



Fifth Annual
International Symposium
Beloit College • November 8, 2006

Symposium organized by George Lisensky, Chemistry Department,
with special thanks to Doreen Dalman.

SESSION I: NORTH LOUNGE, WORLD AFFAIRS CENTER

Moderator: Carey Pieratt-Seeley, Department of Sociology

9:00	Carey Pieratt-Seeley	Opening remarks
9:05	Lauren Birge	Creating a Culture After Communism: Mongolia's Struggle for Identity
9:30	Lindsey Green	Doxantu Tutti Rekk: The Interaction of Wolof and French in Senegal
9:55	Elli Simon	Healing the Emotional Wounds of Apartheid in South Africa
10:20	Break	

Moderator: Ken Yasukawa, Department of Biology

10:35	Ken Yasukawa	Opening remarks
10:40	Julia Leavengood-Boxer	Costs and Benefits of International Travel in Developing Countries (India)
11:05	Lauren Birge	The United States, Drug Trafficking or Tourism: The Options for Mexico's Poor
11:30	Hannah Fredrickson	The Chalillo Dam: An Issue of Conservation, Development, and National Identity in Belize
11:55	Break	

Moderator: Rob LaFleur, Department of History

1:00	Rob LaFleur	Opening remarks
1:05	Elizabeth Boe	Maximizing Humanity Does Not Mean Minimizing Profits (Switzerland)
1:30	Anna Billingsley	Grassroots Engagement in a Global Context: The Tostan Case Study in Senegal
1:55	Erika Hayashi	A Bridge for the Future of Street Children: A Case Study with Child Restoration Outreach in Mbale, Uganda
2:20	Natalie Catherine Chwalisz	Unemployment the Urban Burden of the Developing World: The Case study of Dakar, Senegal
2:45	Break	

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

SESSION II: WOOD ROOM, MAYER HALL

Moderator: Suzanne Cox, Department of Psychology

9:00	Suzanne Cox	Opening remarks
9:05	Anna Cummings	If There is No God, Why Do Good? (India)
9:30	Laura J. Gestaut	Climbing the Ladder: Impacts of Economic Growth on China and Ireland
9:55	Rebecca Doverspike	Enlightened Verses, Illusory words (India)
10:20	Break	

Moderator: Britt Scharringhausen, Department of Physics and Astronomy

10:35	Britt Scharringhausen	Opening remarks
10:40	Angela Ekstrand	Yanztai Chuluu! Cool Rocks and Car Trouble: Geologic Research in Mongolia
11:05	Adam Pearson	Studying Mongolian Glaciations with Mongolians: Cultural Barriers and Scientific Enterprise
11:30	Becca Bober	Typological and Attribute Analysis of Moroccan and Algerian Paleolithic Stone Tools
11:55	Break	

Moderator: Akiko Ogino, Department of Modern Languages & Literatures

1:00	Akiko Ogino	Opening remarks
1:05	Kyle Lipinski	Being Slapped Across the Face by an Epidemic: A Look at HIV/AIDS From Bangkok to Lop Buri, Thailand
1:30	Sarah Floyd	Experiential Learning in China
1:55	Uyen Tran	AIDS in Vietnam: Helping My Community
2:20	Break	

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SESSION III: RICHARDSON AUDITORIUM, MORSE-INGERSOLL HALL

Moderator: Carol Mankiewicz, Departments of Biology and Geology

9:00	Carol Mankiewicz	Opening remarks
9:05	Alice Starr Dworkin	A Greek Culture of Organic Agriculture: Evolution of the Mediterranean Triad
9:30	Alisha Wright	Bosnia-Herzegovina: Reconciliation through Music
9:55	Jeffrey Thimm	Alternative Fuels and Sustainable Development: LPG in Albania
10:20	Break	

Moderator: Ann Davies, Department of Political Science

10:35	Ann Davies	Opening remarks
10:40	Eddie Furniss	Russian as a Foreign Language: A Comparative Analysis of Methodology and Materials
11:05	Maddi Ranieri	Die Welt zu Gast bei Freunden: The 2006 World Cup and German National Pride
11:30	Rachel Dubrow	Looking Into the Eyes of the Audience: The Person and Persona of the Commedia Dell arte Mask
11:55	Break	

Moderator: Amy Sarno, Department of Theatre Arts

1:00	Amy Sarno	Opening remarks
1:05	Alec Chiquoine	Out of the Darkness: A Look at Violence and Politics through the Experience of the Ulster Volunteer Force
1:30	Anna Herbener & Erin Brandenburg	Modern Ancients: Traditional Music in Ireland Today
1:55	Shannon Goshen & Jackie Wittmer	Knockin' Off a Piece of Scotland
2:45	Break	

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SESSION IV: LOGAN ROOM, WRIGHT ART CENTER

Moderator: Kosta Hadavas, Department of Classics

9:00	Kosta Hadavas	Opening remarks
9:05	Elizabeth Boatman	Lessons on Physics and the Truth about Australia
9:30	Adam Weitzenfeld	Another Walden Pond: My Transcendental Journaling on Life in Australia
9:55	Gabrielle Calmy	Israelis and Americans: An Analysis of Cultural Differences
10:20	Break	

Moderator: Sue Swanson, Department of Geology

10:35	Sue Swanson	Opening remarks
10:40	Colin O'Neil	From Mummies to Murder in Chile
11:05	Anne Barkow	Shamanism in Ecuador
11:30	Carly Santoro & Emily Foubert	The Penguin's Revolution: "¡Educación es un derecho, y no es un privilegio!" (Chile)
11:55	Break	

Moderator: Rama Viswanathan, Department of Chemistry

1:00	Rama Viswanathan	Opening remarks
1:05	Patrick Johnson	Atacama Archaeology: Highland Influence in Pisagua, Chile
1:30	Annie Wentz	The Music Scene in Costa Rica: Past and Present Wind Instruments
1:55	Heather Marie Rockwell	Digging in the Far North: A Comparative Look at Archaeological Field Techniques and Practices in the Atacama Desert and Northern New Hampshire
2:20	Jessica Hansen	Solid Waste Management in Hopkins Village, Belize
2:45	Break	

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Anne Barkow '07

Green Bay, Wisconsin

Major: Anthropology
Minor: Latin American Studies
Sponsor: Nancy McDowell

Shamanism in Ecuador

What is a *cuy*, and how does it heal you? What are hot and cold medicines? What does blowing alcohol in your face and rubbing an egg on your skin have to do with medicine? Well, if you are a shaman in Ecuador it has everything to do with healing. Shamans diagnose and heal every ailment from the common cold to various culturally-based diseases in Ecuador. For example, *mal de ojo*, or evil eye, occurs when a person looks at someone, inadvertently or on purpose, and sends his or her negative energy into them. Symptoms, for the victim, can include diarrhea or chills. Therefore, to prevent this illness shamans recommend wearing red ribbons to repel this harmful energy. Shamans also distinguish ailments in two classes, hot and cold. The plants used to cure them are also classified as hot or cold by their effects on the human body, not by the physical structure of the plant. For example, arthritis is considered a cold condition so shamans use a plant that is considered hot to cure it. This is done to restore the balance in the body.

In the year that I spent in Ecuador, I improved my Spanish speaking skills and learned a great deal about shamanism. Shamanism is a phenomenon found all over the world and in many different forms. In this presentation I will speak about what shamanism is, as well as its practices in Ecuador and the Andean region. I will also touch on the Ecuadorian social views on Shamanism.

And just for your own knowledge in case you don't have time to come to my symposium a *cuy* is a guinea pig.

