



Second Annual

INTERNATIONAL SYMPOSIUM

*Beloit College
November 12, 2003*

Symposium organized by George Lisensky, Chemistry Department,
with special thanks to Dianna Kile and David Heesen

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SESSION I: WOOD ROOM, MAYER HALL

Moderator: Greg Buchanan, Department of Psychology

8:35	Greg Buchanan	Opening remarks
8:40	Ashley McManus	Roma Art: A Slovakian Crossroad of a Traveling Culture and its Aesthetic Counterparts
9:05	Molly Firkaly	Conflict and the Chance for Peace in Northern Ireland
9:30	Bria Dolnick	The Balbinova Poets Party and Anti-Political Politics in the Czech Republic
9:55	Nicholas Hahn	The Roma of Eastern and Central Europe and the Struggle for Human Rights
10:20	Break	

Moderator: Laura Parmentier, Department of Chemistry

10:35	Laura Parmentier	Opening remarks
10:40	Stephanie Arnold	On Opposition's Soil: Living in Germany During the Recent Incursion in Iraq
11:05	Emily Martis	"The next time they bomb us, I hope they get this building": Academic and Personal Experiences in Budapest, Hungary
11:30	Margaret Fukuda	Learn a Scottish Ceilidh "Kay-lee" Dance
11:55	Break	

Moderator: George Williams, Department of Art and Art History

1:30	George Williams	Opening remarks
1:35	Mehmet Emre Furtun	"So, What are You?" Imagining and Transforming Turkish-German Identity
2:00	Margaret Hulse	Medical Training and Practice in Glasgow, Scotland
2:25	Seth Ballhorn	Deciding the Fate of the Rainforest: Community Based Resource Management on the West Coast of Vancouver Island, British Columbia
2:50	Sarah Bennett	Phonosymbolism: The Strength of Sound
3:15	Break	

Symposium participants, sponsors, moderators and guests are invited by the Office of the President and the Office of the Dean of the College to attend a reception in their honor, 3:30-4:00, Weeks Lounge, Pearsons Hall.

SESSION II: NORTH LOUNGE, WORLD AFFAIRS CENTER

Moderator: Debra Mubashshir Majeed, Department of Philosophy and Religious Studies

8:35	Debra Mubashshir Majeed	Opening remarks
8:40	Suzannah Crandall	A Costa Rican Adventure: Cultural and Research Experience
9:05	Emily Bartlett	Research and Practical Conservation in a Developing Country: Sea Turtles in Costa Rica
9:30	Amanda Mehl	Humbling Experiences in a Global Context: Lessons in Community Development from Nicaragua
9:55	Christy Buzzard	Community Changes and the Emergence of a Consumer Culture in the Monteverde Region of Costa Rica
10:20	Break	

Moderator: Diane Lichtenstein, Department of English

10:35	Diane Lichtenstein	Opening remarks
10:40	Roserain Mayberry	Influence of Rastafarian Religion and Reggae Music on Jamaican Culture
11:05	Johanna Heilman, Lauren Lewis, Amanda Mehl, Katie Moyer, Leah Raffanti	Changing Gender Dynamics in a Globalized Border City: The Violent Outcome in Juárez, Mexico
11:55	Break	

Moderator: Yaffa Grossman, Department of Biology

1:30	Yaffa Grossman	Opening remarks
1:35	Meghan Daigle	Escape from Gringolandia
2:00	Blair Rynearson	A Lesson in Sustainability
2:25	Mary Elisabeth Timm	Sacha Yachay: A Role Playing Game Incorporating Cultural Values of the Quichuan Indians of the Ecuadorian Rain Forest
2:50	Javier Avila	The Evolution of Left-Wing Parties in Latin America
3:15	Break	

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SESSION III: RICHARDSON AUDITORIUM, MORSE-INGERSOLL HALL

Moderator: James Rougvie, Department of Geology

8:35	James Rougvie	Opening remarks
8:40	Sarah Davidson	Geologic Fieldwork and Cultural Integration in the East Gobi Desert, Mongolia
9:05	Tracie Weitzman	Intellectual Tourism in Tibet: Perceptions and Reflections
9:30	Bogdan Stamoran	From Transylvania to the "Middle Kingdom," From Global to Local: Shanghai's Continuity and Change
9:55	Nozomi Yamaoka	Traveling to See Japanese Religion and Its Sights
10:20	Break	

Moderator: Olga Ogurtsova, Department of Modern Languages and Literatures

10:35	Olga Ogurtsova	Opening remarks
10:40	Natasha Jarvis	The Dragon Lady: Images of the East
11:05	Ruby Marcelo	A Trip Down the Yangtze River
11:30	Valerie Toth	The Dual Nature of Japanese Etiquette
11:55	Break	

Moderator: John Rapp, Department of Political Science

1:30	John Rapp	Opening remarks
1:35	Peter Russell	Semester at Sea, A Voyage of Discovery
2:00	Michael Kanter	Neve Shalom/Wahat al-Salam: Jewish and Palestinian Coexistence?
2:25	Awad Qumseya	Nutrition in Palestine
2:50	Tracy Ono	Code Breaking and Pearl Harbor: The Implication of Intelligence
3:15	Break	

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SESSION IV: LOGAN ROOM, WRIGHT ART HALL

Moderator: Paul Stanley, Department of Physics and Astronomy

8:35	Paul Stanley	Opening remarks
8:40	Anna Goodwin, Lisa Howe, Eva Labson	Ethics and Cultural Property: From Discovery to Recovery
9:05	Zoe Benway, Sara Johnson, Crystal Singleton	Stuck Between a Rock and a Hard Place: A Geologic Look at Cultural Property
9:30	Janna Bjork, Julie Chang, Bridget Crean	Finding a Home for Cultural Property
9:55	Marin Bey, Kate Lindenmeyer, Sarah Martin	Who Will Own Your Bones? Human Remains as Cultural Property
10:20	Break	

Moderator: Warren Palmer, Department of Economics and Management

10:35	Warren Palmer	Opening remarks
10:40	Karin Dahlgren	Garden Building in a Senegalese Village: The Myth Behind "International Development Projects"
11:05	Ashley Neils	Doing It Right: Research and Ethics in Tanzania
11:30	Sandile Nukuna	Politics, Pills, and Survival: HIV/AIDS in South Africa
11:55	Break	

Moderator: Shannon Fie, Department of Anthropology

1:30	Shannon Fie	Opening remarks
1:35	James Moore	A Rich Tapestry: Weaving and Beadwork in South Africa
2:00	Linda Smolik	Algerian White and Amazigh Blues: Music, Literature, and Militancy
2:25	Meghan Hoover	The Children's Hospice at Sparrow AIDS Village in South Africa
2:50	Michael Ramsdail	Falling In Love Again with your Faith: Reflections on Christianity in Ghana
3:15	Break	

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Stephanie Arnold '04

Elk River, Minnesota

Major: Political Science

Sponsor: Thomas Freeman

**On Opposition's Soil: Living in Germany
During the Recent Incursion in Iraq**

The United States government has recently announced an end to any and all formal attempts at reaching a diplomatic solution to the current stand-off with Iraqi President Saddam Hussein... In light of this, we are especially concerned about your safety and security and your ability to complete your academic work this semester." And so began the letter received by all Beloit students studying abroad on March 18, 2003.

A good studying abroad experience rests on how well you integrate into the culture of your host country. This integration proves more difficult when you are in a country that does not agree with your country's actions.

What was it like to receive this letter? How did it feel to be an American studying in a country that did not support the American government's positions? These questions will be the main focus of this presentation, based on five months in Erfurt, Germany. Experiences discussed will include watching anti-American rallies, participating in anti-war protests and discussion with other international students.

This presentation will also include the use of pictures in an attempt to show portions of the German perspective during this time.

Javier Avila '05

Puerto Vallarta, Jalisco, Mexico

Major: Economics & Management; International Relations

Sponsor: David Goldberg

**The Evolution of Left-Wing Parties
in Latin America**

In the past decade four new leftist governments came to power in Latin America: Ecuador, Venezuela, Brazil, and Chile, in addition to the existing Communist government in Cuba. These transitions were contemporary to the fall of the PRI in Mexico, the longest living leftist regime of the hemisphere. The post '89 transitions were characterized by the respect of institutional framework, something that differed greatly from the early and violent revolutions that attempted to change the hemisphere in the first decades of the 20th century. Starting with the 30 year series of Civil Wars that comprise the Mexican Revolution (1911-1940), the Cuban Revolution (1959), the Sandinista

Revolution ('70's), and many other failed social revolutions in the region: Arbenz (GUA) '54, Bosch (D.R.) '64, Allende (CHI) '70. FLM (El Salvador) '70's, among others. What is the role of variables such as the Catholic Church, Marxism, *indigenismo*, political parties and the Mexican Revolution in this hemispheric transition?

