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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 globalization is not just material. Commodities, bodies, and capital 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.

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3001 South Congress Avenue
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Editor
Laura Hernandez-Ehrisman

Assistant Editor
Alexandra Barron

Faculty Editorial Board
Pauline Albert
Peter Austin
Jennifer Dornan-Fish
Mitty Myhr
Kathleen Wilburn

Design
Daniel Lievens

Pangaea Logo Design
Tuan Phan

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I GROW 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 15 of us, storming the University of Wisconsin Chancellor’s office with noisemakers and balloons to impress upon him that we were not going to allow him to have his way. 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, by force if caught, to make sure that the voices of Wisconsin 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 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 and whether or not the “Fab 14” was 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 ... sex shops, and clinics that specialize in the sexual health of gay/lesbian people. In GLBT TOURISM

EMMA TAR DIF

and re-taping them to the walls of the capitol with taped to the walls and balconies all over the building. a noise in the main rotundas. People were walking by our effects on labor in the United States, but 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 instant it brought tears to my eyes. The solidarity that crowded occeans and continents was so inspiring.

Wisconsin has long tradition of supporting workers’ rights. We were the first state in the nation to establish collective bargaining for public employees and that it brought together people from all socio-economic classes and paid for by people 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 instant it brought tears to my eyes. The solidarity that crowded occeans 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 5:30 am the police began taking down the hundreds of posters and flyers 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 repasting them to the walls of the capitol with approved blue tape. At that point it was nearing 4 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 firefighter union addressed the crowd.

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 (15). 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 (174). 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 (174). 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.

Pickets of Sao Paulo’s 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. A new and different, which makes the tourist’s journey worthwhile (150). People travel for every reason from wanting to play to wanting religious enlightenment, but ultimately every tourist is looking to experience something fabulous. Nelson Graburn argues that tourists go through stages while traveling (150). 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 critical stage when one experiences something fabulously new and different, which makes the tourist’s journey worthwhile (150). 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 (15). 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 (174). 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 (174). 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.
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 tourists 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. $3.4 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 (175). For this reason companies and even governments have been more willing to invest in GLBT events and festivals. Absolute Vodka, son companies and even governments have been more willing to spend more income on discretionary items (The United states tend to consist of, “upscale, well-educated and wealthy, by virtue of having the time and leisure that is rich 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.

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 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 them and paid an additional twenty-eight dollars for the shorts.

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-stereotyping-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 manufacturing 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.

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.

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 a part of the stratification of classes within America in the 21st century.

BRIANA COBOS

HISTORY OF NIKE TEMPO TRACK SHORTS

PRODUCT MAPPING

UNSTOPPABLE, ENDURING, FAULTLESS.

A LOOK INTO THE GLOBAL IMPLICATIONS OF NIKE TEMPO TRACK SHORTS
Ye t t h e s e t r e n d s b e g a n a c e n t u r y e a r l i e r. Malaysia is located in Southeast Asia and I would identify myself as a Hispanic-striving-to-be-/fit-Austinite.

In high schools running tracks around Oregon. While on…” (Strasser and Becklund). This included the asphalt cobbled their shoes, [and] rebuilt the very track they ran in contact with the founder of the Onitsuka Shoe Company. Knight was a student at the university who ran for Bowerman’s track team. While a student, Knight and Bowerman began a friendship. 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).

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 and teaching 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, offer 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).

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 Weiner + Kennedy Company, a major advertisement producer for Nike since 1981 (“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, Aus-tinite, I can relate to this advertisement by thinking about the future of my health. I would enjoy bouncing my grandchil-dren 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.
consists of 23 states and has a population of over 21 million. This population is rapidly growing, and 64% 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 $175 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. 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 account for 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”).

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COnclusion

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 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.

Reference


“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 the 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 civilians (“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, its tyrannical favoritism, and the exploitation of native labor 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 Seko who was seen as an ally against the U.S.S.R. in the Cold War (Jansen). 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 who were dislocated in name by King Leopold 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 repeatedly marred 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 neighbors Rwanda was experiencing mass genocide by both the Hutu and Tutsi populations (Jansen). 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 renounced 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 Rwandan and Ugandan leaders (“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 where the Congolese citizens voted for the current leader Joseph Kabila. The election was declared fair by the international community.