Anna Billingsley '07

Louisville, Kentucky

Majors: International Relations; French
Minor: African Studies
Sponsor: Jack Street

Grassroots Engagement in a Global Context: The Tostan Case Study in Senegal

Over the course of the past few decades, local participation in projects funded by international organizations has become increasingly important. New ideas regarding dialogue and teacher-student interactions have changed the nature of emerging non-governmental organizations (NGOs), in particular.

After studying abroad in Senegal last semester, I stayed on as an intern with Tostan, an NGO run by an American ex-patriot. Tostan has embraced the idea of community empowerment and education as a means to foster positive development. The Tostan Community Empowerment Program (CEP) is a basic education program that teaches subjects such as health, hygiene, and human rights. The aim of the CEP is to give communities the power to make positive change. Most well known for its work with women and children, the Tostan CEP has helped many communities to abandon harmful practices such as female genital cutting and child marriage. Since its inception in 1991, the Tostan CEP has spread to several other African countries, including Guinea, Mali, and, most recently, Somalia.

During this presentation, I will explain the methodology of the CEP and the process that Tostan goes through to set up this program. I will also approach the organization from an analytical perspective. What has made this organization successful? What shortcomings does the organization exhibit? How could it be improved? By examining the structure of Tostan and its programs, I will answer these questions, taking into account my first-hand observations and theories regarding grassroots education and community engagement on the international stage.

Lauren Birge '07

Denver, Colorado

Major: Sociology
Sponsor: Kathy Greene

The United States, Drug Trafficking or Tourism: The Options for Mexico's Poor

Ask a child in the United States what they want to be when they grow up and some usual responses are doctor, princess, professional baseball player, or fireman. If you ask the same question to poor children in Mexico, you will see that Moncho, age 8, is already aware that he is destined to work a menial construction job in the United States and that Christian, age 10, knows that his best option is to become a taxi driver in a tourist town in Mexico. What the children don't talk about is the opportunity for employment in the drug business. Drug trafficking has become one of the few viable options for employment in Mexico for the uneducated poor.

Due to social inequality and corruption, it is almost impossible for the uneducated poor to improve their economic circumstances through legitimate means. They

must flee to the United States, work jobs with little chance for advancement, or become part of the large, well-organized drug gangs. I observed, when working at Casa Ayuda (a home for displaced children and community center in central Mexico) how the lack of good public education for poor children has limited the options of many generations of Mexicans. I also observed how emigration and the drug business has worked its way into all facets of Mexican life and has facilitated the continuation of the cycle of poverty. I will discuss my experiences working at Casa Ayuda, traveling in rural Mexico, and observing life in the major drug trafficking areas of Northern Mexico.

Lauren Birge '07

Denver, Colorado

Major: Sociology

Sponsor: Kathy Greene

Creating a Culture after Communism: Mongolia's Struggle for Identity

How does a society that was once the dominant culture in the world recreate itself after 71 years of cultural eradication by the Soviet Union? Since the Soviet departure from Mongolia, there has been a cultural vacuum resulting in ongoing tensions between the nomadic traditions and influences from the West. During the Soviet reign, Mongolia's nomadic culture was suppressed, their language was dramatically changed, and influence from the outside was stifled. This created a shaky society, unsure of their place in the world. The Soviet departure left a complete cultural void.

When I was in Mongolia I saw fashionable clothing, teenagers enthralled with NBA basketball, Western music, a fascination with democracy and new technology which had spread even into the countryside. I also saw *gers*, the traditional housing in Mongolia, herding families, and a revival of the ancient Mongolian script. Mongolia is a country that is struggling to find a balance between Western influences and preservation and reintegration of ancient, traditional customs and practices. I will show this conflict through examples of ancient script, traditional dress, Buddhist religion, beer commercials and local rap music.

Elizabeth Boatman '07

St. Louis, Missouri

Major: Physics

Sponsor: Paul Stanley

Lessons on Physics and the Truth about Australia

Physics is merely a collection of the immutable Laws of Nature: it is a universal standard for describing our world. Heisenberg's uncertainty principle doesn't change from English to German and the speed of light is still c in Japan.

For that reason when I went abroad, I didn't have to worry about finding the right physics department. Instead, I chose a university in a city I knew and loved, in a country I knew and loved. Queensland University of Technology is located in Brisbane, on the eastern coast of Australia. I arrived at QUT expecting to learn about X-ray diffraction and Fourier series but what I learned in the classroom was profoundly trumped by what I learned of Australian society, identity, and culture.

My study abroad experience was my third trip to Australia. Having lived there for a total of eight months over two years, I now realize that the similarities between the US and Australia are not nearly as indicative of our likenesses as they are of our differences. So maybe we both have free press but just how free is ours? Maybe we both have violence but how many school shootings occur in Australia?

We seem to have this misled, unfortunate concept that studying abroad in Australia is just party time. I suppose if you wanted to waste a \$2,000 airfare drinking piss, you certainly could but you'd be missing out on an amazing opportunity to see how strikingly different those crocodile-wrangling, snag-loving Aussies really are and why.

Want to know more about Australian success and failure? Want to know about the Australia you won't see advertised in travel magazines? Then maybe it's time for this physics student to teach the US a few lessons about the land of Crocodile Dundee, kangaroos, and Vegemite.

Becca Bober

Mineral Point, Wisconsin

Major: Anthropology

Minor: Geology

Sponsor: Bill Green

Typological and Attribute Analyses of Moroccan and Algerian Paleolithic Stone Tools

Do you remember when the “Chopper Guy” landed on the front lawn of Pearsons? That day was particularly significant for the Logan Museum as it enabled the acquisition of nearly 1000 Moroccan Paleolithic tools from Daniel Mills (aka “Chopper Guy”). These tools are an important addition to the museum because they are in good condition and because they complement the museum’s existing Algerian collection, which has good archaeological context but is highly weathered. Both collections contain similar Lower Paleolithic tool types but, singly, convey little information. The objective of my honors term is to measure specific attributes of the Mills collection, categorize the tools into types, and compare them to attributes of the Algerian collection using exploratory data analysis techniques. Many of the tool attributes were measured through Image J software on a computer. By comparing the Moroccan and Algerian material, their research value is increased, especially since it is difficult to return to the collection areas for political and financial reasons. Through this analysis, both collections become more accessible to students and the campus community.

Elizabeth Boe '07

Wilmette, Illinois

Major: International Relations

Minor: Religious Studies

Sponsor: Natalie Gummer

Maximizing Humanity Does Not Mean Minimizing Profits

Having always had a strong interest in human rights and how these rights are implemented (or too often, not implemented) all over the world, I entered my spring 2006 Study Abroad Program in Switzerland anticipating an opportunity to engage with these issues in the distinctively international environment of Geneva. The opportunity to work interactively with a variety of individuals and organizations within the international community in Geneva prompted me to focus my studies and interests in ways that I had not foreseen.

My time in Geneva culminated in an independent study project that examined the relationship between human rights and transnational corporations, especially as shaped by the role of the international community. Through my work, I concluded that even though the international community (especially through the work of the United Nations) has articulated the ethical obligations of transnational corporations to uphold universal human rights, nonetheless a significant gap remains between the promotion of these principles and their active implementation in the corporate world. It is crucial that this gap be bridged by the international community.