Seth Ballhorn '04

Amarillo, Texas

Major: Political Ecology (IDST)

Sponsor: Brock Spencer

**Deciding the Fate of the Rainforest:
Community Based Resource Management
on the West Coast of Vancouver Island,
British Columbia**

During the spring of 2003 I participated in the School for Field Studies' Center for Coastal Rainforest and Fisheries Studies. The center was located in the small west coast town of Bamfield, British Columbia. Nestled between the Pacific Ocean and coastal temperate rainforests, the Bamfield bioregion is very rich in both aquatic and terrestrial natural resources. This area is an ideal laboratory for studying how natural resource utilization has impacted the ecosystems, and what options are available for communities to sustainably use, manage and restore the remaining resource base.

The coastal temperate rainforests of Vancouver Island, British Columbia have historically been utilized and managed unsustainably. Management has been primarily based on short term profit maximization, with little attention given towards the integrity and diversity of ecosystems and dependant local economies. In order to avoid environmental and economic catastrophe, new holistic approaches to forest management have been developed in British Columbia.

One new approach to forest management in British Columbia is the Community Forest Tenure system. This forest management approach is based on the idea that communities can locally manage small plots of forest to protect ecosystem integrity and support local economies. The Bamfield Huu-ay-aht Community Forest (BHCF) was one of four Community Forest Pilot Projects awarded in June of 1999, and was negotiated and signed in 2001 with the British Columbian Ministry of Forestry. The local management and stewardship of the BHCF is directed by the goals of protecting biodiversity, securing local employment and providing educational and recreational opportunities.

During my field term in Bamfield, I conducted field research on the ecological attributes of second growth plots within the community forest, and completed a GIS terrestrial ecosystem map of the forest. In the presentation I will briefly discuss my field research, as well as the benefits and implications of community based forestry management in British Columbia.

Emily Bartlett '06 West Lafayette, Indiana
Major: Anthropology
Minor: Geology
Sponsor: Carol Mankiewicz

Research and Practical Conservation in a Developing Country: Sea Turtles in Costa Rica

For the village of Tortuguero (Land of the Turtle), sea turtles play a huge role economically and symbolically. Every year approximately 50,000 tourists from around the world come to this small village on the northeastern coast of Costa Rica to witness sea turtles laying their eggs and to view nearby rainforest wildlife. While tourism brings attention to the importance of sea turtle conservation, it also introduces new problems. For example, tourists frighten many turtles back into the ocean before they have had a chance to lay their eggs.

Conservationists and researchers face numerous other problems as well. Although harvesting sea turtles' eggs and meat is illegal, there is still considerable poaching that goes on in the village. Historically, sea turtles' meat and eggs have been part of subsistence for Tortuguero residents. It is difficult to enforce laws that prevent people from using a resource that has always been important.

While working for the Caribbean Conservation Corporation (CCC), I was faced with both of these issues. The CCC runs a biological field station in Tortuguero. Every year during turtle nesting season, researchers and conservationists of many different nationalities work with the CCC in Tortuguero to study and protect sea turtles. Each night of the season, small groups from the station go out onto the beach to work with turtles. They measure the turtles, tag them, count eggs, check for obvious health problems, and record data from previously tagged turtles. Several times, while working on the beach, I had to directly deal with poachers and inappropriate behavior displayed by tourists. It was sometimes difficult to carry out normal jobs and responsibilities, such as measuring and tagging turtles, while coping with these problems.

Working as a researcher or conservationist in a developing country can be a challenging and rewarding experience.

Sarah Bennett '05 Madison, Wisconsin
Major: Russian
Sponsor: Dave Burrows

Phonosymbolism: The Strength of Sound

Goethe remarked, "When ideas fail, words come in very handy," which contrasts with an English proverb stating, "Use soft words and hard arguments." These conflicting assertions actually have something in common: they imply that the sounds of our words have some inherent expressive force beyond their topical meaning. One way for words to exert such a force is through a phenomenon known as phonosymbolism, which is the capacity for the individual vowels and consonants to have meaning. Phonosymbolism constructs specific associations with certain sounds in many languages and posits that these associations could be universal to all language. Predominant linguistic theory, however, denies the existence of phonosymbolism, saying that the diversity of languages would be impossible if individual sounds had innate meaning. In fact, phonosymbolism is a powerful and complex variable in the structure of a number of languages. The disjunction between theory and reality has caused hot debate over the universality of these sound-meaning associations over the years. Are these sound-meaning linkages socially determined like most of language structure, or does all of humanity hold them in common? In order to question the universality of one type of phonosymbolism, I tested for its existence in English speakers, and found definite associations between certain vowels and our perceptions of strength and weakness. If the sounds of our words can truly reveal and transmit our unconscious associations, Goethe's insight may prove more powerful than he initially intended.

Zoe Benway '05 see Panel, page 17

Marin Bey '05 see Panel, page 18

Janna Bjork '06 see Panel, page 18

Christy Buzzard '04

Tulsa, Oklahoma

Major: Anthropology, International Relations

Sponsor: Nancy McDowell

**Community Changes and the Emergence
of a Consumer Culture in the
Monteverde Region of Costa Rica**

This presentation is the result of an independent research project that was carried out with the ACM Tropical Field Research Program in Costa Rica in the Spring of 2003. It took place for seven weeks during March and April and focused on current consumption patterns in the region and how these patterns have changed across time. Specifically, it looked at the consumption of clothing, food, transportation, and technology.

Information was gathered primarily through interviews of residents of the region. There were a total of thirty people with whom I conducted interviews from ten different families, with half of them being from the more urban areas of Santa Elena and Monteverde and the other five families from surrounding rural communities. Questions focused on changes that residents have seen both in the community and in their own personal consumption and opinions of these changes.

The study attempts to assess to what extent a consumer culture has emerged in these different areas and how the different patterns of development have affected this emergence. It also looks at ways that tourism, which is the economic backbone of the urban zones, has impacted the community and local consumption patterns.

Julie Chang '06

see Panel, page 18

Suzannah Crandall '04

Drummond, Wisconsin

Major: Environmental Biology

Sponsor: Ken Yasukawa

**A Costa Rican Adventure:
Cultural and Research Experience**

Costa Rica: white-sand beaches, massive volcanoes, misty cloud forests, small school children dressed in their blue and white uniforms, rickety old bikes loaded with families of four traveling down a dusty road. A unique blend of cultural values and modern traditions as well as breathtaking scenery and wildlife makes Costa Rica truly a diverse place.

I will begin my presentation by describing my experiences in San José, the capital city of Costa Rica, then I will highlight my experiences conducting independent research on cacao (*Theobroma cacao*) in northeastern Costa Rica. Cacao, the source of chocolate, is an important cash crop for many Central and South American farmers. However, cacao pods (the fruits) are susceptible to many forms of disease and vertebrate pest predation that can prove detrimental to annual harvests. The purpose of my research was to quantify damage to the cacao pods caused by vertebrate pests and fungal infestation and to determine factors within the farm that affect the level of damage. Finally, I will touch on my adventures traveling throughout Costa Rica illustrating the variable landscapes through pictures and descriptions of places I visited. And I will describe becoming part of Costa Rican culture; adapting and attempting to fit-in to the distinctive blend of cultures that makes this small, yet highly diverse country so special.

Bridget Crean '05

see Panel, page 18

Karin Dahlgren '04

Madison, Wisconsin

Major: Religion and Society

Sponsor: Nancy McDowell

**Garden-building in a Senegalese Village:
The Myth Behind "International
Development Projects"**

After studying in Senegal, a country in West Africa, as a student on Beloit's Exchange Program during the spring semester 2003, I spent the summer as an intern at a non-governmental organization (NGO) in N'Gaparou, a small Senegalese fishing village. My job: to grow vegetables in sand on the beach and to organize and train a women's group to take over the garden following my departure.