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 militia, 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 are welcomed by fellow Tutsis in name by King Leopold himself. In the eastern portion of the Congo Free State, he gave one particular tribe rights, the “Hutu,” while discriminating against another, the “Tutsi” (Nzongola-Ntalaja). This small act, one based on physical attributes as insignificant as the size of one’s nasal bridge, has repeatedly marred destruction upon Africa that continues today. While the Tutsi and Hutu 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 clash (“Military 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 UN. Resolutions 1279 and 1431, is to observe and report on the compliance of warring factions on the peace agreements (Butcher). They are being asked to overlook an unwieldy, diverse population of ethnicities with rebel groups embedded. They are disconnected from the plight of the ethnicities, and therefore, cannot control the outbreaks 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 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 Congolese conflict would temporarily face the road to recovery and eventual success will 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 conflict 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 inexusable. Swift action in the early stages of conflict could have averted the senseless killings. By elevating the strike the Democratic Republic of Congo faces, these larger countries would eventually have better and faster access to the raw minerals available, without condemning human rights violations.

Conflict in Congo has resulted in disproportionate suffering for millions of civilians. Over 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.
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 uninhabitable. 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 diverted into personal coffers (Janssen). Using Congo’s vast mineral wealth, the capital for projects could be sustained through exchanges with aid-awarding countries. Currently, the Democratic Republic of Congo is still nearly $1 trillion in debt to the World Bank and International Monetary Fund. Recent initiatives of debt forgiveness are necessary evils that provide a source of income.

For some, looting, pillaging, and corruption are necessary evils that provide a source of income. Cyclical poverty and bleak economic outlook prevents Congolese citizens from actively participating in the growth of the country. 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.

Cyclical poverty and bleak economic outlook prevent Congolese citizens from actively participating in the growth of the country. The Congolese government’s responsibilities extend beyond the economic sector. The difficulty with governing one of the most diverse and largest geographically spread populations in the world and relate to different cultures and ethnicities. For this reason, Congo must undertake a massive national 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 truth 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.

As long-term investment, education is shown to reap ex- tremal 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. 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 indepen- dence, 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 assist with aid 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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ACCORDING TO the United Nations, Lake Chad has shrunk by 90 percent since 1960. 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 Lake Chad could trigger humanitarian disaster, ORIGINALLY Nov. 2009, Web. Nov. 2009). BBC News, BBC, 4 Jan. 2009. Web. 14 Nov. 2009).

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 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.

ACTION PLAN AND ANALYSIS FOR CHAD

MADELEINE PROFILES


The lake is drying up because of drought, evaporation, and over-grazing. In 20 more years, the lake will be completely dry.
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 Nz 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 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 fertilizers specifically was in short supply. In her 2002 book, "Prometheans in the Lab," science writer Sharon McGrawe 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, 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 impinged 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 his work on agriculture, economics, and societies around the world. The ultimate significance of the process lay in its use 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 1926 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 plants at Muscle Shoals, Alabama, switched over to making chemical fertilizers. The move was also along with pesticides, which are based on poison gas developed for the war. The war was to use this abundant chemical for agricultural purposes. In 1942, the U.S. government asked for this to happen, and the only way to compensate was to increase the level of mechanization. Many tractor companies such as Massey Harris switched to switching and created steel and grain production, much of it was exported to Europe, and did not become more effective with synthetic fertilizers. In one way or another, all these factors could come again be traceable 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 switched to switching and created steel and grain production, much of it was exported to Europe, and did not become more effective with synthetic fertilizers. In one way or another, all these factors could come again be traceable 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, and did not become more effective with synthetic fertilizers.

