Global (Dis)Integrations: Identity Politics and Cultural Transformations in an Interconnected World
by Dennis Galvan

Globalization challenges our ideas of community, our boundaries with “the other,” the meaning of ourselves and the sense of “our people’s way” rooted in unique pasts and discrete places. Immigration, transnational production and rapid, frequent travel and communication confront all of us - US suburbanite, Sahelian shepherd, Malay semiconductor assembler alike - with neighbors, faces, accents, smells, and relationships we don’t understand and may not like. Our livelihoods, and sometimes our suffering, flow directly from how we manage these new relationships, how we cope with a rapid scrambling of groups once safely separated by difference and distance.

But at the same time, this new mixing of identity communities can, under the right circumstances, set the stage for building understanding, trust, tolerance, and empathy as the foundations for truly diverse and heterogeneous societies. Both as a force for a cosmopolitan integration, and as a tool for mobilizing forces by processes of globalization, project, I wondered how I could possibly capture my thoughts as well as the intellectual growth gained. To say the experience was incredible would be an understatement. My assumptions and beliefs about self and other were constantly challenged. The questions about identity communities and essentialism stared me in the face. What are identity communities? What and who is “the other”? As a woman from Ghana, I grappled with some of these questions yet again when I visited New York a few days ago. I suddenly realized that I had less in common with the people I had thought were most like me, particularly my lifelong best friend from back home. I now have more in common, in many respects, with my Jewish-American friend and comrade in idealism here in Oregon. I think I was beginning to understand that by virtue of being educated and interested in development issues and Africa, I shared more in common with others interested in these issues than I shared with fellow Ghanaians who are not. Identity communities seem to have more porous boundaries and less rigidity; they cut across class and race, across distance and are made even more exciting in their potential as mobilizing forces by processes of globalization. They are what others have called multitudes, and their potential for change the mind frame of other people. This example of working together could be seen as a model for understanding and communicating the diversity that exists in our world. Our experience is evidence to support the continuation of human relationships in the face of inevitable disagreements and the need to work together to achieve equality for all humanity.

My experiences working with the Globalization Initiative committee are best exemplified and evoked by the academic and philosophical conversations that took place between Professor Galvan, Wini, and me. The topic of conversation often revolved around the speakers’ list and the work the potential speakers were engaged in, but the speakers themselves were not always the true focus. I remember one subject especially that really generated the sharing of differences and showed how through understanding these differences we can arrive at a point where we can agree to disagree. The discussion concerned Constructionism versus Essentialism (whether our identities are something we can only be born into, or whether they are socially constructed). As a Yaqui woman, I feel that a theory of Essentialism gets to the heart of the accompanying articles, MA students Zelda Haro and Winifred Pankani, who worked on the initiative in the fall of 2002, each share their perspective on identity politics and cultural transformations in an interconnected world.

Changing Identity Communities
by Winifred Pankani

When I was asked to write a piece about my experience with the globalization project, I wondered how I could possibly capture my thoughts as well as the intellectual growth gained. To say the experience was incredible would be an understatement. My assumptions and beliefs about self and other were constantly challenged. The questions about identity communities and essentialism stared me in the face. What are identity communities? What and who is “the other”? As a woman from Ghana, I grappled with some of these questions yet again when I visited New York a few days ago. I suddenly realized that I had less in common with the people I had thought were most like me, particularly my lifelong best friend from back home. I now have more in common, in many respects, with my Jewish-American friend and comrade in idealism here in Oregon. I think I was beginning to understand that by virtue of being educated and interested in development issues and Africa, I shared more in common with others interested in these issues than I shared with fellow Ghanaians who are not. Identity communities seem to have more porous boundaries and less rigidity; they cut across class and race, across distance and are made even more exciting in their potential as mobilizing forces by processes of globalization. They are what others have called multitudes, and their potential for change the mind frame of other people. This example of working together could be seen as a model for understanding and communicating the diversity that exists in our world. Our experience is evidence to support the continuation of human relationships in the face of inevitable disagreements and the need to work together to achieve equality for all humanity.

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Global (Dis)Integrations: Identity Politics and Cultural Transformations in an Interconnected World continued . . .

as a counter veiling force for parochial “disintegration” into self-righteous blocs of cultural fear, dehumanization and violence, global-
ization is clearly rearranging the geographies and politics of identity. Understanding when and why globalization nourishes integration, and when and why it foments disintegration is thus a question of paramount importance.