As one of three Americans working and living on-site last summer, I feel I can speak with some authority as to the details of this international development project. More importantly, in light of these experiences, I feel I can offer some observations about the nature of "service work" in a relatively poor West African country. What makes a development project sustainable? What essentials must an American worker contribute to the project and local community? (In other words, who is it really offering the "services"?) What are reasonable expectations for "success"? Do projects of this nature truly effect lasting change? In addition to describing the garden itself, I will

address these questions while contrasting what I have learned from my experiences to the common assumptions about international development work I have encountered since my return.

Meghan Daigle '04

Putnam, Connecticut

Major: Environmental Geology

Sponsor: Carl Mendelson, Ken Yasukawa

Escape from Gringolandia

Travel in Ecuador is a unique experience but well worth the beautiful sights and cultural experiences. I often traveled on a cramped bus with someone else practically sitting on my arm rest; sometimes the roof was the best option. Among my most memorable trips was my visit to Galápagos Islands (622 miles off the coast of Ecuador) as part of the Beloit College Ecuador program. I was also fortunate enough to see a volcano spewing ash during one of my trips to BaZos, and in the Amazon, I was able to meet people from several indigenous communities and live with them for several days. In addition to traveling, I attempted to conduct my thesis research for my environmental geology major but I was frustrated by a lack of resources and equipment. I was able to complete an independent project for the biology department, in which I studied mahogany trees and the best methods for their cultivation. So many of my experiences varied from strange to unique, such as panning for gold and hunting monkey for dinner, climbing waterfalls and hiking with water-filled boots, and lying in a hammock above a valley of eternal youth in Vilcabamba. My experiences in Ecuador changed my approach to life and gave me insight into several cultures, including my own.

Sarah Davidson '04

St. Paul, Minnesota

Major: Environmental Geology

Sponsor: Susan Swanson

Geologic Fieldwork and Cultural Integration in the East Gobi Desert, Mongolia

This past summer, I spent a month in Mongolia as part of a KECK Consortium research project. The primary goal of the trip was for the nine American and ten Mongolian students to complete fieldwork for their senior theses. In addition to this, my personal aim for the project was to try and combine my interests in geology, travel and international relations.

I left for Mongolia with many questions. How will I work with professors and students whom I have just met? What will be the logistics of doing fieldwork in a remote desert? How will the Americans and Mongolians interact?

I found that how well the two cultures communicated and learned from each other over this relatively short time period depended on a number of factors. In general, it seemed that the ability of the two groups to work together depended greatly on language, working and learning styles, and adaptability.

Each person on the trip was different in these respects. A few already knew both English and Mongolian, and some were more able than others to catch on to the new language. Our definitions for geologic terms, ways of collecting data, and interpretations of geology differed greatly, partly due to different styles of learning taught at our respective schools. Each of us had to adapt to different ways of scheduling our time, following each others' customs, and working with available resources.

By the time I was preparing to go back to the U.S., students had successfully completed research for a diverse group of projects, including studies of sand dunes, an impact crater, mineral resources, and ancient geography and environments. We had also all experienced the benefits and challenges of working with people from a very different culture.

Bria Dolnick '04

Chicago, Illinois

Major: Political Science

Sponsor: John Rapp

The Balbinova Poets Party and Anti-Political Politics in the Czech Republic

During Communism, the leaders of the Czech dissident movement were artists and writers who encouraged an "anti-political politics." By this they meant they were skeptical both of the ideologies of the official political party and the power of the party to make real social change in the lives of people. Instead they advocated a general movement to bring morality and justice into politics by getting regular people to advocate for themselves, rather than to get politicians to advocate for them. It was people with this philosophy that led the toppling of the Communist regime in Czechoslovakia. Since the founding of a democratic republic there, however, political skepticism has remained high and political participation has remained low. In general, people feel that politics is very removed from their lives, and that politicians have their own interests at

heart, rather than the interests of the people that they represent. One group that is trying to change the view people have of politics by putting their own political skepticism into action is the Balbinova Poets Party, which is a group run out of a pub in Prague. This Party started because the founders could not think of any other party they wanted to vote for. The Party has no political platform, because, in the founders' thinking, no one pays attention to platforms and candidates don't keep the promises they make anyways. They are trying to use a natural part of Czech culture, the pub (where everyone talks about politics) as a connection to political action (which is more foreign), thus making politics more personal. They use farce and skepticism in public stunts, such as running for Parliament (where they gleaned 100,000 votes in the districts they were registered in) and organizing music festivals of former dissident musicians. They are trying to spark a public dialogue about how to transform politics so as to promote meaningful social change, and in so doing are changing the definition of what it means to be political. Examining BPP brings up interesting questions about how to acknowledge the limits of politics and how to transform those limits, the role of artists in public life, and how to use political skepticism productively. This report is a case study of the issues people in a developing democracy face as they try to shape their new government, and more generally, brings up questions of how one can question politics and redefine political power everywhere.

Molly Firkaly '04

Charlottesville, Virginia

Major: International Relations

Minor: African Studies

Sponsor: David Goldberg

Conflict and the Chance for Peace in Northern Ireland

The walls of Belfast are muraled with images and symbols of a conflict that has lasted for centuries. Paramilitary organizations, faces of martyrs and bloody war scenes decorate sides of houses in the same streets where children play. Identity is everything where some Catholic and Protestant neighborhoods are recognized by color markings on the sidewalks or are separated by the "Peace Wall". While the sense of victim-hood prevails and every family has been affected by the conflict, it is also true that the conflict has reached the point of "ripeness" and many are ready and working for peaceful solutions.

During the spring of 2003, I participated in the Peace Studies and Conflict Resolution Seminar at American University. After two months of concentrated study of the Northern Ireland conflict, our class traveled to the country with the purpose of better understanding the issues that affect it today and to see the faces and hear the stories of those living there. We met with community relations workers, mediators, religious and political leaders as well as children and students who helped us better understand just how multifaceted the conflict continues to be.

After giving a brief overview of the history of the conflict, I will share my experiences of studying conflict resolution in Northern Ireland with the help of photos and stories. I will discuss the different groups and organizations working for peace as well as the existing barriers to a resolution. Finally I will explain the current situation and discuss the chance for a peaceful resolution by looking at the implementation of the Good Friday Agreement.

Margaret Fukuda '04

Seattle, Washington

Major: Classics

Minor: Geology

Sponsor: Darrah Chavey

Learn a Scottish Ceilidh "Kay-lee" Dance

Be a part of Scottish culture by participating in a traditional ceilidh dance. Scottish ceilidh dancing is a lively and spirited form of country dancing. It is performed at a variety of social functions and special occasions such as weddings and parties or just for the fun of dancing itself. Anyone and everyone who wants to participate is encouraged to do so. Be involved in Scottish tradition by learning one of these dances. There will be a brief introduction about the dance, instructions on how to perform the dance, and of course the dancing itself to music!

Country dancing has been performed since the 11th century and became increasingly popular throughout Britain during the 17th and 18th centuries. Evolving from the country people's dance into a popular dance in upper class society, this form of dancing was very fashionable in the reign of Elizabeth I. As time went on the dances spread from the polite ballrooms back to the towns and villages blending with the social dancing of the Scottish people.

Thanks to the revival efforts of the Scottish Country Dance Society (SCDS) in the 20th century many of these traditional dances are still performed at ceilidhs today. Come learn one of these lively dances and be a part of Scottish tradition.

Mehmet Emre Furtun '03

Istanbul, Turkey

Major: Political Science, International Relations

Minor: European Studies

Sponsor: Andras Boros-Kazai

“So, What are You?”—Imagining and Transforming Turkish-German Identity

I attended the Humanity in Action program in 2003 as an American fellow and spent four wonderful weeks in Germany/Berlin. Humanity in Action seeks to nurture an international and intergenerational community of people committed to protecting minorities and improving human rights. During the program, I had a chance to research the identity dilemma of the second and third generation Turkish youth in Germany.

“...Through that language encountered at mother’s knee and parted with only at the grave, pasts are restored, fellowships are imagined, and futures dreamed.”