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. The advent of synthetic fertilizer, soil needed to produce and store its own fertilizer as part of the natural nitrogen cycle. This was done traditionally by growing diverse species of plants, allowing animals to graze, and rotating the 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 and also did away with the need to manage 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 biologist chemist Justus von Liebig, 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 nitrogen allowed the food chain to turn from the logic of biology and end for a use of 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 traceable 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 switched to switching and created steel and grain production, much of it was exported to Europe, and did not become more effective with synthetic fertilizers.

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 government aimed to increase steel and grain production, much of it was exported to Europe, and did not become more effective with synthetic fertilizers. As a result, the synthetically fertilized land became dependent on irrigation, 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 regenerative style of farming. Estimates vary on the extent of the damage, 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 regenerative style of farming.

Nitrogen fertilizers were also a key factor in an important clutch of agricultural innovations implemented in India and Mexico in 1941 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 150,000 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 1960 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).

Several 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 1960 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 overstretched, 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 dilute 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) water (Science Focus) commonly referred to as “dead zones” since the water cannot support conventional animal or plant life. Currently there is a 6,000-7,000 square mile dead zone in the Gulf of Mexico due to fertilizer run off 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 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. A 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 are 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:

“...the outcomes of two world wars, contribute to the suffering of millions, and ultimately place enormous strains on the health of our planet.

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. 

Ultimately it is impossible to predict just how the world would have developed in the absence of the German chemical, Fritz Haber. What is clear, however, is that the unfoldling 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 in light and dark aspects — was one of the most significant and influential scientific breakthroughs in modern history.”

To further expand on the services offered by artificial fertilizers, Dr. Peter Altman’s book “Organic Food vs. Commercial Food, a scientific study” describes the benefits and drawbacks of using synthetic fertilizers.

In closing, it is important to consider the consequences of our decisions and actions. As we learn more about the impact of our choices, we must continue to strive for a sustainable future for all.”

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THE SEARCH FOR TRADITION AND CULTURE IN EL SALVADOR

EDGAR UMAÑA

The forces of globalization were particularly evident to me this past summer, when I flew into San Salvador, the capital 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 2005. 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
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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.

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.
MALARIA CYCLE

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 500,000 deaths worldwide each year.

The Malaria Cycle begins with the infecting healthy human through a bite, which releases the infecting stage of the parasite into the bloodstream. This stage, called Gametocytes, matures into Gametes that can infect a mosquito. When an infected mosquito bites another human, the parasite enters the human body and infects red blood cells.

INSIDE THE MOSQUITO

Gametes from the infected human enter the stomach of the mosquito, where they develop into Oocysts. Inside the Oocysts, the parasite forms Sporozoites, which are injected into the mosquito when it bites the next human.

INSIDE THE HUMAN

When a sporozoite enters the bloodstream of a human, it travels to the liver, where it undergoes asexual reproduction and forms Merozoites. These Merozoites infect red blood cells, causing symptoms such as chills, fever, and sweating.

Symptoms include:
- Chills
- Fever
- Sweating
- Headache
- Muscle pain
- Fatigue
- Vomiting
- Nausea
- Dry cough
- Jaundice

The cycle repeats with new sporozoites infecting red blood cells and repeating the asexual cycle in the liver.

FRESH WATER USE AND ITS SIGNIFICANCE

70% OF THE EARTH IS MADE UP OF WATER

97% OF OUR WATER IS IN THE OCEANS

60% OF OUR WATER IS IN OUR BODIES

Aqua 

PREVIOUS PAGE

GREG THOMAS

MARISSA CUEVAS CAMPOS
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 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

Parisian smoking on the Champs-Élysées,
Paris, France, 2010
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 2012, 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 image, 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 objects 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 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 chosen images that complement 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.
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 solar 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 detail. 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 my 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.
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, Lasebi-kan, Ephraim-Ohmananga, 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 Igbo 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” (431). In addition, of the calamities outlined, mental illness seems to be one of the illnesses Nigerians see rooted in supernatural and biological factors. Before the establishment of an asylum in 1905 by the Europeans, Nigerians largely attributed the causes of mental illness to supernatural factors, heredity and the movement of the sun, mood and planets (Eldridge).