We will consider a wide range of “renewed” cultural, ethnic and religious conflict, examining cases such as ex-Yugoslavia; Rwanda-Burundi; ex-Soviet Caucuses; Uighur China; disintegration of Somalia, Liberia, Sierra Leone, Zaire, Côte d’Ivoire, Hinduthwa national-
ism in India, xenophobic nationalism in Germany, Austria, France, the United States; not to mention certain forms of politicization of Islam. We’ll also turn our attention to examples of cooperation, including the formation of the European Union; replacement of apartheid with racially inclusionary democracy in South Africa since 1994; re-imagina

1. It should be clear (but is not in the popular press and con-
tentional wisdom), that material well being - income, nutrition, housing, sanitation, education, health, as well as a sense of relative deprivati

2. The relationship between commodification and the pres-
ervation or reconstruction of personalistic networks is critical. Globalization of course induces commodification, which usually realigns patterns of production and exchange from segmentary, localized, face-to-face networks (which, combined, are usually quite vast) towards hub-and-spoke relations with metropolitan centers (capital cities and international financial centers). Globalization induced industrialization of course also moves people from personalistic handicraft and peasant production into the usually impersonalistic hierarchy of the firm. Replacing face to face rela-
tions of production and exchange with impersonalism and hier-
archy is likely to enhance identity disintegration. This is especially so in settings where market day personal encounters and busi-
ness deals across identity divides provided the material under-
pinnings for cultural practices of reciprocal gift exchange, toler-
ance and cooperation. However, in some instances (for example, among some economic, educational, and political elites), global-
ization helps forge new sorts of personalistic, face to face bonds and networks. The importance of such relations as the material bases for cultural trust and cooperation remains the same before and after globalization: it’s just that commodification can eviscer-
ate such relations for many at the bottom, even as it forges new bonds for some, especially those near the top.

3. Democratization and political opening, of late much pro-
moted as reward (and, paradoxically inducement) for globaliza-
tion, have seemingly perverse effects, often providing opportuni-
ties for all manner of xenophobes and cultural extremist entre-
preneurs to turn fear and hate into cheap electoral currency. Fol-

4. Finally, we see symbolic cultural representation as a cru-
cial factor. Globalization of course rapidly accelerates and intensifi-
ces the circulation and recognition of cultural symbols, narratives and values. The content of “global culture,” the stream of images, stories, ideas and myths valorized as “new,” “modern” and “desir-
able” is not homogenous across place and time, and will look different as seen (or is it consumed?) from different geographical and temporal locations. Alienation from the global, and conse-
quent disintegrative conflict, is more likely when a community or group perceives the “global culture” to exclude symbols, narra-
tives and values of local resonance. In contrast, the more “our way of life” seems to be represented on the global cultural screen, the more likely “we” are to sense belonging and willingness to iden-
tify with the “others” we see alongside ourselves.
Globalization Project Events

To more fully understand how, when and why globalization induces cultural conflict or cooperation, the University of Oregon International Studies Program, with support from the Provost’s Office and from the Savage Professorship in International Peace and Cooperation, is launching a multi-year program initiative which will consist of the following elements:

**Speaker Series**
The ISP will bring major figures working on globalization and cultural change to campus as a way to introduce our program and catalyze our intellectual community. Speakers scheduled to date:

- **May 2003** - Scott Straus, UC Berkeley, interviewed perpetrators of genocide in Rwanda
- **October 2003** - Haunani-Kay Trask, University of Hawaii, cultural rights activist
- **Winter 2004** - Paul Gilroy, Columbia University, on African diaspora identities
- **Spring 2004** - Paulin Hountounji, Université du Benin, on philosophical foundations of African culture

**Ethnic & Religious Cooperation Forum**
In the fall of 2003, a tie-in event, funded partly under this project, but largely from a Morse Center Vision Grant, will bring community figures from TuKar, Senegal, and Yogyakarta, Indonesia to Eugene for a public forum on cooperation among ethnic and religious groups. The foreign visitors will be joined by representatives of local religious and ethnic communities to participate in a day-long series of discussions and workshops on the nature of ethnic and religious differences, experiences of conflict, and local means to foster empathy across identity divides.

**Preliminary Workshops**
In the spring of 2005, the ISP will draw together our UO partners, community members, selected guests from the Speakers Series, as well as a number of additional external invitees, to build on our outline of the problematic to develop a plan for the international conference to be held the following year.

**Post-Doctoral Fellowship**
During the academic year, 2005-06, this fellowship will permit us to bring to campus a young and promising researcher whose work explores the culturally integrative and disintegrative effects of globalization, ideally in more than one world region. The Fellow will help us build on themes vetted in the workshop in preparation for the conference at the end of the fellowship year.

**International Conference on Global (Dis)Integrations**
During the spring of 2006 the ISP will build on the previous year’s workshop to conduct an intensive, three-day exploration of cultural transformation under globalization. We hope to produce both an edited scholarly volume, as well as curriculum materials for use at the high school and junior high levels as a result of this conference. We will invite at least one high-profile keynote speaker to anchor our program and draw media and other attention to our deliberations.

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The Art of Cross-Cultural Understanding and Dialogue continued... of Yaqui values and belief system. Or, to put it another way, the way that I describe my world view as a Yaqui woman has been labeled Essentialism. Both Professor Galvan and Wini Pankani align themselves with the belief that our worlds and our views have been constructed by the elements of political economic forces. I, on the other hand, argue that who I am as a Yaqui woman, possessing Yaqui cultural values and traits, will dictate how I react to the conditions constructed by political economy. The cultural values and traits of my ancestors dictate how I react to such constructions, although I do not disagree that some of our worlds have been shaped by political economic factors. The Yaqui culture is not wholly a by-product of capitalism. Yaqui culture was in existence thousands of years before the concept of “capitalism” was ever pondered upon. Although in the end their arguments could not sway me, the discussions strengthened my understanding of who I am. They didn’t change who I have always been, but they provoked me to further investigate philosophical theories, especially Marxism. After investigating these theories, I still believe that the facts of my birth and ancestry, coupled with the constructed world of the European dominators, are what made me who I am.