In this presentation I explore the possibilities and practicalities for an international intervention by the United Nations that could create coherent international policy on corporate implementation of human rights standards. I examine why the present is an appropriate time for action, what actions have already been taken by multinational businesses, how the instruments developed by the United Nations to address human rights should be expanded and modified, what actions need to be undertaken by the international community, and finally, why the implementation of human rights standards for transnational corporations are so critical in post-conflict situations.

Erin Brandenburg '09

Austin, Texas

(with Anna Herbener)

Major: Anthropology

Sponsor: Max Yount

Modern Ancients: Traditional Music in Ireland Today

For two weeks in August, we traveled Galway to seek out traditional Irish musicians. We found them in local pubs, on the street, and in the theatre.

Through observation and interviews we learned how traditional musicians operate in the modern world.

In our presentation, we will demonstrate our findings, including photos and audio recordings from pubs, and demonstrate instruments such as the fiddle, tin whistle, and the *bódhran*. We will perform various styles of traditional Irish music, including a *sean nós* song and a reel.

Gabrielle Calmy '07

Jaffa, Israel

Majors: Psychology; International Relations

Minor: Teaching English as a Second Language

Sponsor: Larry White

**Israelis and Americans:
An Analysis of Cultural Differences**

While talking with an American friend one day, I wanted to ask her to clarify something she said. Without thinking, I gestured for her to explain what she meant, but my friend continued to speak and ignored my request. I quickly realized I had used a hand gesture that Israelis recognize but Americans do not.

Body language is just one aspect of cross-cultural studies that intrigues me. Living in the United States for the past three years as an Israeli international student has given me new insights into American culture, encouraged me to reflect on my own culture, and prompted me to examine the differences between the two. In my presentation, I will draw upon my own observations of cultural differences and findings from systematic studies. (For example, Israelis interact with each other in a way that is more informal than American interactions.) In each case, I will discuss the difference by referring to social science concepts that shed light on the origin and possible meanings of the cultural difference.

Alec Chiquoine '07

Reedsburg, Wisconsin

Major: Political Science

Sponsor: Ann Davies

**Out of the Darkness:
A Look at Violence and Politics through the
Experience of the Ulster Volunteer Force**

Media coverage and academic material often portray the conflict in Northern Ireland (the Troubles) as a struggle by Irish Catholics to shake off the last vestiges of the British colonial empire. This understanding is limiting in that it does not account for the interests and influence of other actors to the conflict.

During my time in the Republic of Ireland and territory of Northern Ireland I chose to examine the Ulster Volunteer Force (UVF), a Protestant paramilitary group, in the hopes of gaining a more informed perspective on the conflict as well as understanding the motivations, tactics, and intentions of this group in particular. My primary sources and first hand experience helped to paint a broader picture

of the UVF and a society where conflict was a way of life and peace a new phenomenon.

The UVF is a long-standing part of the fighting which has plagued the island of Ireland for centuries. It represents the fears, ambitions, and misunderstandings of a significant portion of citizens in Northern Ireland whose voice is often not heard beyond the boundaries of that region, the Protestant population which strongly identifies with the United Kingdom and deeply fears a united Ireland. Since its return to active status as a paramilitary organization in the late 1960s the UVF has committed some of the most deadly effective and morally reprehensible killings of the Troubles, but has also made some of the most sweeping diplomatic maneuvers of any group in establishing and maintaining the relatively peaceful status Northern Ireland enjoys now. Understanding why this group resorted to the tactics it did and does, along with why and how it came "out of the darkness" is important in accurately comprehending the Troubles and appreciating the dynamics of violence and politics.

Natalie Catherine Chwalisz '07 Berlin, Germany

Majors: International Relations; Comparative Literature

Sponsor: Elizabeth Brewer

**Unemployment the Urban Burden
of the Developing World:
The Case Study of Dakar, Senegal**

In this presentation, I show excerpts of a documentary I co-produced while studying in Dakar, addressing unemployment in the developing world as exemplified by Dakar, Senegal. Developing cities are renowned for their sheer overwhelming population, often quite intimidating to outsiders as they witness the daily struggles of the city. Living in Dakar, Senegal, I came to recognize an immense human distress hiding behind the bustling city life: sheer staggering unemployment that affects society and its whole mentality and outlook in detrimental ways. Senegal as a whole suffers an official unemployment rate of 48%. Notably, Senegal, as many developing countries, has an incredible young population: 58% are in their twenties and younger. The Senegalese youth suffers considerably from the economic hardship; a sad 60% of the staggering unemployment rate is young people residing in urban areas. Yet, the official numbers are even more disturbing, as they often do not account for the various forms of disguised unemployment. Studying in Dakar for 7 months, I

was intrigued by the massive stagnation of work force and hope; and how this in turn affected people and their decision-making and thus, Dakar's future. For the young especially, this massive under-employment and the lack of professional prospects directly affect the youth as they grapple with their future choices. In my subsequent research I uncovered the complexity of this economic reality as a social problem: high levels of discrimination of women in a sparse job market, pervasive nepotism and cronyism in the work place decreasing productivity, and massive illegal emigration to Europe. This presentation provides an insight to the interconnected, complex social problem arising from the economic hardship many cities of the developing world experience.

Anna Cummings '07

New York, New York

Majors: Religious Studies; Psychology

Sponsor: Natalie Gummer

If There is No God, Why Do Good?

Religious iconography and evidence of social service work are inescapable in India. At markets in Calcutta, images of the Hindu goddess Kali and Mother Teresa are sold side by side for use in worship. The pairing of these two figures mirrors the relationship between religion and volunteerism that consumes the culture.

Last spring, I worked as a volunteer at Shishu Bhavan, Mother Teresa's orphanage for the destitute. I spent four months teaching and caring for disabled children, all the while surrounded by shrines to Shiva and portraits of Jesus Christ. Many of my fellow volunteers directly linked their reasons for serving to their devotion to God, whereas my own reasons were not so clear. As a secular Jew in a Hindu state working for a Catholic organization, I was convinced that religion was not a factor in my choice of workplace.

How does one's intention impact the work accomplished? What sorts of risks exist in linking devotion and service? Does it even matter? This presentation will explore the reasons why people choose to volunteer, be they religious, secular, or somewhere in between. Through research, anecdotes, and personal reflection, I have found that while religious faith and secular goodwill have a complex relationship with each other as motivators, they contribute to similar attitudes and understandings about social service.

Rebecca Doverspike '07

Evansville, Wisconsin

Majors: Literature Studies; Religious Studies

Sponsor: Natalie Gummer

Enlightened Verses, Illusory Words

During an independent study project in Sikkim, India, I compared and contrasted poetry considered to be enlightened (namely the spontaneous songs, or *dohas*, of the enlightened yogi Milarepa) with unenlightened poetry. I began thinking about this project with the Buddhist notions of language in mind: language holds the power to obscure reality by suggesting that things possess an independent nature in and of themselves, but it also has the power to liberate us from these illusory concepts. From what place and/or conceptions of language does someone enlightened compose verse in contrast with someone writing from within Samsara? How do readers respond to these different types of poetry?

Based on research and interviews with local poets in Sikkim, Tibetan teachers, and Tibetan monks, I found both similarities and differences in the ways that Milarepa's spontaneous songs and more mundane (unawakened) poetry are conceptualized and received. The most significant difference is that Milarepa's *dohas* are understood to be written from a newfound realization, birthed out of meditation, whereas ordinary poetry is thought to be written from within the false constructs of Samsara. Language is conceptualized and used differently in both cases.

