St. Edward's and will be graduating with a Bachelor's degree in Business Administration with a concentration in Finance this Spring. In the Fall of 2011 she will attend law school to study international corporate law or energy law. She is especially interested in emerging economies, particularly Latin American economies, and the different challenges they face.

SARAH FLOHR graduated cum laude from St. Edward's University in May 2010 with a Bachelor of Science in Biology. She is currently applying to medical school with aspirations of one day becoming a pediatrician or OB/GYN. In February of 2010, she was one of ten pre-medical and medical students nationwide to participate in the Seacouver Study Tour held by the American Medical Student Association. The tour consisted of comparing the U.S. health care system to the Canadian single-payer system through local interviews and meetings in Seattle and Vancouver. This essay is a result of her interest in the quality of health care in other countries around the world, and is part of a larger portfolio including health-related dimensions of international efforts to end poverty.

TOBIAS GROS is the son of an American mother and a German father. He was born in Midland, Texas but has also lived in Norway, Germany, and India. His interests include traveling, economics, and anything automotive-related.

MATTHEW HATCHER graduated from St. Edward's University in 2010 with a Bachelor's degree in Business Administration, concentrating in Finance. During his time at the university he was a member of the Golf team. He is currently a Property Accountant at EXCO Resources, Inc.

SONIA PARRA is an English, Language Arts, and Reading Major with a minor in Education. She is in her last semester at St. Edwards, and is currently student teaching in a kindergarten classroom. During her time at the university she has worked as a student teacher for Freshman Studies and has been a peer group leader for the human trafficking workshops as well as the fair trade/free trade workshops. After graduation she hopes to move to New York City and find a job as an elementary school teacher.

COLLIN PHILLIPS is a junior at St. Edward's. He is a communication major and a member of the St. Edward's Honors Program. After graduating in May of 2012, Collin plans to study law, engaging his interest in human rights and global issues.

LILY PRIMEAUX is a first-year student at St. Edward's University. She is passionate about women's issues, education, food ethics, and a myriad of other causes that she hopes to continue exploring in the future. Her major is undeclared as of yet, but she would love to become a journalist someday. She believes that increased public awareness about unjust issues is a crucial step towards the creation of lasting and meaningful change.

MADDIE PROFILET is originally from Houston, Texas. She moved to Austin to attend St. Edward's University. She is currently a senior, majoring in Communication. The Water for Life Workshop inspired her to become passionate about the issues the Chadians are facing due to lack of water.

VICTORIA ROGERS, a native Austinite, holds a B.A. in English Writing and Rhetoric from St. Edward's University. While studying at the university, she became deeply interested in social and global issues, participating both in courses such as Tourism and Consumer Culture (for which this article was written) and taking an internship with a local non-profit geared towards protecting young families from the cycle of poverty and violence. She is currently applying to graduate programs and looking for new ways to employ her writing and editing skills.

JULIE ROWLAND graduated from St. Edward's in spring 2010 with a B.A. in English Literature. She is currently working to complete her first year at Penn State's Dickinson School of Law. The law school offers a unique dual J.D./M.A. in education policy which she is very excited to pursue. In the future she hopes to contribute to creating a world in which education is more highly valued, and every child has the support and educational opportunities that she has been fortunate enough to have.

EMMA TARDIF graduated from St. Edward's in Spring 2010 with a Bachelor's degree in Social Work. During her time at the university, she received numerous awards and scholarships, including the St. Catherine Medal for Community Service, the President's Scholarship, Dean's Scholarship and the Brown Scholarship which enabled her to design and implement a yearlong service project focused on elder care. Tardif also helped found St. Edward's multicultural group, The Unity Coalition, to increase student awareness of social issues.

GREG THOMAS is a third year Graphic Design student. His design methods focus on process, clear communication, and visually stimulating forms. He draws inspiration from everyday happenings, random thoughts, and all types of graphic communication.