We always had very interesting dialogue and although there were times when our ideas did not mesh, we always agreed to disagree and the processes of cross-cultural learning and cross-cultural communications were really highlighted. All three of us have emerged from such different worlds and yet the sharing of ideas really demonstrated the value of respectful cross-cultural communication.

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**Center For Indigenous Cultural Survival Vietnam Field School**

Winter term, 2003, six graduate students accompanied the director of the Center, Dr. Rob Proudfoot, to Hanoi, Vietnam on a collaborative research and teaching project in conjunction with Vietnam National University. The six students, an international and diverse group including graduate students from International Studies, Environmental Studies, and Philosophy, were Lorraine Brundige, Zelda Lopez Hardy, Simon Kimata, Shin Ueno, Mei Lin Lantz, and Colby Whitehead. Under the direction of Dr. Proudfoot and Dr. Vu Ngoc Tu, the Director of the International Relations Department at VNU, this collaborative teaching and learning project featured intensive courses in Vietnamese history, culture, language, and graduate field research. The visit to Hanoi also allowed the students an opportunity to work with other Vietnamese organizations engaged in research in Women’s studies, as well as environmental, education, minority, and cultural studies.
Alumni Notes

Michael A. Huber (BA ’82) is working in the accounting field for Cleary, Gottlieb, Steen, and Hamilton in New York. On 9/11 he watched the north tower tumble while fleeing from the downtown area. On the bright side, he now has three children who are all growing up speaking Spanish, and his wife has begun a new career in international anti-money laundering.
mhuber2000@aol.com

Colleen Green (BA ’89) Since completing her masters in 1993 at Tufts University, she has been working in the International Development field. She currently works for a consulting firm called Development Alternative Inc., on short term projects in microfinance and HIV/AIDS in Tanzania, Zimbabwe, and Russia.
collen_green@dai.com

Bonnie Souza (MA ’92) spent three years as Director of the Central America Project for Friends of the Earth in Washington, DC. Currently she is Director of the Racial Justice Program for the ACLU of Oregon, where she has worked the past six years. Bonnie lives with her husband and three-year-old daughter in Springfield, Oregon.
aclubsou@efn.org

Marsie Tsubuku (BA ’92) is running a multimedia web agency in Paris with a French colleague. She is working as an Art Director and Communication Consultant for many prestigious brands and companies.
masha@orbital.fr

Arin Dunn (BA ’93) received a JD from the University of Washington in 1997 and formed a law firm practicing in Oregon and Washington in the areas of international, intellectual property, business, employment, and consumer law.
arin_dunn@hotmail.com

Steven Weidman (BA ’93) joined the Foreign Service in 1995, and has served in Kazakhstan, India, and Pakistan. Currently he is Political Officer at the US Embassy in Kathmandu, Nepal.

Liesl KC (BA ’95) managed the family business for four frustrating years, then took a 6 month job in Nepal doing an evaluation of UNICEF’s Production Credit for Rural Women, a micro-credit project, modeled after the Grameen Bank in Bangladesh. The work involved traveling to all corners of the country and interviewing the poorest of the poor women. After that she came back to the states and enrolled in at George Washington University pursuing her MPH in global public health. She worked as an interviewer of AIDS patients in a quality of life study funded by the National Institute for Health and in collaboration with the University of Cincinnati. Also in the course of pursuing this degree, she returned to Nepal this spring where she conducted qualitative research on HIV/AIDS prevention and intervention amongst street-based commercial sex workers in Kathmandu.
arjunlies@yahoo.com

Hannah Deutsch (BA ’95) went on to get her MPH at GWU, completing an internship in Tunisia for an international family health organization in 1999. She is married and working in Rwanda on issues of HIV/AIDS, malaria prevention, reproductive health, and youth initiatives.

Betty Ann Boeving (BA ’97) Since completing her master’s in International Policy Studies from Stanford in 2000, she has been an Assistant Director for Stanford’s Travel & Study Program which plans and leads over 65 educational travel adventures every year with faculty and alums. She’s visited 25 countries with this job and has continued her research in conflict resolution as it relates to trips she is planning. Also, she is in her 4th year as the ‘voice of the Cardinal’ announcer on campus for the Stanford women’s basketball team.
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Hitomi Maeda (BA ’97) worked for Hitachi in Tokyo for three years before returning to the US and enrolled in the MA program of Educational Policy and Administration at the University of Minnesota focusing on comparative and international development and education, where she is also the President of the Japanese Student Association.
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Alyssa Abbey (BA ’98) After graduation she lived in Mexico for half a year teaching English for a Global Grads program in Puerto Vallarta. After returning she went to massage school and is now certified in massage therapy. She worked on a cruise line for a year traveling to over 21 countries; crossing both the Atlantic and Pacific oceans, then lived in Vail for two winters and is now living in Denver preparing to go to chiropractic school in 2003-04.
alyssaabbey@yahoo.com