However, the dichotomy itself does not entirely hold: even unenlightened poetry can poke holes through false conceptions of reality and affect readers in similar ways as spontaneous songs. Likewise, although Milarepa uses language spontaneously so as to transcend conceptualizations and emotions, even in the monastic context monks respond to his poetry very emotionally. This symposium will explore how these different perceptions and receptions of language and its effect overlap and diverge; how the reader, just as much as the poet, contributes to the transformative capacity of language.

Rachel Dubrow '07

Brookfield, Illinois

Major: Acting/Dance

Sponsor: Cynthia Mccowyn

**Looking into the Eyes of the Audience:
The Person and Persona of the
Commedia Dell arte Mask**

Teatro! Danza! Musica! Maschera! During the five months I spent studying at the Accademia Dell arte in Arrezzo, Tuscany, Italy, I ate, slept, and breathed *Teatro* (theatre), specifically Commedia Dell arte, the theatre of *Maschera* (the mask). Commedia Dell arte means Artistic Comedy. It is an ancient improvised theater form that incorporates comedy, dance, music, and maskwork; it originated in the second half of the sixteenth century during the Italian Renaissance.

Today commedia is experiencing a renaissance of its own, drawing the interest of theatre practitioners throughout the world. It is one of the most helpful tools for any actor. It provides the raw archetypes that are the clues to playing a character, all through the magic of the mask. Through the commedia mask actors change their voices, their bodies, their actions, their desires; each alteration is different for every mask. In taking on the mask, the actor literally takes on a life: real, surviving, living solely on the stage. The mask is born in a place of energy and urgency and grows through improvisations and interactions with the other characters and with the audience.

At the Accademia I was challenged to rediscover the ability to play in the true sense of the word, and through playing, to connect, engage, and create. My enlightened teachers hailed from all over the world. I was taught improvisation, diction, and singing in commedia style, along with the art of maskwork. I was taught the ability to design, create, and perform in masks of my own. Combined with my Commedia mask work I learned the art of the neutral mask and the tiniest, but perhaps the most challenging, the clown mask. As a performer, I learned the importance of emptying everything of myself and letting the mask live, and through the living mask, to see my audience in a new and vital way. In this presentation I will explain the unique function of the commedia mask and relay some of the wonderful techniques I learned as well as show some beautiful examples of the various masks and provide a few live theatrical examples of the fascinating art form of the Commedia.

Alice Starr Dworkin '09 East Montpelier, Vermont

Major: Environmental Studies

Sponsors: Pat Polley, Yaffa Grossman

**A Greek Culture of Organic Agriculture:
Evolution of the Mediterranean Triad**

What does the mythical olive tree mean to people of Greece today? How widespread is the use of chemicals in small-scale farming? While living in rural Greece for three months this summer, I explored these questions through the academic study of alternative technologies and methods in Mediterranean agriculture.

I was traveling as a member of the WWOOF Association (World Wide Opportunities on Organic Farms), working every day for my room and board. After nine weeks at a rural farm of fig trees and walnuts on the island of Evia, I lived for three weeks as part of a “vegan organic cooperative” where we farmed hundreds of varieties of fruit trees, vegetables, and wheat.

With this complete immersion into rural land and culture, I could focus in depth on my academic study. I'll continue exploring the application of traditional farming methods in the modern age, the role of “organic” in the larger context of Greek agriculture, and the relationship between farmers and their physical environment as it has evolved throughout the history of the Mediterranean region.

Angela Ekstrand '07

Seattle, Washington

Major: Geology

Minor: Women's and Gender Studies

Sponsor: Jim Rougvie

**Yanztai Chuluu! Cool Rocks and Car
Trouble: Geologic Research in Mongolia**

Through the Keck Geology Consortium, I spent a month this summer in Mongolia researching the origin and evolution of lava flows from cinder cone volcanoes. Geochemical analysis of these rocks will constrain the volcanic and tectonic history of the region. While I could love few things more than I love these rocks, the geology is a fraction of what I recall when I think about the trip.

Doing research in a country that is so unknown to Westerners is not an easy task. Due to limited resources, many of the tools geologists in the U.S. use were not available, such as accurate maps and aerial photographs. Travel was difficult on the mostly unpaved roads, and car

trouble was frequent. Now, in the process of writing my thesis, published English language resources are scarce.

Research was completed in conjunction with students from the Mongolian University of Science and Technology (MUST). Though infinitely rewarding, difficulties were encountered due to language barriers and drastic differences between Beloit and MUST. The pedagogy at MUST involves less student-professor interaction, and resulted in a different field work dynamic than at Beloit.

Despite the difficulties, I feel I have been given a wonderful gift through this opportunity to do research on these largely unstudied volcanoes, and to visit a country so few Americans have the pleasure of experiencing. What I recall the most about the trip is the car breakdowns in the middle of nowhere, the taste of mutton, the nomads riding up to us on their horses to say *sainuu*, the cozy feeling of being inside a *ger* (the circular tent in which nomadic families live), the taste of *airag* (fermented mare's milk), and the warmth of milk tea. In the end, it was hard to say *bayartai*.

Sarah Floyd '08

Syracuse, New York

Major: Economics

Sponsor: Elizabeth Brewer

Experiential Learning in China

Dr. Daniel Brenamen, a cultural anthropologist, once said that cultural values are truly revealed in conflict and in ritual. Big Bird once said that, "Everyone makes mistakes, oh yes they do." Based on my experiences during a 5-month spontaneous migration to rural China in 2005 I am in full agreement with both Dr. Brenamen and the 8 ft yellow bird. In south east China I worked as a foreign English teacher and inadvertently created conflict and upheaval everywhere I went, often because I was a young American girl all on my own, and almost always because I was well, myself. My battle to understand Chinese culture raged for five long months during which I frequently would cry, "Alright that's it, I quit." Or more accurately, "*Wo bu gan le!*" However, by making mistakes and learning from the conflict they engendered I came to a deeper understanding of Chinese cultural values despite leaving more than a few aghast faces. In time I managed to figure out what was culturally appropriate. Nevertheless, the mistakes I made are what taught me the most about cultural values, both my own and those of the people I met. In my presentation I will use stories of my misadventures and photos to illustrate how cultural

learning can take place when someone is immersed in a very different cultural environment.

Emily Foubert '09 (with Carly Santoro)

Yellow Springs, Ohio

Major: Undecided

Sponsor: Dan Shea

The Penguin's Revolution: "¡Educación es un derecho, y no es un privilegio!"

In the summer of 2006 we participated in Dan Shea's archaeological field school in northern Chile. Along the way we stopped in the city of Iquique, where our stay happened to coincide with the student protests occurring nationwide. On May 30, 2006, Chilean students went on strike in response to President Bachelet's lack of acknowledgement toward the student's demands for educational reform. Throughout the country students took over their school buildings, marched in the streets, burned tires, and flashed signs of protest. The sentiment among students is that the slowly degenerating school systems should return to the higher standards of education that existed before the Organic Constitutional Law, which went into affect on the last day of Pinochet's dictatorship (March 10, 1990).

In our presentation we will address our personal encounters with both students and teachers dealing with this ongoing struggle. Along with providing background on the history of the educational system in Chile, we will discuss why students feel they need a desperate change and what they are currently doing to make the change happen. In today's passive and indifferent world, Chilean students are uniting in order to take charge of their own education and future.