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” 36). 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 factors are one of 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 Ekweme, 19; Odeje, et al. 205).

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. 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 mainstream psychiatric professionals. One of the studies undertaken by Adewuya and Makanjuola indicates that among people who have the notion that supernatural factor contributes to mental illness, the majority of them preferred spiritual (41%) and traditional (58%) treatment (“Lay Beliefs” 335). 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 1988, 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 had cuts, unretreated 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.

What perhaps bothered me the most was 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 mainstream 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 also by cultural practice. 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 mainstream orthodox medication to treat their mental illnesses.

It is very difficult to define mental illness. It 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 one’s mood, 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. Nefo, one of the Mental Ill persons interviewed, underwent a process of Inter-national Journal of Psychosocial Rehabilitation, and his diagnoses noted that mental illness has a broad range of descriptions (Nefo, Gittelman, Abad). This includes both mental and emotional conditions such as schizophrenia, mood disorders, organic brain damage, and a host of others.

DEFINITION OF MENTAL ILLNESS AND TYPES 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 (Harvard), 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 (Nigerian 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 vary their mode of treatment is the influence of monotheism (Judaic and Islamic beliefs). Thompson emphasized that during the period of 1900-1900 BC, people saw mental illness as the result of the “visible manifestion of sin, conflict in one’s personal relationship with God, and of subsequent possession by demons” (6-7). Thus, in order to treat this, Nefo, one of the Mental Ill persons interviewed, underwent 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 exist- ing mental disorders (such as schizophrenia, paranoia, and depression), some Native Ameri- can, 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 emo- tions or evil. As a result, they sought religious treatment as the last resort. In Australia and Japan, studies show that while infection, aller- gies, 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 schol- ars have done a series of studies on the Nigerians’ beliefs on the contributing factors to mental illness. Originally, men- tal illness was recognized in Nigeria back during the Brit- ish colonial era, 1956. Gureje and colleagues in their review of literature indicated that “there is evidence to suggest a national (perhaps, cultural) difference in the belief about the causation of mental illness” (104). The experts, Aduewa and Makangunja, stipulate that in Nigeria “there had been an increase in the perceived causation of mental illness by the public in recent times” (“Lay Beliefs” 106). Their recent sur- vey 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 1997 by two scholars, Aduewa and Ogunfade, indicate that 30 percent of medical doctors interviewed saw “evil spirits, witches and sorcery among the causes of mental illness” (“Doctors’ Attitude” 935). These scholars also found in their survey that “supernatural factors and misuse of psychoactive substances and alcohol were per- ceived causes of mental illness in sub-Saharan Africa” (1340). This is supported by a recent study carried out in northern Nigeria by Karb et al. (2004). The respondents to Karb et al.’s survey identified drugs (14.4%) as the number one risk factor for mental illness, followed by God’s will (18.8%), mag- ic or spirit possession (18.0%), and accidents/trama (12.7%). “High incidence of adolescents and adults suffering from psychiatric disorders (are believed) to be related to drug use, hook- smoking, criminality among adolescents, infertility in

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 Ill- ness also stresses the escalation of mental health problems, pointing out that 17.7 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 psychi- cal illness 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 Odu). 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).

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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.

<table>
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<tr>
<th>DRUGS</th>
<th>MAGIC/POSSESSION</th>
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<td>34.3</td>
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Marriage, jilting among young people, movement of astral bodies (moon-naughtness), witchcraft, and other socio-cultural problems arising from ethnic conflict (Nwosu 18-59). In a recent study by Ewhrudjakpor (22), 104 out of 489 respondents (64.49%) in Africa saw hard drugs (such as marijuana, cocaine, and heroin) as the risk factor to mental illness, while 143 out of 489 respondents (29.61%) saw supernatural factor as the contributing factor to mental illness. Only 7.45 percent believed that heredity causes mental illness.