Jennifer Vernon (MA ’99) is an organizer for the AFL-CIO, and prior to this, held a grant funded research position at the Ernie Tannes Labor and Ethnic Studies Center at the University of Washington, Tacoma. She is also entering the third year of doctoral study in the Communications department at the University of California, San Diego.
jenifer.vern@weber.ucsd.edu

Erika M. Briedwell (BA ’00) After interning in Italy, she is now working as a promotions manager for PM3 Platinum Marketing, LLC in Portland, OR, and is attending graduate school to earn a MA in teaching at George Fox University.
rika10@hotmail.com

Laura Miller (BA ’00) worked as an intern at Mercy Corps International in Portland for six months, then served as a Peace Corps Volunteer in Cote d’Ivoire, West Africa, where she focused on water and sanitation issues and HIV/AIDS education. Currently she is working at the Oregon State Legislature as the Sergeant-at-Arms of the Senate. She will enter the graduate program in International Development and...
more

Alumni Notes

Community Planning at Clark University (Worcester, MA) in the fall and hopes to continue working in the arena of sustainable international development and humanitarian assistance.

Najia Hyder  (MA '01) has been working for Mercy Corps and will be their newest program officer. She will assume the Caucasus and West Bank portfolio for a reconstruction oriented program in Iraq. Since July 2001, she has been the assistant program officer for the Balkans. She worked in the Mercy Corps Islamabad office as an emergency administration officer, and on the Central and South Asia desk from April to July 2001.

Jen Lewis  (MA '02) is now working for the US representative to the UN World Meteorological Organization, managing a fund to help developing countries get training and equipment for weather prediction and water management. She reports that life in DC is “good and crazy busy”!

Sungmin Kim  (MA '02) survived his first year of law school in Syracuse, NY and misses the U of O and “wonderful faculty”. His kids are having a great time playing in the snow back east. skim45@syr.edu

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A few things your donations helped us support were: Native American MA student, Colby Whitenack’s participation in the Vietnam Field School during winter quarter; a scholarship for entering Kikuyu MA student Simon Kimata from Kenya; an honorarium for Mobility International USA on behalf of Susan Sygall, MacArthur Award winner, who spoke in the ISP’s International Leadership class.

If you would like to help support the International Studies Program, donations can be sent to:

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Changing Identity Communities continued from page 1

change is unprecedented. Yet born and raised a Gonja woman from northern Ghana, I grew up with a deep sense of self, of culture, and of tradition. I have always thought of myself as first and foremost a Gonja, (an ethnic group from northern Ghana). But in the last year and a half I have come to believe that like race, ethnicity and definitions of self and the other are social constructions, born of particular needs for particular agendas. I believe my identity is unique lenses tinted by being raised Gonja.

No matter how educated I am I can never be anything but me, but who then am I? What does it mean to be Gonja? Who and what defines this Gonjaness? I must admit to leave the world in a much better place than we found it. Maybe what is essentialist terms limits our ability to re-imagine and create the kind of world we would like to live in, resulting in reductionist slogans like “clash of civilizations”. There are many things to rail against globalization for, but I am excited at the prospect of working with identity communities that are trans-bordered, unbounded and driven by shared values yet at the same time continue intact in some form. Like the terror groups that are gripping and paralyzing the world, we as a multitude, as an identity community are a potent force.

I also believe that to be true to who we really are we need to know who we are. What keeps us grounded? Maybe by virtue of just being human we owe it to ourselves to leave the world in a much better place than we found it. Maybe what is essentialist in all of us is the human condition shared by all regardless of creed and color. Globalization has tended to have a polarizing effect, as people try to resist its color. Globalization has tended to have a polarizing effect, as people try to resist its polarizing effect, as people try to resist its...
“He [God] who taught, by the Pen, what we did not know” (Qur’an, 96:4)

In the pre-Islamic Arabia, tribes from different parts of the Arab world gathered every year around the Holy Cube, Kaba’a, in Mecca, Saudi Arabia, to celebrate their victories and enhance their tribes’ rank in the region through poetic excellence. Seven of the poets that lead this poetic competition are the winners of the tribal honor of hanging their poems on the walls of the Kaba’a. Since the Islamic Revelation, the position of the Arabic language gained momentum as the Holy book in Islam, the Qur’an, became central to the lives of Muslims.

In the following centuries, owing to a mass growth in education encouraged by Islam, Muslims developed artistic calligraphic representations of their Islamic scriptures, traditions and values, and transformed a large part of their poetic direction to comply with these newly acquired values. This orderly calligraphic representation of Islamic values brought about a new spirit from the Islamic teachings that shaped poetic and artistic vision since the second century of Islamic civilization.