Hannah Fredrickson '07

Portland, Oregon

Majors: Science for Elementary Teaching; Elementary Education

Sponsor: Kathy Greene

The Chalillo Dam: An Issue of Conservation, Development, and National Identity in Belize

The Macal River Valley in Western Belize is one of the most pristine and fragile habitats in Central America. Many rare and endangered animals, such as jaguar, Baird's tapir (Belize's National Animal), Morelet's crocodile, ocelot, and howler monkey reside here. It is also an important nesting area for the dwindling numbers of

scarlet macaws in the country. In November of 2001 a Belizean court ruled in favor of the proposal by Belize Electricity Limited (BEL), the majority of which is owned by Forbis, Inc. of Canada, to build the Chalillo Dam on the upper Macal River. After the initial proposal was passed, public outcry and concern surrounded the issue, raising health, environmental, and political concerns.

During my time this past spring in Belize I got a chance to see and hear about the effects that this Dam has had on the economy, and environment of Belize. The struggle for self-sufficiency and independence has been a challenge as they develop the country and search for a unique national identity. The Chalillo Dam is a step backward, forcing Belizeans to be dependent on a major non-Belize based electricity monopoly. In the words of a native Belizean, "They will now control a river, a river that does not take any of their money to operate. They will control the price consumers pay for electricity and control the way the electricity is produced. They have the wonderful option of knowing any mistakes and highly unquestionable practices they decide to implement—past, present or future—will not be paid for by them, but the people of Belize." This issue continues to be a struggle as Belize is now living with the damages, and trying to fight Forbis from constructing another Dam at Vaca Falls. In this presentation I will be presenting the history of the Chalillo Dam and discuss it's implications for the people of Belize as they struggle to create a national identity.

Edie Furniss '07

Missoula, Montana

Major: Russian

Sponsor: Donna Oliver

**Russian as a Foreign Language:
A Comparative Analysis
of Methodology and Materials**

This past summer I had the opportunity to work as a textbook researcher, editing Professor Donna Oliver's Russian textbook used in first-year Russian classes at Beloit College. In my presentation, I will discuss my approach to this project, and how my experiences as a student of Russian in both the U. S. and Russia have informed this approach.

In the fall of 2005 I spent a semester in Krasnodar, a southern Russian city, where I took Russian language classes at Kuban State University. There I was exposed to teaching methods, textbooks, and materials that were different from those that I had become accustomed to in

classes at Beloit College and at the Center for Language Studies. Generally, I was dissatisfied with the materials used in Russia, which consisted of enormous vocabulary lists and unrelated and ineffective exercises and activities; they were not suited to our communicative needs, and I found this very frustrating. As I prepared to revise the Russian textbook this summer, I evaluated the Russian language learning materials I had been exposed to and used my personal experience as a student of Russian as well as research in the field of Russian as a Foreign Language pedagogy to provide the rationale for the revisions I made in the textbook. I will explain this rationale and demonstrate how I integrated changes into the textbook while remaining true to the principles of the original.

Laura J. Gestaut '07

Hopkinton, Massachusetts

Majors: Political Science; Health and Society

Minor: International Economics

Sponsor: Beatrice McKenzie

**Climbing the Ladder: Impacts of Economic
Growth on China and Ireland**

Over the last twenty years, both Ireland and China have experienced unprecedented economic growth. While Ireland and China are countries with unique experiences, this presentation will explore some impacts of economic growth in the two countries.

China, a closed society until its "opening" by President Nixon, has experienced a large amount of westernization in the last thirty years. At the same time though, China struggles to stay true to its cultural heritage. China has also attempted to open the Chinese economy, while still keeping control of a closed government. The role of Hong Kong and the "one country two systems" policy will also be discussed. From the rapid emergence of personal car ownership to the censoring of American movies, recent economic growth has greatly impacted China.

Ireland, having benefited greatly from inclusion in the EU, has embraced a return to cultural roots in recent years, specifically in its protection and promotion of the Gaelic language. The EU has played an important role in Irish economic growth. In the 1980's it struggled through an economic recession, which some economists now compare to the American depression of the 1920's. Since the 1990's Ireland has benefited from foreign investment and EU public works grants. With the inclusion of new eastern European countries in the EU, we are seeing a

change in the Irish role in the Union from that of the underdog to a country with economic power. Also, the strong economy and EU border policy have brought an influx of immigrants to Ireland which has impacted culture. The influence of economic growth through increased industry, finding an independent identity while being part of the larger EU body, and the arrival a diverse immigrant population have greatly impacted Ireland.

Overall this presentation will look at how two countries with differing histories and systems have been impacted by recent economic growth.

Shannon Goshen '07

Canton, Ohio

(with Jackie Wittmer)

Major: Anthropology

Sponsor: Laura Parmentier

Knockin' Off a Piece of Scotland

Scotland is an island of diverse geology and built heritage. The country's multiple environments have affected how the people have interacted with the landscape for thousands of years. Through the Neolithic period and now, the people of Scotland have exploited the local geology to create stone dwellings and religious megaliths. The construction and subsequent preservation of these important heritage sites have left a lasting impression on today's population.

As part of the Beloit College Scotland program we explored the geology and archaeology of Scotland in the fall semester of 2005. We visited the Kilmartin Valley in western Argyll, Skara Brae on Orkney, and Machrie Moor on the isle of Arran. In addition, we studied the local urban geology in Glasgow, Scotland's largest city. By understanding cultural practices and lifestyles it is apparent that the geology of these sites has shaped the prehistoric and modern peoples of Scotland.

Through our research of prehistoric stone villages, megaliths, stone circles and rock art, we have found several lithologies in construction, context and usage. The continual usage of sites for several millennia and movement of massive rock to distant sites have affected the interpretation of the archaeology and geology of the sites. The management of stone has changed over time from a religious to an economic application.

We believe that the geology of Scotland is significantly intertwined with the archaeological record. Taken together, the geology and archaeology enable us to gain a deeper

understanding of the people in Scotland, both past and present.

Lindsey Green '08

Burlington, Vermont

Major: International Relations

Minor: African Studies

Sponsor: Kim Mills

Doxantu Tutti Rekk: The Interaction of Wolof and French in Senegal

Senegal is a country with an identity crisis. Senegal is a vibrant West African country and a former French colony; Senegalese embrace tradition while at the same time nurturing the development of their capital, Dakar, as a modern urban center. The interaction of French and Wolof (the predominant African language spoken in Senegal) provides a compelling example of the manifestation of these multiple identities.

Language was a pervasive aspect of my experience in Senegal. As I was struggling constantly to express myself in French, Wolof or some combination of the two, I was struck by the similar challenge each Senegalese faces while attempting to define themselves in a country with multiple identities and many different ways to express these identities linguistically.

While living in Dakar, I observed that the usage of French, Wolof and combinations of the two were markers of both identity and status. Often someone who used pure Wolof was reinforcing their ethnic or traditional Senegalese sense of self. When going through the motions of daily Senegalese life: cooking, cleaning, gossiping with neighbors, negotiating prices, pure Wolof was used as a link to custom. Conversely, the use of pure French is a marker of education, elitism, and social status. The official language of the Senegalese government is French, further reinforcing the idea of French as a language of superiority and power.

Finally, when one chooses to mix Wolof and French, "Urban Wolof," through code switching (indistinct, unmarked switches between two languages in the course of an exchange) we see the emergence of a new way to express a Senegalese urban identity. By mixing both French and Wolof, the Senegalese are able to more effectively express the intricacy and complexity of their modern, urban lives. For example, without the integration of French and Wolof, Senegalese would not be able to talk about cars, pizza, soda, the internet, nightclubs, or their own birthday.

While in Senegal, I found the amount of language complexity compelling and the significance of language use intriguing.