**ATTITUDES TOWARDS PEOPLE WITH MENTAL ILLNESS**

As long as there are different cultures, there will be varied attitudes towards 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 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 “insane 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 1918, 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 (102). 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 Makunjuola “there may be cross-cultural variations in the pathway between causal belief and help seeking” (“Preferred Treatment” 350). This implies that medical care in Nigeria would be viewed as ineffectual since many still believe supernatural factors to be the cause 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 (Karkir et al). Other research suggested traditional and spiritual healers for mental illness treatment (“Lay Beliefs” 357). 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 316 of Agunbiade et al 82 respondents surveyed and interviewed, 38.8 percent of them agreed that they had used traditional medicine shortly before visiting hospitals (51).
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 200 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 Makenkyo). 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 psychiatrists 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 (GDP) 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 2001, 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 is not 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 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.

Nigeria, with the population of over 20 million has no more than 130 psychiatric specialists.
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 voluble meeting of her village’s elders: “Dr. Greg,” she said in Balti, her voice unavailing “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 250).

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 dis- regarded 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 most often demonized by the western world. However, attempting to blame Islam for the complex problem of women’s repression is wholly misguided when, in reality, it’s “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 (456). 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” (493). 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-mentalty of many central Asian peoples are so deeply established because of misogynistic cultural expecta- tions, 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 regard- less of color or gender, then we should not be afraid to stand up for them; it would be cowardly to let their sufferings beget 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. (457)

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 essen- tial stepping stone on the path of enlightened progress for women. Poverty is disturbingly common in underdeveloped Cen- tral 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 199). 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 madrassa-style teachings, which leads to fewer terrorists, and ultimately makes for a more peaceful world. Pakistani General Bashir Baz says:

“A call to action—why girls must be educated”
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 Mortonson and Relin 53).

The CIA’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 inexcusable solution. “Anti-woman” mentality, treacherous war zones, low-quality educational systems; 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” (Mortonson and Relin 44). 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 madrassas’ 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” (Mortonson and Relin 44). 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 8).

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 Islamic 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” (Mortonson and Relin 44). 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 high-priority international government project. Yet, education does tend to get pushed to the backburner where governmental-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 CIA 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 businesses 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. Otherwise the world’s problems would remain. Simply educating the boys is a short-sighted solution to an enduring problem—the CIA knows this, and that’s why they specifically target the girls. You can’t solve a problem if you’re overlooking half the equation.

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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?

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 Mortonson and Relin 53).

There are approximately 14.4 million women in Afghanistan and 94 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

The university does not take seriously and rigorously its role as a guardian of wider civic freedoms, as interpreter of virtue 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 436)

ON FEBRUARY 20, 2008, 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 scholarly 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, businessespeople, 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 implications. 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 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 attention to social 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 stress its economic effects. The former group often has a social goal, to promote equality and justice, and it encourages
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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. Shultz 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). Transformationalist 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 President’s Commission in 1979, the United States became aware of the “parochial character” of its educational system (Martin 153). 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 Schafly, 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 “redistributors” whose curriculum “dilutes into a hard left policy agenda” (Schukar 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 1982, the American Council on Education and “35 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, Shultz). 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 are now 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.

Proponents of the neoliberal approach, those who seek to educate a global worker before a global citizen, often do not question itself as in today’s political and social atmosphere, profitable 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 neoliberal-inclined voices would deny the necessity of understanding other cultures and perspectives, or of the critical thinking skills, some side of the debate is being 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 universities still continue to be at it for increased accountability for teachers and students and has been endlessly critiqued for its narrow emphasis on utilitarian skills and its “state-directed Asian Tiger model.” To the neoliberal, wealth “trickles down,” education maintains its public service, 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 are now 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.

In a thorough report on the economic components of the emerging neoliberal trend, Olsens 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” (Olsens 526). This system emphasizes accountability for teachers and students and has been endlessly critiqued for its narrow emphasis on utilitarian skills and its “state-directed Asian Tiger model.” To the neoliberal, wealth “trickles down,” education maintains its public service, 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 are now 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.

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 service, 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 are now 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.