Among such most-renowned poets of the tenth century is Abul-Ala’a Al-Ma’ari, who portrays in the following poem a wisdom that stems from a deep spiritual belief and the positive acceptance of God’s will.

Haste not to excitement when you hear a prophecy,
Nor turn blue if it forecasts a hardship at your door.
Anxiety may spur in the uncertain wandering of the mind,
When the matter is hardly capable of stimulating horror.
Painlessly, the mind accomplishes.
At the sanctuary of pure thinking.
For the intellect, if sane, sustains a genuine soul for life,
And prospers even in the midst of adversity.
The gaining of weight burdens the body,
Except the solid ground, which troubles those who dig it.

The influence of the Arabic language is still found in the English lexicon. Even the word “alphabet” itself was derived from the first three letters of the Arabic alphabets. The English digits are also of Arabic origin, and so is the zero. Likewise, a number of Arabic terms related to science and discoveries were adopted in English, such as algebra, almanac, alcohol, and sugar.

poem translated and annotated by Khaled Ishaq
Our roving reporter asked ISP Staff, Faculty, and Students the following question:
“What book or film has influenced you the most or has aided in your contemporary thinking?”

Linda Fuller, Professor
It was hard to choose a single book or film that really made me think, so I chose three—two books and one song that I’ve connected or reconnected with lately. One book is *The Island of the Colorblind* by Oliver Sacks, a neurologist who wrote about human difference and adaptability on a Pacific island that is the home of a community of colorblind people. The second book is *América’s Dream* by Esmeralda Santiago. It’s a compelling, quick-read novel about gender, race, class, and immigration to the U.S. Finally, war has been a lot on my mind this year, and Buffy Sainte-Marie’s old song *The Universal Soldier* helped me think about this hard and violent period in world history.

Anita Weiss, Professor
John L. Esposito’s *Unholy War: Terror in the Name of Islam* (Oxford University Press, 2002) has been a lot written about political Islam in recent years, and much of it is based on sensationalism and questionable research methods. It was refreshing to read this solid study on ideas of *jihad* in Islam and how they have undergone significant change within some groups in the past decade. As Esposito explores various case studies, he does so with an eye to relating why concepts are being interrogated and reinterpreted, and relates these processes to similar ones being undertaken by other religious communities in the world, and to larger issues inherent within globalization.

Kathie Carpenter, Professor
I am a longtime fan of Hayao Miyazaki, and his *Spirited Away* is the best movie I’ve seen for a long time. As the parent of a daughter, I am constantly appalled by the negative messages about gender and race that are implicit and explicit in children’s media. For example, did you ever notice how even in The Lion King, the bad lions are darker in color than the good lions? And, even in PBS documentaries, the narrator is almost invariably male, perpetuating the stereotype that the “voice of authority” is masculine. For me, Miyazaki represents the best of globalization, by infusing a modern international medium, animation, with traditional Japanese design elements and figures from Shinto, as well as his own wild and wonderful imagination. He doesn’t talk down to children, but brings up really important, universal issues like friendship and leadership, authority and loyalty, in ways that force adults as well as children to confront their values and assumptions. It’s profound, never cheap, and fun and funny too!

Rachel Carillo, Graduate Student
An older book—a biography—raised my awareness for the first time about political situations in Southeast Asia, and about human dignity in the face of oppression. It is *The Death and Life of Dith Pran*, written by Sydney Shanberg, who helped search for Pran during and after the Khmer Rouge years in Cambodia. It helped me to understand the process of political asylum, to become educated on issues refugees face, and enlightened me as to the US’s role in what happened in Cambodia. This book on Pran’s life was later made into the film *The Killing Fields*.

Sharel Paradis, Acounting Tech
While working at HP I had the opportunity to view a video called *The Color of Fear*. This video is about a group of men, from all nationalities, who spend a weekend together and talk about their experiences living in the US. There was one gentleman who couldn’t see the prejudices in our society. In the beginning he acknowledged prejudices on the parts of individuals, but not how they are reflected in every day life in a society. By the end of the video his opinion changed. Some of the questions the movie provoked were: “If you buy a skin colored band-aid at the store, what color is the skin? Why do we label Asian Food isle, but there is no American food isle?” The statement that summed up this video for me was “A fish is always the last to discover water, they don’t know anything else.”

Stephen Wooten, Professor
I’ve been appreciating the contributions in *Critically Modern: Alternatives, Alterities, Anthropologies* edited by Bruce Knauft (2002, Indiana University Press). The collection has been stimulating my development of an ethnography of symbolic creativity and material resilience among contemporary Bamana farmers in rural Mali. The volume’s insightful and grounded exploration of “alternative modernities” is helping me see how my study of the complex ways in which Bamana people employ “traditional” cultural elements such as headdresses and hoes in their creation of a resolutely contemporary reality can help us center dominant Western narratives of “modernity” and “progress”.