—Benedict Anderson

There are nearly two million Turks in Germany, 139,000 of them in Berlin alone, making them the largest group of foreign citizens. The first so-called Turkish ‘Gastarbeiter’ or guest-workers came to Germany in the early 1960s as a result of the shortages in the labour market of the country and because of a labour recruitment contract that was concluded in 1961. These migrant workers hoped to earn enough money in Germany to set up businesses in Turkey or provide a better life for their families. The German government also expected these people to contribute to the economy and leave the country (rotation principle) whenever the necessity for these foreign workers was not required anymore. Recruitment stopped in 1973 as an outcome of the oil-crisis and numerous guest-workers did, in fact, go home. Many of them, however, preferred to stay in Germany. A decrease in return migration, the continuation of the flow of family members from Turkey, and high birth-rates made these people from that time on significant elements of the German society. Although many Germans might still not see it that way, Germany has become—for economic, demographical, and humanitarian reasons—a country of immigration.

Anna Goodwin '05

see Panel, page 17

Nicholas Hahn '03

Honolulu, Hawaii

Major: Political Science

Sponsor: Andras Boros-Kazai

The Roma of Eastern and Central Europe and the Struggle for Human Rights

The Roma (i.e. Gypsies) of Eastern and Central Europe (ECE) are one of the most marginalized groups in the region. The Roma, in general, are both politically and economically marginalized. Taken as a group across the entire region, the Roma display both poor socio-economic indicators, as well as poor political representation in the governments of ECE. In response to the almost developing-world status of the Roma, a prominent transnational movement has emerged, bolstered by international norms and numerous treaties, which has pressured the Roma’s home states, as well as international organizations and large western powers, to improve the Roma’s condition through official policies and cooperation with domestic non-governmental organizations. The purpose of my research is to analyze the impact of transnational actors’ actions on state policy toward the Roma, and to assess Margaret E. Keck and Kathryn Sikkink’s model for norms socialization, based on empirical data in ECE from two case-studies, Bulgaria and the Czech Republic.

Johanna Heilman '06

see Panel, page 16

Meghan Hoover '06

Williamstown, Massachusetts

Major: Entrepreneurialism

Minor: Philosophy

Sponsor: Olga Ogurtsova

Volunteering for the Children’s Hospice at Sparrow AIDS Village, Johannesburg, South Africa

“No child should die alone.” Sparrow Village was created following this mission statement. I volunteered with Sparrow Village this past summer for a month and a half. Sparrow is an AIDS village that operates as a hospice for AIDS victims in Johannesburg, South Africa.

It is one of the only villages of its kind in the world and was the first to admit mothers with babies. Children, mothers and fathers, who are diagnosed with AIDS and wish to die in peace, come to live at Sparrow. 60% of the

village are children infected with AIDS, aged 3 months to 13 years old.

Some children were brought to Sparrow by their parents, others were rescued from threatening situations. If not for Sparrow Rainbow Village, many of these children would die alone on the streets.

My first time to Sparrow was very emotional. It was something I had never seen: three-year-old children lying in bed, tied up to IVs, dying of AIDS; wheel chairs with eight-year-olds who look four years younger because their features had become so deformed.

But each time I returned, it became easier to look beyond the sickness and hate and instead see the child.

By the time I left, I had seen more smiles and heard more laughter than I ever thought possible. The times I cherish most were watching the children live everyday for the small things: a chocolate bar, a can of Coke, racing toy cars, giggling into video cameras, spinning until dizzy. Sometimes, it even looked like they were normal, healthy children.

I volunteered in the children's hospice 3-4 times every week. Most days I would help by feeding them, I played games with them, I dressed them, we played music, and I went to school with them. Yet, there were times when some of the children were too sick to get out of bed and I would stay with them. These were the harsh days of reality.

Lisa Howe '05

see Panel, page 17

Margaret Hulse '04

Clayton, Missouri

Major: Special Chemistry (International Medicine)

Sponsor: George Lisensky

Medical Training and Practice in Glasgow, Scotland

Britain has a National Health System (NHS) with universal free health care for every service ranging from general check-ups, to birth control, and surgery. In Scotland not only is the medical care free, but the government pays for university education, so getting a medical degree is almost completely free. Glasgow University has a medical training programme with hands on activities, small group tutorials, and community work that starts the first year.

I studied in Glasgow, from Fall 2002 to Spring 2003 and visited again during fall break in 2003. Through a course on Social Policy, a roommate who was a first year medic, personal experience with the medical system, and

recent observations of doctors at a hospital, I had the opportunity to discuss and observe medical training and practice in Glasgow.

Natasha Jarvis '05

Bronx, New York

Major: Psychology, Theater

Sponsor: Greg Buchanan

The Dragon Lady: Images of the East

This symposium will address stereotyping and how exposure to a culture can reduce negative stereotypes. The impetus for this project is a trip I made to Japan last summer with an organization called, "Women with Wings". The purpose of the 10-day visit was to unite Japan and Wisconsin as "sister states". Before my journey, I had very little knowledge about Japan and its culture, so my mind was filled with stereotypes and unrealistic expectations. Since this trip allowed me to have close contact with Japanese women, on returning, I realized that my stereotypes were not necessarily accurate.

My experience in Japan included visiting several institutions, where I was given an opportunity to interact with strong women. During my stay in Japan, I visited a girls' high school, stayed in the home of two host families, and I also participated in a discussion forum that involved my contribution to society. The highlight of the trip for me was when I was given the chance to meet Akiko Domoto who is the second female governor of Chiba. These experiences challenged my preconceptions of viewing Japanese women as "passive" because I was able to witness "aggressive" women who represent change and hope for the future.

The media plays an important role in how we perceive people different from ourselves. In Yen Espiritu's *Asian American women and men*, she states that we (Asian women) are usually described as "exotic", "sensuous", and "promiscuous". The problem occurs when we blindly accept what we "assume" to be the true without analyzing the facts for ourselves. According to the "contact hypothesis" stereotypes can begin to be eliminated by closely interacting with the different group. Therefore, this presentation will help you recognize your own stereotypes and learn more about crossing the boundaries.

Sara Johnson '05

see Panel, page 17

Michael Kanter '06

Highland Park, Illinois

Major: Undeclared

Sponsor: Olga Ogurtsova

Neve Shalom/Wahat al-Salam: Jewish and Palestinian Coexistence?

Pace and Coexistence. Not the first words that come to mind when thinking of Israel and the Middle East. The village of Neve Shalom/Wahat al-Salam/Oasis of Peace, is trying to change the negative notions held by outsiders and most residents of Israel. The village is comprised of 50 families, half Jews and half Palestinian Arabs, who are trying to promote a positive alternative to the daily violence.

Last spring I was lucky enough to receive a Venture Grant to go to Israel and was able to spend the last two weeks in May traveling around Israel. While I had been to Israel twice before, I had not had an opportunity to spend time at Neve Shalom and obtain firsthand accounts of the village and its residents.

I woke up on a crisp, clear, sunny day in the suburb of Tel Aviv, Kfar Saba, and began my trek down to the village as it is located west of Jerusalem and south of Tel Aviv. After several taxi rides I strolled up the road to the hill where Neve Shalom is situated and was met by foliage in full bloom, with the fragrance of lavender greeting me as I approached the offices and swimming pool of the village. Despite all its majesty and peacefulness, the sad state of affairs is that as its English name suggests, it is only an Oasis of Peace. Within all the violence and madness of the situation, the village stands strong as its residents are a committed group of individuals who are linked by a common ideology. Through education, dialogue and leading by example, the members of the village seek to forge a better future for Jews and Palestinians by proving that coexistence is both possible and necessary for a peaceful future for both sides.

Eva Labson '05

see Panel, page 17

Lauren Lewis '06

see Panel, page 16

Kate Lindenmeyer '04

see Panel, page 18

Ruby Marcelo '04

Mililani, Hawaii

Major: International Relations

Minor: Asian Studies

Sponsor: Warren Palmer

A Trip Down the Yangtze River

The Yangtze River, starts as a trickle in the snowcapped Tibetan mountains, transversing through inner China, a curvy route, a path the length of the northern US border. On the banks of this river are fertile valleys, temples, and trading cities. The river's surface carries produce and people from the heart of China to the bustling port cities in Shanghai province and beyond. I traveled a small sliver of this mighty river, from Chongqing to Yichang in October of 2002. This sliver of the river however holds the vital sites such as the scenic Three Gorges and Little Three Gorges. It is also the sliver that will grow to become the reservoir for the Three Gorges Dam project. Traveling down the Yangtze, for me, is to experience the dynamic themes surrounding this historic river, Chinese culture of past, present, and future.