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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 allied workers around the world. In a 2004 government report before the
eral pedagogy and is defined as a means of transmission of knowledge, and its evaluation that is valued on both sides as a means of engaging with the arts and humanities, which are "perceived as useless frills that have no place in the curriculum at all" (Davies 81). However, 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 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 kind of human being — 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, "texts, competences and curricula 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 261). To avoid what Davies and Reid term a "quasi global history," or "a study of national history in a global context," Gardner 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 373, 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 neoelites 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 and their narratives about which interests count, and on whose ethical scale" accounts of history are measured (Roman 261). To avoid what Davies and Reid term a "quasi global history," or "a study of national history in a global context," Gardner 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 373, Roman 284).

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 irreversible natural 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 refrains the ability to think about what the inner life of another may be like" (Nussbaum 52). 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.
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 poits 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 104).

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 out ward 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” (LeBaron 1). Zogby’s work correlates with a 2003 study in which students in Japan and Canada were interviewed. Over 90% of interviewees 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 exclusory 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 “re-orient 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.

**RESOURCES**

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


SONIA PARRA

“Several times I cried, disgusted and disappointed that so many people are trafficked and abused in the world today. Having the speakers came in was 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, but 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

“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 not an 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, change 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 sitting passively by in a world scarred by slavery.”

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.
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 178 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 rate 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 119,000 die each year (WHO 16). 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 birthplace, 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 $350 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 176). 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 (Sear 116).

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 4,200 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 complications that can arise in childbirth. The remaining steps to improving maternal health will be described in the next part of this essay.
difficulties of pregnancy. Furthermore, because mothers 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 156). 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 nutrition 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 (Olumose). 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 12).

For healthcare services to be made available, financial barriers to access must be eliminated. The cost of such care should be reduced. 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 could be adopted to the circumstances of low cost and effectiveness to deal with the deficit of antenatal care in Africa. Furthermore, the treatment for each of these is relatively inexpensive and can be made available to all women in Africa.

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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 10-14% 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 reach 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 i). 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

...
Tourism can increase job opportunities, 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). 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 lifestyles 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 2012). 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 2012) It is this phenomenon that Moreno suggests tend to exclude socio-economic 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 socio-economic involvement as defined by the criterion of ecotourism by the World Conservation Union (Moreno 2010). The main argument here is that the benefits of ecotourism are not realized if foreign investors are the primary owners of these eco-attractive areas. 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 Belizens will soon dissipate.

In the case of Ambergris Caye in Belize, the largest island off the Belizian 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 1999). 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 Belizians were priced out of the market for both residential and commercial plots. Not only does this limit where a Belizian 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 1995 survey of hotel owners in San Pedro, Belize suggested that more than 75% of hotel owners were foreign owned, up from 25% in 1985.

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 Belizians than Belizian 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 2004 could cost up to $250,000 United States Dollars. (2015)

This is just one example of the problems of ecotourism in a country like Belize 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 Belizian is able to earn more in this industry then they would be 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 Belizian 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 sprawl- ing, 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 701), which suggests that it would be in the best interests of the Belizian community to refrain from sprawl- ing development that requires 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 thrashing as ‘eco-friendly’ 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 corpora- tions 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 TripAdvisor, a travel advice agency. According to TripAdvisor, “The fact that the resort advocated reusing towels, limit- ed 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 preva- lent. 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 Belizian lodgings are small enterprises with fewer than 10 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 Belizens 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 Belize EcoTourism Association (BETA). In agencies such as BETA, code of conduct and best prac- tice principles are outlined for members. BETAs code of ethics advocates reducing solid waste and climatic contami- nants, 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 many tourists on 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 trickledown 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 reduces impact 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.

WORKS CITED

BRIANA GORDON 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 3310 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 O’DONEL 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.

ERICA STOKES 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 FLINT 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 Seacou- ver 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 GORD is the son of an American mother and a German father. He was born in Childhood, 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.

SORINA PARRA is an English, Language Arts, and Reading Major with a minor in Education. She is in her last semester at St. Edward’s, 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 RODERS, 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.

SIR. PAULA UDCHIKWO IKE 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 to 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.

EDGAN 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 WISSING 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.