Mina Kirkova, Graduate Student
One particular film that has influenced my contemporary thinking is *Tough Guise* with Johnatan Katz. We watched it in Prof. Proudfoot’s Cross-Cultural Communication Class. The film was about gender, race, ethnicity, media, corporate America, capitalism, images, the decadency of US culture, the objectification of women, and mostly about the tough guise look that many men in our society put in order to cover up their feelings and emotions. I liked the film because it connected and made sense of many points and theories which I have been putting together in my head for a long time. It helped me realize some of the crucial differences in thinking and doing in Western and non-Western societies. It helped me clarify where I stand and what I believe.
Chanisa Apichatabutra - The Impact of International Norms and Movements on Domestic Disability Policy: A Case Study of Thailand

Theoretical research on the socialization of international human rights norms into domestic practices suggests that international norms and movements have made a very significant improvement in human rights practices in different countries around the world. My thesis addresses whether this theory can be applied to disability rights. The Thai disability policy is utilized as a case study to help understand how international norms and movements impact on a domestic disability policy.

Rachel Carillo - Wired-roots Campaigns in Thailand: Untangling the Web of the Internet Sex Trade

The Internet is a perfect example of the “double-edged sword” of technology. On the one hand, the Internet sex trade has provided new and efficient channels for exploitation, including promoting sex tours, advertising “mail order brides,” and allowing contact and reinforcement among those who profit from the commodification of human beings. On the other hand though, the Internet is used by activists and organizations to exchange information and consolidate efforts to combat trafficking in human beings. In this thesis, I examine both of these trends, and make recommendations for strengthening the use of technology to prevent trafficking and sexual exploitation.

Jessy Claerhout - The Struggle of Cuban Women: Efforts for Nothing?

The Cuban Family Code of 1975 explicitly states that the relationship of husband andwife must be one of equal partners in household duties, including caring for children and executing household chores. In this thesis, I examine the effectiveness of this official policy, a quarter of a century after its promulgation. I compare survey data with interviews, and conclude that codifying equality has not resulted in a significant sharing of household responsibilities, and that Cuban women, as women in much of the world, are subject to the “double shift” of both outside employment and major responsibility for managing the household and caring for family members.

Khaled Ishaq - Revitalizing Islamic Traditional Institutions: Alternative Mechanisms for Redistributing Zakat

My thesis argues that poverty eradication efforts can become more effective in many Muslim countries by revitalizing the zakat institutions, with an emphasis on empowerment, liberation and transparency. These institutions are generating huge funds for meeting the needs of poor people, and these funds can be employed to serve the goal of eradicating poverty. I also argue that the United Nations can help achieve this goal by making sure that these social organizations are doing what they said they will do. The progress achieved in this area can be used as a useful indicator that determines a country’s eligibility for other sources of international aid.

Sun-Young Kim - Narratives of Individual Cultural and Racial Identity Experiences of Korean Adoptees in the United States

While intercountry adoption is viewed as a good way of rescuing children from war devastated countries or third world countries, it is also criticized as an irresponsible practice that treats children as commodities. Such adoptions have involved critical questions about whose best interests are being served, how adoption processes have been regulated, and by whom. This study examines historical debates concerning ethical considerations relating to transracial/intercountry child placement. This study also addresses the limitation of previous studies that overlooked loss and struggles of individual adoptees and it also explores the cultural and racial identity experiences of Korean adoptees. The voices of Korean adoptees are a major focus in this analysis. Korean adoptees revealed their individual challenges as well as their critical perspectives on family, social agencies, and governments support. These firsthand accounts emphasize the emerging needs for providing significant post adoption services and policy considerations for adoptees.

Mina Kirkova - Female Genital Mutilation: In Search of a Balanced Formula for the Elimination of the Practice

Female Genital Mutilation, also known as FGM, is a harmful traditional practice consisting of painful mutilation of female genitals, commonly performed without anesthesia by medically untrained operators. The practice has already affected approximately 130 million girls and women worldwide. It has been estimated that at least 2 million girls and women are at risk of genital mutilation each year and about 6,000 per day. The purpose of this policy paper is, on the one hand, to introduce the subject of FGM in detail, and on the other hand, to demonstrate that since the practice endangers girls’ and women’s sexual, psychological, and physical well-being it should be abolished and substituted with alternative methods.

Yan Li - Press Freedom in China and the United States: A Case of International News on Television

As a significant symbol of democracy, press freedom is a fundamental principle. While the First Amendment guarantees the U.S. press freedom from the control and interference from government, Chinese law protects freedom of the press, but explicitly forbids the abuse of the freedom. Both in the United States and China, television plays a significant role for audiences in obtaining information and learning about the world, and Chinese authorities have even identified television as their most important communication vehicle for conducting political propaganda and as a vital tool for pursuing economic development. This paper centers on a comparison of press freedom regulation between the United States and China, especially the regulation of television international news. Two specific research questions are addressed. (1) What are the regulations on broadcast media in the United States and China? Based on the large differences in social systems between the two countries, this question will focus on contrasting their different conceptions and practices of press freedom. (2) How is international news on television regulated in the United States and China?