Jessica Hansen '07 Fort Collins, Colorado
Majors: Environmental Studies; Children and Schools
Sponsor: Yaffa Grossman

Solid Waste Management in Hopkins Village, Belize

Hopkins Village is a coastal village in the Stann Creek District in the country of Belize, Central America. As a country, Belize struggles to find a balance between Western influences and holding on to its diverse heritage. One such conflict can be seen in the influx of non-biodegradable waste found in shops throughout the country.

Fresh foods are becoming outnumbered by processed foods packaged in boxes, cans, and plastics. Cloth diapers, which used to hang on laundry lines outside every home, are practically non-existent. Old practices of burying, burning, or abandoning waste cannot sustain the people of Belize for long. This leaves Belize with a very serious problem: what to do with all the waste?

I lived in Hopkins Village for four weeks, alongside neighbors whose disposal practices varied greatly. No formal system exists in Hopkins, no laws require a particular practice, and there is no education about the harm of today's waste on tomorrow's generation. Burning releases toxins into the air, burying works only on an individual level, and abandoning trash along roadsides and other open spaces is not a viable option with non-biodegradable waste. One solution the Village Council came up with is a Waste Collection Service.

I made recommendations for Hopkins Village based on my observations and a case study of Placencia Village located 30 miles down the coast. Placencia requires all citizens to participate in its waste collection service and is implementing a recycling program that will hopefully bring the village revenue.

The idea of 'reduce, reuse, recycle' is not as familiar to Belizeans as it is to us. Educating villagers about waste management is a crucial component of the future of Hopkins Village.

Erika Hayashi '07

Tokyo, Japan

Major: International Relations
Minor: African Studies
Sponsor: Sonja Darlington

A Bridge for the Future of Street Children: A Case Study with Child Restoration Outreach in Mbale, Uganda

One of the issues that keep countries like Uganda from developing is street children. The continuous increase in the number of street children is a phenomenon of modern society. Many writers, researchers, and journalists have been motivated to research this phenomenon further. As a result of this research, public consciousness has increased and more aid has been provided by outside donors. However, the donors only focus on protecting street children by giving money, and they do not pay attention to the rehabilitation processes or the future of these children. Unfortunately, the public images of street children are primarily negative. One of the most common misunderstandings is that they cannot be rehabilitated and adjust to everyday life. Is this viewpoint accurate? What can be done for street children, so that they have a future? Don't they have a right to live beyond adolescence and be off of the streets? My internship experience, with a street children's support organization, Child Restoration Outreach (CRO) in Uganda, completely changed my perspective toward street children. This experience showed me successful rehabilitation methods. In my presentation, I will talk about bridging the gap between street lives and the rest of society. I will emphasize the importance of a rehabilitation program and address what I learned in Mbale, Uganda.

Anna Herbener '09
(with Erin Brandenburg)

Louisville, Kentucky

Major: Music
Sponsor: Max Yount

Modern Ancients: Traditional Music in Ireland Today

For two weeks in August, we traveled Galway to seek out traditional Irish musicians. We found them in local pubs, on the street, and in the theatre.

Through observation and interviews we learned how traditional musicians operate in the modern world.

In our presentation, we will demonstrate our findings, including photos and audio recordings from pubs, and

demonstrate instruments such as the fiddle, tin whistle, and the *bódhra*n. We will perform various styles of traditional Irish music, including a *sean nós* song and a reel.

Patrick Johnson '08

Mobile, Alabama

Major: Anthropology
Minor: Museum Studies
Sponsor: Dan Shea

**Atacama Archaeology:
Highland Influence in Pisagua, Chile**

The coastline of the Atacama Desert, among the driest places on earth, nonetheless possesses over 10,000 years of human occupation divided into several periods by archaeologists. The archaeological record of the area demonstrates a great deal of change in the Formative Period (1000 B.C.-500 A.D.). Agriculture led to permanent encampments; ceramics, metal, and the bow and arrow appear; textiles continue to develop; and highland influence increases. Such influence included technology and particularly iconography and related ideology. Such influence greatly increased during the subsequent Classic Period, including the dominating powerful Tiwanaku (AD 800-1000) and Inka (AD 1470 onward).

Dan Shea's Chilean archaeological field schools attempt to investigate some of these research questions. During our summer 2006 season in the small fishing village of Pisagua, we excavated both burial and habitation sites. One radiocarbon date places at least one burial at about 1000 A.D., which matches with a similar relative date of a decorated ceramic shard. These Classic dates place the likely period of occupation in a greater context, one of a high highland presence on the coast. Other traits include the style of the permanent stone structures: the double walls and square plan signify a strong highland presence.

My presentation outlines our discoveries and places our work into the context of other research. Included is evidence from the numerous houses we excavated as well as the resulting artifacts—ceramics, stone tools, animal remains, and textile fragments. The diet, ideology, and way of life in general will likewise be presented.

Julia Leavengood-Boxer '07

Chevy Chase,

Majors: Education; Sociology

Maryland

Sponsor: Kathy Greene

**Costs and Benefits of International Travel
in Developing Countries**

Traveling in another country involves language barriers, misunderstandings, and confusion that at times makes understanding the new world around you seem impossible. To attempt to see and know more of a country than what your Lonely Planet or tour guide have to offer, many travelers turn to volunteering. This desire seems particularly strong among travelers in India, and I am guilty of being enticed by the same desire to see India, and make a difference at the same time. Attempting to visit India but separate myself from the average tourist, I have been to India twice with the intention of spending my time doing service work. What I learned is that my concept of how I could provide service in another country was completely misguided. Bombarded with culture shock and severe communication problems I was forced to acknowledge that my familiarity with Indian culture and language were far too limited to allow me to even begin to serve the people I encountered. The learning curve is too great for any outsider to accomplish much, without spending years acclimating to his or her surroundings before they could hope to know how to make a significant impact in some of the issues they see. It forced me to ask myself, when volunteering abroad, who am I serving? Could I actually walk into a culture with which I have so little experience, and what would be the impact of my attempts to help? At times they seem to do more harm than good. It may be obvious that my lofty goals were unrealistic, but traveling around India I met one person after the next who had arrived with the same illusions. In my presentation, I will explore the conclusions I drew about the potential harm and benefit of volunteer travel to those who volunteer as well as to those they attempt to help. I will relate my experiences throughout my travels and to theories on international volunteerism to consider if this growing phenomenon is beneficial for India and other developing countries!

Kyle Lipinski '09

Western Springs, Illinois

Majors: Health and Society; Women and Gender Studies

Sponsor: Marion Fass

Being Slapped Across the Face by an Epidemic: A Look at HIV/AIDS From Bangkok to Lop Buri, Thailand

This June, with the help of a Beloit College Venture Grant, I traveled to Thailand. While I was there I worked with doctors on their conversational English skills and taught HIV/AIDS education in high schools. Before I left, I prepared by extensively researching the HIV/AIDS situation in Thailand. However, nothing could have prepared me for what I saw on my trip. My pre-trip research indicated the incidence of HIV infection was 1 in every 100 Thai. However, when I got to Thailand I discovered that the numbers were actually closer to 1 in every 55 adults.

I will discuss HIV/AIDS from various perspectives--from sex workers in Bangkok to the stigmatization of HIV positive people by local farmers in the central province of Lop Buri. I will also analyze my visit to Wat Phra Baat Nam Phu, a Buddhist temple in Lop Buri, which acts as a hospice and final resting place for thousands of AIDS patients every year. The conditions and problems I saw at Wat Phra Baat Nam Phu illustrate the contrast between modern medical care and appropriate care for AIDS victims as interpreted by the monks. Finally I will talk about the challenges I faced when trying to teach about AIDS in the high school English classroom of my host mother.