Beneath the glitzy lights of China, there is an active tension between progressing towards the future and leaving elements of the past destroyed or buried behind. A dynamic change is recreating the area of the Three Gorges through the dam project. Flood control, electricity generation, and economic development are the main rationales for the dam. There are strong debates ranging broadly from the good of the future to the social costs of the present. These arguments parallel issues of the constant struggle between men and nature, in this case the river and man. This is an examination on the major themes surrounding China today through my trip down the Yangtze River. These major themes are migration, economic development, and China's political willpower. This is a reflection of my short trip down a sliver of the third longest river in the world, which is an insight in to China today.

Sarah Martin '05

see Panel, page 18

Emily Lauren Martis '04

Exeter, Maine

Major: Physics

Minor: Mathematics

Sponsor: Paul Stanley

**“The next time they bomb us, I hope
they get this building:”****Academic and Personal Experiences in
Budapest, Hungary**

Hungary can boast the largest suicide rate in the world and a negative population growth rate, a phenomenon unheard of in most countries. In the last century, citizens of Hungary were forced through more than 9 major regime changes. Gypsies beg and barter in the streets lined with buildings still scarred by bullet holes from German and Russian occupations.

Despite this setting, my official studies of literature and physics received some of the most supportive feedback I've ever encountered. My ideas and goals were achieved and soon expanded to include studies of language, history, culture, politics, culinary arts, folk art, and life philosophies.

History and customs played a more important role in my experiences than any other aspect, more than I could have anticipated. These aspects pervaded relationships with my roommates and with the portas (receptionists in my dormitory). I could now understand the reason why applause would morph from chaotic into unison at the end of a ballet.

During my semester, I found a culture that seemed to be simultaneously cynical and welcoming, cold and friendly.

Through my presentation, I hope to provide not only concrete differences between my study and relationships in Hungary and the United States, but also the intangible atmosphere that permeated my entire experience.

I wake to sleep, and take my waking slow.

I feel my fate in what I cannot fear.

I learn by going where I have to go.

~Theodore Roethke

Roserain Mayberry '06Northwood,
New Hampshire

Major: International Relations

Sponsor: Shawn Gillen

**The Influence of Rastafarian Religion and
Reggae Music on Jamaican Culture**

The motto of Jamaica, “out of many, one people,” shows the dynamic of the country and how past trials and tribulations for independence have brought people from diverse backgrounds together into an economic “one,” in a united effort towards the future and the prosperity of its people. This can be represented as what is inherently important to the people of Jamaica and can be shown in part by the influences of religion and music on the culture. I specifically looked at Rastafarian religion and Reggae music as a part of Jamaican culture during my time on the island.

The teachings of Rastafari give hope and belief to its followers. Rastafari became a faith in a time when blacks were beginning to demand more freedom and civil liberties in a white-dominated society. Marcus Garvey's Back to Africa movement and ideas on Black Nationalism were a source of guidance for Rastafarians in their efforts of emancipation and repatriation. Rastafari is not just a religion but also a way of life. Rastafarians speak out against poverty, oppression, and inequality.

Reggae music is a continuation on the development of the rhythms of ska and rocksteady that originated in Jamaica.

It has helped to unify the country and brought both political and social change after Jamaica gained independence in 1962. The words of the songs and the feelings behind them brought people together and gave them hope for a better future. Reggae music has become embraced by the world and continues to change as new styles are born.

Ashley McManus '04

Louisville, Kentucky

Major: Theater, Elementary Certification

Sponsor: Sadique Isahaku

**Roma Art: A Slovakian Crossroad of a
Traveling Culture and its Aesthetic
Counterparts**

I went to the Czech Republic the fall of my junior year. While I was there I became impassioned with the rights of the Roma throughout Central Europe. My accompanying professor, Bill New had a previous interest in the Roma and arranged several meetings with Non-Profit Organizations that were working towards desegregation. Twelve other students and I traveled around Central Europe visiting with these organizations.

While in Banska Bystrica, Slovakia the discrimination of the Roma hit me the hardest. It was there that I witnessed the effects of racism on real Roma families and children. We met the founders, a Roma woman and her family, of a NGO there. The headquarters of their organization was in the same rotting, overcrowded, communist apartment building that the majority of the Roma lived. I became fixated on the Roma children that were being forgotten by the schools, community, and their families.

I returned to Banska Bystrica a month later to fulfill my independent project required for my study abroad semester. I had decided to combine two of my passions, children and art. I wanted a better understanding of the Roma children's impression on the community in which they lived. As a collaborative effort the children that were involved in the NGO made a collage, which I will have at my presentation, of the things in their life that created emotion in them. I wanted them to be given a chance to voice their thoughts and feel them being heard. I went into this experience hoping to give something to these children that have so little, but walked away with a bigger reward than I could have ever anticipated.

Amanda Mehl '06

St. Louis, Missouri

Major: Women's & Gender Studies, Modern Languages

Minor: Health Care Studies

Sponsor: Marion Fass

**Humbling Experiences in a Global
Context: Lessons in Community
Development from Nicaragua**

If I were to compile a list of the most humbling experiences from this summer, using an outhouse, riding a public bus with a chicken, and reading to groups of children in my second language would be among the top three. To experience Nicaragua is to let go of previous judgments and assumptions about how the world is run. It is life changing and fascinating.

Nicaragua is a country affected by political unrest, social struggle, and economic instability. At first glance the country and its people seem helpless, hopeless, and insignificant in the larger spectrum of global problems. However Nicaragua has an amazing story to tell. The land and its people are young, rhythmic, dynamic, generous, and full of hope. They accept life's challenges and willingly invited me into their homes, sharing what they had and offering me a glimpse into their lives; a lifestyle that I as an American had never imagined.

I went to Nicaragua to learn more about four specific areas: Activism and Empowerment, Education, Gender Studies, and Health Care and network with organizations. I have the dream of building upon a program I have started, Global Projects in Community Development, which will allow other people to learn about the Nicaraguan reality and be affected by the stories of the land and its people. Everyday of my trip, I tried something that was new and often strange or frightening and stretched myself beyond my comfort level. Through the experiences I had with a Provacenic community, my host mother Lilliam Reyes, and the Women of Malpaisillo, I will discuss how my experiences in each of these settings ties in with the five components of Global Projects as well as provide a brief view of the Nicaraguan reality, my overall trip, and reflections on that experience.

Amanda Mehl '06

see also Panel, page 16

James Moore '06

Southwest Harbor, Maine

Major: Undeclared

Sponsor: Olga Ogurtsova

A Rich Tapestry: Weaving and Beadwork in South Africa

Last summer I received a Venture Grant that let me follow my passion for weaving to Cape Town, South Africa. I lived for seven weeks in the Township of Langa with the family of Sandile Nukuna, who is my roommate here at Beloit College.

My research began with an intense apprenticeship under traditional Zulu weaver Busi Xulu. Sandile and I lived with her family for four days, during which time Busi taught me her style of weaving, color patterns, and yarn dyeing.

My focus on traditional textile-oriented craftsmanship then led me to study beadworking. Among the Xhosa people this art form receives more emphasis than weaving. Thus I spent two-and-a-half weeks hanging out at a women's beadwork co-op learning what I could.

The presentation will primarily cover the textile skills I acquired during my research, and will include photographs and examples of my work. I will also talk about the wonderful experience of living in Langa Township.

Katie Moyer '06

see Panel, page 16

Ashley Neils '04

Manhattan, Kansas

Major: Integrative & Medical Biology

Minor: African Studies

Sponsor: Marion Fass

Doing It Right: Research and Ethics in Tanzania

Living among the Maasai tribe in the Ngorongoro Highlands is one of many opportunities given by the Associated Colleges of the Midwest (ACM) while studying abroad in Tanzania. During this period, I chose to study the causes of maternal mortality among the Maasai women. The ACM required us to study field methods prior to entering into Maasailand, and before we performed our research, we had to submit a proposal that required approval.

I arrived in the Ngorongoro Highlands believing that I would gather the histories of Maasai women's deliveries and outcomes from the local hospital at Endulen and

compare them with global estimates. Upon arrival, however, I discovered that records were largely unreliable and scarce, because most Maasai women choose to deliver at home with a traditional birth attendant. Therefore, I devised a set of questions to learn more about the causes of maternal mortality to ask the women while traveling to different bomas with my translator. I also asked each woman for formal consent.