Yuka Sakamoto - Motives and Expectations of Youth Exchange Program Participants and their Parents: Social Attributes that Contribute to the Significance of a Short-term Homestay Program

Recently, many young Japanese students who are twelve or thirteen years old...
have been taking part in various U.S.-Japan short-term homestay programs. This study examines the popularity of youth exchange programs among Japanese youth, explores Japanese students and the parents’ motives and expectations, and examines parents’ role in children’s cross-cultural experience, and determines social and cultural factors that influence parents to make the decision to send their child abroad at a young age. The results of the study revealed that parents played a significant role in providing international opportunities for their children. Furthermore, children’s personal development, motivation to learn English, and cross-cultural understanding were main factors that have contributed to parents’ motives and expectations.

Announcements & Events

- Staff from the CENTER FOR INDIGENOUS CULTURAL SURVIVAL attended the 3rd tri-annual World Indigenous Peoples Conference in Education August 2002 in Calgary Canada. The director of CICS, Rob Proudfoot and center staff members and graduate students Lorraine Brundidge, Zelda Haro, and Mitch Wilkinson presented at this event.

- DENNIS GALVAN returned to Senegal in the spring of 2003 for field research on sustainable development and identity group cooperation. He also received a Morse Center Vision grant to sponsor a symposium on cooperation across ethnic and religious divides, featuring guest participants from Senegal and Central Java, Indonesia, as well as ethnic and religious leaders from Eugene. The symposium, "Getting Along in the Global Village: Public Forum on Ethnic & Religious Cooperation in West Africa, Indonesia, and Oregon," will take place in February 2004 on the UO campus.

- ZELDA LOPEZ HARO was the recipient of the Center on Diversity and Community (CODAC) summer research grant for her research "Striking Against the Empire: An Analysis of the True Indigenous Roots of Chicanos".

- HOLLY (HENDERSON) LeMASURIER was the recipient of a CSWS Laurel grant. With this support in place, Holly will be traveling to Angola, Botswana, Namibia and South Africa this summer to conduct her field research.

- WINIFRED PANKANI was awarded the Target of Opportunity Laurel Awards from the U of O Graduate School and the Office of Minority Activities in May of 2002.

- Welcome to new staff, SHAREL PARADIS, Accounting Tech and DAN GORMAN, Undergraduate Secretary. They are both alumni of the U of O. Sharel is currently obtaining her Master’s in Education.

- ROBERT PROUDFOOT is the recipient of the Medal for the Cause of Education from the Vietnam Ministry of Education and Training. He was honored for his contribution to the development of education in Vietnam and his tremendous efforts to develop the cooperative linkage between the U of O and Vietnamese universities and institutions. In May, Dr. Proudfoot was the first American to receive an honorary doctorate from the Vietnam National University, he was recognized for his contribution to peace-making between U.S.-Vietnam and his scholarly contributions to higher education in Vietnam.

- In December of 2002, YUKA SAKAMOTO was awarded the Harold Josephson Award of the Association of International Education Administrators. This award is given annually to the graduate student showing the greatest promise in the field of International Education. She plans to attend the Awards conference in Washington DC in 2004 to present her current research.

- ISP and Special Education offered ‘Global Perspective on Disability’, a new course taught by SUSAN SYGALL and the staff of MOBILITY INTERNATIONAL USA.

- ANITA WEISS spent the first half of her sabbatical, Fall 2002, teaching on the University of Pittsburgh’s ‘Semester at Sea’ program. This fall, with support from CAPS and CSWS, she will conduct field research in Peshawar, Pakistan. She has also been elected to the South Asia Council of the Association for Asian Studies.

- In 2002, AYISHA YAHYA was awarded the International Student Merit Award “Rising Star”.

- During the YAMADA LANGUAGE CENTER’S 25th Annual Foreign Language and International Studies Day, both ISP Faculty and Students gave presentations to high schoolers in attendance from all over the state.

- AIGOU ABDOUBAETOVA – “Kyrgyzstan”

- LIDIA KARMADJIEVA – “Women in Christianity, Islam, and Bahá’í”

- SUN-YOUNG KIM – “Korean Culture: The Fun Stuff”

- ROB PROUDFOOT & CICS – “Language as a Key to Cross-Cultural Communication”

- FLAVIA SOUZA – “Brazil”

- STEPHEN WOOTEN – “Masqs and Meanings in Banama Culture”

- ISP received PHIL YOUNG, Professor Emeritus of Anthropology and JEFF MAGOTO, Director of the Yamada Language Center as Special Friends of the ISP for their ongoing support of the program’s mission.
The Power of African Art: Ancient Origins, Contemporary Realities and Future Possibilities