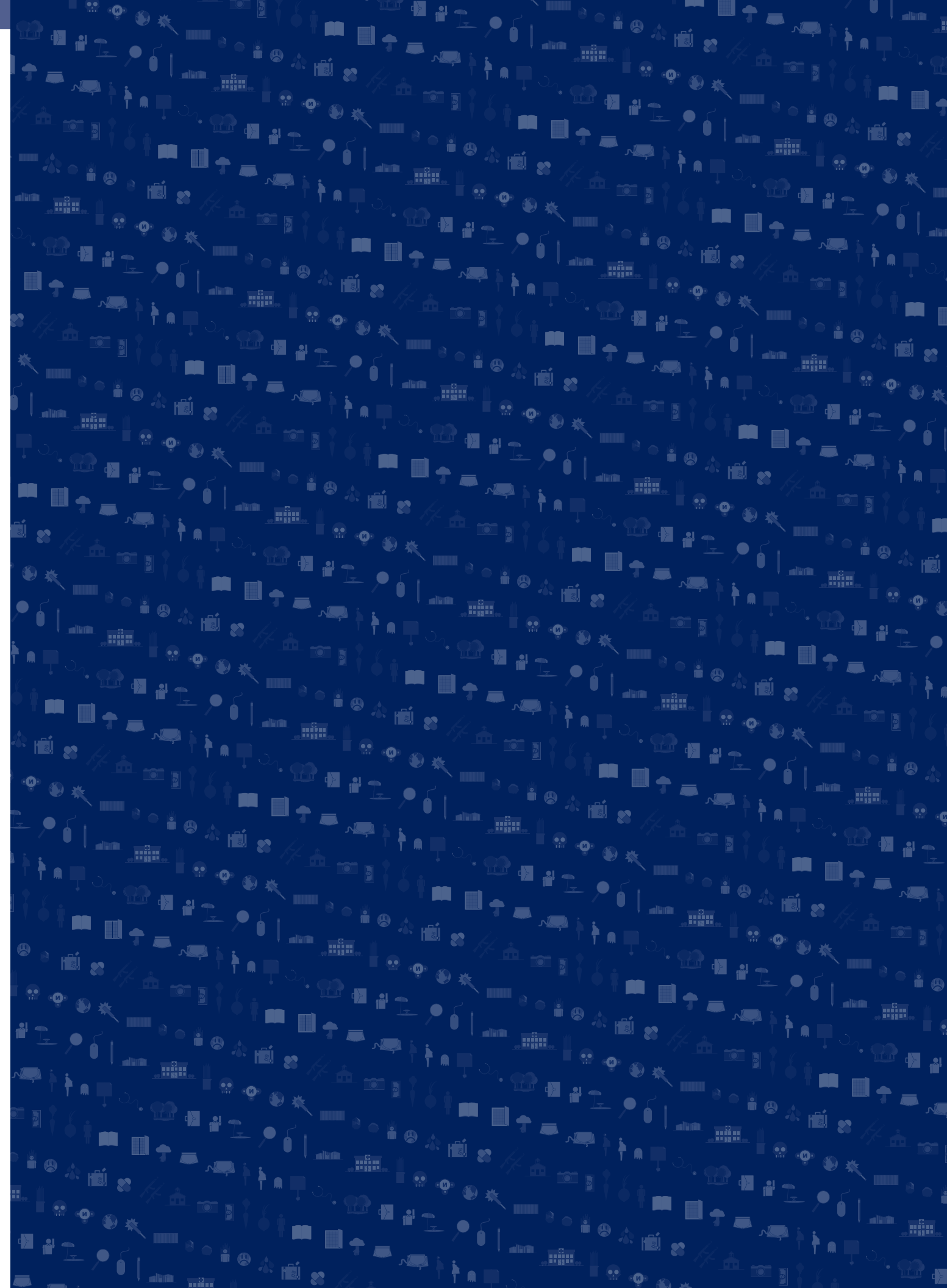
SR. PAULA UGOCHUKWU UDE was born and raised in southeastern and northern Nigeria where she was exposed to working with people with mental illness. In 2000, she had the opportunity to go travel to Saint Lucia where she was also exposed to working with people with mental health issues. Working in these two different environments, she came to understand that there are differences in the way people perceive the cause of mental illnesses and the way they go about treating them. This motivated her to investigate her own people's beliefs, and the impact these beliefs have on the type of treatment they seek.

EDGAR UMAÑA is a sophomore at St. Edward's from Austin, Texas, majoring in Global Studies. He plays competitive soccer in the Austin Men's League and is a local musician as well. He has a special interest in Latin American history and politics and strives to be fluent in Spanish.

SAM WATSON's first real home was a farm in Eastern Washington state. She grew up in a suburb two hours east of Chicago. To catch a break from the subzero temperatures and snow, she came to St. Edward's to get her degree in Graphic Design with minors in Mathematics and Biology. Her dream job alternates between making horror movies in the Michigan film industry, designing exhibits for The Field Museum of Natural History or The Museum of Science and Industry (Chicago), and being an animator for Industrial Light and Magic.

RYAN WIGGINS is a student-athlete, playing tennis, at St. Edward's University. He is an International Relations and Economics major, focusing on income disparity problems in developing nations.

REBECCA WILLIAMS is a Graphic Design student planning to graduate from St. Edward's University in May 2012 with a Bachelor of Arts in Graphic Design and an Art minor. In relation to art and design, she focuses her interests on print design, and exploring various printmaking techniques including intaglio, relief, and silk screen.





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