Upon completing the research, I discovered that the maternal mortality rate for the Maasai tribe may be lower than that of sub-Saharan Africa. As a student and a friend to the women, they were more open with me and I was able to develop further insight into their lives. The research I performed could be characterized as a pilot study for other researchers interested in the causes of maternal mortality among a prominent tribe, in a locale where language is unwritten and records do not exist. But because there was no formal Institutional Review Board approval, there are difficulties in sharing the results with the research community. Students can and do often discover important findings in their individual research, and therefore, procedures need to be developed so that student research goes through proper review.

Sandile Nukuna '06

Cape Town, South Africa

Major: International Politics

Sponsor: Marion Fass

Politics, Pills and Survival: HIV/AIDS in South Africa

The research I did in South Africa involved a comparison between Cape Town and Durban cities. In both cities, I interviewed people living with HIV/AIDS, counselors, doctors, nurses, volunteers and other community members who worked with people living with HIV/AIDS. I also visited some of the adult and youth centers, hospices and orphanages that hosted people living with the virus. Some clinics I visited had drugs such as nevarapine, AZT and other antiretrovirals. I learned about where the drugs come from, who pays for them, how they get to the clinics, how they are distributed and who gets them. The government of South Africa is not doing much about buying pills or putting a lot of money to try to reduce the virus in South Africa. Therefore, most of the aid comes from the Non-Governmental Organizations and other foreign countries, churches and organizations. I also learned that although the government does not put a lot of effort to reduce the spread of AIDS in the country, the Cape Town local government puts a lot of money and effort in reducing the

spread of the virus in that area and its outskirts. I learned that politics were part of the AIDS epidemic in many ways. Some people are dependent on the decisions made by the national and local governments in order to survive.

I interviewed a number of people who live with the virus while in South Africa, I also saw a great number of others living with the virus, but most of the people that I saw and interviewed were black people. This brought me to conclude that the past political era of Apartheid has its own impact in the spread of AIDS in South Africa.

Tracy Ono '04

Hilo, Hawaii

Major: Theater Arts, History

Sponsor: Robert Hodge

Code Breaking and Pearl Harbor: The Implication of Intelligence

At 7:53 on the morning of December 7, 1941, one Japanese pilot gave the order "toro, toro, toro", launching the attack on Pearl Harbor and propelling the United States into World War II. Two thousand, four hundred three navy men stationed with the Pacific Fleet in Pearl Harbor died on that Sunday morning, "the day that will live in infamy". Many say that the attack on Pearl Harbor was the turning point of America's isolationist attitude towards international politics. President Roosevelt's re-election campaign in 1940 was based on an isolationist view of avoiding war, but he knew that the fighting in both Europe and Asia might make American entrance into the war inevitable. If the US entered World War II, he would need the full support of the American people. Therefore, some critics have argued that Roosevelt intentionally exposed the fleet at Pearl Harbor in order to get into the war against Germany, allegedly the more dangerous potential enemy, through the "backdoor".

The main question arising from that argument is, would a president willingly allow such a disaster at the expense of so many lives for a political objective? Other aspects to be considered before addressing that question are: Japan-American relations at the time and the American breaking of Japanese codes, as well as the distribution of code deciphering machines and their messages. Did America have enough information to know where and when the attack would take place? Were some vital intercepts overlooked by numerous key players in both Washington and Hawaii? This talk will present many different points regarding the controversy of Pearl Harbor and discuss some of the theories and arguments that have been made since the incident occurred.

Awad Qumseya '05

Bethlehem, Palestine

Major: Economics and Management

Sponsor: Alfred Ordman

Nutrition in Palestine

Unlike Americans, Palestinians have been living under occupation for 55 years. As a result, most of their living habits have changed to fit the hard life circumstances. One habit is the quantity and quality of food that they get.

For instance, most of the Palestinian families have poor access to meat. As a result, children grow up with a shortage of iron that is important for their bodies. Therefore, many of those children suffer from anemia. Furthermore, Palestinians are less interested in sports than Americans because of a lack of sport centers and time. However, because of the geographical nature of the place and the limited size of the land most people get to walk about 3 miles a day.

"Eat, Drink, and be Healthy" by Prof. Willett of Harvard School of Public Health was the source of information about American nutrition. Through my personal experience of Palestine with some other discussions that have been held in class, I selected nine major recommendations comparing Palestinian and American nutrition. Those nine points might be very helpful for both nations to improve their health. These results highlight economical, geographic, and cultural differences.

For instance, Palestinians must drink enough clean water while Americans must drink less soda. Many Americans get too much saturated fat from French fries and cheese, etc. On the other hand, Palestinians get saturated fat from lamb, which they use as a treat.

In concluding, I have developed a statement that might motivate changes in Palestinians' behavior. They will be motivated to hear that poor nutrition makes a weak sick nation. What will motivate you to seek better nutrition?

Leah Raffanti '05

see Panel, page 16

Michael Ramsdail '06

Beloit, Wisconsin

Major: Communications
Sponsor: Olga Ogurtsova**Falling in Love Again with your Faith:
Reflections on Christianity in Ghana**

You make time for the things you love.”
At the root of everything people enjoy, there is a deep “love” for that activity. But when it comes to discussing the religion that guides people’s lives, many don’t respond with the passion and excitement that they should. This is because many have fallen “out of love” with their faith.

As a minister in the Church of God, I’ve noticed that people lose their passion for their faith because they are too distracted with the rigorous schedule of life. I was left wondering if this is true in other countries as well.

With the help of a Venture Grant, I was able to travel to Ghana where I spent two weeks working with a local Church of God ministry. During that time I preached at that church and conducted many interviews with other pastors and parishioners. I found that many people there did make time for the things that they loved, and they definitely had a love for their faith!

In my presentation, I will discuss the ways in which Christianity in the church of God differs from the Church of God in America. The way the church services were conducted, and the major issues of their religious life will be shared as well. Come and find out how the people of Ghana keep a strong faith while facing the many challenges of life! You will leave having fallen in love again with your faith!

Peter Russell '04

Toledo, Iowa

Major: Sociology
Minor: Political Science
Sponsor: Georgia Duerst-Lahti**Semester at Sea: A Voyage of Discovery**

Imagine a 23,500 ton vessel traveling around the world twice each year averaging 16 knots. She holds nearly 1,000 people. Now imagine this vessel is a college campus with students from over 250 different colleges and universities. This campus offers over 70 different upper and lower level classes each semester. The Institute for Shipboard Education and The University of Pittsburgh make this dream a reality through their Semester at Sea program.

Since 1963 over 37,000 people have experienced over 60 different ports of call. I was fortunate enough to become one of the 37,000 during the Spring 2003 Semester at Sea voyage. We docked in 10 of these 60 countries. Between ports, life onboard a ship is similar to that at a normal college with no weekends. Classes are held on ship, class work and experiential learning are done in port.

Though we spent many days in foreign cultures, and took a full course load of college classes, the most profound learning experience was attained merely through observing and interacting. I was given the gift of traveling with 700 American college students from different backgrounds. I saw how they, and I, discovered the foreign countries and culture shock of each new place. I saw how other cultures reacted to 700 American college students. It truly became a voyage of discovery. Every single person on the program discovered a change in himself or herself. When the ship returned to the United States, the parents who greeted their son or daughter were quite surprised to find a very different person from the person they put on the ship 100 days earlier.

Blair Rynearson '04 Bainbridge Island, WashingtonMajor: Ecology, Evolution and Behavioral Biology
Sponsor: Ken Yasukawa**A Lesson in Sustainability**

Before my travels in Ecuador, I was a hippy. Not so much in the traditional tie-dye wearing, Greatful Dead following, vegan sense; more the environmentally conscious, outdoor loving type. I had spent three summers working with outdoor education, two years as a Beloit College ecology, evolution and behavioral biology major, and a semester at the very progressive Northland College. None of it could have prepared me for Ecuador.

Living with a host family in Quito, I was amazed by how little they consumed. They didn’t have a car. Two parents and two children lived on a single floor. The majority of food was purchased fresh, at open markets, free of packaging. If the lights were left on, I was reprimanded. And these were wealthy, city folks.

People in the countryside lived on what they grew, harvested and shot. While in Rumi-Yaku, a Quichua town two hours walk from the nearest road, I saw how people could lead a lifestyle dictated by their environment. The majority of their day was spent tending the farm, fishing or hunting. Returning home, they would tell stories and cook their spoils. After eating, they would lounge around, sometimes swim or sometimes make crafts for Kallari.