Colin O'Neil '08

Alexander, Virginia

Major: Anthropology

Sponsor: Dan Shea

From Mummies to Murder in Chile

The town of Pisagua is a remote fishing village located in the Atacama Desert in Northern Chile. It lies on the coast of the Pacific Ocean and is flanked by cliffs and one of the driest deserts in the world. The area has experienced many political and social changes. The Chincharro originally peopled the region around 7000 B.C. The Chincharro were a pre-ceramic culture and are known for their elaborate mummification practices. Pisagua became a minor port for Peru during the 1600s to stop gold and silver trafficking to pirates as well as a principle source of fresh water for ships sailing between Lima and Santiago. During the nitrate boom of the 18th and early 19th century Pisagua flourished and became one of the

major ports in Northern Chile only to experience a sharp decline in the 1950s when the nitrate boom ended.

Beginning in 1914, Pisagua became host to one of the most important and ruthless political prisons in Northern Chile. The prison in Pisagua inspired fear for decades. After the military coup in 1973, the Junta took control of the prison until the early 1990's. Today, Pisagua is a mere shell of its once booming image. Many buildings, including the prison and remnants of pre-historic rock dwellings are still standing, boasting one of the most interesting histories in Chile. I visited Pisagua while on a Beloit College archaeology field school with anthropology professor Dan Shea in the summer of 2006. I will present the dynamic history of Pisagua as well as the findings from our fieldwork.

Adam Pearson '07

Harvard, Illinois

Major: Environmental Geology

Minor: Legal Studies

Sponsor: Carl Mendelson

Studying Mongolian Glaciations with Mongolians: Cultural Barriers and Scientific Enterprise

Mongolia is a country to which few people give much thought, and when they do it usually conjures the images of Genghis Khan riding across the steppes of Asia and parts of Europe, establishing one of the most extensive empires ever built. Or perhaps the Fresco Grill in commons and great barbeque food. However, Mongolia also has a rich geologic history, most notably paleontology and the exploits and adventures of Beloit's very own Roy Chapman Andrews. This past summer ten students and three professors from colleges across the United States studied various aspects of geology in the Khangay Mountains, west-central Mongolia. Part of the experience included working alongside fellow geology students from the Mongolian University of Science and Technology.

I studied past glaciations in the Khangay Mountains; I tried to determine the periods of ice movement and how far the ice extended across the landscape. I will discuss methods of measuring ice extent, maximum height, or thickness of the ice, and age of the glaciations. I will contrast the perspectives between the American students, who sought evidence of past geologic events, and our Mongolian peers, who wondered about the economic importance of our investigation.

Maddi Ranieri '07

Evanston, Illinois

Majors: Creative Writing; German
Sponsor: Tom Freeman**Die Welt zu Gast bei Freunden: The 2006 World Cup and German National Pride**

Students cheer as their beloved #13, Michael Ballack, scores a goal, putting the German team on the path to a win. When the game is over, flags wave and chants of "Stand up, if you're German" are yelled as everyone hugs and cries. Car horns are honked, and the city comes alive.

As a newcomer to the world of soccer, I got completely caught up in the excitement that spread through Erfurt after each German victory during the World Cup. I have to admit, as an American, at first it seemed completely normal that Germans were waving flags and expressing pride in their team and country. But as I thought about it, I realized that no, it was not typical for the Germans to be so proud to be German. Since the end of the World War II, it has not been politically correct or acceptable for Germans to hang flags from buildings, or even to really show true national pride.

That pride is part of what made my year in Erfurt so exciting. In the years after WWII, being proud to be German was viewed as the Germans saying that they were better than everyone else. But this year, the pride was expressed through the slogan *Die Welt zu Gast bei Freunden*, which literally means, "the world as a guest with friends." What they were saying is that they were proud to welcome soccer players and fans from all over the world to celebrate the successes of these other countries as well as their own. In my presentation, I will discuss the significance of the 2006 World Cup in enabling Germans to think positively about their national identity for the first time in decades, and in doing this, I will also give a glimpse into what it was like to be in Germany during the World Cup.

Heather Marie Rockwell '08

Plymouth,

Major: Anthropology
Sponsor: Dan Shea

New Hampshire

**Digging in the Far North:
A Comparative Look at Archaeological Field Techniques and Practices in the Atacama Desert and Northern New Hampshire.**

The Atacama Desert of northern Chile is a location that seems almost tailored for archaeological research. The dry desert environment means that materials can be preserved for thousands of years; one is literally able to pick up ancient pieces of pottery off the ground without even digging. By contrast, northern New Hampshire seems destined to make life hard for an archaeologist. Highly acidic soils destroy organic materials in just a few years and thick vegetation in many places makes it almost impossible to dig down the several feet needed to find anything of great antiquity.

In the summer of 2006 I was fortunate enough to attend field schools in both these locations. One through our very own Beloit College Atacama Field School and the other through the State Conservation and Rescue Archaeology Program of New Hampshire. Though these locations seem to have nothing in common I will examine the joys and hardships in digging in these environments giving special focus to climatic affects, field methods and the affect of the environment on the archaeologist.

Carly Santoro '09

Eudora, Kansas

(with Emily Foubert)Major: Anthropology
Sponsor: Dan Shea**The Penguin's Revolution: "¡Educación es un derecho, y no es un privilegio!"**

In the summer of 2006 we participated in Dan Shea's archaeological field school in northern Chile. Along the way we stopped in the city of Iquique, where our stay happened to coincide with the student protests occurring nationwide. On May 30, 2006, Chilean students went on strike in response to President Bachelet's lack of acknowledgement toward the student's demands for educational reform. Throughout the country students took over their school buildings, marched in the streets, burned tires, and flashed signs of protest. The sentiment among students is that the slowly degenerating school systems should return to the higher standards of education that

existed before the Organic Constitutional Law, which went into affect on the last day of Pinochet's dictatorship (March 10, 1990).

In our presentation we will address our personal encounters with both students and teachers dealing with this ongoing struggle. Along with providing background on the history of the educational system in Chile, we will discuss why students feel they need a desperate change and what they are currently doing to make the change happen. In today's passive and indifferent world, Chilean students are uniting in order to take charge of their own education and future.

Elli Simon '07

Chicago, Illinois

Major: Peace and Social Action

Sponsor: Beth Dougherty

**Healing the Emotional Wounds of
Apartheid in South Africa**

How can citizens of a country with an extremely painful, divisive past overcome their feelings of anger, hatred, and guilt, while gaining empathy and understanding for those across ethnic and political lines, in order to reconcile the past and create a more just and peaceful future?

The Institute for the Healing of Memories (IHM) is a non-profit organization that started as a continuation of the Truth and Reconciliation Committee, in order to provide all South Africans a platform for talking and healing from their experiences of apartheid. Through workshops, seminars, talks, and sermons, the IHM seeks to contribute to the healing journey of individuals, communities, and the country as a whole.

During my semester abroad in South Africa in the spring of 2006, I completed an independent study project with the IHM, in which I attended local workshops, conducted interviews, researched the history and methods of the organization, and analyzed the effect that the IHM has on its participants.

My presentation will discuss the need for organizations such as the IHM, summarize what I learned from my project, and speculate about what this means for the future of South Africa and other countries in the process of recovering from a traumatic past.