How are beliefs about origin conveyed in African expressive culture? How do histories of genesis — of peoples, of ways of life, death and regeneration — contribute to the construction and reconstruction of cultural identities on the African continent? How do contemporary people use “traditional” sculptural forms to reflect on their pasts, negotiate their presents and influence their futures? This past winter the Metropolitan Museum of Art in NYC mounted a special exhibit to probe such questions and in March the museum convened a special interdisciplinary symposium in order to expand on the themes raised in their path-breaking installation. Stephen Wooten (International Studies and Anthropology) was one of a dozen scholars and artists from around the globe invited to offer their thoughts on the dynamic relationships among sculpture, aesthetics and identity on the continent. In his presentation entitled “Ka Balo - For Life: Ciwara and Expressive Agri/Culture in Rural Mali” Professor Wooten drew on lessons learned over the course of more than a decade of ethnographic field research in order to highlight the continuing significance of Bamana narratives of agricultural beginnings and associated masquerade traditions. His talk complemented presentations by such luminaries as philosopher K. Anthony Appiah, sculptor Sokari Douglas Camp, and paleontologist Ian Tattersall. Wooten’s video of Bamana masquerade performances was also featured in a montage on display in the exhibit. For more information on the show and the African collection at the MET, please visit the “Genesis: Ideas of Origin in African Sculpture” link on the following webpage: http://www.metmuseum.org/special
The Center for Indigenous Cultural Survival is a cultural research facility at the University of Oregon. Reorganized in 1998, it serves as the liaison structure between Indigenous peoples at the University of Oregon, the Indigenous communities in the USA, and other Indigenous communities around the globe.

The Center is unique in that it is also engaged in collaborative effort with the International Studies Program and other departments at the University of Oregon to offer undergraduate and masters level degrees with a major focus on Indigenous Cultural Survival. Global or in the Americas: The Center also offers an integrated masters degree in collaboration with the graduate school, with a primary focus on Indigenous Cultural Survival and two other supporting areas of study. Intensive global research, Field Schools, The Journal of Indigenous Affairs, and cultural programs are offered as well. A global board of professional, and community members dedicated to the strengthening and survival of Native Peoples and creating linkages with Indigenous and non-indigenous peoples advise the Center. Center Research Fellows represent a broad range of Indigenous cultures.

Indigenous cultural survival is the process of recognizing the uniqueness, and absolute necessity of maintaining Indigenous cultures. The models integrated of spirituality: ecological interaction, law, gender, family, community, peacemaking and other synergistic processes that have emerged from Indigenous Peoples are crucial elements in negotiating our continued existence. The Center for Indigenous Cultural Survival is dedicated to creating collaborative relationships across Indigenous communities that strengthen who we are as Indigenous Peoples by sharing the multitude of survival techniques that have been developed in the face of continual pressure to assimilate and conform to an emerging global culture. The knowledge, traditions and relational understanding of how we must live and survive as Indigenous peoples runs deep throughout all Indigenous communities and provides the root from which shared and collaborative strategies for survival and resistance to assimilation must grow. The Center for Indigenous Cultural Survival creates the conceptual and educational space where, globally, Indigenous Peoples can explore, understand, and breathe life into the endless possibilities of working collaboratively towards common goals of maintaining and creating sustainable systems of language, land, spirituality, sovereignty, health, education, and ways of knowing and doing.

As Indigenous peoples, we acknowledge our need to connect with others and our responsibility to create and sustain venues for these transgressions / conversations to take place. The Center for Indigenous Cultural Survival facilitates this transference of knowledge within an academic institution and is therefore able to offer multifaceted learning opportunities. Through its collaboration with other Indigenous peoples and our communities, the Center for Indigenous Cultural Survival serves to strengthen our knowledge and understanding of the challenges we face as Indigenous peoples, and to link those who can appropriately provide guidance so that we may move individually and collectively toward a self-sustaining future. Through Indigenous cultural intellectual tradition as well as the educational traditions of our Native peoples, the Center for Indigenous Cultural Survival provides a multitude of possibilities for work and study relating to Indigenous cultural survival. An example is The Vietnam-University of Oregon Project.

The Center for Indigenous Cultural Survival operates in the greater Oregon community, based out of Eugene, Oregon and the University of Oregon.

The Center for Indigenous Cultural Survival is dedicated to creating collaborative relationships across Indigenous communities that strengthen who we are as Indigenous Peoples by sharing the multitude of survival techniques that have been developed in the face of continual pressure to assimilate and conform to an emerging global culture. It also offers strategies and support for non-indigenous people who work with Indigenous peoples. Through Indigenous cultural intellectual tradition as well as the educational traditions of Indigenous peoples, the Center for Indigenous Cultural Survival provides:

- Practica and Internships with Indigenous Communities
- Culturally sensitive research with, not on Indigenous communities
- Curriculum Development
- Degree Programs with research focus in:
  - Human Rights
  - Law
  - Development
  - Cross-cultural communication
  - Contemporary issues
  - Environment
  - Arts
  - Humanities
  - Literature
  - Public policy management
  - Education
  - History
  - Indigenous economics
  - Tribal management and sovereignty issues
  - Future planning
  - Ethnicity and identity
  - Relationship to other ethnic groups
  - Language and linguistic survival
  - Native architecture
  - Film and video
  - Native philosophy
Keep In Touch

Name: ______________________________________

Graduation date & degree: ______________________

Address & email: ______________________________

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What have you been doing? ______________________

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