Kallari is an organization founded by Judy Logback, dedicated to finding sources of income for residents of the Amazon, through sustainable means. As people in towns like Rumi-Yaku have greater exposure to the outside world, they began to rely on its amenities.

Among these is dynamite. Locals of the Amazon often use it for fishing. During my cumulative, one week stay at Rumi-Yaku, I studied the effectiveness of dynamite as compared with traditional fishing methods.

Crystal Singleton '06

see Panel, page 17

Linda Smolik '04

Naperville, Illinois

Major: Anthropology, Creative Writing

Sponsor: Nancy McDowell

Algerian White and Amazigh Blues: Music, Literature, and Militancy

While the public tends to associate Islamic militancy with violence, what can we say of Amazigh militancy? Ever since the Arab conquest, the Amazigh—indigenous people of North Africa, also called Berbers—have struggled to maintain their language and culture. In this century, from the highlands of Kabyle in Algeria emerged a movement of Amazigh rebel music and literature. The most famous is Lounes Matoub, a musician who criticized both the Algerian government and Islam, and was one of many Algerian artists to be assassinated.

While Algeria's neighbor Morocco has developed more peacefully, after independence the Moroccan government marginalized Berber culture by making Arabic the national language and forbidding Tamazight (Berber language) to be taught in schools. In order to fight against cultural repression, young Amazigh activists grouped into regional associations, which are often under surveillance by the government. Although these Amazigh associations label themselves "militants," instead of violence, they continue to use music and literature as their weapons.

This presentation focuses on AZEMZ, one association located in Boumalne Dades, a small town near Ouarzazate in southeast Morocco. Guided by an informant who is a member of this association, I will discuss how the members look to Lounes Matoub as a martyr for all Amazigh people, and explain the significance of Amazigh music and literature in the Berber movement. Also the presentation will deal with controversy of Berber identity, and the political problems that Amazigh militants face in their struggle to maintain their ideals against the dominant culture.

Bogdan Stamoran '03

Arad, Romania

Major: International Relations

Minor: Asian Studies

Sponsor: Warren Palmer

From Transylvania to the "Middle Kingdom," from Global to Local: Shanghai's Continuity and Change

I studied at Fudan University in Shanghai, China in the fall of 2002 as a participant in Beloit's exchange program. I am an International student at Beloit, hailing from Romania. My experience in China was greatly enhanced by working in a foreign-owned company, by my previous coursework at Beloit and by my background growing up in communist Romania.

Shanghai was a busy "treaty port" in the late 1920s where foreigners enjoyed extraterritoriality. The city was policed by gangs and infamous for the high number of prostitutes on its notorious Fuzhou Lu. Opium dens, jazz bands, coolies, compradors, warlords and Western traders combined to paint a picture of a unique city, boasting "China's first street" as well as controversially exclusive city parks.

Now, the city's transformation due to high economic growth is symbolic of many sweeping changes China's "opening up and reform" policy has brought to Chinese coastal areas. The contrasts the city offers are dazzling examples of the fascinating speed and scope of the changes, while important questions about the sustainability of growth and the ideological bankruptcy of China's government still abound.

In the context of increased global trade and Chinese economic transition, a snapshot of Shanghai becomes an expressive picture of the awakening of a Chinese economic giant. Observing the "dragonhead of China's economy" is useful for a more sophisticated understanding of recent transformations: interesting parallels to the impending societal changes in China as well recent history arise from Shanghai's ambition to become a modern world financial center.

Economic growth and successful transition without political reform can bring a mixed blessing because the economic, social and political spheres are interconnected. Development-crazed Shanghai seen during an "abroad from abroad" experience is simultaneously a metaphor for large global forces and complex local effects.

Mary Elisabeth Timm '05

Evanston, Illinois

Major: Anthropology, Spanish

Sponsor: Nancy McDowell

**Sacha Yachay: A Role Playing Game
Incorporating Cultural Values of the
Quichuan Indians of the Ecuadorian Rain
Forest**

I stayed in a Quichuan village under the auspices of Jatun Sacha, a non-governmental organization focused on conserving the Ecuadorian rain forest.

While I worked alongside the villagers, I recorded their everyday activities and used this knowledge to create the role-playing game, Sacha Yachay, or "knowledge of the forest."

Sacha Yachay is designed to mirror and thus teach Quichuan culture. For example, villagers work in teams in order to harvest corn, cocoa, and coffee (the three major exports), and the players must cooperate and work interdependently in order to advance.

Players as well as villagers rely on weather conditions for their survival as well. Game survival mirrors villager survival.

This presentation will report on the progress I have made thus far in the project. Next semester, an independent project I am planning will allow me to fine tune the game, develop its nuances, and test it on actual players. I hope to submit the finalized project to Jatun Sacha for possible marketing.

Valerie Toth '04

Belleville, Michigan

Major: Applied Physics

Minors: Computer Science, Asian Studies

Sponsor: Paul Stanley

The Dual Nature of Japanese Etiquette

First, let me say that these are simply observations and personal perceptions made over the course of a four-month stay.

Japan has a great many customs and manners that are not always easy to learn. Sometimes it is hard even to be aware of the existence of some customs. The language contains one of the more noticeable, yet very subtle, aspects of Japanese etiquette.

Behaviors are also very much ruled by customs and manners. "Mittomonai," or unsightly, is a term frequently used in reference to foreigners as well as the younger,

more westernized generations. A good example of the use of this phrase also happens to be a good example of the contradictions of Japanese etiquette.

Well known aspects of Japanese culture are politeness and helpfulness. Complete strangers who see a lost look will ask if you need help or directions. Clerks and attendants especially go to great lengths to help customers find what they're looking for. And yet, sometimes it can seem false or forced.

There are also aspects of Japanese culture which can make actions or behavior seem rude to a westerner, though it be unintentional. And some conditions, like the lack of sidewalks or pedestrian laws, can make foreigners cringe for months after a close brush with traffic.

Tracie Weitzman '04

Corvallis, Oregon

Major: History

Minor: Asian Studies

Sponsor: Natalie Gummer

**Intellectual Tourism in Tibet:
Perceptions and Reflections**

Tibet has long been a place for western culture to reflect its fantasies. High on the Himalayan Plateau, Tibetan culture is often thought of as isolated, ancient, and exotic. American popular culture has been absorbed by a fascination with Tibet in recent years. Today anyone studying Tibet must confront the influence of popular culture on his or her preconceptions.

As part of the School for International Training's Tibetan Studies program, I confronted my own preconceptions of Tibet when touring areas and cities in March 2003. Visiting religious and historical sites supplemented and broadened my understandings of Tibetan politics, religions, history, geography, and other aspects of culture. Contrasting small communities and major tourist areas gave me different experiences for recognizing Chinese influences, especially those since 1959. When visiting the Gyantse Kum-bum I not only saw the beautiful artwork, but could appreciate the building as a microcosm of Tibetan Buddhism. Touring the land of Marpa, the father of the Kagyu sect of Tibetan Buddhism and teacher of Tibet's national saint Milarepa, let his stories from a thousand years ago come alive.

In my presentation I will discuss my own fantasies and realities of experiencing people and places of Tibet, and will show a kaleidoscope of photographs.

Yamaoka, Nozomi '06

Tajimi, Japan

Major: Biochemistry

Sponsor: Olga Ogurtsova

Traveling to See Japanese Religion and Its Sights

What is the religion of Japan? What does Japan look like? These are the most common questions asked about Japan. In summer 2002, I traveled around my home country to find the answer, visiting religious sights such as Kyoto, Nikko, Miyajima, and also Tokyo. I asked people why they visit those religious places, and I took a lot of pictures.

There are two main religions, and those are Buddhism and Shinto. Shinto is a religion which has many gods and it is told in school that the king was a descendant of the most powerful god before the war. After the war people no longer believe it, but the events and customs related to the religion, and the belief in the gods are left as a tradition without being realized as a religion. This presentation will discuss the historical effect of the religion briefly, focusing on explaining why Japanese can believe in more than one religion and also say "I don't have a religion."

The pictures are mostly from the religious sights, but include Hiroshima Peace Park, and they also show the modern life and culture in Japan.