Jeffrey Thimm '08

Tirana, Albania

Majors: Health and Society; Environmental Chemistry

Sponsor: Yaffa Grossman

**Alternative Fuels and Sustainable
Development: LPG in Albania**

Transportation is one of the largest causes of energy consumption and accordingly one of the largest contributors to air pollution. Individuals, businesses, and organizations around the world are working on ways to address these energy demands, with long-term economic and environmental concerns in mind. One method is the use of liquid petroleum gas (LPG) in vehicles, which has long been used as a cheaper, greener fuel as compared to petrol or diesel. Yet despite numerous advantages, its physical properties have traditionally inhibited its widespread use. Recent technological advances have, however, led to its increased popularity and application in developed and developing countries alike.

In the summer of 2006, as an apprentice under an internationally certified LPG technician, I experienced some of what it really means to work in an illiberal democracy like Albania. The lack of constitutional liberalism sets the stage for any kind of development work, alternative and renewable fuels included. Over the summer, I converted cars, made repairs, and experienced Albania in a whole new light. The garage where we plied our craft was as resilient as the people I had the honor of working with and will forever be a symbol of their hard work and dedication to sustainable development.

I will present an overview of LPG as an alternative fuel: its benefits, limitations, and uses around the world. I will also share my insights and experiences in the field of alternative and renewable fuels and their role in sustainable development.

Uyen Tran'09

Bentre, Vietnam

Major: Cellular and Molecular Biology

Sponsor: Marion Fass

AIDS in Vietnam: Helping My Community

HIV/AIDS has been increasing rapidly in Vietnam, especially in Ho Chi Minh City. The main and most observable causes of this problem are the ignorance of people about HIV/AIDS, sexual transmitted diseases, and sharing needles among many injecting drug users (IDUs).

With the sponsorship of Venture Grant, the Dean of Students, the Health Professions Advisory Committee, and

the International Relations Department, I did an individual project on HIV/AIDS in Vietnam during the summer of 2006.

The main purposes of this project were to learn about the experiences with drugs, poverty, and discrimination of People Living with AIDS (PLWA), the recovered IDUs and uninformed teenagers in the poor areas, and listen to their needs so that I could understand more about the AIDS pandemic, the available treatments for it and the differences in services towards AIDS patients in Vietnam.

During this summer, I played many roles including those of an English teacher for kids in 3 poorest areas of the city, a family member of a patient at the hospital, a customer who wishes to be counseled about drugs, HIV and AIDS at the counseling centers, and a guest at the patients house in order to approach the community and the people as well as observe the differences in services among private and public organizations for PLWA. I also talked to people who have been or are still drug users and to two doctors about the hospital services and available treatments for pregnant women with AIDS in some other hospitals where I did not have enough time to visit.

Although it was a short period of time for a project on HIV/AIDS, I have learned so much from it. The patients taught me to appreciate life more and changed my thoughts toward them in many positive ways. It also wakened the responsibility inside me as a Vietnamese youth to carry out the task on preventing the epidemics in my own motherland. Finally, the experience has become an important catalyst for my curiosity toward biology and my aim for finding a new treatment for AIDS.

Adam Weitzfeld '07 Highland Park, Illinois
Majors: Environmental Ethics; Creative Writing
Sponsors: Matt Tedesco, Yaffa Grossman

Another Walden Pond: My Transcendental Journaling on Life in Australia

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. — H.D. Thoreau, Walden Spring 2006: My adventures around the continent of Australia have lead to a number of transcendental experiences; many of which occurred at a crater lake on the edge of a tropical rainforest. Like Thoreau I lived a life of simplicity and solitude, yet still had frequent visitors and enlightening conversations.

I came to discover much about America and myself through my four months of immersion into Australia's foreign environment. Finding it too easy to criticize Australia's past policies and current affairs, I had to confront my own country's similar history and my own involvement in Australia's predicaments.

Despite my frequent criticisms of America, I realized how American I myself am. I had to face the shortfalls of my personal conservation ethic and social etiquette, as each setting established a unique context and morality. The interconnections of racism, globalization, conservation, and my place in society I found to be just as complex, unpredictable, and dynamic as the tropical rainforest I was researching.

Come share my reflections and experiences from the other side of the Earth including my close encounters with Cyclone Larry, pythons, leeches, and sharks; spiritual awakenings; bizarre conversations with international travelers; and photos of Australia and the Great Barrier Reef!

Annie Wentz '07 St. Louis, Missouri
Major: Biochemistry
Sponsor: Brock Spencer

The Music Scene in Costa Rica: Past and Present Wind Instruments

In Costa Rica, I studied music and focused on a wide array of flutes played in local music. I attended concerts, played with musical groups in the Universidad de Costa Rica, and interviewed musicians, gathering information on different flutes currently played. Then I consulted literature about the use of the same instruments in pre-Columbian times, or how they had been introduced to the country between then and now. Some flutes, like the *ocarina*, were originally used to play melodies and are now used as souvenirs for the plethora of tourists and as sound effects in popular music.

Seashells or conch shells (*caracoles* or *conches*) are an example of flutes that were used as a form of communication in the past and are now used in popular music and, on rare occasions, for communication. Modern flutes I encountered that were not present in pre-Columbian times include the classical flute (*flauta traversa*), the plastic recorder (*flauta dulce*), and the clarinet (*clarinete*).

Europeans and then globalization have brought many of these instruments to the country, as well as foreign

musical genres like ska, Celtic, punk, and classical, that have become increasingly popular. Interestingly, I noticed a crossover in this mix of cultures where some indigenous flutes continue to be used in popular music, and some of these foreign flutes are used to play music native to Costa Rica.

Jackie Wittmer '07
(with Shannon Goshen)

Major: Geology

Sponsor: Laura Parmentier

St. Louis, Missouri

Knockin' Off a Piece of Scotland

Scotland is an island of diverse geology and built heritage. The country's multiple environments have affected how the people have interacted with the landscape for thousands of years. Through the Neolithic period and now, the people of Scotland have exploited the local geology to create stone dwellings and religious megaliths. The construction and subsequent preservation of these important heritage sites have left a lasting impression on today's population.

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We believe that the geology of Scotland is significantly intertwined with the archaeological record. Taken together, the geology and archaeology enable us to gain a deeper understanding of the people in Scotland, both past and present.

Alisha Wright '09

Rutland, Vermont

Major: Religious Studies

Minor: Environmental Studies

Sponsor: Natalie Gummer

Bosnia-Herzegovina: Reconciliation through Music

How does a person forgive a neighbor for murdering his family in front of his own eyes? How can a woman walk down the street and greet the man who guarded and raped her in a concentration camp? In our society, we can barely imagine these horrible acts, let alone what it takes to recover after the killing stops. Average Bosnia-Herzegovians face this dilemma on a daily basis. This summer, I was fortunate enough to visit BH with a folk choir from New England. Of course we heard the horrors of the war; Bosnians are eager to share. As with any recovering society, there is more than mourning and death. Most importantly, we heard the hauntingly amalgamated sounds of Bosnian folk, pop, and religious music.

The musical tradition in Bosnia is unlike any that Americans have experienced. Folk music plays a complicated and vital role in society and culture. The songs of yesterday evoke powerful emotions in this complex land. We saw with our own eyes the inner conflict that Bosnians of all backgrounds are forced to endure when they hear a non-denominational choir sing a Serbian Orthodox prayer in front of a concert hall that has not been rebuilt since the Serbs gutted the building with flames. This sometimes intensely emotional interaction destroys the barriers that impede forgiveness. The wounds of this region are barely healed, but music is soothing their scars. It reminds Bosnians that it is good to sing together again. And after all, *Ko pjeva zlo ne misli*.