Panel

Sponsor: Catherine Orr

Johanna Heilman '06

St. Paul, Minnesota

Major: Psychology, Spanish

Minor: Health Care Studies

Lauren Lewis '06

Shorewood, Wisconsin

Major: Dance, Women's & Gender Studies

Amanda Mehl '06

St. Louis, Missouri

Major: Women's & Gender Studies

Minor: Health Care Studies

Katie Moyer '06

Eau Claire, Wisconsin

Major: Undeclared

Leah Raffanti '05

Chicago, Illinois

Major: Dance, Women's & Gender Studies

Changing Gender Dynamics in a Globalized Border City: The Violent Outcome in Juárez, Mexico

Juárez, Mexico has experienced many economic and social changes since the onset of the North American Free Trade Agreement (NAFTA) in 1993. Through terms set by NAFTA, foreign corporations, including many from the United States, are able to use Mexican cities along the Mexico-United States border as export processing zones. It is in these zones that factories, known as maquilas, have come to depend on a gendered labor force in which women constitute nearly 60% of industrial labor. In Juárez, this economic transformation has social implications. The city has seen a dramatic increase in violence against women. As a panel we will draw on our experiences and observations from our delegation to Juárez to discuss how women have become empowered as well as exploited in this border city.

Panel

Sponsors: William Green, Judy Newland

Anna Goodwin '05 Marinette, Wisconsin

Major: Anthropology, Classical Civilization

Minor: Museum Studies

Lisa Howe '05 Huntington, Indiana

Major: Classic Civilizations

Minor: Museum Studies

Eva Labson '05 Lakewood, Colorado

Major: Art History, Dance

Minor: Museum Studies

Ethics and Cultural Property: From Discovery to Recovery

This panel examines the roles of art dealers, auction houses, and museums in the trade of cultural property. How have the codes of ethics constructed by UNESCO (United Nations Educational, Scientific and Cultural Organization) and antiquities laws changed the face of illicit trade? Do art dealers and museums feel they can withstand the restrictions associated with the new laws pertaining to the importation and exportation of cultural property? Why do some museums adhere to the laws while others look for loopholes? We will discuss the responsibility of museums in safeguarding and preserving cultural property. We will also address the responsibilities of the buyer, museum, art historian, and anthropologist in relation to the trading of cultural property, as this field changes radically.

The history of the art dealer is a long one, beginning in ancient Greece and Rome in the form of commercial trade ventures, through the Middle Ages when guilds controlled the sale of products, up to the 19th century when the profession of the art dealer developed into its present form. What are the roles of art dealers and auction houses concerning the trade of cultural property?

The looting of archaeological sites has been a perennial issue. The current war in Iraq has brought the subject to general public attention, as well as the question of why people loot sites. Defining the use and value of cultural property is essential, as is the role museums play in this situation.

We focus on case studies ranging from the transfer of many American and European works of art to Japan in the 1980s to the sale of objects looted from undocumented archaeological sites, to the spoils of war. We contrast the international trade in cultural property prior to and after the development of UNESCO codes and conventions.

Panel

Sponsors: William Green, Judy Newland

Zoe Benway '05 Chicago, Illinois

Major: Environmental Biology

Sara Johnson '05 Glen Ellyn, Illinois

Major: Geology

Minor: Museum Studies

Crystal Singleton '06 Woodstock, Illinois

Major: Art History

Minor: Museum Studies

Stuck Between a Rock and a Hard Place: A Geologic Look at Cultural Property

People have always been intrigued by their physical surroundings. Societies have used their environments for widely ranging purposes, from spiritual to commercial to scientific. This session focuses on how natural landscapes and physical elements of those landscapes have been incorporated into societal mindsets. We explore how particular geologic features have become, for many groups, cultural property.

Ayres Rock (Uluru), the world's largest natural monolith outcrop, is a national park in central Australia. The Australian government has transferred ownership of the park to the local Anangu Aboriginal people who consider it to be a sacred landscape. "Sue," the largest and most complete *Tyrannosaurus rex* fossil skeleton known, was found in 1990 and purchased by the Field Museum in 1997. Who had the right to sell "Sue" and how has "Sue" become a cultural icon for the Museum and other groups? The continental shelf, now submerged under 100 meters of ocean, supported a thriving flora and fauna and human cultures during the last Ice Age. Who owns these fossils and artifacts? What can they tell us about ancient environments and peoples? Should they remain underwater or be retrieved for study and exhibition? Meteors fall to earth constantly. The largest ever found in the U.S., the Willamette Meteorite (or Tomanowos — Visitor from the Moon), is of great scientific interest and is also considered a sacred object by the Clackamas Indian tribe, one of the Confederated Tribes of the Grand Ronde Community of Oregon. How have the American Museum of Natural History, the Clackamas people, and local interests attempted to deal with the conflicting claims on this object?

These examples illustrate the different human uses of geological landscapes and objects, as well as the cultural property debates that ensue from these uses.

Panel

Sponsors: William Green, Judy Newland

Janna Bjork '06

Johnston, Iowa

Major: Undeclared

Julie Chang '06

Taipei, Taiwan, ROC

Major: Undeclared

Bridget Crean '05

Madison, Wisconsin

Major: Art History

Finding a Home for Cultural Property

Artifacts of cultural value have been dispersed throughout the world by theft and trade. International law has attempted to restrict and control these activities. However, enforcement is often difficult and costly. We address legality, ethics, ownership rights, and the responsibilities of individuals as well as museums in relation to three case studies.

The Mijikenda peoples of Kenya create elaborate memorial statues (vigango) to honor certain deceased members of their culture. Vigango have been widely traded, particularly by westerners, and are in high demand among museums and collectors. American museums have collaborated with art dealers in publishing catalogues of vigango, and researchers spotlight vigango in professional and public presentations. Operating on behalf of North American buyers, Kenyan intermediaries remove vigango from villages almost as quickly as they are made. How should art historians, anthropologists, museums, art dealers, governments, and NGOs respond to Mijikenda peoples' objections to this trade and to the retention of vigango in Western collections?

Technological improvements have led to an increase in the number of rediscovered shipwrecks around the world. Shipwreck exploration not only exposes artifacts but also reveals information about ship construction and material culture. As a result, shipwrecks are considered cultural property, "both physical remains of the past and perceptions of the past itself." Ownership of recovered artifacts is a controversial issue. As a case study, the Mel Fisher Maritime Heritage Society Museum in Florida is examined, along with the question of profit-oriented treasure salvage vs. government protection of sites and collections.

On June 22, 1900, the Taoist priest Wang Yuan Lu opened a secret, ancient library cave in China that had not been visited for 800 years. Dun Huang Mogao Cave 17 held about 40,000 4th–11th century archives, books, sutras, manuscript fragments, and silk paintings. It quickly attracted collectors from all over the world. British, French,

Japanese, Russian, and American visitors removed or destroyed many of these objects. How should the international community deal with the dispersal of these cultural treasures?

Panel

Sponsors: William Green, Judy Newland

Marin Bey '05

St. Paul, Minnesota

Major: Anthropology

Minor: Museum Studies

Kate Lindenmeyer '04

Freeport, Illinois

Major: Anthropology

Minor: Museum Studies

Sarah Martin '05

Northfield, Minnesota

Major: Studio Art

Minor: Museum Studies

**Who Will Own Your Bones?:
Human Remains as Cultural Property**

Are human remains cultural property? Can human remains be "owned" or considered property at all? Debate has raged on these questions for years. We will discuss the history, motives for collecting, means of procurement, and exploitation of human remains in an international context. We will also discuss custody battles, the Native American Graves Protection Act of 1990 (NAGPRA), and specific case studies.

The Tyrolean Iceman found in 1991 is over 5,000 years old. Italian, Austrian, and Tyrolian political interests collided in this case, as well as scientific, tourism, and other agendas. Why the Iceman was fought over so viciously, why so many parties feel it necessary to own the remains, and whether the Iceman could indeed be considered property will all be considered. Similar questions surround the large number of "Bog People" finds made in Britain and Scandinavia, as well as Native American remains that fall under NAGPRA. Kennewick Man ("The Ancient One"), a 9,000-year-old skeleton found along the Columbia River, has been a particularly contentious case, in which the expressed interests of Indian nations have conflicted with interests of scientific groups and individual researchers.

Institutions such as museums and university medical and anthropological laboratories justify the continued possession of human remains in terms of the benefits that scientific studies of remains provide. These claims will be discussed along with assertions that respect for ancestral remains demands reburial or repatriation.